

The sigil of Isfet

Isfet and the primitive Egyptian cosmology

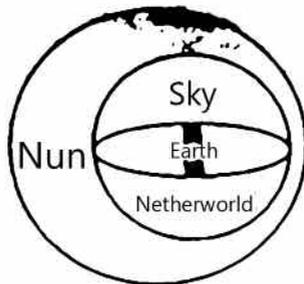
The knowledge of the origins is a bridge to the previous world and to beyond!

Little need be said of the importance of the land of Khem to magic in general, all this has already been repeatedly discussed by various authors, so we shall begin directly with the abstruse aspects of the primitive cosmogony of ancient Egypt.

As in any other creation myth, the pre-geometric forces of chaos, the un-created and immaculate world that preceded the degeneration into the known “Creation”, was limitless, lawless, consisting of the darkness and formlessness of the waters of Nun (a part of Isfet’s essence), waters that lie beyond our known realm (that of the human world) and that of the sun as well.

A sleep without dreams, no difference between night and day, nor between firmament and earth. Immaterial, imperceptible.

Water is the first form of matter in all the ancient cosmogonies, the mother substance, with its latent creative power, and its negative/receptive power as well; ALL, yet NOTHING. Water corresponds to negation; therefore, it corresponds to the night. In Chinese Non means the sound of water among stones (anger). Running water is the ideograph of negation, of No and Not. Limitlessness – Formlessness – Darkness – Emptiness; four concepts that characterize the uncreated world.



Geography of the Egyptian Cosmos

Liber Isfet = The Grimoire of the Mesu Betesh

Isfet ruled supreme in its original state, just as the “Thoughtless Light” or *she-ein bo mahshavah* of the kabbalists, the left side who opposes creation. The *she-yesh bo mahshavah* or “The thoughtful light”, belonging to the creating side of Ain Soph, may be identified with Atum-Ra, a stain in perfection, that insists in sharing its essence. In the beginning of creation, when a world of impossibilities coagulates into a static prison, once again we can trace kabbalistic parallels, seeing that Atum-Ra unfolds in the first pair of demiurgic gods, Shu and Tefnut.

As he grew, Atum-Ra showed himself as totally incompatible with the primordial chaos, and strictly irreconcilable with its essence. It was an entity that could only grow because it was a (bastard) product of the energy and infinite possibilities present in the watery, infinite abyss.

This is a really succinct introduction, as the scope of this work is not to fastidiously repeat what has already been explained, however this introduction is of major importance to initiate the adept into the mysteries concealed throughout *Liber Isfet*. If one wants to receive insights on the lore of the primal source, one can trace the dynamic path of connecting latter cosmogonies to the ancient Egyptian cosmogony, with care and with the eyes of a genuine initiate.

Atum-Ra, as a taint on perfection, brought the phenomenal world to existence, and all other limiting, stagnant mundane elements. Shu and Tefnut, the first pair of gods created by Atum-Ra, were seduced by the infinity of the primordial waters, a temptation to all demiurgic children as they were trapped in limitation, their own essence. As soon as they approached the primeval waters they were drowned and lost; this disappearance made Atum-Ra desperate. This legend offers us a glimpse into the ever-tempting powers of chaos that bewitches even the firstborn of the Demiurge (a pattern that can be seen in lots of posterior cults).

During the time that both were submerged in the chaotic infinity of Isfet, both Shu and Tefnut were penetrated by the seed of chaos, and that seed stayed in its latent power passing through Shu and Tefnut to Geb and Nut, their two children. Geb and Nut, the earth and sky, were united by an enticing love, and before they were separated by the jealous and insecure Demiurge Atum-Ra, Nut became pregnant. The separation between Geb and Nut wouldn't be possible without the Demiurge's servant, Maat. This separation occurred at the time when Atum-Ra beheld the blackness present in the eyes of his children who carried the Isfetic seed, and as he recognized that the power of Isfet in the form of rebellion was present in them, he became aware that his ultimate fear could come to life – their own children could beget an agent of chaos that would dethrone him and therefore mark the imminent return of the chaotic powers, which would be enthroned again to rule, this time forever supreme.

