

after passage

## THE STAGES OF HUMAN SPIRITUAL EVOLUTION AND ASPIRATION

### The Format of this Book

This book is written in a format which follows the manner prescribed for human spiritual evolution. Therefore, the following section will detail the ancient teachings of spiritual evolution and aspiration so that the reader may consciously be aware of the process which this book is striving to engender. The scribes of ancient times did not have a set order for the Utterances of the *Books of Coming Forth By Day*. They were prepared in accord with the needs, special inclinations and interests of those who requested that one be made for them. Many translators of the various Chapters or Utterances of *Coming Forth By Day* in modern times have also placed the utterances in accordance with their own understanding of the intent of the priests/priestesses. What follows is a compilation of the most important mystical utterances. It is a special sequence which is synchronous with the universal principles of spiritual evolution. The chapter numbers given by traditional Egyptologists will be provided as footnotes preceding each chapter for easy reference.

In Yoga philosophy, spiritual evolution is described as follows: Listening, Reflection and Meditation. All of the five major categories of yoga described before (Yoga of Wisdom, Yoga of Devotional Love, Yoga of Meditation, Tantric Yoga and Yoga of Selfless-Righteous Action.) can be found in the *Ru Prt m Hru*. A spiritual aspirant listens to the teachings, reflects upon their meaning and then enters into deep meditation on them.

**Table 3: The Stages of Spiritual Evolution**

The Stages of Spiritual Evolution	In the Shetaut Neter (Egyptian Yoga) system, there are three stages of spiritual evolution.
<p>1- <b>Aspiration</b>- Students who are being instructed on a probationary status, and have not experienced inner vision. The important factor at this level is awakening of the Spiritual Self, that is, becoming conscious of the divine presence within one's self and the universe by having faith that there is a spiritual essence beyond ordinary human understanding.</p>	<p>1- <b>The Mortals:</b> <i>Students who were being instructed on a probationary status, but had not experienced inner vision.</i></p>
<p>2- <b>Striving</b>- Students who have attained inner vision and have received a glimpse of Cosmic Consciousness. The important factor at this level is purgation of the self, that is, purification of mind and body through a spiritual discipline. The aspirant tries to totally surrender "personal" identity or ego to the divine inner Self which is the Universal Self of all Creation.</p>	<p>2- <b>The Intelligences:</b> <i>Students who had attained inner vision and had received a glimpse of Cosmic Consciousness.</i></p>
<p>3- <b>Established</b>- Students who have become IDENTIFIED with or UNITED with GOD. The important factor at this level is illumination of the intellect, that is, experience and appreciation of the divine presence during reflection and meditation, Union with the Divine Self, the divine marriage of the individual with the universal.</p>	<p>3- <b>The Creators or Beings of Light:</b> <i>Students who had become IDENTIFIED with or UNITED with the light (GOD).</i></p>

The three steps of spiritual practice (myth, ritual and mystical philosophy and experience) which complete the practice of religion, follow the formats described above closely. Many students of Ancient Egyptian religion have focused on the religious stories of Ancient Egypt as mythical fables or superstitious rantings from a long lost civilization. In the Egyptian Yoga Book Series, we successfully show how the teachings of mystical spirituality were carefully woven into and throughout Ancient Egyptian Mythology. Ancient Egyptian Religion centers around the understanding that every human being has an immortal soul and a mortal body. Further, it holds that creation and the human soul have the same origin. How can this momentous teaching be proven and its reality experienced? This is the task of Mystical Spirituality (religion in its three phases and/or the practice of Yoga disciplines).

