

subheading may be added, that is, Mythology. The spiritual wisdom is to be studied and deeply reflected upon. This process will lead to a transformation in one's personality. This process constitutes the journey that a spiritual aspirant will lead in order to go from mortality to immortality. However, in ancient times, the first level of religion, the myth, was known by all people in Ancient Egyptian society. So the first Yogic step of listening to the teachings or the religion, learning the myth, was more part of the socialization of the culture. A person would learn it as they grew up and would not require an introduction such as has been presented in the first part of this book. Therefore, they would be more advanced than a present day aspirant. They would go right into the practice of the rituals and learn the mystical implications of these as they relate to the myth of Asar, Aset and Heru, which they also learn well. Thus, we will combine the universal principles of mystical spirituality and mystical religion and arrange in accordance with the following criteria. Part 1 will treat the following subjects: Presentation of the myth upon the *Prt m Hru* is based, Gloss on the Myth, Gloss on the Philosophy behind the Myth and the *Prt m Hru*. Part 2 is the translated scripture of *Prt m Hru* as follows: Awakening, Wisdom and Ritual, Transformation-affirmation, reflection and advancement, and Mystical Union.

## THE EVOLUTION OF THE BOOK OF COMING FORTH BY DAY

### Phases of Ancient Egyptian Literature

#### MYTHS

(PRE-DYNASTIC PERIOD)

Shetaut Asar-Aset-Heru

The Myth of Asar, Aset and Heru

SHETAUT ATUM-RA

The Myth of Creation

#### PYRAMID TEXTS

(C. 5,000 B.C.E. OR PRIOR)

Pyramid of Unas

Pyramid of Teti,

Pyramid of Pepi I,

Pyramid of Mernere,

Pyramid of Pepi II

#### WISDOM TEXTS

(C. 3,000 B.C.E. - PTOLEMATIC PERIOD)

Precepts of Ptahotep

Instructions of Any

Instructions of Amenemope

Etc.

#### COFFIN TEXTS

(C. 2040 B.C.E.-1786 B.C.E.)

#### PAPYRUS TEXTS

(C. 1570 B.C.E.-Roman Period)<sup>17</sup>

Books of Coming Forth By Day

Example of famous papyruses:

Papyrus of Any

Papyrus of Hunefer

Papyrus of Kenna

Greenfield Papyrus, Etc.

#### MONUMENTAL INSCRIPTIONS AND THEOLOGICAL TREATISES

Example: Temple of Seti I. Temple of Asar  
Temple of Hetheru, Shabaka Inscription  
Stele of Djehuti Nefer, Hymns of Amun.

#### HERMETIC TEXTS

To the

S  
(I  
th

Aset  
(Isis)

Rekh  
(Lad  
Wisc

Nehas  
(Resur

Ra nu  
Heru  
Enlig

The  
imagery  
the scen  
is Asar  
"Union  
waking  
rulersh  
essence  
transce  
translat

<sup>17</sup> After 1570 BC they would evolve into a more unified text, the Egyptian Book of the Dead.

### The Origins of the Scriptures of Prt m Hru

As mentioned earlier, the texts which comprise the *Rau nu Prt m Hru* originate in the far distant past. In the form of the *Pyramid Texts* they were codified as utterances which when understood and practiced could lead the practitioner to reach expanded levels of consciousness. This was symbolically referred to as gaining power over the gods and goddesses and becoming a Glorified Soul. The antiquity of the scriptures is attested to by some of the rubrics used on some chapters. For example, the rubrics for some of the versions of Chapters 31 and 36 state that they were originally found (not created) by Hertataf at Khemenu, the city of the god Djehuti, while on a tour of inspection of the temples of Egypt. Some variants assign the finding to Semti, who was a king in the first Dynasty. For this and other reasons it can be said that the scriptures originated in Pre-dynastic times, but were codified in Dynastic times.

The common view of the *Pyramid Texts* is that they are the earliest known versions of the "Book of the Dead." They seem to be compositions of scripture which refer to a king who is part of a ritual wherein offerings are given in the temple and spells are uttered or chanted for the purpose of attaining power or control over the spirits of the dead and over the gods and goddesses. This has been the traditional interpretation by Egyptologists and others who have not had the opportunity to study and practice the mystical teachings from around the world. If these studies are entered into with an open mind and if one is willing to read the texts within the context of mysticism, and an expanded belief in the potential of human experience, a much different understanding arises from the literal interpretations which have been provided thus far. From a mystical perspective, it must be understood that the utterances of the [*Prt m Hru*] were not only for individuals as they were approaching the time of death or who had already died, but they also incorporated rituals designed to engender a mystical experience in the participants. These initiates were not waiting or just preparing for the time of death to use the knowledge in the Netherworld. They were interested in discovering the mysteries of the other world even while still alive. Thus, the book is not for the dead, but for those who truly want to become alive. Therefore, earliest known versions of the texts are compositions of scripture which refer to an initiate who is part of a ritual wherein offerings are given and special words are recited, uttered or chanted for the purpose of transforming the consciousness of that individual, to attain power or control over the spirits of the demons (the egoistic tendencies) and over the gods and goddesses (virtuous qualities).

We will not attempt to provide a literal translation of the texts since this would lead to intellectual stagnation. It would be like reading a poem and trying to apply its meaning literally and critiquing it on its grammatical merits. Mystical literature should be understood as a grand metaphor which seeks to explain the origins of creation and humanity, along with providing an understanding of the transcendental modes of consciousness and the human experience. These modes may be termed as *Higher Consciousness, God, The Supreme Being, Universal Soul, Supreme Consciousness, etc.*

So a mystical teaching, while existing in an historical context, is in reality not concerned with history or ordinary human reality, since these are, in the end, transient, illusory and irrelevant to the attainment of higher consciousness. Therefore, while certain historical information is needed to set a context for our study in relation to world history, an emphasis will be placed on revealing the mystical meaning contained in it, because it is this meaning alone that will lead the spiritual aspirant to attain the goal of mysticism, that of transcending ordinary human consciousness and discovering the deeper realities that lie within the heart. In this sense the *Prt m Hru* is absolutely true and factual in every detail. Mystical teachings are primarily concerned with the here and now as well as the transcendental wisdom, and not specifically with any particular historical event. The use of mythological stories and ritual traditions should not be confused with history. Myths are used by Sages in order to convey mystical teachings about the human condition and the mysteries of the human heart. Thus, any study which does not affirm the transcendental nature of a myth is relegated to understanding only the superficial (exoteric) meaning of a teaching.

In the earlier times, the teachings of the Metu Neter (Divine Speech- Egyptian Mysteries) and Shetaut Neter (The Secret Way of the Spirit) were inscribed in the mortuary pyramids of the wealthy nobles. These texts are called *Pyramid Texts*. Later, the texts were inscribed on the mortuary coffins themselves. These texts are referred to as *Coffin Texts*. The next evolution in the codification of the Ancient Egyptian teachings was the use of papyrus paper.

The versions of the *Prt m Hru* which were recorded in the later periods of Ancient Egyptian history are not exactly the same as those which were inscribed in the earliest periods. While most of the teachings of the later versions can be traced to earlier origins, many new utterances were added by different priests and priestesses. Therefore, the exposition of the teachings represents an evolution in mystical thought which in many ways was refined and expanded over a period of more than 5,000 years.

Thus, the later versions are a combination of ancient, original teachings and more modern expansions and additions to the teachings, which were not part of the original. The earlier texts did not include vignettes. The addition of vignettes is an important evolution in the transmission of the teaching since it adds a new dimension to the visual quality of the scripture. The vignettes first appear in the *Coffin Text* period.

Certain scriptures, such as Chapters 16 and 143, were always included in a vignette (illustrated, embellished with pictures) form, and never included text. Along with this, it should be understood that the teachings presented in the book itself are implicit, meaning that there is a certain amount of understanding which one must already have in order to fully understand the book even before picking it up for the first time. Also, once the book is picked up and studied it must be understood that its wisdom is not only transmitted by words, but also through the visual or pictorial nature of the scripture itself. The process of initiation serves to provide the student with information about the symbols and the subtle meanings or nuances of the philosophy. This is why, with the exception of Chapter 4<sup>18</sup>, there are few explanations or glosses in the text itself. Certain Chapters, such as Chapter 33<sup>19</sup>, are like compilations and refinements of earlier concepts. While containing their principles, there are no groupings of utterances in the earlier works which compile the *Negative Confessions* or *Precepts of MAAT* and the concepts or laws which must be followed in order to be pure of heart, as found in the later papyrus versions of the *Prt m Hru*. This aspect of the later versions does not represent a new concept or innovation, but a refinement and an expansion of that which was present at the inception of the teaching and first recorded in the form of the *Pyramid Texts*.

Plate 5: Coffin of Hent-Mehit, Singer (Chanter) of Amun, 21st dynasty showing anthropoid (human) features, texts and vignettes.



### The Order of The Chapters

The collection of writings in the *Prt m Hru*, dedicated to spiritual enlightenment, are separate but complementary passages which may or may not relate directly to each other. The original format of the texts which are now referred to as the "Book of the Dead" was a collection of related texts which may be described as injunctions, admonitions or affirmations, hymns, litanies and chants related to promoting and bringing into reality the spiritual enlightenment of the individual initiate. These early texts are now known as the *Pyramid Texts*. These passages may be accurately referred to as "Chapters" or "Utterances." However, the ancient term was "Rw" (*roo* or *rau*, meaning "group of words to be spoken"). It is notable that the text and illustrations within the various papyri do not always coincide and that different scrolls contain the same utterances in different orders. This points to the fact that there is no correct order in which the utterances must be presented nor is there a prescribed number of utterances which must be included in order for it to be considered a complete book. Also, the hieroglyphic scripture could be written in vertical or horizontal form, from right to left or left to right, and some chapters have variants, making them variable. Some chapters, like Chapter 10, even obtain special instructions expressing the need to copy the text found, when making new scrolls of the *Prt m Hru*. Thus, some chapters like 4 and 31, have a short and long version. Consequently, there was no set length for a papyrus scroll of the *Prt m Hru*. Its length could range from a few feet to 80 feet or more in length. In ancient times certain chapters would be chosen by individuals in accordance with their feeling or the direction of their spiritual preceptors (priests and priestesses).

<sup>18</sup> Generally referred to as Chapter 17

<sup>19</sup> Generally referred to as Chapter 125

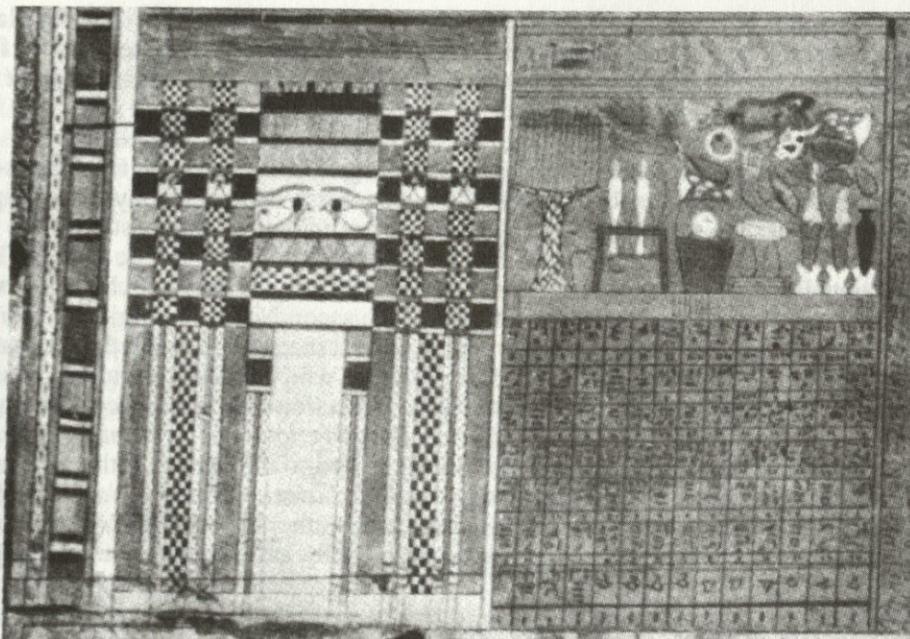
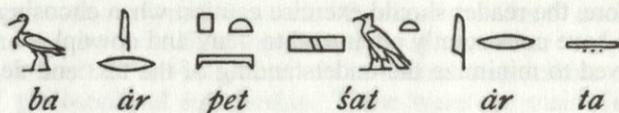


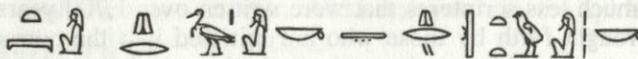
Plate 6: Above: Earliest chapters which include vignette, from coffin of 12th dynasty, showing the table of offerings (Hetep), a false door and the Sekhet Hetep (Chap. 18 of the *Prt m Hru*)



ba ar pet sat ar ta

Soul to heaven, body to earth.

*Prt m Hru* from *Pyramid Texts* (3,200-2,575 B.C.E.)



pet xer ba - k ta xeri tut - k

Heaven hath thy soul, earth hath thy body.

*Prt m Hru* from *Papyrus Texts* (332 B.C.E.- c. 30 B.C.E.)

As the hieroglyphic scriptures above show, there are some concepts which existed in the earliest era of Kamitic culture which were maintained, over a period of thousands of years, down to the very late era. There are some utterances, chapters and concepts, which appear in most or all of the surviving copies. Some of these include Chapter 1, which pertains to coming forth by day, Chapter 9<sup>20</sup>, which pertains to being triumphant over the enemies and understanding the deeper mystical wisdom about the nature of the Divine, and Chapter 36<sup>21</sup> which pertains to coming forth into the ultimate light, implying transformation from mortal human life into immortality and oneness with the Divine.

This presentation represents a new look at the *Prt m Hru*, the Ancient Egyptian compilation for scriptures dedicated to the purpose of attaining spiritual enlightenment, more fully translated: Ancient Egyptian Book of Coming Out of the World and Into Spiritual Enlightenment. It is the fruit many years of research into the mythology, mystical philosophy and culture of Yoga in Ancient Egypt. Also, it is the fruit of inner work by the author in the form of meditation on and spiritual practice of the teachings contained in the *Prt m Hru*. It is highly recommended that the reader should study the following volumes by the author first, before reading the *Prt m Hru* text in Part 2 of this volume. This advice is given because the teachings for coming into enlightenment which are contained in the *Prt m Hru* were not designed to be read by those who have not been initiated into the philosophy of Maat and Shetaut Neter. Therefore, it is suggested that the reader study the extensive introduction in Part 1 of this volume and also acquire the following volumes by the author as a further introduction to the mystical wisdom teachings of Ancient Egyptian Yoga Philosophy: *The Ausarian Resurrection*,

<sup>20</sup> Generally referred to as Chapter 17

<sup>21</sup> Generally referred to as Chapter 30

The Ancient Egyptian Bible and The Mystical Teachings of the Ausarian Resurrection. The translation is original, by the author, based on the original hieroglyphic texts. It is not intended as a literal, word for word prose translation in common English for better understanding. This format will better convey the meaning people in modern culture can more easily comprehend.

The *Rau nu Prt m Hru* is not a Bible, in the strict understanding of the term, from a religious-mythological view. As previously mentioned, religion has three levels of practice. First, there is the mythology upon which the religion is based. The text(s) that presents the story and basic beliefs of the religion is what constitutes the Bible of the religion. For example, in Christianity the religion is based on the myths related to the story of Jesus, presented in the Christian Bible, the myth. The words that are uttered in the church mass every Sunday are developments of the tradition based on the myth. They represent the second stage of religion, the *Ritual* stage. The myth that the *Ru Prt m Hru* is related to the story of Asar, his incarnation on earth, his death and resurrection, the myth is not told in the *Prt M Hru* texts themselves. The scripture which relates the story of Asar is the *Prt M Hru* of Ancient Egypt.<sup>22</sup> Therefore, the Bible of Ancient Egypt is the collection of scriptures containing the myth of the divinity. These were compiled in the book *The Ausarian Resurrection: The Ancient Egyptian Bible*. The utterances contained in the *Prt M Hru* book deal with the rituals related to the myth, i.e. the resurrecting Asar. This was explained in the books *The Ausarian Resurrection: The Ancient Egyptian Bible* and *The Mystical Teachings of the Ausarian Resurrection* also by the author. The *Prt m Hru* constitutes the third stage of religion, the *Mystical* stage. The *Prt m Hru* are to be read, recited or chanted as a means of taking the teachings of the myth to the next level of practice.

As occurs with the *Christian Bible*, *The Bhagavad Gita* and other texts, many people do not see the *Prt m Hru* as a book of spiritual principles and affirmations for transforming the mind. Rather, they insist that it is to be believed as a word. If this is the case, and if certain words, customs or ideas cannot be understood by theologians and scholars, the *Prt m Hru*, it will become the object of many different interpretations and consequently, arguments. For this reason, the beliefs of the translator of the texts, which may or may not be in agreement with the original scriptural meanings, influence the translation and therefore, the reader should exercise caution when choosing a translation to use. In the case of the *Prt m Hru*, scholars have consistently attempted to deny and downplay any mystical significance found in the texts. This has served to minimize the understanding of the text and degrade the overall spiritual philosophy behind it.