Due to this fear, Atum-Ra prohibited Nut to give birth any day of the year and separated Nut from Geb. When Atum-Ra cursed Nut, the year consisted of only

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360 days. Nut, drowning in bitter tears, asked Thoth/Hermes for help; she knew that she was pregnant but due to the curse she could not give birth. When Thoth heard Nut's lamentations, he became affected and so he was determined to find a way to circumvent Ra's curse and permit Nut to give birth. The way Thoth found to help Nut was to challenge his friend Khonsu, a god who enjoyed to play board games, so he challenged him to play a game of Senet, a board game common to the Egyptians. The loser was supposed to pay a forfeit, both accepted it and the game begun. Thoth won the first game, and Khonsu asked: "What forfeit must I pay?", then Thoth replied: "A little bit of your moonlight". Thoth won every of the next games, till Khonsu became paler (out of moonlight) and decided to stop playing. Thoth gathered up all moonlight he had won and made five extra days to the year. Seeing that those five days did not belong to any year, Nut could give birth to her children without breaking the curse imposed to her.

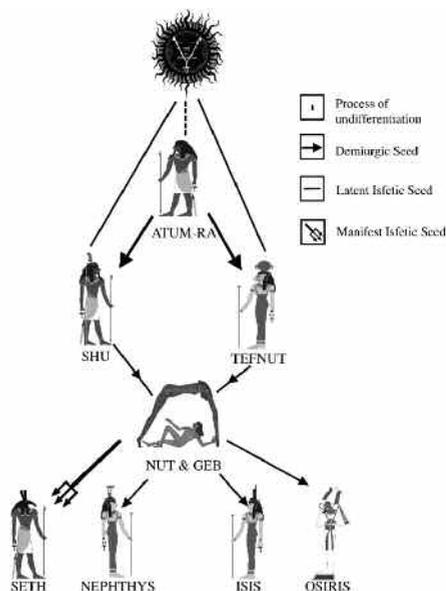
On the first of the five days, Nut gave birth to Osiris, a fragile son made up of the energy inherited by Atum-Ra. On the second day, Nut naturally gave birth to Horus. On the third day, the latent Isfetic seed became manifest, and piercing violently through her womb, with strength, red skin and blackened eyes, SET-TYPHON came into being, bearing the powers of Isfet. On the fourth day, Isis was born, and in the fifth, the last child of Nut was born, Nephthys.

Here we can trace a parallel with the temptation of the serpent in paradise, when Eve was seduced by the powers of chaos (depicted as the serpent) and gave birth to Cain. Shu & Tefnut committed a great act of transgression when they disobeyed Atum-Ra, just as Eve and Adam, they ate from the fruit of knowledge, a gift from Isfet.

Post-Modernity presents us a work of great importance in Liber Falxifer II, especially on the chapter "Apocryphal Revelations of the Qayinte Genesis".

Its importance is not restricted only to Cainite Gnosis or Kabbalah, but the reconstitution of disperse occult lore in this specific piece of work can be appreciated by the real adept.

As said above, connect-



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ing latter cosmogonies to the ancient Egyptian cosmogony, (obviously with extreme caution so that we don't fall into senseless syncretism) can be really useful in one's path, the real adept can grasp and comprehend the modifications – chastisements of time. "The lips of wisdom are closed, except to the ears of understanding" Said the hermetic.

Out of the undifferentiated mass, to the unfolding into two and then, to outside the pantheon – Phylogeny.

All existence can be traced back to the single primal source. 0=2.

On the figure above we have a simplistic representation of the process of transmission of the seed of Isfet. Atum-Ra being brought to existence through the process of undifferentiation carries only his own formative aspect, causing disassociation because of its incompatibility with chaos¹. The two first pair of gods generated by Atum-ra, Shu and Tefnut, both fascinated by the majestic and boundless chaos, where engulfed into the waters and were penetrated by the Isfetic seed, in its latent state. The seed of chaos contained pure willpower, and remained in its latent state when passed from Shu and Tefnut to Nut and Geb. Nut and Geb served as repositories and catalyzers of the chaotic forces. From Geb, Isfet absorbed all the great chthonic powers. From Nut, Isfet absorbed the power over thunders, storms and all other fearful nature manifestations. All this power was collected, and when Atum-ra separated Geb from Nut, the willpower of Isfet has passed to the womb of Nut (still with the powers of Geb). Nut and Geb could only transmit the demiurgic and devoid of chaotic essence current of Atum-Ra to the other gods of the pantheon, except the one chosen by Isfet itself.