Thus, it is evident that the *Ru Prt m Hru* utilizes the universal principles of mystical spirituality and mystical religion. The *Prt m Hru* lays heavy emphasis on Ritual, Spiritual Wisdom and the Mystical Union with the Divine. One more

*The Ancient Egyptian Book of the Dead: The Book of Coming Forth By Day*

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

**THE BOOK OF COMING FORTH BY DAY**

### THE ELEMENTS OF THE HUMAN PERSONALITY

It is important to understand the architecture of the human constitution. The *Prt m Hru* makes a distinction between these because the human personality is a conglomerate or composite of several aspects or levels of existence. These elements are not readily discernible to the ordinary person due to the lack of spiritual sensitivity. Further, one element may not be effective in all planes of existence. For example, the Ka may not be discernible in the Ta or Physical Plane, while the Khat may not be discernible in the Pet or Heavenly Plane. It is necessary to know about these, because in knowing them, one gains greater insight into the higher planes of existence and the teachings of the *Prt m Hru*. This section will concentrate on the subtle human anatomy and the anatomy of all existence. It will discuss the Physical, Astral and Causal planes of existence and their inner workings as they relate to the elements that compose the human personality. First we will review the themes and essential wisdom developed in the book *Egyptian Yoga: The Philosophy of Enlightenment*. Then we will proceed to look into the nature of the subtle spiritual Self with more detail and depth. The Ancient Egyptian concept of the spiritual constitution recognized nine separate but interrelated parts that constitute the personality of every human being.



Figure 79: A two dimensional depiction of the elements of the personality.

The diagram above shows the Kemetic concept of the elements of the personality (bodies) with the grossest (human body) at the center, and the subtlest (Spirit, God) at the outer edge.

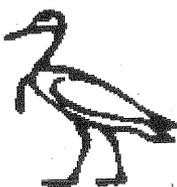
(1) THE KHU OR AKHU:



The Khu or Akhu

The hieroglyph of the word Khu is the "crested ibis." The ibis is representative symbol of Djehuti, the god of reason and knowledge. As such it relates to the pure spiritual essence of a human being that is purified by lucidity of mind. The Khu or Akhu is the spirit, which is immortal; it is associated with the Ba and is an Ethereal Being. The Khu is also referred to as the "being of light" or "luminous being." The Khu illumines the personality and without this light, the personality and the mind cannot function. It is the light of consciousness itself.

(2) THE BA:



The Ba

The hieroglyphic symbol of the Ba is the Jabiru bird. The Jabiru is a stork. It symbolizes the nature of the soul to spread its wings and take flight, and exist apart from the body. The Ba is the heart or soul which dwells in the Ka with the power of metamorphosis. Sometimes described as the "Soul" and "Higher Self," it is seen as a spark from the Universal Ba (God). The Ba may be dialogued with and can be a spiritual guide to the developing individual. It is the equivalent of the Hindu "Atman." It is the indestructible, eternal and immortal spark of life. It is not affected by anything that may happen to the senses, body, mind or intellect (higher mind).

Through the mind, the Ba (soul-consciousness) "projects" and keeps together an aggregate of physical elements (earth, air, water, fire) in a conglomerate that is called the psycho-physical personality. When the soul has no more use for the physical body, it discards it and returns to the Universal Ba if it is enlightened. If it is not enlightened, it will tune into another aggregate of elements to make another body (reincarnation).

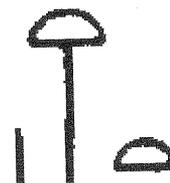
(3) THE SAHU:



The Sahu

The hieroglyphs of the word Sahu are the door bolt, meaning consonant "s" or "z," the arm, meaning the guttural sound "ain," the intertwined flax - consonant "h," the chick is the vowel "u," the determinative cylinder seal, meaning "treasure" or "precious," and the determinative of the "corpse" or "body." The Sahu is therefore sometimes referred to as the "glorious" spiritual body in which the Khu and Ba dwells. When the elements of a person are integrated (i.e., person moves towards or reaches enlightenment), the spiritual and mental attributes of the natural body are united and deified. The Sahu is the goal of all aspiration. It is the reason for human existence - to become Godlike while still alive by spiritualizing one's physical aspects and thereby allowing these to become proper vessels for the higher aspects of the personality to unfold.