Another factor is that since languages change over time, it is necessary to update the translations on a regular basis. Present day English speaking people would not be able to understand the original King James Version of the Bible, which was written only 387 years ago, much less scriptures that were written over 1,700 years ago. However, the original teaching can be discerned and brought forth by those who are initiated into the correct understanding and the original religious philosophy in its three steps<sup>23</sup>. This is why updates to the translations by qualified scholars are necessary. Another important factor is that there are new discoveries that arise from time to time which may alter the meaning of the teachings. This has been a major task which this volume, *Mysticism of the Prt m Hru: The Ausarian Resurrection*, has attempted to perform in reference to the scriptures presented.

The question and struggle is to determine how best to provide a translation without reinterpreting the original meaning. Translators provide a word-for-word translation which means that each word is translated individually, but this is difficult to understand since the nuances of the culture, inflections and grammar of ancient times is pretty much lost in modern society. Some translators work individually, while others work in committees. It is thought that committees do a better job since its individual members would be less susceptible to deviation from the original text. However, translators work individually, but their work is checked by a committee. In contrast to the Christian Bible, the *Prt m Hru* has been translated relatively few times (a few dozen) in the last 175 years. However it faces some of the problems of the Biblical scriptures face. There are several thousand Christian Bibles produced for people in various languages. Unfortunately, some of these Bibles were produced by translators who were not checked by any committee. Others not even read the original texts, but gave their rendition anyway, and still others were simply paraphrased by people who thought they were conveying a meaning, but instead deviated from the original texts substantially. Some may want to promote a conservative agenda or a liberal agenda. Others may want to highlight a particular doctrine or political position over another, etc. So under these circumstances, it is not surprising that in the days of slavery in America, when Christian slave owners wanted to justify their ownership of slaves, some Bibles were produced espousing interpretations of scriptures and commentaries on those scriptures which promoted sexist and racist ideas. Paraphrases can come

<sup>22</sup> See the book *The Ausarian Resurrection: The Ancient Egyptian Bible* by Muata Ashby.  
<sup>23</sup> Myth, Ritual and metaphysical (Mysticism).

meaning of certain texts more easily than the word for word translations, but can also more easily reflect the doctrinal viewpoints of the translators. Therefore, it is important to know who has produced the book and if they have or had any ulterior motives or hidden agendas in their work. Many people feel that when they pick up a Christian Bible, they are holding the "Word of God." This idea has been engrained in the minds of many people for so many years that most do not question the contents of the Bible they are reading, and even become hostile when their illusions are challenged. They brand anyone who deviates from the concepts they have accepted as blasphemers or worse. All the while they are filling themselves with ignorance which will hurt their own spiritual evolution and accordingly, humanity as a whole.

Like the Christian Bible translations, the the translations of the *Ancient Egyptian Book of Coming into Enlightenment* poses important problems because the meanings of some of the ancient symbols are not understood in part or at all by the scholars. This is due, in part, to the fact that the use of the hieroglyphic language died out in the middle of the first millennia of the common era (around 500 A.C.E.). This break in the initiatic tradition accounts for some of the loss in terms of the meanings of rare glyphs. However, just as modern language adopts new terms and allows others to fall out of usage, the Ancient Egyptian language as it is understood today can still convey the teachings with remarkable lucidity.

The third level of religion is mysticism. This level requires that the practitioner of the rituals understand the myth and its ultimate purpose. Thus, this volume contains a compendium of the myth. However, there is no substitute for the complete text with reproductions of the vignettes prepared by the Ancient Egyptian Sages themselves which have been compiled in the book *The Ausarian Resurrection: The Ancient Egyptian Bible*. Along with that volume it is recommended that the serious student study the detailed commentary of the myth in the book, *The Mystical Teachings of the Ausarian Resurrection* as well as the lecture series on the Ausarian Resurrection, available on audio tape by Dr. Muata Ashby.

### The Versions of the Prt m Hru

The Ancient Egyptian scriptures today referred to as the "Book of the Dead" evolved through at least three phases, stages or editions. These are referred to by most Egyptologists as "recensions" or "versions" (editions). This classification generally follows a historical outline of the development of the central universities of Ancient Egypt. In ancient times there were four main centers of philosophical scholarship. These were the main Temple in the city of Anu (Greek-Heliopolis), the main Temple in the city of Waset (Greek-Thebes), the main Temple in the city of Hetkaptah (Greek-Memphis) and the Temple in the city of Abdu, the center of the worship of Asar. Anu, Waset and Hetkaptah were the capital cities of the country in different historical periods. These were the schools attended by the Greek students of philosophy, Pythagoras being one of the most famous. Abdu remained as the spiritual center of Ausarian worship throughout history.

*Pyramid texts - Old Kingdom*

The *Pyramid Texts* are regarded by Egyptologists as being the first versions of the *Prt m Hru*. This is known as the *Anunian Recension*, and it is regarded as containing 759 utterances (chapters). These are regarded as belonging to the *Old Kingdom Period*, (cultural period of development- Dynasties 1-5). The next grouping of writings of the Prt m Hru are referred to as Coffin Texts. They are regarded as belonging to the *Middle Kingdom Period* (Dynasties 11-12). They were inscribed on wooded coffins and include complete utterances from the *Pyramid Texts* along with completely new ones. These texts are regarded as containing 1,185 invocations (utterances, chapters). In the city of Waset the priests/priestesses created a new version of *Prt M Hru*. These are usually referred to as the *Wasetian (Theban) recension* of the *Prt m Hru*. The *Wasetian Recension* adopted several texts from the older recension but added many more new ones. This recension is found on papyrus scrolls and one of its principal features are the extensive vignettes. In the very late period (after 600 B.C.E.), most papyri included a possible total of 192 chapters. These are usually referred to as the *Saute Recension* (Greco-Roman Period). This edition was written in hieratic text, including vignettes and contained only a few Hymns and sections of Chapter 33 which concern the Great Judgment and the Confessions of Innocence (42 principles of Maat).

The entire panorama of Ancient Egyptian theology can be thought of as a university system. Within a university, many colleges may be found. Each may specialize in a particular aspect of a subject while working harmoniously with other subjects presented in the other colleges within the university system. Likewise, the theology of Ancient Egypt emerged all at once but aspects of it were developed in different periods, by different schools or colleges which emerged within Ancient Egyptian history with the purpose of emphasizing and espousing particular perspectives of the theology, thereby popularizing certain teachings and divinities at different times. The earlier edition of the Prt m Hru originated in the College of Anu and was based on the Supreme Being in the form of "Ra." The next important edition developed in Waset. It was based on the Supreme Being in the form of "Amun" or "Amun-Ra." Both the *Anunian* and *Wasetian* teachings are to be regarded as emphasizing more of a devotional aspect of spiritual practice. They are referred to as "Theban Theology." The College of Hetkaptah (Memphis) developed a tradition that was based on the Supreme Being in the form

of "Ptah." The Memphite teachings are referred to independently as "Memphite Theology" and are to be regarded as emphasizing more of a philosophical and psychological aspect of spiritual practice and were not used in exactly the same manner as the writings now referred to as the collection of chapters known as "Book of the Dead." The teachings of the Temple in the city of Abdu are a direct extension of the Anunian teachings, as they deal with the mythology related to the grandson of Ra, i.e. Asar. The later editions will be discussed at length in the following sections, as well as in the glossary and notes throughout this book.

The *Anunian edition* was inscribed in the pyramids of the early kings of Ancient Egypt in hieroglyphics. It is known as the *Pyramid Texts*. Some parts of it were inscribed in coffins, papyri, tombs, and steles. It should be noted that while this period roughly corresponds to 5,000 B.C.E.- 3,000 B.C.E., this is only the period in which the writings were codified (set down in hieroglyphic text). There are archeological and anthropological indications that the teachings existed prior to this period, in the vast reaches of so called "pre-history" referred to as the "Pre-dynastic" period.

The *Wasetian edition* (Theban-cultural period of development- Dynasties 18-20) can be found on papyrus in hieroglyphics. The writings were partitioned into chapters with titles, but were still not given any definite order in the collection. These texts can be found after the cultural period of the 20<sup>th</sup> dynasty in hieroglyphic text as well as hieratic text.

Another version is recognized, called *Saite or Ptolemaic edition*. The Ptolemies were the Greek descendants of one of Alexander the Great's generals who took control of Egypt after Alexander had died. It is the latest cultural period in Ancient Egyptian history in which the country was besieged by outside conquering nations (Persians, Greeks, and especially the Romans) as well as internal social disintegration due to wars, breakdowns in social order and periods of civil unrest, martial law or the absence of government order altogether. In this edition, the chapters were arranged in a definite order and were written in hieroglyphics as well as hieratic text. However, this order was not absolutely rigid, and did all the papyri follow what might be considered a sequential pattern for reading and studying purposes. It was considered sufficient that the chapters be present in the scroll (Ancient Egyptian book form).

The texts used for this present translation rely on the older versions (*Pyramid Texts* and *Coffin Texts*) in reference to the general themes of Kemetic spirituality content and as a method of determining the proper order of the collection of the writings. Since the papyrus versions are summaries of the writings of the *Coffin Texts*, which are themselves expansions on the *Pyramid Texts*, the later versions (papyrus versions) are good sources in reference to the titles and formal separation of the chapters as well as the presentation of vignettes and the conciseness of writing in the presentation of certain concepts, for in the later versions, there is to be found a refinement of the verses which appeared in the earlier texts. The collection presented in this volume represent the most mystical chapters taken from all versions of the *Prt m Hru*. In this volume, when discussing writings from the *Pyramid Texts*, they will be referred to as "utterances." When discussing writings from the *Coffin Texts*, they will be referred to as "invocations," and when discussing the *Papyrus Texts* they will be referred to as "chapters." It should be noted that the use of the words *invocations*, *utterances*, or *chapters* can be confusing since in the *Pyramid Text* and *Coffin Text* writings, utterances can be as short as one sentence or as long as a long essay akin to the chapters of the later texts.

Due to the lack of diligence in transcribing the texts in ancient times, some of the chapters were duplicated within the same scroll, sometimes exactly the same way and at other times with grammatical errors, errors in meaning or minor changes that are inconsequential to the overall mystical importance of the teaching. In later papyruses, many innovations and expansions and sometimes even embellishments on the scripture can be found. These are not always in keeping with the intent of the original scriptures, those at the inception of the teaching. In these cases the errors, duplications or concepts not in keeping with the original scriptures and which may even be considered degradations in the philosophy such as the *ushabti*<sup>24</sup> (*Coffin Text* 472) teachings or the predilection to remain in the Sekhet Hetep (enjoying heavenly pleasures) as opposed to moving forward into the Sekhet Yaru and on to discover and become one with Asar, have been either repaired, incorporated into one chapter or omitted altogether. Some of these discrepancies can also be accounted for by the vast periods of time since the scriptures were created, and also the intervening periods of social disturbances which have occurred. Keeping this in mind, it is remarkable that despite the minor discrepancies, the scriptures of Coming Forth from the early period of the *Pyramid Texts* to the Late period of the *Papyrus Texts* in the Ptolemaic and Roman Conquest Periods, display a faultless concordance of mythology and yogic mystical philosophy.

The occurrence of errors in the *Prt m Hru* should not be surprising to the student of Ancient Egyptian scripture. In fact, all scriptures from around the world including the Bible, the Koran, Bhagavad Gita, The Tao, and others, in themselves or

<sup>24</sup> See the section of this book entitled "The choice of chapters" in Part II of this volume.

their related scriptures, contain errors, both grammatical and/or contradictions in meaning. This is due to the vast amount of writing as well as the vast intervening periods of time between the writings, the versions, compilations etc., of the same scripture. The refinement of any scripture, as any book, depends on not writing, but rewriting. Those scriptures written independently and by different personalities at different times are bound to display inconsistencies. These should not be a basis for viewing that scripture in a negative light, but should promote understanding and a keen eye which knows how to sift truth from untruth. Added to these issues is the fanatical reverence of some aspirants. Some people have developed the opinion that simply because a text is ancient, that it must necessarily be correct in every detail. Further, many people believe that if a text is not ancient, it cannot be authentic or correct. This of course translates to the implication that modern day Sages are not to be revered as the Sages in ancient times. These are of course, misconceived ideas of the ignorant. In fact, the teachings are to be imparted by living spiritual teachers and authentic spiritual teachers have always updated and interpreted the teachings. This was true in ancient times and continues to be true today.

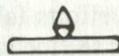
A true spiritual aspirant is not like an orthodox, narrow-minded personality who must believe that every single word in a particular scripture is "exactly" correct, or otherwise wrong and must be discarded altogether. An Ancient Egyptian proverb admonishes that true spiritual aspirant goes to the "essence of the meaning" without being distracted by minor concerns in grammar or correspondences of unimportant aspects of the scripture which have little bearing on the essence of the teachings.

"Strive to see with the inner eye, the heart. It sees the reality not subject to emotional or personal error; it sees the essence. Intuition then is the most important quality to develop."

"Never forget: the words are not the reality, only reality is reality; picture symbols are the idea, words are confusion."

"It takes a strong disciple to rule over the mountainous thoughts and constantly go to the essence of the meaning; as mental complexity increases, thus will the depth of your decadence and challenge both be revealed."

—Ancient Egyptian Proverbs



## The Concept of God

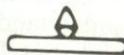
The following is a synthesis of important Ancient Egyptian aphorisms on the nature of "God."

"GOD is the father of beings. His Unity is Absolute. He is One and alone. GOD is the eternal One... infinite and endures forever. GOD is hidden and no man knows GOD's form. No man has been able to seek out GOD's likeness. GOD is hidden to Gods and men... GOD's name remains hidden... It is a mystery to His children, men, women and Gods. GOD's names are innumerable, manifold and no one knows their number... though GOD can be seen in form and observation of GOD can be made at GOD's appearance, GOD cannot be understood... GOD cannot be seen with mortal eyes... GOD is invisible and inscrutable to Gods as well as men."<sup>30</sup>

The concepts of God are only concepts and not realities. The correct study and practice of mystical philosophy lead person to discover the transcendental nature of the Divine. This is the objective of the *Prt m Hru*, to realize the teaching contained in the myth of Asar, the Ausarian Resurrection.

## God and The Female Aspect

The writings of *Prt m Hru* affirm the gender-less nature of the Divine. While the Divine may be referred to as the male aspect, God, it may also be referred to as Goddess. Thus, we have striven to correctly translate the word "Neter" as "Divinity" instead of "God," and "neteru" as "gods and goddesses" instead of just "the gods." In Ancient Egypt women enjoyed complete equality in society. They had the same rights as men. This cultural righteousness was reflected in the practice of religion as well or it might be said that the practice of righteousness in religion supported the practice of righteousness in society. The importance of equality between the sexes cannot be overstated in our times. Sexism and the subjugation of women through government decrees, laws, culturally entrenched prejudices and male delusions of superiority, have led to a world in which the fabric of society, marriage and family are disintegrating and causing interpersonal strife, stress and anxiety in society. These conditions cause an intensification of egoism and the bondage of the world for both men and women, and lead to mental and physical disease, frustration and even violence as well as spiritual stagnation. Therefore, it must be clearly understood that since the *Prt m Hru* texts were written for men and women alike, it has been prepared with the least amount of gender references in regards to the Initiate for whom it was written. It thus becomes a working texts for anyone, the way it was originally intended. In those instances where the word god or goddess is used, their use relates to the time and space manifestation of the transcendental Divine Self, which is beyond gender.

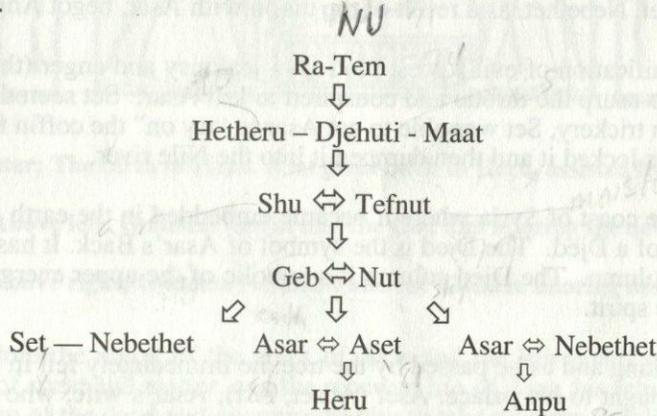


<sup>30</sup> Portions from: Egyptian Ru *Pert Em Heru*, Hymns of Amun and the Papyrus of Nesi-Khensu

## A COMPENDIUM OF THE AUSARIAN RESURRECTION MYTH

### The Creation

The process of creation is explained in the form of a cosmological system for better understanding. Cosmology is a branch of philosophy dealing with the origin, processes, and structure of the universe. Cosmogony is the astrophysical study of the creation and evolution of the universe. Both of these disciplines are inherent facets of Ancient Egyptian philosophy through the main religious systems or companies of the gods and goddesses. A company of gods and goddesses is a group of deities which symbolize a particular cosmic force or principle which emanates from the all-encompassing Supreme Being, from which they have emerged. The Self or Supreme Being manifests creation through the properties and principles represented by the *Pauti* Company of gods and goddesses-cosmic laws of nature. The system or Company of Gods and Goddesses of Anu is regarded as the oldest, and forms the basis of the Asarian Trinity. It is expressed in the diagram below.