On the first of the five additional days that Thoth created from the power of Khemsu, Osiris the frail and limited is born, infused with demiurgic blood. On day two, still with only Atum-Ra's essence, Horus is born. **On day three**, the Isfetic seed was awakened by its own willpower and became manifest: Set-Typhon, the desert king and lord of storms pierces through the womb of nut and violently comes into being. In the original Egyptian texts regarding the "birth" of Set-Typhon the word *msí*, "to be born", was not used; this highlights his chaotic behavior, as an opponent to order, since its first appearance.

Set disturbs the linear order of reduplication, the so-called divine pair. There are only few and unreliable texts talking about the supposed "marriage" of Set and Nephthys, and as pointed out by H. Te Velde, this supposed marriage or union of Set with Nephthys can be seen as fallacious, even etymologically. Nbt-ht =

¹ One can find this, at first look, "paradoxical" (in the profane sense of the word); we could extend this topic by meditating on the infinite possibilities present in chaos and principally about its quality of being unrestricted, but aside from diverting focus this would be a gigantic and pathetic presumption to try to fit such primeval wisdom into the "Modern-Mind".

housewife/the mistress of the house; there is no need to explain the total incompatibility of these qualities with the aspects of Set. Nephthys becomes a wailing-woman, and Seth, the isolator, traces his path alone. The day Set came into being marks a wound into creation, a dense crack into order, or as said by H. Te Velde, "the beginning of confusion". The same author observes that "Set is the one who caused disorder even before his name existed", which stresses the everlasting Isfetic influences of atemporality.

The wound made by Set in our phenomonic world (the world of appearances), was made through disturbance of the process of creation, the causal and linear forms of giving birth were challenged by an Acausal/Anti-Cosmic power. Set-Typhon was the god who brought about abortion, this could be observed when Isis feared Set during her pregnancy. In ancient Egypt, pregnant women wore amulets in order to protect themselves from abortion, a phenomenon caused by Set. The connection between Death and Set will be deepened in the chapter dedicated to him, but it is noteworthy to say here that women who commit abortion were and still are sacred to the cults of Death.

"I am a Man of a million cubits, whose name is Evil Day. As for the day of giving birth or conceiving, there is no giving birth and trees bear no fruit".

Set himself in a Turin Papyrus

DUA Seth!

On the last two days, exhausted, Nut could only give birth to the two feeble mistresses of order, Isis and Nephthys.

The transmission of the Isfetic seed continues from Seth to the Mesu Betesh, in its latent state to some, and in an already manifest state to others. The *Mesu Betesh/Shemsu Isfet*², will be better explained and differentiated in this work.

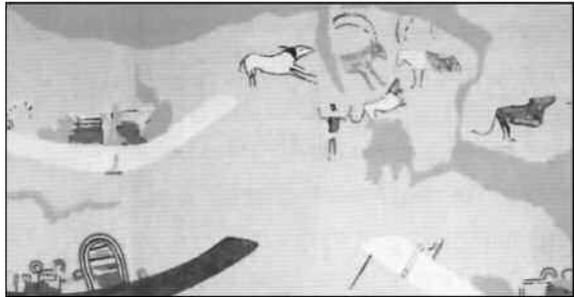


Figure from a tomb

² The Followers of Isfet.

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Isfet was the constant power of rebellion, patron of the desert animals (considered to be representative of chaos on Earth), the raging/merciless side of nature, from the “voice” of thunder (later identified with Set-Typhon), to the floods.

In the Ramesside period, one of the motifs present in tomb's decoration was the “Desert Hunt”. The tomb owner, symbolically, acts like Horus, and tries to subdue the chaotic forces of nature, in order to “repel Isfet”. The chaotic desert represented, micro-cosmically, the greater chaos that surrounds all creation.

In a royal context, we can find a feast called “Harpooning the Hippopotamus”, mentioned on the Palermo Stone. As the Hippopotamus was a sacred animal to Isfet/Seth, it is clear that this feast has greater religious connotations. The Harpooning of the hippopotamus by a King or a Royal Citizen, re-enacted the imposed and false creation myth begotten by the Osirians. The myth, as told by the Osirians, said that at the time of creation “Maat prevailed over Isfet”, that is, the power of chaos (represented by the hippopotamus) where defeated by order (the figure of authority). Those false and imposed myths are vehemently contradicted even by the Osirians themselves, as they depicted kings waging battles against the elements of chaos that never ceased to permeate the cosmos.

As pointed by some scholars, there is an explicit solar symbolism in the desert. The eastern desert is the place of the rising sun, and the western desert is the place where it sets. Thus, the western desert is the domain ruled by Set, the enemy of Atum-Ra and king of the night.