(4) THE KHAIBIT:



The Khaibit

The hieroglyphs of the word Khaibit are the "sunshade" and the consonant "t." The sunshade produces a shadow when the light is reflecting on it. Similarly, the shadow of a person, their personality, is produced when the light of their true essence (Akhu) is shining on the aspects of the personality. The Khaibit is therefore, an outline of the soul that is illumined by the light of the Spirit, which reflects in the mind as a subtle image of self (ego). In Chapter 31 of the *Prt M Hru*, it is stated *I (as the sundisk) fly away to illuminate the shades (in the Duat).* The shades are the subtle reflection of the soul, which are not self illuminating and which therefore exist only due to the presence of light and an object. In this case, the object is the Soul. The Khaibit is a subtle manifestation of the elements of the personality that acts somewhat as the resistor in an electronic component. A resistor causes a shadow in a manner of speaking, when it is placed in an electric circuit. In the same manner, the Khaibit and the other elements of the personality consume spiritual energy from the spirit and produce a particular image thereafter referred to as the individual personality of a human being. The Khaibit or Shadow is associated with the Ba from which it receives

nourishment. It has the power of locomotion and omnipresence.

(5) THE AB:



The Ab

"The conscience (Ab) of a man is his own God."

The Ab or conscience is the source of Meskhenet (Ari, Karma) and the mother of reincarnation. The Ab represents the heart. It is the symbol of the deep unconscious mind, the conscience and also the repository of unconscious impressions gathered in past experiences from the present life and previous lives. As desires can never be fulfilled by experiences or from objects in the world of time and space, at death, the ignorant soul will harbor impressions of unfulfilled desires which will lead to further incarnations in search of fulfillment. This point is described in Chapter 36, from the *Egyptian Book of Coming Forth by Day*: "My heart, the mother of my coming into being." The mind is seen as the source of incarnation (coming into being) because it contains the desires and illusions which compel a human being to be born to pursue the fulfillment of those desires. In the judgment scene from the *Book of Coming Forth By Day*, the Ab undergoes examination by Djehuti, the god of reason. In other words, one's own reasoning faculty will be the judge as well as that which is being judged. The heart (mind) itself metes out its own judgment based on its own contents. It is one's own heart which will fashion (mother) one's own fate (come into being) according to one's will and desires, which are based on one's understanding (wisdom) about one's true Self. Thus, the new embodiment is fashioned in accordance with what a person has done during previous lives and what they desire for the future. A desire for worldly experience will cause embodiment. A desire to go to the west and join with God will bring spiritual enlightenment.

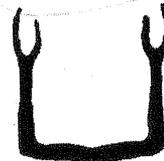
(6) THE SEKHEM:



The Sekhem

Sekhem is the Life Force or Power that exists in the universe. The symbol of Sekhem is the hand held staff pictured above. When used in worldly terms it refers to a scepter that means physical power, authority and strength. In spiritual terms, the Sekhem is the power or spiritual personification of the vital Life Force in humans. Its dwelling place is in the heavens with the Khus, but all life draws upon this force in order to exist. Sekhem also denotes the potency, the erectile power or force used in fashioning one's own glorious new body for resurrection.

(7) THE KA:



The Ka

The hieroglyph of two upraised arms that are joined is the Ka. It is the abstract personality or ego-self. It is the source from which subconscious desires emerge. It is also considered to be the ethereal body possessing the power of locomotion. It survives the death of the physical body. It is the ethereal double containing the other parts of the personality. The concept of the Ka was known in India, and the word was also known. The Indian God Brahma had a Ka (soul-twin). This teaching of the Ka in Ancient Egypt and in India shows that there is a keen understanding of the reflective quality of the personality. In reality the physical personality is a reflection or more accurately, a projection of the astral body. The Ka is associated with the Sekhem in that it is the dynamic aspect of a person's personality in the Astral Plane. It is the dynamic aspect of the vital force in the body of a human being.

*Handwritten notes:*  
 The KA is the mirror of  
 the person's personality  
 and is the reflection of  
 the astral body.  
 KA is the dynamic aspect  
 of the vital force in the  
 body of a human being.  
 KA, the astral body of the BA  
 is the dynamic aspect of the  
 vital force in the body of a  
 human being.

difference between a human being who is spiritually enlightened and one who is caught in the state of ignorance and egoism.