The diagram above shows that *Psedjet* (Ennead), or the creative principles which are embodied in the primordial gods and goddesses of creation, emanated from the Supreme Being, Ra, also referred to as Ra-Tem or Ra-Atum, or Atum-Ra, arose out of the "Nu," the Primeval waters, the hidden essence, and began sailing the "Boat of Millions of Years" which included the Company of Gods and Goddesses. On his boat emerged the "neters" or cosmic principles of creation. The neteru of the Ennead arising from Ra-Atum are Shu, Tefnut, Geb, Nut, Asar, Aset, Set, Nebethet and Heru Ur. Hetheru, Djehuti and Maat represent attributes of the Supreme Being as the very *stuff* or *substratum* which makes up creation. Shu, Tefnut, Geb, Nut, Asar, Aset, Set, and Nebethet represent the principles upon which creation manifests. Anpu is not part of the Ennead. He represents the feature of intellectual discrimination in the Asarian myth. "Sailing" signifies the beginning of motion in creation. Motion implies that events occur in the realm of time and space, thus, the phenomenal universe comes into existence as a mass of moving essence we call the elements. Prior to this motion, there was the primeval state of being without any form and without existence in time or space.

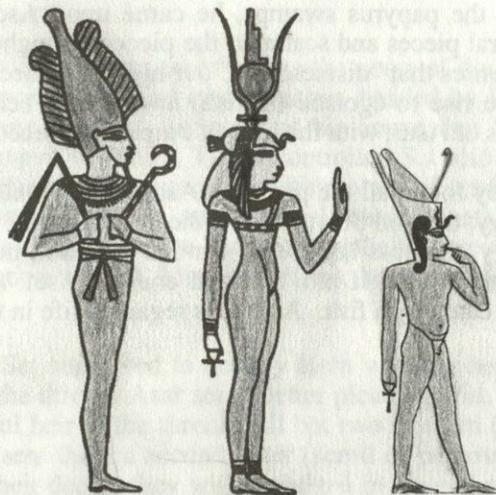


Figure 8: Asar, Aset and Heru

Asar was the first human king of Ancient Egypt. He and his wife, Aset, ruled the country with righteousness and compassion. Together, they engendered a child, the first prince of Ancient Egypt. His name was Heru. Asar and Aset dedicated themselves to the welfare of humanity and sought to spread civilization throughout the earth, even as far as India and China.

During the absence of Asar from his kingdom, his brother Set had no opportunity to make innovations in the state because Aset was extremely vigilant in governing the country, and always upon her guard and watchful for any irregularity or unrighteousness.

Upon Asar's return from touring the world and carrying the teachings of wisdom abroad, there was merriment and rejoicing throughout the land. However, one day after Asar's return, through his lack of vigilance, he became intoxicated and slept with Set's wife, Nebethet. Nebethet, as a result of the union with Asar, begot Anpu.

Set, who represents the personification of evil forces, plotted in jealousy and anger (the blinding passion that prevents forgiveness and understanding) to usurp the throne and conspired to kill Asar. Set secretly got the measurements of Asar and constructed a coffin. Through trickery, Set was able to get Asar to "try on" the coffin for size. While Asar was resting in the coffin, Set and his assistants locked it and then dumped it into the Nile river.

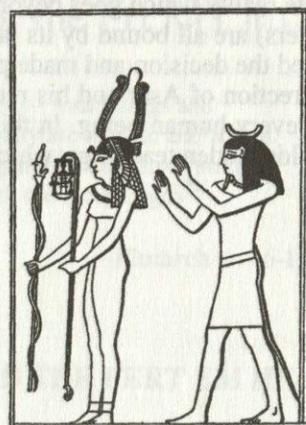
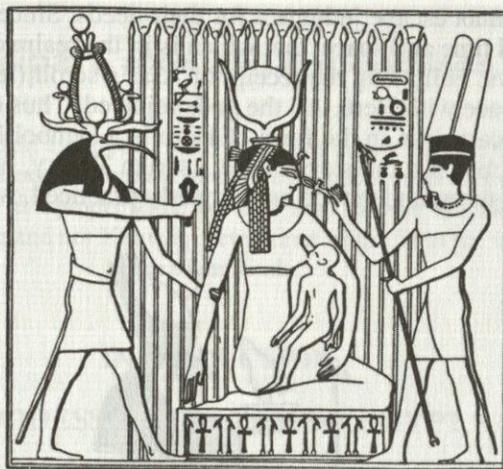
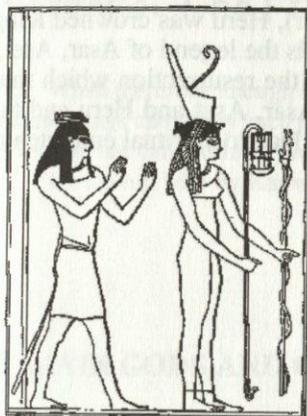
The coffin made its way to the coast of Syria where it became embedded in the earth and from it grew a tree with the most pleasant aroma in the form of a Djed. The Djed is the symbol of Asar's Back. It has four horizontal lines in relation to a firmly established, straight column. The Djed column is symbolic of the upper energy centers (chakras) that relate to the levels of consciousness of the spirit.

The king of Syria was out walking and as he passed by the tree, he immediately fell in love with the pleasant aroma. So he had the tree cut down and brought to his palace. Aset (Auset, Ast), Asar's wife, who is the personification of the life-giving, mother force in creation and in all humans, went to Syria in search of Asar. Her search led her to the palace of the Syrian king where she took a job as the nurse of the king's son. Every evening, Aset would put the boy into the "fire" to consume his mortal parts, thereby transforming him to immortality. Fire is symbolic of both physical and mental purification. Most importantly, fire implies wisdom, the light of truth, illumination and energy. Aset, by virtue of her qualities, has the power to bestow immortality through the transformative power of her symbolic essence. Aset then told the king that Asar, her husband, is inside the pillar he made from the tree. He graciously gave her the pillar (Djed) and she returned with it to Kamit (Kmt, Egypt).

Upon her return to Kmt, Aset went to the papyrus swamps where she lay over Asar's dead body and fanned him with her wings, infusing him with new life. In this manner Aset revived Asar through her power of love and wisdom, and they united once more. From their union was conceived a son, Heru (Heru), with the assistance of the gods Djehuti and Amon.

One evening, as Set was hunting in the papyrus swamps, he came upon Aset and Asar. In a rage of passion, he dismembered the body of Asar into several pieces and scattered the pieces throughout the land. In this way, it is Set, the brute force of our bodily impulses and desires that "dismembers" our higher intellect. Instead of oneness and unity, we see multiplicity and separateness which give rise to egoistic (selfish) and violent behavior. The Great Mother, Aset, once again set out to search, now for the pieces of Asar, with the help of Anpu and Nebethet.

After searching all over the world, they found all the pieces of Asar's body, except for his phallus which was eaten by a fish. In Eastern Hindu-Tantra mythology, the god Shiva, who is the equivalent of Asar, also lost his phallus in one story. In Egyptian and Hindu-Tantra mythology, this loss represents seminal retention in order to channel the sexual energy to the higher spiritual centers, thereby transforming it into spiritual energy. Aset, Anpu, and Nebethet re-membered the pieces, all except the phallus, which was eaten by a fish. Asar thus regained life in the realm of the dead.



**Figure 9:** Above center; The birth of Heru. Aset gives birth to Heru, assisted by Djehuti and Amun

**Figure 10:** Above left; Goddess Uadjit and the God Saa adoring the newborn Heru

**Figure 11:** Above right; Goddess Nekhebit and the God Hu adoring newborn Heru

Heru, therefore, was born from the union of the spirit of Asar and the life giving power of Aset (physical nature). Thus, Heru represents the union of spirit and matter, and the renewed life of Asar, his rebirth. When Heru became a young man, Asar returned from the realm of the dead and encouraged him to take up arms (vitality, wisdom, courage, strength of will) and establish truth, justice and righteousness in the world by challenging Set, its current ruler.

### **The Battle of Heru (Horus) and Set**

The battle between Heru and Set took many twists, sometimes one seeming to get the upper hand and sometimes the other, yet neither one gaining a clear advantage in order to decisively win. At one point, Aset tried to help Heru by catching Set, but due to the pity and compassion she felt towards him, she set him free. In a passionate rage, Heru cut off her head and went off by himself in a frustrated state. Even Heru is susceptible to passion, which leads to performing deeds that one later regrets. Set found Heru and gouged out Heru's eyes. During this time, Heru was overpowered by the evil of Set. He became blinded to truth (as signified by the loss of his eyes) and thus, was unable to do battle (act with Maat) with Set. His power of sight was later restored by Hetheru (goddess of passionate love, desire and fierce power), who also represents the right Eye of Ra. She is the fire spitting, destructive power of light, which dispels the darkness (blindness) of ignorance.

When the conflict resumed, the two contendants went before the court of the Pasedjed (Ennead) gods and goddesses (Company of the nine gods and goddesses who ruled over creation, headed by Ra). Set, promising to end the fight and restore Heru to the throne, invited Heru to spend the night at his house, but Heru soon found out that Set had evil intentions when he tried to have intercourse with him. The uncontrolled Set also symbolizes unrestricted sexual activity. Therefore, all sexual desires should be pursued in accordance with moral and intellectual principles, which dictate rules of propriety that lead to health, and personal, societal and spiritual order (Maat). Juxtaposed against this aspect of Set (uncontrolled sexual potency and desire) is Heru in the form of ithyphallic (erect phallus) Min, who represents not only control of sexual desire, but its sublimation as well. Min symbolizes the power which comes from the sublimation of the sexual energy.

Through more treachery and deceit, Set attempted to destroy Heru with the help of the Ennead, by tricking them into believing that Heru was not worthy of the throne. Asar sent a letter pleading with the Ennead to do what is correct. Heru, as the son of Asar, should be the rightful heir to the throne. All but two of them (the Ennead) agreed because Heru, they said, was too young to rule. Asar then sent them a second letter (scroll of papyrus with a message) reminding them that even they cannot escape judgment for their deeds; they will be judged in the end when they have to finally go to the West (abode of the dead).



## Chapter 3: The Principal Gods and Goddesses of the Prt M Hru

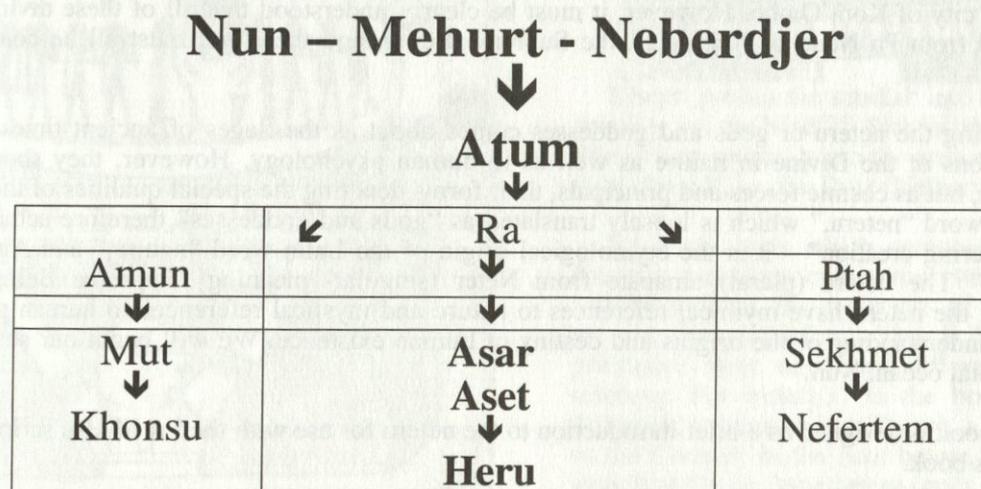
"When therefore, though hearest the myths of the Egyptians concerning the Gods - wanderings and dismemberings and many such passions, think none of these things spoken as they really are in state and action. For they do not call Hermes "Dog" as a proper name, but they associate the watching and waking from sleep of the animal who by Knowing and not Knowing determines friend from foe with the most Logos<sup>31</sup> like of the Gods."

—Plutarch (c. 46-120 AD)

## INTRODUCTION

## THE MAIN GODS AND GODDESSES OF ANCIENT EGYPT AND THE PERT EM HERU

Table 6: The Great Trinity of Ancient Egypt



This table is provided to show the relationship between the main divinities of the *Prt m Hru* in the context of the overall scheme of Ancient Egyptian mythology. It should be noted that the hierarchy presented above should not be taken as an order of importance, but as an order of emergence in the prominence of the Divinity in the culture of Ancient Egyptian religious practice. There are four main Trinity systems which became prominent in Ancient Egypt. All the deities emerged at the same time, but their prominence as individually worshipped divinities occurred at different times in Ancient Egyptian history. *Amun-Ra-Ptah* is first. Arising out of each of these, a new Trinity of male (father), female (mother), and child emerges. Thus, we have: *Amun-Mut-Khonsu*, *Asar-Aset-Heru*, and *Ptah-Sekhmet-Nefertem*. Khonsu and Nefertem are aspects of Heru. The main Trinity system related to the *Prt m Hru* is based on Ra, Asar-Aset and Heru. When dealing with Wasitian Theology, the main Trinity system and mythology is related to *Amun-Mut-Khonsu*. When dealing with Hetkaptah Theology, the main Trinity system and mythology is related to *Ptah-Sekhmet-Nefertem*. Thus, it is clear that while each divinity system has a clearly defined mythology and mystery teaching related to it, they all are in effect related to each other in the broad context of an all encompassing set of complementary principles which together are more than the sum of their parts, i.e. when put together they transcend any polytheistic concept and produce a picture of universal wholeness. Indeed, they represent a harmonious family, whose members are all descended from the same ancestor. This is why the reader may notice that sometimes references are made to other divinities in related Trinities. Also, the divinities are presented in similar iconography, for example, Atum-Ra, Ra, Amun, and Asar have Divine Boats. They are used virtually interchangeably because their underlying origin and symbolism are so closely related. The differences presented in the myths and the icons are for the purpose of introducing and elucidating varying aspects of the Divine, just like in a modern big business, the marketing department may have several executives highlighting and promoting different aspects of the same company. As they coordinate their work, they produce in the mind of the people, a view of the company, from

<sup>31</sup> Divine creative intelligence expressed through the divine speech and manifest in all objects in creation.

different angles, creating a total view of the company. In a sense, the Sages of Ancient Egyptian mythology with different names and forms to teach the masses about the glory and diversity of the D show them the grandeur of the Spirit.

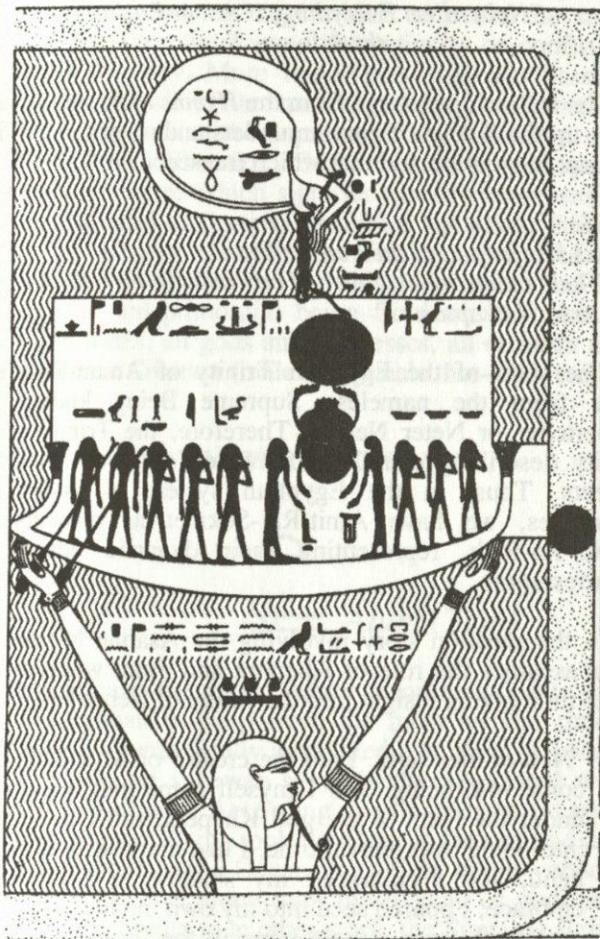
In this context, Atum-Ra is the Primordial Divine Principle which emanated from the Primeval V (Mehurt) to engender Creation. Thus, Ra is the Supreme Being, and Asar is his incarnation, an incarnation on earth), much like Jesus is an incarnation of God the Father in Christianity, and incarnation of the god Vishnu in Hinduism. Further, after he is killed by Set, he incarnates as his son, and he ultimately attains victory over the forces of chaos, ignorance and egoism. So, although all of the goddesses are related, the story of Asar was the most powerful in terms of popular appeal. It is upon the related to Asar that the entire teaching of the *Prt m Hru* is primarily based.

The religion of Ancient Egypt revolved around four major Trinities of gods and goddesses who emanated from one Supreme Being. These Trinities had major centers of worship in ancient times. They were Amun (city of Thebes or *Waset*), Ra (city of worship-*Anu* or the city of the sun), Ptah (city of worship-*Hetkaptah*) and Anubis (city of worship-*Abdu*). Along with these divinities, their female counterparts and their sons also had centers of worship. For example, Aset, the companion of Asar and mother of Heru, had a worship center at the island of Philae. Heru, a worship center in the city of Kom Ombo. However, it must be clearly understood that all of these divinities are related. They emanated from Pa Neter or Neberdjer, the Supreme Being, and therefore, must all be considered brothers and sisters.