Isfet was the natural state of affairs while the known world is intrinsically unnatural; the role of the pharaoh in ancient Egypt was to re-assert Maat (order) in the place of (Isfet), aiming to preserve causality and creation as a whole. Here we can see clearer the fact of creation as being unnatural.

Cosmic Order was latter reproduced by the king/elite citizens in their temples, places where they decorated and served offerings to Maat, celebrating their own imprisonment. Creation is unnatural just as “thought is a malady of consciousness”, a core principle to the followers of “Advaita Vedanta”, a branch of Indian monism.

Causality is a quality immanent in creation. Since undifferentiation was broken, timelessness gives way to time and formlessness gives way to form. But beyond the borders of Maat, Isfet dwells, and its sparks inhabit all of those who possess its essence, the Mesu-Betesh (Children of Rebellion).

Creation was said to have a distinct beginning and end. Ancient Egyptians explicitly feared Isfet's chaotic waters of NUN that still surround the created world; Nun being seen as the negation of life and order, a concept recognized by Egyptologists, who realized too that this concept of chaos is similar to the modern physics concept of entropy, the natural tendency of organized systems toward chaos, disorder, undifferentiation. Ancient knowledge is confirmed and “rediscovered” every day by “profane science”.

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Order, since its very beginning, has been threatened by Isfet and its manifestations, most notably in ancient writing, by the waters of Nun, Apep and Set-Typhon. Isfet was said to be the supreme motive behind the constant and innate power of rebellion, and its seed is what links Nun, Apep and Set-Typhon.

Ancient Egyptian civilization feared an imminent invasion of the threatening powers of Isfet through a crack on creation. Ancient kabbalists posited "Daath", the occult sephira, as the main vehicle to the return of the forces of chaos.

This return of the forces of chaos is a theme that first appeared in immemorial times, being revived not only by "Isfet-influenced" artists or "sensitive people" (such as H.P. Lovecraft, for example), but in modern science too as mentioned above.

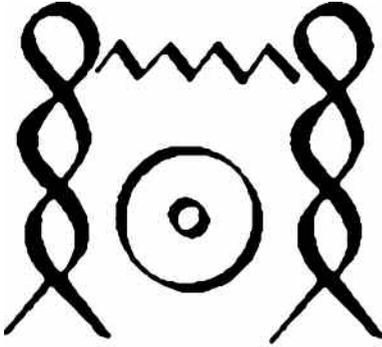
*How the upper side of this sky exists is in uniform darkness,
The southern, northern western and eastern limits of which are unknown,
These having been fixed in the Waters, in inertness.
There is no light of the Ram there: he does not appear there –
A Place whose south, north, west and east land is unknown by the gods or akhs.
From the cenotaph of Seti I*

This excerpt from Seti's cenotaph delves into the characteristics of Isfet's realm, Universe B, or any other way you prefer to call this realm that is beyond the limits and cycles of life, and beyond the ever-rising and setting sun. What lies beyond is constituted by the 8 elementary powers of primeval chaos, where no sun rises and darkness, formlessness, limitless and emptiness rules.

Manifestation can only proceed from non-manifestation, said the occultist Kenneth Grant, just as consciousness only proceeds from the unconscious, as stated by the psychologist C.G Jung, who explained that when a latent tension is unleashed suddenly, an energetic tension of internal nature is discharged, giving birth to consciousness. This was observed too by the XVII century alchemist Ali Puli, who latter developed a theory of material transmutation based on his knowledge about the primeval state. Such theory is irrelevant to the scope of this work, but the reader must keep "transmutation" in mind.

May the one who can read between the lines trace the parallel between the murmurs of profane science and the ancient lore.

The demiurgic force of creation, hidden in the perfection of chaos, started to maculate the primeval ocean of Nun, and the pinnacle of this profanation was when the enslaving pattern of life and existence, of light and order, of time and bounds called Maat was brought into being through the spirit of the Demiurge (Atum-Ra). Mat means time in Egyptian; thus, time was established in chaos, time



Neheh (nhh)

that latter was observed by men in physiological phenomena such as menstruation, which leads then to the observation of celestial phenomena and its patterns (Micro/Macrocosm).

Time is strictly linked to Osiris and the so-called Osirian cults³, a link that will become clearer later this work. Creation represents the passage from the chaotic limitlessness to the fixed world of time, the forging of the chains around our necks. Later, the other demiurgic/solar gods HORUS and OSIRIS will become the "time-keepers", just as Atum-Ra. The Birth of Osiris marks the rising of "Stasis", in opposition of the acausal/dynamical powers

of chaos.