The vocal capacity in a human being is intimately related to the unconscious level of the mind. This is why those who do not practice introspection and self-control often blurt out things they do not wish to say, and later regret. For this reason, the teachings enjoin that a spiritual aspirant should practice the disciplines of virtue which lead to self-control through right action and righteous living. In this manner, one's speech becomes *maakheru*, the highest truth. When one's speech becomes truth, one's consciousness is truth. When one's consciousness is truth, it is in harmony with the transcendental truth of the universe which is symbolized by the Ancient Egyptian goddess Maat. Thus, becoming true of speech is a primary goal for every spiritual aspirant. It is synonymous with coming into harmony with the universe and thus, refers to spiritual enlightenment itself.<sup>58</sup>

The symbol of the water recalls the image of the Primordial Ocean of Consciousness. Thus, Ren relates to consciousness manifesting through names, words and sound itself.

### The Importance of the Spiritual Name

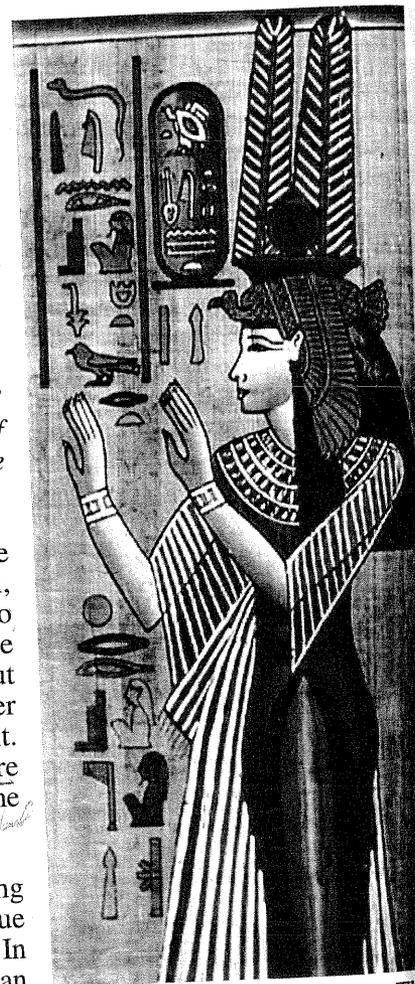
Plate 11: (right) Queen Nefertari as initiate Asar.

The hieroglyphic inscription reads "Asar Nefertari, the great queen, beloved of goddess Mut and Maakheru (spiritually victorious) is in the presence of Asar, the Great God"

In Ancient Egyptian Asarian mysticism, all initiates were given the spiritual name "Asar" regardless of if they were male or female. Thus, in the Papyrus of Ani, Ani, who was a man, was renamed Asar Ani. Likewise, Nefertari, who was a woman, also received the name Asar Nefertari. Thus, in the same manner, other papyri of the *Prt m Hru* prepared for other initiates, were not prepared for the man or woman, but for the spiritual aspirant. While Asar is usually seen as a male divinity his higher attributes include those which relate him as an androgynous, transcendental Spirit. The term "ren" relating to the aspect of the personality of a human being therefore refers to the ego and not to the Higher Self. So every human being has a Divine Name and an ego name.

What is the deeper implication of this? This is a very important mystical teaching relating that the deeper Self within Ani is Asar, the Divine Self. That is, his true identity is not the birth name, but the Divinity which transcends mortal existence. In modern times, John would be Asar John, Cynthia would be Asar Cynthia, etc. It is an affirmation and acceptance of one's Divine true essential nature not only as an expression of God, but as God in fact. Thus the entire journey of self-discovery revolves around your discovering that the deeper reality within you is God. This does not contradict other religions. In Buddhism, the deeper reality a Buddhist is looking for is Buddha Consciousness. Thus in Ancient Egyptian terms as related in the *Book of Coming Forth By Day*, the deeper reality to be sought is Asar. So as you live your life, see your existence as a journey of discovery. Feel that you have come from a divine source and that as you practice the teachings, you are drawing ever closer to discovering that source. See your entire life as a ritual. When you wake up in the morning reflect on the majesty of the Sun (Divine) just as Ani does with his prayer. When you eat, see this as an offering to the Divine Self within you.