The idea of classifying the neteru or gods and goddesses comes about as the Sages of ancient times sought to explain the manifestations of the Divine in nature as well as in human psychology. However, they should be understood as divinities, but as cosmic forces and principals, their forms denoting the special qualities of the Divine. The Ancient Egyptian word "neteru," which is loosely translated as "gods and goddesses" therefore actually denotes "cosmic forces engendering creation" - it is the etymological origin of the Latin word "natura," and Anglo-Saxon "nature" and "natural." The neteru (plural) emanate from Neter (singular- meaning "Supreme Being" or "essential power). Thus, the neteru have mythical references to nature and mystical references to human nature which lead to greater understanding of the origins and destiny of human existence. We will begin our survey of the neteru with the primordial ocean, Nun.

This section of the book is designed as a brief introduction to the neteru for use with the *Prt M Hru* scriptural text which follows in Part II of this book.

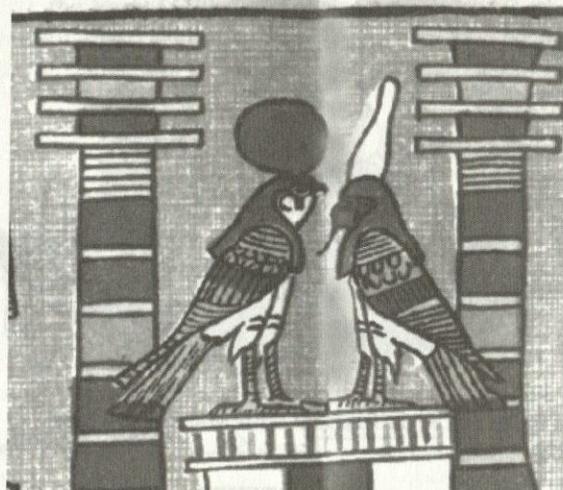
THE NETERU, THEIR SYMBOLISM AND FUNCTIONS



✦ NU OR NUN ①

Figure 13: The Primeval Waters of Creation

In the particular scene above, taken from the sarcophagus of Seti I, the Primeval Waters of Creation, Nun, pushes the Boat of Atum-Ra, who emerges as Khepri (Scarab) onto the waves. Behind Khepri are the Divinities Geb (Earth), Shu (Space, Air, Ether), Heka (The Divine Creative Word), Hu (Divine sense of taste) and Saa (Divine Understanding). Assisting him are Aset and Nebethet. There are three divinities standing in the bow of the boat with the *aa*, , doorway symbol on their head. They symbolize the three worlds or planes of creation that are engendered and sustained by Khepri. In the text, it is said that Khepri is the Creator aspect of Asar. Thus, they are in reality one and the same. This interpretation is supported by the following vignette from the Papyrus of Ani, where the souls of Ra and Asar are shown meeting in the mystical city of Djeddu.



Khepri pushes the sundisk into the arms of Nut, who is standing on the head of Asar in order for her to receive it. She in turn passes it into the area encircled by the body of Asar himself, i.e. the Duat (Netherworld).

Since the texts which compose the exposition of the Kemetic teachings come from various tombs, papyruses and inscriptions, the depictions of the gods and goddesses are not always uniform. This is because the priests and priestesses were describing different aspects of the same teaching. For example, in the boat above there are ten divinities accompanying Khepri, a form of Ra, the Neter, as the Creator. In the boat below, there are ten divinities including Ra, i.e. nine neteru (gods and goddesses) and one Neter. The initiate looks on from the bow of the boat.

In Ancient Egyptian mystical philosophy, Creation is explained as an emanation which came from a primeval mass of undifferentiated matter called Nu or Nun. From this mass arose Atum-Ra in the form of Khepri, the Scarab on the Divine Boat. The boat below shows Ra and his main retinue which includes the king himself in the last position, symbolizing his divinity and the fact that he is righteously following the divine path.

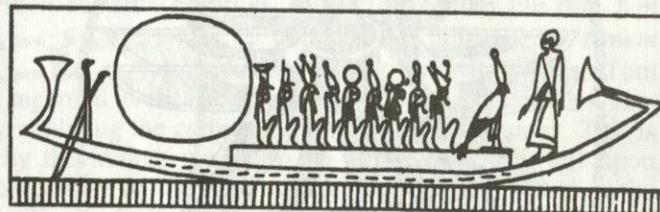


Figure 14: The Boat of Ra

As Ra sails in his boat he establishes Maat (order) and sustains Creation. The figure below shows Ra in his boat with his daughter Maat sitting in the bow, breaking through the waters and thus making the way for him. Ra brought

with him a Company of Gods and Goddesses, and through them (the neteru or cosmic forces of Creation, who are the primeval ocean itself), he manages Creation.



Figure 15: Ra in his boat with Maat at the bow.

**NEBERTCHER**

(Neberdjer): Amun-Ra-Ptah  
(The Transcendental Self and the Sacred Trinity)

There are several Trinities in Ancient Egyptian mythology, each conveying a special message through the symbolic references and relationships of the symbols. The Trinity of Ra-Nut-Geb, representing the three basic principles of existence: Spirit (God-Supreme Being), Heaven and Earth, is possibly the oldest to be found in the Dynastic period of Ancient Egyptian history. As the evolution of the understanding of the Supreme Being progressed, its exposition through the medium of theology and mystical philosophy was refined. This refinement, which occurred over a period of 5,000 to 10,000 years, led to the teachings of the Asarian Trinity of Asar, Aset and Heru, and those of Nebertcher: Amun-Ra-Ptah.



**NEBERDJER**

Figure 16: Neberdjer, the All-encompassing Divinity

The Ancient Egyptian Trinity composed of Amun, Ra and Ptah was formally known as:

*"Neberdjer: Everything is Amun-Ra-Ptah, three in one."*

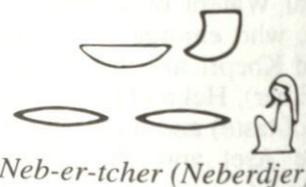
The following passage from the *Hymns of Amen* (Amun) sums up the Ancient Egyptian understanding of the Trinity concept in creation and that which transcends it.

- 33. He whose name is hidden is Amun, Ra belongeth to him as His face, and the body is Ptah.
- 34. Their cities are established on earth forever, Waset, Anu, Hetkaptah.

The gods of the Egyptian Trinity of Amun-Ra-Ptah, arise from the nameless Supreme Being known as Nebertcher or Neter Neteru. Therefore, the Trinity is in reality describing one Divinity which expresses in three aspects. Thus, in the Egyptian system of gods and goddesses, we have Amit-Rai-Sekmet as consorts to Amun-Ra-Ptah, representing their dynamic power of manifestation.

In the creation story involving the Asarian Mysteries, Asar assumes the role of Khepera and Tem, while at the same time giving insight into the nature of Neberdjer:

"Neb-er-djer saith, I am the creator of what hath come into being, and I myself came into being under the form of the god Khepera, and I came into being in primeval time. I had union with my hand, and I embraced my shadow in a love embrace; I poured seed into my own mouth, and I sent forth from myself issue in the form of the gods Shu and Tefnut." "I came into being in the form of Khepera, and I was the creator of what came into being, I formed myself out of the primeval matter, and I formed myself in the primeval matter. My name is Asar.



*Neb-er-tcher (Neberdjer)*

*Neberdjer Speaks:*

I was alone, for the gods and goddesses were not yet born, and I had emitted from myself neither Shu nor Tefnut. I brought into my own mouth, *hekau* (the divine words of power), and I forthwith came into being under the form of things which were created under the form of Khepera."

These passages all point to the fact that while the name of the Supreme Being has changed under the different priesthoods, these are merely different expressions of the same principles and teachings which even use the same wording, therefore, there is no discontinuity or confusion within the theology. More importantly, the last passage reminds us that all of the names and forms are merely outward expressions of the Supreme Being, *Neb-erd-jer*, in its physical manifestation. Nebertcher, as previously discussed, is a name which signifies the all-encompassing meaning of the collective members of the Trinity. Nebertcher includes all male and female aspects of the Trinity, and is therefore to be understood as the androgynous and primordial being from which arose all names and forms, all gods and goddesses, all creation and all opposites in Creation (male and female, hot-cold, etc.)

### THE MYSTERIES OF ANU



 *Atum (Tem)*

The sun and the moon were incorporated into the Ancient Egyptian worship from the most ancient times. The moon was symbolically associated with Asar, Aset and Djehuti, while the sun was symbolically associated with Ra, Ptah and Amun. According to the ancient creation story, the Supreme Being took the form of the sun god and arose out of the Primeval Ocean. According to one version, Ra arose in His boat along with the Ennead of gods and goddesses. According to another story, the Supreme Being arose in the form of a primeval hill or piece of solid land in the form of Atum, Tum or Tem. Thus, the Supreme Being who manifests as the rising sun out of the Primeval Ocean is known by various names. These are: Atum, Tum or Tem, Ra-Tem, Atum-Ra or Asar and Ptah. Atum is also one of the first god symbols to be depicted in human form. The priesthood of Anu developed an elaborate cosmology incorporating the concept of Tem into the creation myth, thereby merging human existence with the Divine. First we will review an outline of the theology of Anu, and then we will examine the mystical implications for human psycho-spirituality.

The *Pyramid Texts* of *Pepi II* determines the Company of Gods and Goddesses of Anu to be: Tem, Shu, Tefnut, Geb, Nut, Asar, Aset, Set and Nebethet. In the *Pyramid Texts* of *Pepi II*, the following account is given about the emergence of Atum (or Tem, Tum):

He who was born in the Nu (primeval waters),  
before the sky came into being,  
before the earth came into being,

before the two supports\* came into being,  
before the quarrel\*\* took place,  
before that fear which arose on account of the Eye of Heru existed...

\*(Shu-Tefnut)

\*\* (quarrel between Heru and Set)

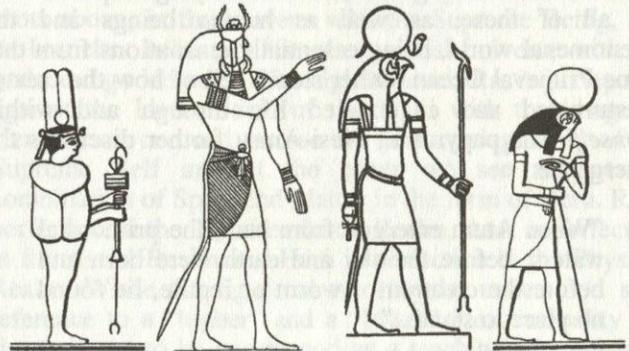


Figure 17: The Forms of Ra

From left to right: Two forms of Kheperi: Morning Sun (Creator), Ra: Noon Sun (Sustainer of the Day), Tem: Sunset (dissolver of the Day)

The idea of the Primeval Ocean (Nu) and the original primeval spirit which engendered life in it occurs in several myths. The earliest occurrence of the idea of the primeval waters is found in the Egyptian religion which predates the Asarian Resurrection Myth. This pre-dynastic (10,000-5,500 B.C.E.), pre-Asarian, myth spoke of a God who was unborn and undying, and who was the origin of all things. This deity was un-namable, unfathomable, transcendental, gender-less and without form, although encompassing all forms. This being was the God of Light which illumines all things, and thus was later associated with the sun, the forms of *Ra* or *Tem*, and with *Heru* who represents *that which is up there*, i.e., the Divine. Tum, Tem or Temu is an Ancient Egyptian name for the deep and boundless abyss of consciousness from which the phenomenal universe was born. *Khepera* (or *Khepri*), the dung beetle, represents the morning sun which is becoming. This form is also associated with the young Heru, *Heru in the Horizon*, also known as *The Sphinx*. Ra ☉ represents the daytime sun which sustains Creation. Tum comes from the root *tem*  "to be complete," "fullness" or *temem* , which means "to make an end of." Also Tum is regarded as the evening or setting sun in the western sky, symbolizing the completion, the end of the journey. This is why the initiate wishes to go to the *beautiful west* upon completion of the span of life. The beautiful west is the abode of Asar. Tum was analogous in nature to the Babylonian *Tiamat*, the Chaldean *Thamte*, the Hebrew *Tehorn*, and the Greek *Themis*.



*Sundisk* (Symbol of Ra)

The story related in the Papyrus of Nesi-Amsu is that the primeval God laid an egg in the primeval chaotic waters from which the God {him/her}self emerged. While this primordial God, who emerged out of the waters, created or emanated Ra, the Sun or Life Force, Djehuti, the word or creative medium, and Maat, the principle of cosmic order and regularity, the underlying emphasis was on all of these, as well as human beings and the phenomenal world, being essentially emanations from that same Primeval Ocean. Other stories tell of how the creator masturbated and engendered life through and within *Himself*. The papyrus of Nesi-Amsu further discusses the emergence:

“When Atum emerged from Nun, the primordial waters, before the sky and earth were born and before the creation of worm or reptile, he found no place to stand...”

Tum, therefore represents the first emerging thought which contemplated its own existence in the vast ocean of undifferentiated consciousness which was devoid of names and forms, devoid of tangibility, solidification, coagulation and grossness.<sup>32</sup> All that existed was subtle matter, the Primeval Ocean. The *Pyramid Texts* continue, explaining how Atum continued the process of creation by emitting the other principles of creation in the form of the gods and goddesses as follows.

“Tum (Atum) is he who came into being (through Himself) in Anu. He took His phallus in His grasp that he might create joy in Himself, emitting the twins Shu (air, dryness, space, ether) and Tefnut (moistness)...”



Figure 18: Tem in the Solar Boat wearing the double crown, sitting within the sundisk.

In this manner, the various qualities of matter emanated from Tum and gave form to the Primeval Ocean, and continue to give and sustain its form at every moment. Geb is the son of Shu and Tefnut and represents the solid earth. Nut is the daughter of Shu and Tefnut and represents the sky and the heavens, and is the mother of Asar, Aset, Set and Nebethet.

<sup>32</sup> Capable of being touched; material; something palpable or concrete.

In a creation story involving Khepera (Ra in the of the rising sun, the creation of a new day), he rose up from Nu and:

“I found no place there whereon I could stand. I worked a charm upon my heart, I laid a foundation in Maa\*, and then I made every I was one by myself, {since} I had no I emitted from myself the god Shu, and I had spit out from myself the goddess Tefnut; there was no other being who worked with me (\*referring to Maat-truth, righteousness)

**Tm**, (Tem, Tum, Atum, Atum-Ra), therefore ultimate source and cause of Creation. From Tm Khepri who transforms into Ra and finally, Ra reverts to the original essence, Tm.

### RA AND THE TRINITY OF ANU

In the myth of Ra and Aset, Ra says: “I am Khepri in the morning, and Ra at noonday, and Tem in the evening.” Thus we have *Kheper-Ra-Tem*, the Anunian Triad and hekau. In Chapter 4 of the *Hru*, the initiate identifies {him/her}self with symbolizing that {his/her} life as a human being human consciousness is coming to an end. In this awareness of individuality and human limitation, now a new awareness of infinity and immortality, though the physical body continues to exist and wait the normal course of time. The initiate will live a “living” soul and join with Tem (individual consciousness joins Cosmic Consciousness):

“I am Tem in rising; I am the only One; I came into being with Nu. I am Ra who rose in the beginning.”

This passage is very important because it establishes the mystical transcendence of the initiate who has attained {his/her} “oneness” and union with the Divine. In the papyri, Tem is also identified with the young Heru (young Heru, the solar child) as the early manifestation. Thus, *Kheperi-Ra-Temu* are forms of the same being and are the object of every initiate’s spiritual goal. Being the oldest of the three theologies, the Mysteries of Anu provide a foundation for the unfoldment of the teaching of a mystical spirituality which followed in the Mysteries of Hetkaptah, through Ptah, and the Mysteries of Amun. With each succeeding exposition the teaching becomes more and more refined until it reaches its quintessence in the Hymns of Amun.

THE COMPANY OF GODS AND GODDESSES OF ANU

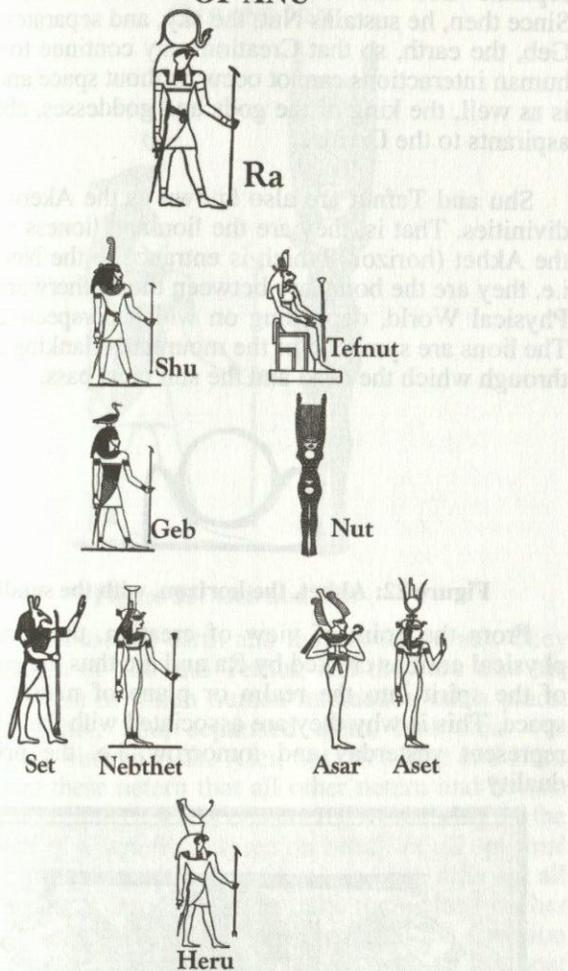


Figure 19: The Company of Gods and Goddesses of Anu

The characters of the Myth of Creation and their various forms of interaction with each other are in reality an elaborate mystic code relating to understanding what Creation and God are, as well as the nature of human consciousness. The first thing that is noticed when the deities of the Ancient Egyptian Creation, based on the teachings of Anu, are placed in a hierarchical fashion based on their order of Creation by Ra, is that they arise in accordance with their level of density. Density here refers to their order of subtlety of the elements in Creation. Ra is the first principle which emerges out of the Primeval Waters. He is the subtle, singular principle of Creation, the focus of oneness in time and space. The ocean itself transcends time and space and is beyond existence and non-existence. Ra is the first principle to emerge out of the Absolute and his emergence signifies the beginning of existence.