Time is made up by cycles of birth, life and death, all of them, immutable to the common men, a remarkable demiurgic characteristic. In the doctrine of the Esenes for example, the archons/angels are praised as the manifestors of time-cycles. The cycles of daily life are linked to the act of creation in several ancient Egyptian texts. Creation is a process of narrowing and limitation; time is a reflection of it.

The ancient Egyptians acknowledged two different types of time: Neheh and Djet. Neheh was exactly what the ordinary pseudo-time (proposed by the chaoists/physicists) is. Existing only in subjective terms of memory and expectation.

"Every moment of ordinary pseudo-time has its own past and future shadow time created from the etheric projections of the material phenomena of that present moment."

LIBER KAOS

It is said of Neheh-time that it "comes": it is time as an incessantly pulsating stream of days, months, seasons, and years.

Jan Assman (Egyptologist)

These two quotes, one from a Chaoist/physicist, and the second one by an Egyptologist, can show us what the Egyptians acknowledged as **Neheh**.

³ "Osirian" in this book does not go back only to the original Egyptian form, but to all the different "right-handed" or "Osiris-Influenced" cults that spread around the globe throughout the ages.

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There is an explicit difficulty in western thinkers to grasp something as abstract as **Djet** time, the unchanging/infinite time. Djet time is sometimes compared with the modern physics notion of “space”, which can be seen as an audacious association. The scholastic conception of Djet time seems extremely distant to the modern reader, especially to the western one. The best way to try to understand such concept is to look back to “Osiris”, the one associated with Djet. Osiris, being the stasis itself and an agent of causality and cosmic order, could only be associated with a stagnant and causal notion of time, the enduring and linear one, that is threatened by dissolution.

The Osirians rejoiced that there was a “time in their body” in the afterlife.

One of the epithets borne by Osiris can be very elucidative here, this epithet was “Wennefer” or “he who remains matured”. There is an intrinsic notion of immutability, stasis and stagnation in it.

“When a person wants anything, a Ka or image of that desire appears in the Neheh or future. This is a region ruled by Set under his cult title of Set-Heh. The desire pulls that person toward the event and sets him in opposition with the matrix of the past, or djet. If he or she succeeds in obtaining (making real) the desire, he or she has slain Osiris. However, the new object immediately becomes part of the matrix of the past.”

The Seven faces of Darkness

The Isfetic powers of anti-time will be manifested in the figure of Set-Typhon, powers that will be later recognized as “Typhonian Powers”. Those powers of anti-time/timelessness are present in everyone who carries the essence of Isfet – notably in the Apophis Serpent (The devourer of the Sun), in Set-Typhon, and in the Fiends/Mesu Betesh, amongst other children of chaos.

Two different “broods” are clearly seen there. The Osirian/demiurgic and the Isfetic/Typhonian. Such topic will surface later in this work.

TERU is an Egyptian term for time, measure and **limit**. *Tema* or *Tsema* signifies “to accomplish the true”. Maat (the antithesis of Isfet) is the goddess of “Truth”. Maat, as we will observe latter, was not restricted to the religious sphere of influence, it also was the foundation of all political/social/moral spheres in the Egyptian culture, ruling the collective behavior of the Egyptian population, and all human deeds. Maat personified the social control and the enslaving power of the demiurgic forces, the passing from a chaotic unbounded state to the cycles of ordinary life. Maat was said to be born bonded to life, Isfet was said to be bonded to the forces of death.

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The process of maintenance of Maat is the process of maintaining creation, given that the forces of Maat, which came into being with the birth of time, are the foremost maintainers of the cosmic order, the right arm of Atum-Ra.

The "Justice" of Maat bonded the human actions to destiny, trying to annihilate all genuine willpower, a willpower that subsisted within those who carry Isfet in their hearts⁴. Maat is the progenitress of causality.

*"Thus, Maat is given to one who does what is loved (mrrt),
And isfet given to one who does what is hated (msddt)
Thus life is given to the peaceful (ht-htp)
And death is given to the malefactor (hr-hnbt)."*
Shabaka Text

For Isfet is "the abomination of God".
Frankfort, 1961:75

Maat Produces Life and Isfet its opposite – In this world and in the next.
Karenga, 1994

⁴ The heart was related to Maat in ancient Egypt, and it was the organ that determined action.