The second important idea derived from the Pauti (Company of Gods and Goddesses) is that they represent a whole number, 10 (Ra plus the nine gods and goddesses),

and thus convey the idea of a special symmetry. The iconography has been likened to that of a tree and indeed, comparisons have been made to the Kabalistic Tree of Life as the study of the Kemetic gods and goddesses reveals a subtlety of wisdom which leads to the discovery of the Divine Self, as symbolized by Ra. This Kemetic tree, like the tree mentioned in the Hindu Bhagavad Gita, has its roots above, in the heavens with the Supreme Being, and its branches below, in the phenomenal universe with the gods and goddesses.<sup>33</sup> The highest level, Ra, is juxtaposed against the lowest level of the Pauti with the image of Heru. So at one end we see the perfect singularity of the Supreme Self and at the other we see the perfect combination of Spirit and Matter in the form of Heru. Ra is perfection in the Transcendental Realm, Asar is perfection in the Astral Realm and Heru is perfection in the Physical Realm. While the figure above may be understood as a reference to a "higher" and a "lower" idea, in reality the figure is not to be understood as a teaching of something that is above or better and something that is below or lesser. It is a teaching which expresses the essence of Creation, containing subtle as well as grosser objects which all emanate from the same source. The Ancient Egyptian teaching states: That which is above is the same as that which is below. If the "Above and Below" teaching is to be applied, it should be understood as referring to the idea that everything in Creation is a reflection of the spiritual essence which transcends physicality. The physical universe is an emanation from the spiritual essence and as such, is sustained by it. The very matter which constitutes Creation is in reality spirit in a condensed form, just as when a person falls asleep their dream world is condensed out of their own consciousness. Nun is the underlying primordial consciousness of Creation. Ra may be seen as the Soul of Creation and Djehuti may be seen as the Cosmic Mind of Creation, Hethor may be seen as the Vital Life Force of Creation and Maat may be seen as the underlying order of Creation. Djehuti, Hetheru and Maat are the underlying principles which sustain the Pauti.

The figure above displays the Pauti of Creation along with the underlying principles which sustain them, as these are inherent in the attributes of the gods and goddesses themselves. As explained earlier, the Pauti refers to Creation itself. The deities of the Pauti are nine in number and include Shu, Tefnut, Geb, Nut, Asar, Aset, Set, Nebthet and Heru. Maati, Hethor and Djehuti are not part of the Pauti itself. They are subtle principles which support its existence. While Heru is a product of the union of Soul (Asar) and Intuitional Wisdom (Aset). Anpu (Anubis) is a production of Soul and mortal life. He also is not part of the Pauti. So he is a new principle emanating from Creation itself, representing the mental faculty of discernment.

<sup>33</sup> Bhagavad Gita: Chapter 15 Purushottam Yogah--The Yoga of the Supreme Spirit - Verses 1-3

TEFNUT



Figure 20: Tefnut

In the creation story involving the Asarian Mysteries, Asar assumes the role of Khepera and Tem while at the same time giving insight into the nature of Neberdjer:

“Neb-er-djer saith, I am the creator of what hath come into being, and I myself came into being under the form of the god Khepera, and I came into being in primeval time. I had union with my hand, and I embraced my shadow in a love embrace; I poured seed into my own mouth, and I sent forth from myself issue in the form of the gods Shu and Tefnut.”

In the form of Tefnut, the goddess is the consort of Shu and she represents the life force that is contained in air. She also symbolizes moisture and every form of watery substance as well as the power of water. In these capacities she is directly related to Sekhmet and Bast, as the feline aspect of the goddess is a linking technique used throughout Kemetic mythology.

SHU



Figure 21: The Forms of Shu

Shu is the first born son of Ra as he emerged in the Boat of Millions of Years, from the Primeval Ocean. He

represents air, space or ether. Ra commanded to separate Geb and Nut, who were in a sexual embrace. Since then, he sustains Nut, the sky, and separates her from Geb, the earth, so that Creation may continue to exist. human interactions cannot occur without space and air is as well, the king of the gods and goddesses, able to aspirants to the Divine.

Shu and Tefnut are also known as the Akeru (lion) divinities. That is, they are the lion and lioness who guard the Akhet (horizon) which is entrance to the Netherworld. i.e. they are the boundary between the Netherworld and the Physical World, depending on which perspective is used. The lions are symbolic of the mountains flanking the Akhet through which the dead and the sun must pass.

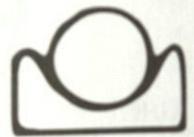


Figure 22: Akhet, the horizon, with the sun disk

From the point of view of creation, they are the physical entities created by Ra and are thus the passage of the spirit into the realm or plane of matter, time and space. This is why they are associated with the Akeru, which represent yesterday and tomorrow, i.e. the primeval duality.

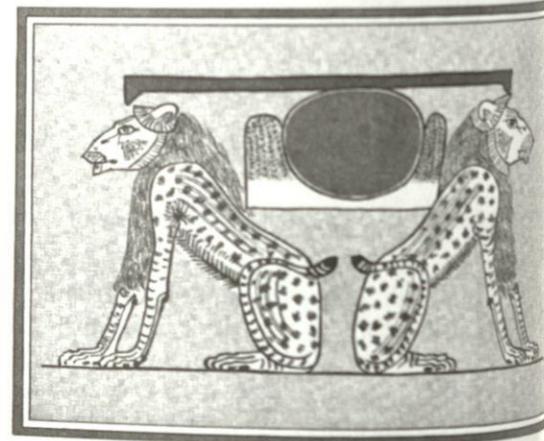


Plate 7: Akeru, the lion gods of Yesterday and Tomorrow

The sun traverses between the Akeru, i.e. the past and the future. Therefore, always remaining in the present. This is deeper mystical teaching for every aspirant to understand, how not to get caught up in the pettiness of life and the tension, and anxiety over what happened in the past and the tension, and anxiety over what is desired in the future. In *Pyramid Texts* 796, it is stated of the righteous soul: *the gates of the Akhet are opened for you*. The eternal present is the pathway between the physical plane and the astral plane. The past and the future do not exist. Only eternity is real.

GEB AND NUT

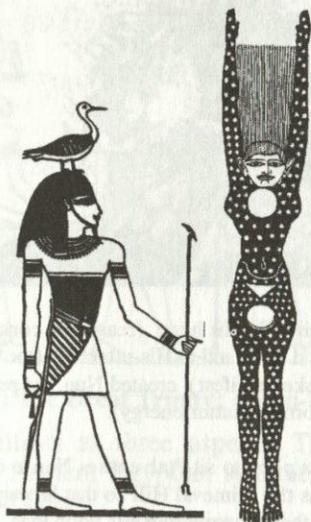


Figure 23: Geb and Nut

Geb and Nut are the earth and the sky (heavens). They are the children of Shu and Tefnut, and they are also the physical universe in which human interaction takes place. After their father, Shu, separated them, Nut who was pregnant, gave birth to Asar, Aset, Set, Nebethet and Heru Ur. It is from these neteru that all other neteru and human beings are descended. Geb is considered as the king of the earth, as well as a beneficial force on behalf of all spiritual aspirants. Nut is the mother goddess, and she lifts up all righteous aspirants into heaven, to take their place on her body as a shining spirit (star). One version of the Creation story tells how Ra traverses over Nut's back in his boat (sundisk), and every evening she consumes him and every morning she gives birth to him as the morning sun.

### AMUN

Amun, the Self, is the "hidden" essence of all things. The Sun (Ra) is the radiant and dynamic outward appearance of the hidden made manifest and also the light of Cosmic Consciousness, the cosmic mind or that through which consciousness projects. In this aspect, Ptah represents the physical world, the solidification or coagulation of the projection of consciousness (Amun) made manifest. These manifestations are reproduced symbolically on earth in the cities of *KMT* (Egypt), *Anu* (city of Ra), *Waset* (city of Amun), and *Hetkaptah* (city of Ptah). Waset (Weset) or Newt was known to the Greeks as Thebes, who knew it also as *Diospolis* (heavenly city). Thebes is the city identified in the Old Testament as *No* (city), *No-Amon* (city of Amon).

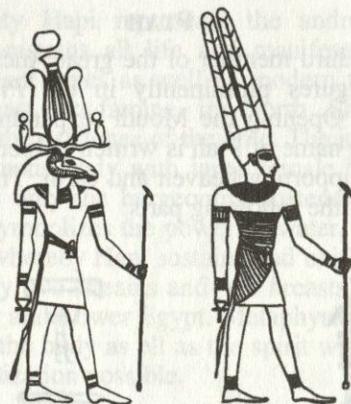
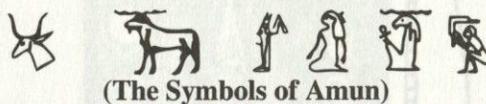


Figure 24: Amun as the Ram headed man and a man with double plumed crown.



(The Symbols of Amun)

In the form of Amun-Ra, the evolution of the concept of the Divine takes on an emphasis of the subtle and hidden qualities of divine consciousness. This teaching found its greatest expression in the city of Waset, called Thebes by the ancient Greeks. As a ram headed man, the iconography emphasizes the qualities of the ram (virility, leadership and the astrological period of the ram as it relates to the Great Ancient Egyptian Year). The human headed form emphasizes all-encompassing, non-dual divinity as symbolized by the double plumes (Aset and Nebethet) uniting in one being.

The concept of Amun is the central theme of not only Ancient Egyptian religion and mystical philosophy, but also of every world religion and of modern physics as well. The idea of Amun has been mythologized by Sages in such a fashion that the study of myths reveals increasingly more profound layers of the mystery of life. The outer layers are shed through intuitive understanding of the philosophical ideas and teachings revealing the core wherein lies the discovery of the true essence of mystical religious philosophies.

The name *Amun* appears in the remotest times of Egyptian history and came to prominence in the ancient city of Waset, Egypt. The mysteries of Amun represent a quintessence of Ancient Egyptian philosophy concerning the nature of the un-manifest aspect of all existence and the understanding of human consciousness. This teaching speaks of God as an un-manifest, nameless, formless, *Being of Light* which is the source of all that is manifest. The formless *Being of Light* later became known as the *Watery Abyss* and Amun. In the Shabaka Inscription, this teaching was espoused with *Ptah* assuming the role of the manifestation of the un-manifest Self, and from him emanate the neteru in the form of an Ogdoad (eight) of neteru.

**PTAH**

Ptah is the third member of the great Ancient Egyptian Trinity. He figures prominently in the *Prt m Hru* in Chapter 11 of Opening the Mouth (expanding the Mind) ceremony. The name of Ptah is written in hieroglyphic as a human form supporting heaven and earth. The name *Ptah* is composed of the following parts:



Pt = "heaven," ta = "earth,"  
h = as in heh - "support"

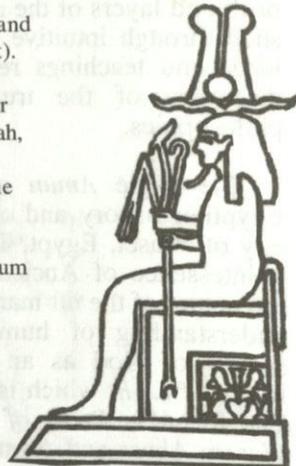
*Ptah* is known as the *Overlord of the two lands*, referring to Lower Egypt and Upper Egypt, also material existence (manifest) and spiritual (unmanifest). *Htp* (Supreme Peace) is also the name of *Ptah* (*Pth*) if written backwards. He is also known as *Hetepi* . Thus, Ptah (Neter, God, Heru) is the support of heaven and earth and the supreme abode of peace which transcends the realm of time and space and the pairs of opposites. In this aspect, Ptah is associated with *Shu*, the God of air and breath, who is therefore, the sustainer of heaven and earth or the soul and the body.

Figure 25: Important Forms of Ptah



Ptah Nunu (left) and Ptah Tanen (right).

The third member of the Trinity, Ptah, as the Creator emerging from the primeval waters, Nun, and as the primeval hill, Atum (Tanen).



"Ptah conceived in His heart (reasoning consciousness) all that would exist and at His utterance (the word - will, power to make manifest), created Nun, the primeval waters (unformed matter-energy).

Then, not having a place to sit Ptah causes Nun to emerge from the primeval waters as the Primeval Hill so that he may have a place to sit. Atom (Atum) then emerges and sits upon Ptah. Then came out of the waters four pairs of gods, the Ogdoad

**Mut**

The goddess Mut is the counterpart of Amun. She is nature itself, and she exemplifies its capacity to recycle. Her main symbol is the vulture. Just as vultures eat carrion and turn it into life, so too the goddess takes in death, and brings forth new life for the spiritual aspirant.



Figure 26: Mut as the vulture goddess and consort of Amun

**THE GREAT TRINITY: AMUN-RA-PTAH**

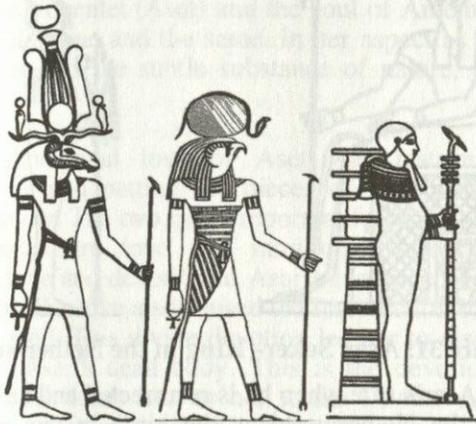


Figure 27: The Great Trinity: Amun-Ra-Ptah

The divinity Hapi represents the androgynous Life Force which sustains all life and manifests as the Nile River. In ancient times as well as modern times life and prosperity, feast or famine in North East Africa is dependent on the existence of the Nile. The iconography of Hapi is the mans body with large female breasts. These symbolize not only the burgeoning sustenance of mother Tefnut, who symbolizes the power of water, but also there is a teaching whereby Hapi sustains and unifies the duality (symbolized by two streams and two breasts) of life in the form of Upper and Lower Egypt. Metaphysically speaking, Hapi sustains the body as well as the spirit which inhabits it and make civilization possible.

**ASAR-ASET-HERU**

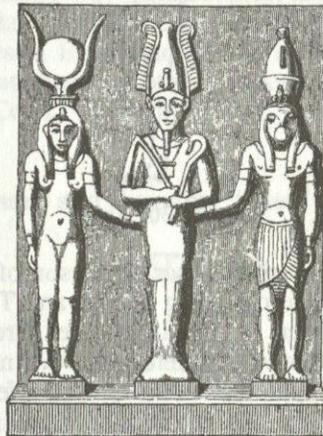


Figure 29: Asar-Aset-Heru

From a mystical standpoint, the Trinity of Asar-Aset-Heru represents the movement of the Spirit as it manifests in Creation. As we have seen through the story as well as the iconography associated with them, in reality it refers to the deeper principles of human, as well as super-human, existence. Asar becomes the silent Spirit who is the source and support of Creation in his names Asar-Dua, meaning Asar, the Begetter (in the Duat), and Asar-Neb-Heh<sup>35</sup>, meaning Asar, Lord of Eternity. Aset is Creation itself. Heru is the dynamic manifestation of the Spirit (of Asar) which moves in and interacts with Creation (Aset). Thus, Asar expresses as Creation (in the form of Aset) as well as the dynamic forces (in the form of Heru) within it. This teaching is also expressed in the idea of the Trinity concept and the birth of God into human form (Avatarism).

Creation manifests as three aspects. This teaching is expressed in the Ancient Egyptian statement: "I was One and then I became Three,"



and "Nebertcher: Everything is Amun-Ra-Ptah, three in one." Nebertcher (Supreme Being, a name of Asar) manifests as Amun-Ra-Ptah. In this teaching, Amun represents the witnessing consciousness, Ra represents the mind and senses, and Ptah represents matter and all physical manifestation. Therefore, the Trinity owes its existence to the one. The realization of the underlying unity, the oneness behind the multiplicity of the Trinity, gives profound insight into the true nature of the Divine and the way to discover the Supreme Self. When you begin to understand that the underlying basis behind Creation, meaning your consciousness or identity, your senses and mind, your perceptions of the physical universe, is in reality the One Supreme Spirit, you begin to turn away from the world of ordinary human existence, to discover the Self within, and to *Know Thyself*.<sup>34</sup>

**The God/Goddess Hapi**



Figure 28: Hapi

<sup>34</sup> For more details on the teachings of the Ancient Egyptian Trinities see the book *Egyptian Yoga Vol. 2* by Dr. Muata Ashby

<sup>35</sup> The term "heh" meaning eternity, relates to the divinity Ptah as the last letter-symbol in his name Pet-Ta-Heh, symbolizes "heh" eternity and sustainer of Creation.

Asar and Seker

Asar is also an Avatar, a divine incarnation into time and space, the incarnation of the Higher Self, the Soul, into the realm of time and space.



Figure 30: Asar

In the Creation myth, Asar is the son of Geb and Nut, who are in turn the offspring of Shu and Tefnut, who are themselves children of Ra. In another Creation myth of Asar, it is said that Asar uttered his own name, "Asar!!," and thereby brought the world and all life within it into existence. This is the process of Divine incarnation whereby the Supreme Being becomes the universe. Asar, *Lord of the Perfect Black*, is the personification of the blackness of the vast un-manifest regions of existence. Asar is the essence of all things, and the very soul of every human being as the Higher Self, who, through ignorance, has become involved in the world, has been slain by its own ego (represented by the god Set), and struggles to regain its original state of perfection. Asar also symbolizes the fragmented ocean of consciousness which has been cut into pieces by the lower self. No longer is there the vast all-encompassing, all-knowing, all-seeing consciousness. The Divine has become limited in association with the human mind, body and senses, due to the desire to experience human feelings and egoistic sentiments. Instead of looking at the universe through the cosmic mind, the Divine now expresses {him/her}self through billions of life forms whose bodies, minds and senses are too limited to see the vastness of Creation.



Figure 31: Asar Seker- King in the Netherworld

Seker is Asar's title when he is resurrected and he takes his place in the Netherworld as the king. In this aspect he presides over the judgment of the heart of the aspirant.

The union with Aset symbolizes the achievement of striving for spiritual salvation or resurrection while the union with Nebethet symbolizes bondage, suffering and the cycles of birth and death, known as reincarnation.

Aset



Figure 32: Aset, Mistress of Wisdom and Words of Power, Love, Cosmic Consciousness and Intuitional Wisdom.

In the temple of Denderah, it is inscribed that Nut gave birth to Aset there, and that upon her birth, Nut exclaimed "As" (behold), "I have become thy mother." This was the origin of the name Ast, Aset, later known to the Greeks and others. It further states that "she was a dark-skinned child and was called Khnemmet-ankhet" or the living lady of life. Thus, Aset also symbolizes the "blackness" of the vast un-manifest regions of existence, Asar. In this capacity she is also the ultimate expression of the African ideal prototype of the Christian Madonna, especially in statues where she is depicted holding the baby Heru in the same manner as Mother Mary later held baby Jesus. Her identification

also symbolized in her aspect as *Amentet*,<sup>36</sup> the Duat, itself. Therefore, Amentet (Aset) and the soul of Amentet (Asar) are in reality one and the same. In her aspect as Amentet, Aset represents the subtle substance of nature, the astral plane.

The devotional love of Aset was instrumental in discovering and putting the pieces of Asar's dead body back together. The two most important features which Aset encompasses are love and intuitional wisdom. Aset's undying love and devotion to Asar transcended her loss of him twice. Her love also caused the resurrection of her son, Heru, as well. This divine devotion led her to discover the pieces of Asar's dead body. This is the devotion of the initiate which leads him or her to the Divine. All that is needed to attain spiritual enlightenment is a deep, ardent love for the Divine.

In her name, *Rekhat*, Aset also represents *rekhit* or wisdom. She is the patroness of all *rekht* or Sages. Aset represents the kind of wisdom which transcends all intellectual knowledge. She is at the same time, Creation, and Amentet, the ultimate reality of that Creation. Thus, it is said that she veils herself and that "no mortal man has unveiled her." The wisdom of Creation or knowing Aset in her full essence means becoming one with her in consciousness. When this unity occurs, one transcends ordinary human consciousness, so in this sense, no worldly human can discover her. The wisdom of Aset refers to that profound understanding of the essence of the Divine which is devoid of any kind of ignorance in reference to the Transcendental Self. This wisdom is the intuitional realization, which comes from pondering the nature of the Divine. Pondering implies repeated reflection and meditation on the Divine, trying, with sincerity and humility, to understand and become one with the Divine.



Figure 33: The Goddess Aset, Suckling baby Heru

Aset is also a healer. She healed the body of Asar even after it had been dismembered into several pieces. As a goddess she assists all those who pray to her, bestowing health and well being. She manifests in the form of love, motherhood, valor, devotion to God and intuitional realization of the Higher Self, Enlightenment.

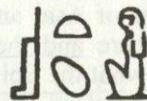
Asar and Aset were worshipped throughout the ancient world. In the first century B.C. E. Aset was one of the most popular goddesses in the city of Rome. Her temples were filled with altars, statues, laves, obelisks, etc., brought from Egypt, and orders of priestesses were endowed to perform the "Mysteries of Aset" and other Egyptian miracle plays in the great temples of the Eternal City. From Rome, the cult of Aset spread to Spain, Portugal, Gey, Gaul, Switzerland, and by way of Marseilles, to North Africa. In a manner similar to which Aset was identified with many other goddesses in Egypt and Nubia, in foreign lands she was given the attributes of other goddesses such as Selene, Demeter, or Ceres, Aphrodite, Juno, Nemesis, Fortuna, Panthea, etc.<sup>37</sup>

#### The Name "Asar" and the name "Aset"



Asar

The goddess, who symbolizes creation itself, the physical universe, supports the incarnation of the soul (Asar). In this way, the physical (Aset) supports the spirit (Asar). This symbol of the goddess herself is the throne, and this is why the throne seat, , is where Asar is shown seated. The name Asar is spelled with the throne symbol, the eye symbol, . And the male determinative, . The eye symbol written in this manner means "to make," "create," "to do" or "engender." Therefore, the mystical symbolism of the name Asar is the essence, which procreates or comes into existence through Aset.



Aset

The symbols of the name of Aset are the throne seat, , "as", the phonetic sign for "t", , the determinative egg, , symbol of motherhood, and the female determinative, .

<sup>37</sup> For more on the teachings of the Temple of Aset- the Yoga of Wisdom, see the book *The Wisdom of Aset* by Dr. Muata Ashby.

<sup>36</sup> This aspect of the goddess will be discussed later.

This manner of reading of the name of Asar is supported by the myth of Asar and Aset as well as their epithets and their iconographies. The name Asar is intimately related to the name Aset. Asar and Aset are often referred to as "brother" and "sister." This relates to the idea that they come from the same parent, i.e. the same spiritual source. In ancient times men and women who married were also referred to as brother and sister. This had no relation to their parentage. Rather, this epithet relates to the mystical origins of all human beings. Essentially, we are all brothers and sisters. As our true nature is not man and woman but soul, and our parent, the Universal Spirit.

Through the myth of the Asarian Resurrection, we learn that Asar and Aset are Avatars, divine incarnations, sent to earth to lead souls, incarnating as human beings, towards righteousness, prosperity and spiritual enlightenment. In a higher sense, Asar represents the soul of every human being which comes to earth and must struggle to overcome the lower nature, who is symbolized by Set.

NEBETHET



Figure 34: Nebethet "Mistress of the House"  
Nature, Worldly Consciousness and Death.

Nebethet is the sister of Asar and Aset. She represents the gross aspect of nature and the natural phase of life called death. Nature is what the Spirit impregnates with its life giving essence. Therefore, nature (Nebethet) is the recipient of Asar's seed (spirit). According to natural law, anything that is born must be subject to the laws of nature and ultimately die. In his original form, detached from nature, Asar was timeless, immortal, and untouched by the passions and frailties of human nature. As an incarnation of the Divine, Asar becomes intoxicated with nature, his own Creation, and becomes associated with it through intercourse with Nebethet. In the myth of the Asarian Resurrection, the sexual union between Nebethet and Asar produced the deity Anpu.

Asar, as a symbol of the human soul, is a stark example of the fate of human existence. His situation embodies the predicament of every individual human being. This is why the Ancient Egyptian Pharaohs and all initiates into the mystery of Asar are referred to as Asar and Heru, and are considered to be the daughter or son of Aset. Every human being assumes the role of Heru, the champion, and once the battle of life is won and the body ceases to function, the initiate now becomes of Asar. Just as Asar became intoxicated with his own Creation, so too the human soul becomes involved with nature and thereby produces an astral body composed of subtle elements, and a physical body composed of an aggregate of gross physical elements (water, earth, fire, air), which exist within Shu (etheric space). In this capacity, Nebethet represents the lower nature of matter or the binding, fettering and condensing aspect, which dulls the intellect and intoxicates the mind and senses.

There is deep mystical symbolism in the images and teachings surrounding the Triad or Asar, Aset and Nebethet. In the temples of Denderah, Edfu and Philae there are sculptured representations of the Mysteries of Asar. These show *The Asar* (initiate) lying on a bier (ritual bed), and Aset and Nebethet, who stand nearby, being referred to as the "two widows" of the dead Asar. Aset and Nebethet are depicted as looking exactly alike, the only difference being in their head dresses: Aset  $\uparrow$ , Nebethet  $\downarrow$  or  $\square$ . However, the symbols of these goddesses are in reality just inverted images of each other. The symbol of Nebethet is the symbol of Aset when inverted  $\uparrow \rightarrow \downarrow$ . Aset also means throne or abode. Nebethet means all encompassing physical domain. Therefore, each is a reflection of the other. So Aset symbolizes the subtle spiritual essence of existence while Nebethet symbolizes the material substance of existence, two aspects of the same reality. Thus, it can be said that both life and death are aspects of the same principle.

The bodies and facial features of Aset and Nebethet are exactly alike. This likeness which Aset and Nebethet share is important when they are related to Asar. As Asar sits on the throne, he is supported by the two goddesses, Aset and Nebethet. Symbolically, Asar represents the Supreme Spirit, the all-encompassing Divinity which transcends time and space. Aset represents wisdom and enlightened high consciousness. She is the knower of all words of power and has the power to resurrect Asar and Heru. Nebethet represents temporal consciousness or awareness of time and space. She is related to mortal (worldly-physical existence) life and mortal death. This symbolism is evident in the sistrums which bear the likeness of Aset on one side and of Nebethet on the other, and the writings of Ptahhotep where he says that Aset represents "generation" while Nebethet represents "chaos and dissolution." Also, in the hieroglyphic texts, Aset is referred to as the "day" and Nebethet as the "night." Aset represents the things which "are" and Nebethet represents the things which will "not

into being and then die." Thus, the state of spiritual enlightenment is being referred to here as Aset, and it is this enlightened state of mind which the initiate in the Asarian Mysteries (*Asar Shetaiu*) has as the goal. The Enlightenment of Asar is the ideal state of consciousness in which one is aware of the transient aspects of Creation (Nebethet) as well as the transcendental (Aset). Aset represents the transcendental aspect of matter, that is, matter when seen through the eyes of wisdom rather than through the illusions produced by the ego. So, an enlightened personality is endowed with dual consciousness. To become one with Asar means to attain the consciousness of Asar, to become aware of the transcendental, infinite and immortal nature (Aset) while also being aware of the temporal and fleeting human nature (Nebethet).

SET

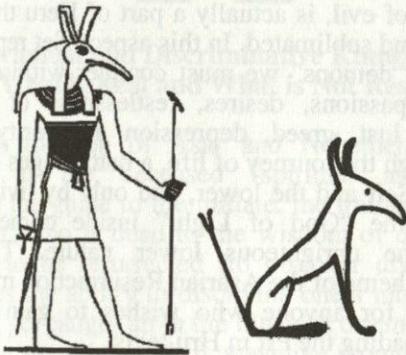


Figure 35: Set and the Set animal

Set represents the unbridled lower self of all human beings. His impulsiveness and reckless passionate pursuits are the ever present enemy of the aspirant or anyone else who is striving for control over the urges of the mind, body and senses. The lower self is represented by the desires of the mind which lure the soul into the varied situations of pain and pleasure in the world of time and space (the relative existence). These desires lead to a degraded mental capacity which manifests in the forms of selfishness, greed, hatred, anger, lust and other human failings. These faults or mental complexes are termed *fetters*. The fetters of the mind prevent the soul from discovering peace, harmony and oneness with the universe. Out of greed and jealousy, Set killed Asar. He represents the ego consciousness in a human being which kills the higher expression of the soul. If the ego is mastered, it can be a great servant to the Divine Self. This is symbolized by Set protecting the Boat of Ra from the demon serpent of chaos depicted in the following figure from Ancient Egyptian Mythology.

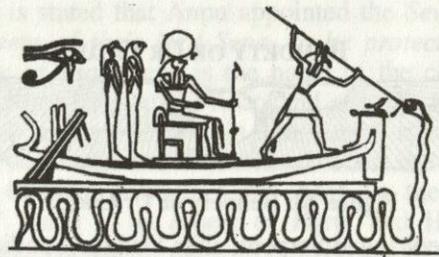


Figure 36: Set protecting the boat of Ra

HERU

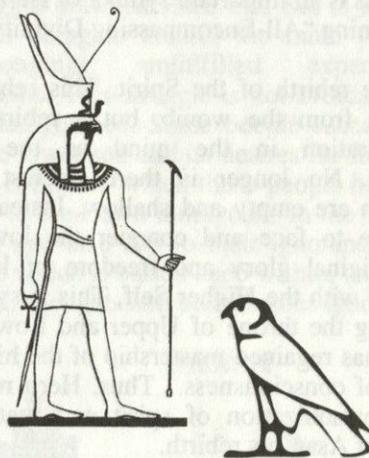


Figure 37: Heru, Son of Aset and Asar

Heru represents the rebirth of the spiritual life - aspiration for freedom, the new life of the resurrected soul, the union between spirit (Asar) and creation (Aset). However, unlike Anpu (Anubis), who also represents the union of Spirit and Matter, Heru represents the higher aspect of this union because Aset is the embodiment of wisdom and truth while Nebethet is the embodiment of nature and the grosser physical elements. In this aspect Heru represents the subtle spiritual realization of spirit and matter united and seen as one.

BEHDETY OR UR UADJIT



Figure 38: Behdety or Ur Uadjit

The Winged Serpent, also: Winged Sundisk, composed of two serpents (Aset and Nebethet), a sundisk symbolizing Ra manifesting as the dual principles (Uadjut -Aset and Nekhebet - Nebthet) and the wings Heru.

This is an important symbol of Heru, meaning "All-Encompassing Divinity."

Heru is the rebirth of the Spirit. This rebirth is not a physical birth from the womb, but a rebirth of higher spiritual aspiration in the mind as the desire for enlightenment. No longer is there interest in worldly pursuits which are empty and shallow. Instead, there is a burning desire to face and conquer the lower self and regain the original glory and freedom of knowing and becoming one with the Higher Self. This is symbolized by Heru regaining the throne of Upper and Lower Egypt. In doing so, he has regained mastership of the higher and the lower states of consciousness. Thus, Heru represents the union and harmonization of spirit and matter, and the renewed life of Asar, his rebirth.



Heru is the God of Light. Before Heru is victorious in the Asarian myth, he is a symbol of the "Dual Nature of Humankind." Heru in this aspect represents the opposite forces that are within each of us, the animal nature (passionate behavior as demonstrated by cutting off Aset's head) and the Divine. Therefore, the real battle is within each of us and not in the outer world of time and space.

Asar-Seker, Heru and Ra utilize the symbol of the hawk, , an animal which is swift and possesses sharpness and clarity of vision. Thus, the symbol of the hawk refers to the quality of a highly developed intellectual capacity to see what is real, true and abiding versus that which is false, fleeting and illusory. It is because of this quality of discriminative intellect that Anpu is considered as an aspect of Heru. The principles of mystical spirituality as represented by Aset, Maat and Djehuti (order, justice, peace, love, contentment, righteous action, study and reflection on the teachings, meditating on the Divine, etc.) are leading toward the truth while the egoistic values of society, as represented in the character of Set (greed, hatred, anger, lust, restlessness, etc.), lead to falsehood, pain, suffering, disappointment and frustration.

The picture of Heru-Set (below) shows us that the "enemy" or foe of truth (Maat) is inside each of us. Set, the symbol of evil, is actually a part of Heru that must be conquered and sublimated. In this aspect, Set represents the "beasts" or "demons" we must conquer within ourselves: ignorance, passions, desires, restlessness of the mind, temptation, lust, greed, depression, insecurity, fear and pain. Through the journey of life, a battle rages on between the Higher Self and the lower, and only by living a life of virtue can the "God of Light" inside come alive and vanquish the unrighteous lower nature. This is the underlying theme of the Asarian Resurrection myth and the prerequisite for anyone who wishes to gain the highest benefit of reading the Prt m Hru texts.

HERU AND SET



Figure 39: Heru-Set

(also known as "He who has two faces")  
**The Struggle between the Higher and the Lower Self**

When aspiration arises, the practice of Maat ensures spiritual sensitivity is perfected. This process of living based on spiritual principles (Maat) serves to cleanse the heart (mind) of the impurities of the lower self and place the aspirant on the road to spiritual victory (enlightenment).

## ANPU (APUAT)

Figure 40: Anpu (Apuat)



### Discernment and Discriminative Knowledge of What is Real and What is Not Real.

Anpu is the son of Asar and Nebethet. He is the embalmer of the deceased (spiritual aspirant) and symbolizes the guide to the initiate, the trained intellect of the aspirant, who is dead to the wisdom of divine reality and hopes to be resurrected (to discover divine reality). This implies the ability to discipline one's mind and body so as to not get caught up in the illusions or emotions of the mind. When the mind and its wavelike thought vibrations are under control, the way is open to spiritual realization in an atmosphere of peace and harmony. This peace and harmony do not necessarily imply an outer situation of calm. It does imply an inward peace which comes from understanding the implications of the wisdom teachings. Anpu represents the dawn when darkness turns to light. He watches over the balance (scales) in the hall of judgment of the *Prt m Hru* with extreme diligence, and in the aspect of *Apuat*, he is the *Opener of the Ways* who leads souls to the *Elysian Fields in the Great Oasis*. Therefore, his great quality of *discriminative knowledge* allows the aspirant to *diligently* watch the mind in order to promote thoughts which are divinely inspired (*Shemsu Hor* - follower of Heru), instead of those which are egoistic (Setian) and tending toward nature and its perils (life, death, pain, pleasure, etc.). Anpu, as the son of Nebethet and Asar, is therefore, a combination of gross nature (Nebethet) and the Spirit (Asar).

It is Anpu who leads the souls to the abode of the Supreme Being in the *Prt m Hru* by constantly urging them to awaken from the dream of the world process and its illusions. Thus, in this aspect, Anpu should be considered as the original *Angel of Death*. The reliefs and hieroglyphs of Anpu sitting atop the ark containing the inner-parts of Asar are found at the entrance or purification area of the burial chamber (chest or ark) of the initiate, . In the *Prt*

*m Hru*, it is stated that Anpu appointed the *Seven Spirits*, the followers of their lord *Sepa*, to be protectors of the dead body of Asar. *Sepa* is the name of the chief of the Seven Spirits who guarded Asar, and *seven* is the number of spiritual energy centers in the subtle spiritual body (Serpent Power - Kundalini Chakras). There are also seven cows of Creation, which serve Asar as the "Bull of Creation." Anpu is an aspect of Heru, and Heru is the Higher Self. Therefore, the true enlightener of the Self is the Self. In this manner, it is your innermost Self who is enlightening you through your desire to practice spiritual discipline.

The struggle between Heru and Set is the struggle of every human being to control the mind with its erratic desires, longings, unfulfilled expectations and disappointments. This struggle is not avoidable by anyone who is not enlightened. Some people succumb under the weight of the lower self and its desires for fulfillment. This is a pathetic condition which those people have allowed to develop due to their own indulgence in the sensual desires of the body, and also due to their ignorance of their true divine nature which is buried deep within, under the weight of the egoistic thoughts and unconscious ignorant feelings.

## DJEHUTI

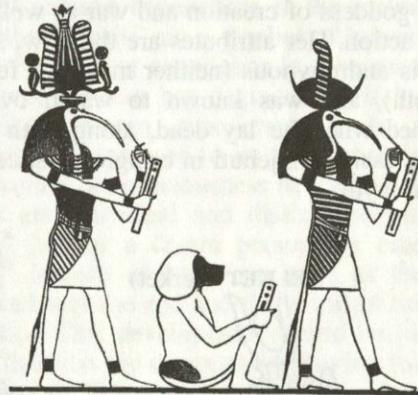


Figure 41: Forms of Djehuti

Djehuti is the symbol of right reason, the link to the Higher Self. When the determination to pursue the Divine arises, the struggle becomes a holy war against ignorance and illusion within one's consciousness. If this process is not understood as a struggle to overcome anger, hatred, greed, bigotry, jealousy, etc., within one's self, the energy of the struggle becomes directed to the world outside of oneself in the form of political, religious, social, ethnic, gender, etc., conflicts.

The struggle between Heru and Set does not end with either destroying the other. Heru pursues the path of reason seeking counsel with the wisdom of Djehuti. Wisdom follows the exercise of reason, and reason follows the practice of studying, questioning, reflecting and inquiring into the nature of truth. Set, the lower self, refuses to abide

by the decree of wisdom but he is eventually sublimated through his own humiliation and ignorance. In the end, when the aspirant is aligned with all the divine forces, the lower self can no longer struggle. The overwhelming force of the Divine pushes the lower self into a position of service rather than of mastership. This is its rightful place.

NET

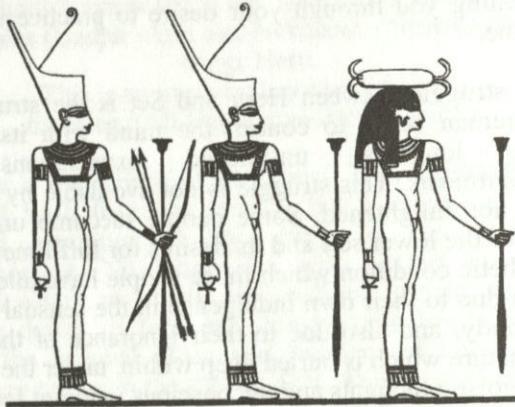


Figure 42: Forms of Net (Neith)

Net is the goddess of creation and war as well as honor and decisive action. Her attributes are the bow, shield and arrows. She is androgynous (neither male nor female, but including both), and was known to watch over Asar's ceremonial bed when he lay dead, along with Aset and Nebethet. She assisted Djehuti in bringing justice for Heru in the Asarian myth.

SELKET (Serket)



Figure 43: SELKET (Serket)

The Goddess Selket assisted Aset in her time of sorrow over the death of Heru and Asar. She protected Aset and Heru from the evil of Set and was the voice of reason in the time of mental anguish.

HERU-UR

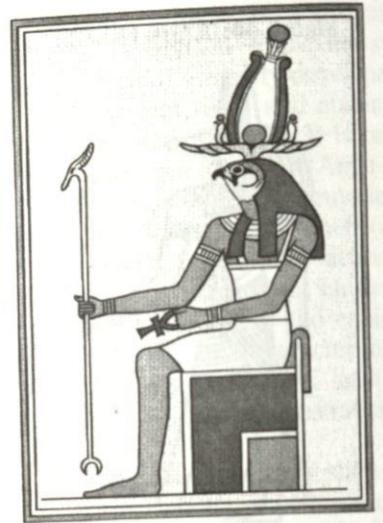


Figure 44: Heru-Ur

The neteru of the Ennead arising from Ra-Atum as Shu, Tefnut, Geb, Nut, Asar, Aset, Set, Nebethet and Heru-Ur.

Heru-Ur means "Heru the Elder" or "Heru-The Great" and also "Heru of the Future." He represents the perfection of Ra in Creation. In reference to the Asarian Resurrection myth, he represents Heru after he had challenged Set and reestablished order and harmony in the land of Egypt.

MIN (AMSU-MIN)



Figure 45: Min (Amsu-Min)  
(Self-control - Sex-sublimation)

In the *Book of the Dead* (Chap. 4<sup>38</sup>), the initiate identifies with Amsu-Min and says:

<sup>38</sup> Generally referred to as Chapter 17

"I am Amsu in his movement. This is true; he has given to me his plumes and they are on my head now. Who is this person that is being spoken about?"

As for Amsu it is Heru, the *redeemer of his father*. As for his movement it is his birth. As for his plumes on his head they are the actions of goddess Aset and Nebethet. They give of themselves to his person. They will be his protectors."

Min is the aspect of Amun manifesting as Heru in the form of the victorious savior (vindicator) of his father's (Asar's) honor. Hetheru is his companion and female aspect, whose passion and restorative influence provides healing and strength to allow Heru to continue the struggle against Set. Both of them represent the idea of aroused and sublimated sexual energy. In this capacity Amsu-Min (Amun) he is known as "Bull of his mother," i.e. generator of his own coming into being. In other Kemetic texts it is explained that the two plumes on the head of Min are Aset and Nebethet. The passage above also shows that Aset and Nebethet are the forces of life and death which manifest the power of Amsu (Heru).

The state of "Heru-Min" consciousness, when Heru is victorious, is the goal of all spiritual efforts. It is the ultimate objective of all spiritual-religious traditions. It means being triumphant over ignorance in the form of egoism and the fetters of Set (anger, hatred, greed, lust, selfishness, desire, elation, depression, conceit, etc.). At this stage, there is no possibility for the lower nature to sway the mind of a person. Now the lower self is like a slave to the Higher Self. The freedom from the fetters allows the mind to experience boundless *Sekhem*, Life Force energy-power, and to be at peace, Hetep, . This peace and harmony allows the mind to see beyond the veil of ordinary human consciousness, in effect, to behold the Divine Self, Asar.

#### THE EYE OF RA AND THE EYE OF HERU



There are several Ancient Egyptian myths relating to the "Eye." One tells that the Eye (individual soul) left Ra (Divine Self) and went into Creation and was lost. Ra sent Djehuti (wisdom) to find the Eye and bring it back. It was through the *magic* (wisdom teachings) of the god Djehuti that the Eye realized who it was and agreed to return to Ra. Upon its return, however, it found that Ra had replaced it with another. In order to pacify it, Ra placed it on his *brow* in the form of a *Uraeus serpent*, where it could rule the world. One variation to the story holds that the Eye left Ra and went to Nubia in the form of a lioness (Hetheru, in her

aspect as destroyer of evil and unrighteousness). When Ra heard this, he sent the Nubian god *Ari-Hems-Nefer*, a form of Shu and Djehuti to bring the Eye back. They took the form of baboons (symbol of wisdom) and soon found the Eye near the Mountain of the Sunrise, where Asar was born. The Eye refused to leave because it had learned to enjoy its new existence. It was destroying those who had committed sins (plotted against Ra) while on earth. Djehuti worked his magic on the Eye and brought it back to Ra. Another variation of the story holds that Ra sent *Shu* and *Tefnut* in search of the Eye. The Eye resisted, and in the struggle, shed tears, and from the tears grew men. This is a clever play on words because the word for "tears," Remtu,  (that fell from the eyes of Ra) and the word for "men," Reth or Rethu, , have similar sounds in Ancient Egyptian language. This play on words sustains the idea that human beings came forth, figuratively speaking, out of the sorrow of God as he saw souls leaving him and becoming human beings, i.e. forgetting their true nature. The implication is that the tears (physical substance) of Ra and his rapture (feeling-passion) become vessels for the souls to exist in the embodied state, i.e. as human beings.

The relationship of "tears" to "men" symbolizes the idea that humankind is the expression of the desire of the Divine Self to have experiences in the realm of time and space. Further, "tears" are a symbol of human experience. It implies that human experience is a sorrowful condition because consciousness has degraded itself to the level of gross, limited human experience in the form of an individual ego as opposed to its expansive, limitless Self. This contraction in consciousness is what allows the ego to emerge as an individual and distinct personality out of "nowhere," just as a dream personality emerges out of "nowhere." Instead of knowing itself as the immutable soul, the soul sees the ego and the world of time and space as the reality. This development would be like the ocean forgetting that it is the ocean and believing itself to be one of the waves. Therefore, instead of seeing itself as encompassing all the waves, it is concerned with its transient experience, as an individual wave, and with comparing itself to other waves.

Life is "sorrowful" from the standpoint of wisdom because even conditions that appear to be pleasurable are in reality setting the individual up for disappointment and frustration later on, because no positive situation can last indefinitely. Also, the pursuit of worldly pleasure and pain sets up mental impressions that will survive the death of the body and lead the soul to further incarnations in search of fulfillment. Therefore, the Sages say that *all life is painful to the wise*. This is why Yoga philosophy emphasizes going beyond both pleasure and pain in order to transcend the bondage to time and space. This can be accomplished by turning away from the world which is illusory and seeking to discover the Self.

The masses of people who do not have spiritual sensitivity put up with the world and its ups and downs due to lack of reflectiveness. Having been taught from their youth by family and society to look for happiness in the world, they do not know any better. Through the development of wisdom and reflection, the aspirant can develop an intuition which transcends pleasure and pain and move beyond the world of ordinary human experience as a source of happiness.



Through the story of the Eye, very important mystical teachings are being conveyed. The Eye, *Udjat*, is a symbol of intuitional vision. Also, it represents the desire of the Divine to go into itself (Creation) and the subsequent forgetfulness that ensues. The resistance of the Eye to return to the divine abode is a symbol of the predicament of ordinary people who, through ignorance and intense desire, detest the idea of even considering the spiritual values of life because their hearts (minds) are consumed with passion. They are consumed with the desire to experience the pleasures of material existence. Ra sent the Eye (consciousness) into Creation. Consciousness then became "lost" in Creation, symbolizing the souls of human beings and all life forms, forgetting their true nature. The Eye, lost in Creation, is the human soul which is caught up in the cycle of birth-death-birth (reincarnation) due to forgetfulness and distraction (ignorance of its true nature). The Supreme Being (Ra) sent out the messenger of wisdom (Djehuti) in the forms of *Metu Neter* (ancient scriptures of wisdom) and *Sbai* (spiritual preceptor-Guru) to instruct the Eye in reference to its true nature. Having "remembered" who it was in reality, the Eye then returned to its rightful place.



The same teaching of the Eye is to be found in the story of Heru and Set where Set (ego) tore out Heru's Eye. It is Djehuti who restored the Eye through the power of magic (wisdom teaching). In this context, the whole teaching of wisdom which Djehuti applies (*Hekau*) to the Eye causes it to remember its essential nature and its glory as the Eye of Heru. Upon its return, the Eye provided Heru with the strength of will he needed to overthrow Set. This story mythologizes the journey of the human soul and its eventual redemption wherein it achieves the sublimation of the ego and attains *Self-realization*.

In this aspect, the plight of the Eye and its subsequent restoration through the teachings of Djehuti in the *Udja Hetheru* text as the transmitter of wisdom, embodies the principle of the teacher-disciple relationship through which

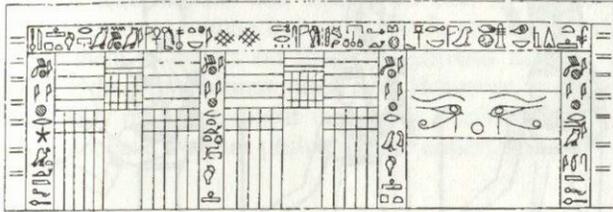
spiritual knowledge is transmitted. We saw this principle in the initiation of Heru by Aset, in the *Uhem Ankh* (Asarian Resurrection) text and it is also found in Gnostic Christianity in the teachings Jesus gave to his disciples, as well as in the Indian Hindu Vedantic principle of the Guru-Disciple relationship, such as that which existed between Lord Krishna and Arjuna in the *Bhagavad Gita* text and Vasistha and Rama in the *Yoga Vasistha* text. In these two scriptures, two aspirants are reminded of their divine essential nature by the Gurus who are themselves one with the Divine Self. Gradually, they are led to the realization of the Self through a process which involves the classical teachings of Yoga (wisdom, reflection and meditation). These texts are highly recommended for the serious student of Yoga scriptures. Djehuti is the master teacher who initiates the aspirant on the spiritual path of wisdom. In teaching others, the priest or priestess assumes the role of Djehuti. Djehuti is the *Spiritual Preceptor of the Eye*.



When Heru's Eye (the moon) was torn out and turned away by Set, the god Djehuti who presides as the teacher found it and turned it into the Moon. When the parts of the Eye of Heru are added up, it gives the answer 63/64 which approximate the whole number 1. One is the number which symbolizes oneness, wholeness, all sight, all knowing, Supreme Being, The Absolute. As long as the soul is involved in creation (matter), there will remain some separation between the individual Ba and the Universal soul, the ONE. In order to become completely unified, the individual soul of the enlightened person must dissolve into the Universal soul at the time of death to attain complete Oneness with the divine. The missing part of the Eye of Heru, 1/64, is added by Djehuti through his magic, i.e. the magic of purified intellect.

The Eye is therefore, the quintessential symbol of the creative power of the Divine. Also, it is the symbol of the principle of power which can be directed against evil, unrighteousness, primarily in the form of demonic forces and qualities in nature or in human beings. This is why the Eye symbol was used so profusely in ancient times and why Eye symbols were used on coffins to signify awakened consciousness which will not be defeated by death. In ancient times the mummy was placed in the coffin with the Eye on the left side and as if looking out through the two eyes. The mystical symbolism is that attaining the transcendent and unitary qualities of the two eyes, a human being attains the capacity to transcend death, i.e. to look beyond eternity.

Figure 46: Coffin of Khnum-Hotep



### The Eye of Ra is the Goddess of Creation

An Ancient Egyptian Creation myth holds that all came into existence out of a Primeval Ocean of unformed matter, the Duat. The teaching of the fullness of the Primeval Ocean is to be found in the *Prt m Hru* (Chapter 4; Chapter 21). The hekau-utterance in Chapter 4 gives an exact description of the concept of “fullness” and of the female nature of the Primeval Ocean. The initiate says:

“It is my seeing Ra, born as yesterday. As concerns the hinder parts of goddess Mehurt, she is his vitality and she is my vitality also, binding, strengthening and surrounding me. Who is this person that is being spoken about?

It is the primeval waters of heaven. Another way to understand this is: It is the image of the Eye of Ra on that morning of his birth which is every day. As to Mehurt, she is the Divine Eye of Ra who is on his face.”

Being the Eye of transcendental consciousness (*Divine Eye of Ra*), Mehurt is the fullness of the spirit from which the world proceeds. Thus, the Eye of God is the source of creation and the root of existence. The spirit has boundless potential (vitality) to create and Mehurt is that essence. The initiate is to discover {her/his} own identity with that fullness of being by discovering Mehurt, i.e. the Eye of Ra. In this capacity, Mehurt is the female aspect of the creator divinity, on a par with Tem, and with the primeval waters itself as the primeval being who emerged from the Primeval Waters, the Nun.

### MEHURT - HETHERU

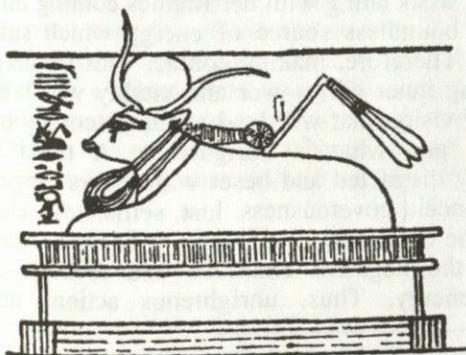
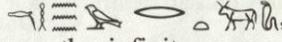


Figure 47: Mehurt - Hetheru  
The Goddess of Creation

Related to the goddess Hetheru, Mehurt was originally the female embodiment of the watery matter, the Primeval Ocean from which the substance of the world was formed and from which Ra emerged. In other versions of the Creation story, the Primeval Ocean is referred to as Nu, a male form. Thus, the Primeval Ocean is seen as an *androgynous* essence from which all arose in the form of opposites. Mehurt, , means “mighty fullness.” She was the infinite source of matter which was impregnated by the male spirit. This is one of the reasons why one of the symbols of Amun is a pregnant woman . Of course, the female primeval matter and the male spirit are both aspects of the same energy. This is expressed in the last line of the utterance where it is explained that Mehurt herself is the “image” of the “Eye of Ra.” The Eye of Ra is His own daughter, Hetheru. Mehurt is depicted as a cow goddess brimming with life giving essence. The symbol of the cow is common to Hetheru, Nut and Aset. The cow goddess is often referred to as a “seven fold deity” known as the “seven Hetherus” who preside over the life of each individual<sup>39</sup> and the course of Creation. This title refers to the further differentiation of the three primordial principles of the Trinity (Asar-Aset-Heru) which is expressed as the phenomenal universe through a series of sevens. This number, *seven*, is expressed in all levels of Creation. It is expressed in the seven levels of the human subtle anatomy with the seven spiritual centers<sup>40</sup>, and also as the seven primary colors of the rainbow. This principle of sevens translated into the Gnostic Idea of the “seven planetary spirits,” and the Christian Archangels, known as the *Heads of the Celestial Host*, were titled the “Seven Archangels of the Presence.”

Aset-Hetheru in Ancient Egypt symbolized the source of Creation. The *Milky Way* was produced by her udder and she was “the Great Cow which gave birth to Ra, the Great Goddess, the mother of all the gods and goddesses...the lady who existed when nothing else had being, and who created that which came into being.” The cow is therefore a prominent representation of Aset and Hetheru. In her form as seven cows, Hetheru, an aspect of Aset, symbolizes the seven energies which course through the universe and which are sired by the *Bull* (Asar-male aspect of the Supreme Being). The *Bull* is a metaphor for the spirit. Just as the bull on a farm sires many cows, so to the “Bull” (Supreme Spirit) engenders all life in Creation.

In Indian Mythology, the cow holds a similar symbolism as that of Ancient Egypt. The cow is known as

<sup>39</sup> The Seven Hetheru’s are the origin for the concept in Greek and Roman mythology of the “Fates.” They were three goddesses, Clotho, Lachesis, and Strops, who control human destiny.

<sup>40</sup> see *Egyptian Yoga: The Philosophy of Enlightenment* and *The Serpent Power*

the "fountain of milk and curds." In a mystical sense, the world is a curd of the milk which emanated from the Celestial Cow (God). When the giant serpent of the Primeval Ocean moves, it churns the waters and thereby causes the waters to take on various shapes and forms just as churning milk causes it to turn into curds and butter. Curds are the part of milk that coagulates, i.e. goes from liquid to solid. The world is a curd in the ocean of consciousness, i.e. a coagulated thought of God, just as, when asleep, a dream is a coagulated manifestation of subconscious human desire.

Ⓜ HETHERU (HET-HOR, HATHOR)

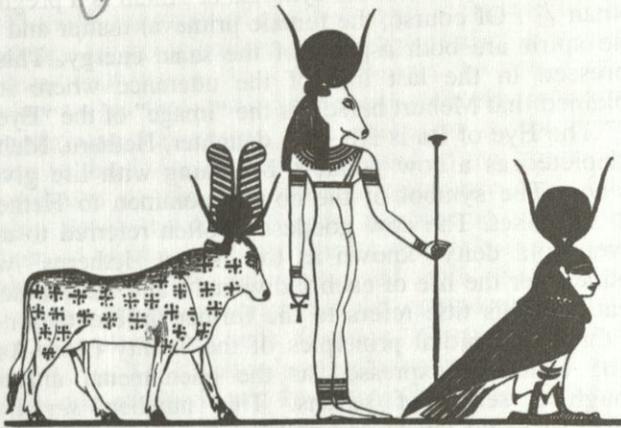
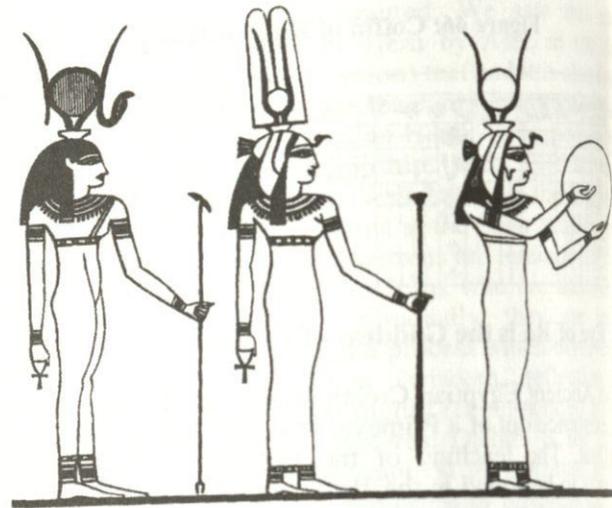


Figure 48: Hetheru  
(Spiritual Power and Sexual Energy)

The Hieroglyphic symbol, , for the name of the goddess means , *Het (house)* and *Heru*, , (*the god of light*).

In a text from the Temple at Dier al-Medina, Hetheru is referred to as having the same divine attributes as Heru. She is described as *The Golden One* and *The Queen of the Gods*. Her shrines are even more numerous than those of Heru. Hetheru or Het-Heru, meaning *The House of Heru* or *The House Above* (heavens), became identified, like Heru, with the salvation of the initiate. In the *Egyptian Prt m Hru*, she is the one who urges the initiate to do battle with the monster *Apep*, the symbol of egoism which spurs negativity and evil, so as not to lose {his/her} heart as she cries out: "Take your armor." In a separate papyrus, the initiate is told that she (Hetheru) is the one who "will make your face perfect among the gods and goddesses; she will open your eye so that you may see every day... she will make your legs able to walk with ease in the Netherworld, Her name is Hetheru, Lady of Amenta."



MORE FORMS OF HETHERU

In Chapter 24<sup>41</sup>, the role of Hetheru in the process of salvation is specified as the initiate speaks the words which will help {him/her} become as a lotus:

"I am the lotus, pure, coming forth out into the day. I am the guardian of the nostril of Ra and keeper of the nose of Hetheru. I make, I come, and I seek after he, that is Heru. I am pure going out from the field."

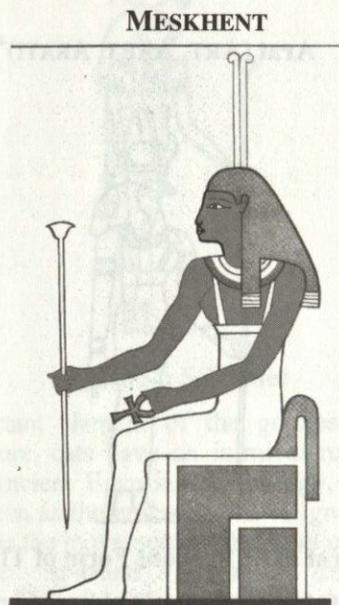
The lotus has been used since ancient times to symbolize the detachment and dispassion that a spiritual aspirant must develop. The lotus emerges everyday out of the murky waters of the pond in order to receive the rays of the sun. The spiritual aspirant, a follower of the goddess, must rise above egoism and negativity (anger, hatred, greed, and ignorance) in life in order to gain in wisdom and spiritual enlightenment. Hetheru and Heru form a composite archetype, a savior with all of the complementary qualities of the male and female principles inseparable, complete and androgynous.



Hetheru represents the power of Ra, the Supreme Spirit, therefore, associating with her implies coming into contact with the boundless source of energy which sustains the universe. Therefore, making contact with Hetheru implies developing inner will power and vitality which engenders clarity of vision that will lead to the discovery of what is righteous and what is unrighteous. A mind which is constantly distracted and beset with fetters (anger, hatred, greed, conceit, covetousness, lust, selfishness, etc.) cannot discern the optimal course in life. It becomes weak willed because the negative emotions and feelings drain the mental energy. Thus, unrighteous actions and similar

<sup>41</sup> Generally referred to as chapter 81

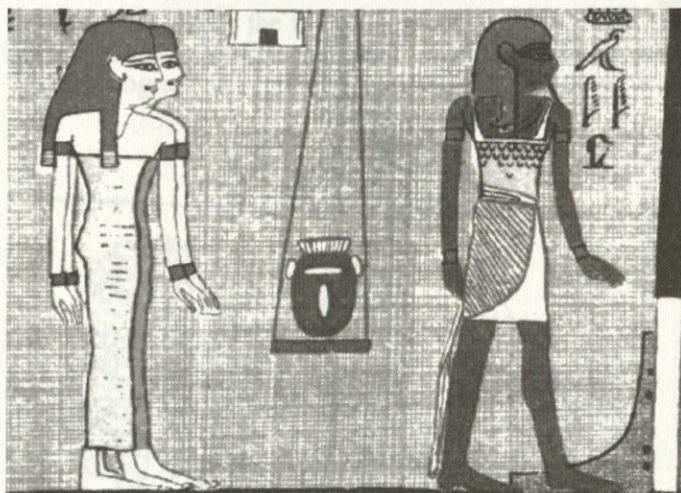
thoughts arise and the weak mind cannot resist them. Unrighteous actions lead to adverse situations and adverse situations lead to pain and sorrow in life. In this sense Hetheru comes to human beings in the form of adversities to urge them to reflect on their unrighteous actions and challenge them to sublimate their ego. However, those who are not very reflective might view it as punishment, since they do not have a higher philosophical understanding.



**Figure 49: Meskhent**

Along with her associates, the goddesses *Shai*, *Rennenet* and *Meskhent*, Maat encompasses the Ancient Egyptian teachings of *Ari* (karma) and reincarnation or the destiny of every individual based on past actions, thoughts and feelings. Thus, they have an important role to play in the judgment scene of the *Prt m Hru*. Understanding their principles leads the aspirant to become free of the cycle of reincarnation and human suffering and to discover supreme bliss and immortality. If a person is ignorant about their higher essential nature, they will only have knowledge of human existence. At the time of death their soul will wander and experience either heavenly or hellish conditions in much the same way as one experiences good and bad dreams. Spiritual enlightenment means discovering your essential nature as one with the Supreme Self, and when this is achieved, there is no more hell or heaven; there is a resurrection in consciousness. This is what the goddess urges every aspirant to achieve through study, reflection and meditation on her teachings, and it is the central theme in the *Ausarian Resurrection* myth.<sup>42</sup>

<sup>42</sup> See the Book *The Wisdom of Maati* for more on Maat philosophy.



**Figure 50: Above (left): the goddesses Renenet and Meskhenet, right- Shai (From the Papyrus of Ani-see Chapter 33)**

The hands of Djehuti (God of wisdom) are the God "Shai" which means "destiny" and the Goddess "Renenet" which means "Fortune and Harvest." The implication is that we reap (harvest) the result of our actions (destiny) according to our level of wisdom. Djehuti, one's own wisdom capacity through higher intellectual understanding, bestows control over one's Shai (Fortune) and Renenet (ability to reap one's fortune) and therefore one's Meskhent (Destiny - Karma). Therefore, one's karmic destiny depends on one's reasoning capacity, i.e. *intellect*.

Underlying the principles of Shai and Renenet is goddess "Meskhenet." She is the one who determines where the next birth (karmic fate) of the soul will take place. Therefore, the teachings of Ari (Karma) and reincarnation are an integral part of Kemetic Philosophy.

#### AMENTET

*Ament* means "hidden." It is a specific reference to the female form of the astral plane or Netherworld known as *Amenta* or the Duat. Aset was known as the dark-skinned daughter of Nut. Like Asar, her husband, who was known as the "Lord of the Perfect Black," Aset was the Mistress of the Netherworld known as Amentet (Amentat). Thus, Aset also symbolizes the "blackness" of the vast unmanifest regions of existence. Her identification is also symbolized in her aspect as *Amentet*, the Duat, itself. Therefore, Amentet (Aset) and the soul of Amentet (Amen-Asar) are intimately related. Upon further reflection into the mythology, it becomes obvious that since Asar is the Duat, and since the goddess Amentet, the goddess, is also Ament or the realm of Asar, they are in reality one and the same (both the realms and the deities).



Figure 51: Amentat

Thus, Aset and Asar together form the hidden recesses of Creation. In essence they are the source of Creation and are therefore both simultaneously considered to be the source of the Life Force which courses through Creation.

SEKHMET-BAST-RA



Sekhmet-Bast-Ra, The All - Goddess

Figure 52: Sekhmet-Bast-Ra, The All - Goddess

Another important form of the Goddess is known as *Sekhmet-Bast-Ra*. Sekhmet-Bast-Ra is a composite depiction of the Goddess encompassing the female head, lioness head, and vulture head, symbolizing all of the attributes of the goddesses as well as the attributes of the gods. This is a recognition that all things in Creation are not absolutely female or male. All of Creation is a combination of male and female elements. Therefore, since Creation is androgynous, so too Divinity and the human soul are also androgynous. This understanding is reflected

in the following instruction from Aset to Heru in the Ausarian Resurrection, verse 125:

Heru asked: "O Divine Mother, how are male and female souls produced?" Aset answered: "Souls, Heru, son, are of the self same nature in themselves, in that they are from one and the same place where the Creator modeled them; nor male nor female are they. Sex (i.e. gender) is a thing of bodies, not of souls."

Arat (ART, AART, ARATI)<sup>43</sup>



Figure 53: Arat (The Serpent Form of The Goddess)

The Serpent form of the Goddess represents several important teachings related to the Life Force energy (Sekhem) permeating Creation. Emanating from the Divine Self, it enlivens and sustains all of Creation. It also refers to the internal Life Force energy which lies dormant within every human being. This Life Force energy is known in modern times as Arat Sekhem, the Serpent Power or Kundalini.



Art (Goddess)

The symbol of the serpent is used because it is the perfect metaphor to represent the serpentine mode of movement which characterizes the Serpent Power energy. In the teaching of the Temple of Aset from Ancient Egypt the Serpent Power (Arat) was symbolized as the image of

<sup>43</sup> For more on the teachings of the Serpent Power and the spiritual disciplines related to its development for the purpose of promoting spiritual evolution, see the book *The Serpent Power* by Dr. Muata Ashby.

serpent with three and a half coils. Later in history, the same image was used in India to represent the same teaching.

Divine. This shows the underlying concept that all of the divinities are in reality aspects of each other. Otherwise, these iconographical combinations would not be possible.

**THE FELINE ASPECT**



**Figure 54: Sekhmet**

One important element of the goddess is the feline aspect. In nature, cats have an inimical relationship with serpents. In Ancient Egyptian mythology, the *Serpent of Darkness* is seen as the embodiment of ignorance and evil which threatens the movement of the Boat of Ra and which prevents the spiritual aspirant from attaining enlightenment. Therefore, the goddess in the form of a cat (Bast) or the lioness (Tefnut - Sekhmet) is seen as the warrior and champion of the gods (Asar and Heru) as well as the aspirant. She is the one who paves the way for spiritual evolution by destroying the evil of ignorance and sinfulness in the human heart.

**PTAH-SEKER-ASAR**



**Figure 55: Ptah-Seker-Asar**

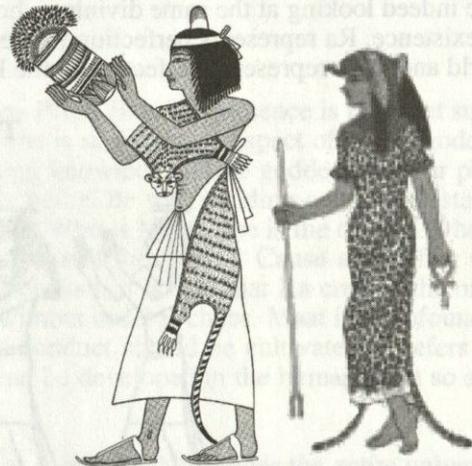
Ptah-Seker-Asar is the triune divinity, a form of the three divinities Ptah, Seker and Asar, which together epitomize the Ancient Egyptian capacity to mythologically and philosophically mix and equate the forms of the

**MAFDET**



**Figure 56: The Leopard Goddess Mafdet cutting the head of the Demon serpent Apep.**

The Leopard Goddess Mafdet was associated with Sekhmet, the Eye of Ra and with Hetheru. She is the embodiment of the destructive force that can be unleashed on the negative impetus, symbolized by the serpent demon Apep. Mafdet is also identified with the execution blade itself.



**Figure 57: (left) Sem Priest making an offering.**

**Figure 58: (right) Ancient Egyptian Sem Priestess.**

The Sem (officiating) priest wears a leopard skin, as a symbol of the power to dispel the evil of death and to open the mouth (mind) of the initiate.