There are essentially three important elements being imparted in the *Prt m Hru*. The first is the message that righteousness leads to spiritual realization. The second is that the process of purification is acting with righteousness. The third message of the text is the wisdom about the Divine. By learning about the nature of the Divine, acting, feeling and thinking as the Divine, it is finally possible to become one with the Divine. The spiritual name is an essential and powerful force linking the initiate to that spiritual source as well as a constant reminder of the true glory of the Higher Self.



<sup>58</sup> For a detailed examination of the principles embodied in the *neteru* or cosmic forces of the company of gods and goddesses, the reader is referred to the books *The Hidden Properties of Matter*, *The Ausarian Resurrection* and *The Mystical Teachings of The Ausarian Resurrection* by Dr. Muat Ashby.

## THE MYSTICAL AND COSMIC IMPLICATIONS OF THE ELEMENTS OF THE PERSONALITY

This section will provide a more detailed classification of the human being in an attempt to understand the underlying origin and cause of human existence. Also, it will seek to bring forth a deeper understanding of how the Cosmic Forces operate through the human constitution at gross and subtle levels.

As discussed earlier, the Universal Soul, God, Pure Consciousness, emanates Creation and all that is within it, all that is. The human being is like a ray of that emanation which refracts into several parts composing all of the levels of existence. Human consciousness may be compared to a reflection of the sun in a pool of water. Human consciousness is a reflection of divine consciousness in the pool of the mind which operates through the brain and nervous system. This idea is also reflected in the relationship between the parts of the spirit called BA and AB.

BA ⇔ AB

The Ab is the heart or seat of the mind, and it is in the mind where the soul, Ba, reflects. So the mind has no independent existence without the soul's sustaining life force and consciousness, and the individual human soul has no independent existence without the Universal Soul.

Universal Ba ⇔ Individual Ba ⇔ Individual Ab<sup>59</sup>

These levels of existence transfer into the four states of consciousness and various levels of psycho-spiritual psychology related to the Uraeus-Serpent Power system.<sup>60</sup>

The Universal Ba or Soul, or in other words, the consciousness of the Supreme Being, emanates and sustains each individual human being through the various parts of the human spirit. There are three basic parts to the human being. These are further broken down into more specific parts.

**Table 7: The Three Bodies of Men and Women and of God**

The three basic parts of the human being are the Causal Body, the Astral Body and the Physical Body. They may be viewed in an increasing order of density as follows. These bodies also relate to the bodies of the universe:

<p><b>Neberdjer (Universal Self)</b></p> <p>↓</p> <p><b>Heaven (Ament)<sup>61</sup></b></p> <p>↓</p> <p><b>Duat</b></p> <p>↓</p> <p><b>Earth</b></p>	<p><b>Universal Self</b></p> <p>↓</p> <p><b>Causal Body</b></p> <p>↓</p> <p><b>Astral Body</b></p> <p>↓</p> <p><b>Physical Body</b></p>
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Sages of ancient times who were able to discern, through their intuitional vision (spiritual eye), the different levels of vibration and psychology within all human beings, have set forth this teaching about the constitution of the human being. An important point to note is that each of the lower three states involves duality while the highest state involves non-duality. The human soul is a projection of the divine into the realm of duality (causal -astral- physical planes). The human soul forgets its divine origin and believes itself to be a creature among other creatures; hence, the idea of duality arises. The ignorant human being is not aware that {he/she} is at all times most intimately connected to the Universal Self, as are all objects and all other human beings. Just as each wave in the ocean is essentially the same as the ocean, each wave-like human personality and all the objects in Creation are essentially the Primeval Ocean, the Self. Ignorance of this then gives rise to the various egoistic feelings. The ignorant human being, not aware of {his/her} storehouse of innate potential to experience fullness and peace within, goes on seeking for fulfillment in the worlds of duality instead of seeking to know and experience the only source of true fulfillment, the Universal Self, which encompasses all other realms. Non-duality is there, male or female; there is no desire for objects because all objects are one with the Self. There is only the experience of awareness of the Self. Human words and concepts are not capable of describing the actual experience of oneness with

<sup>59</sup> Human heart and mind.

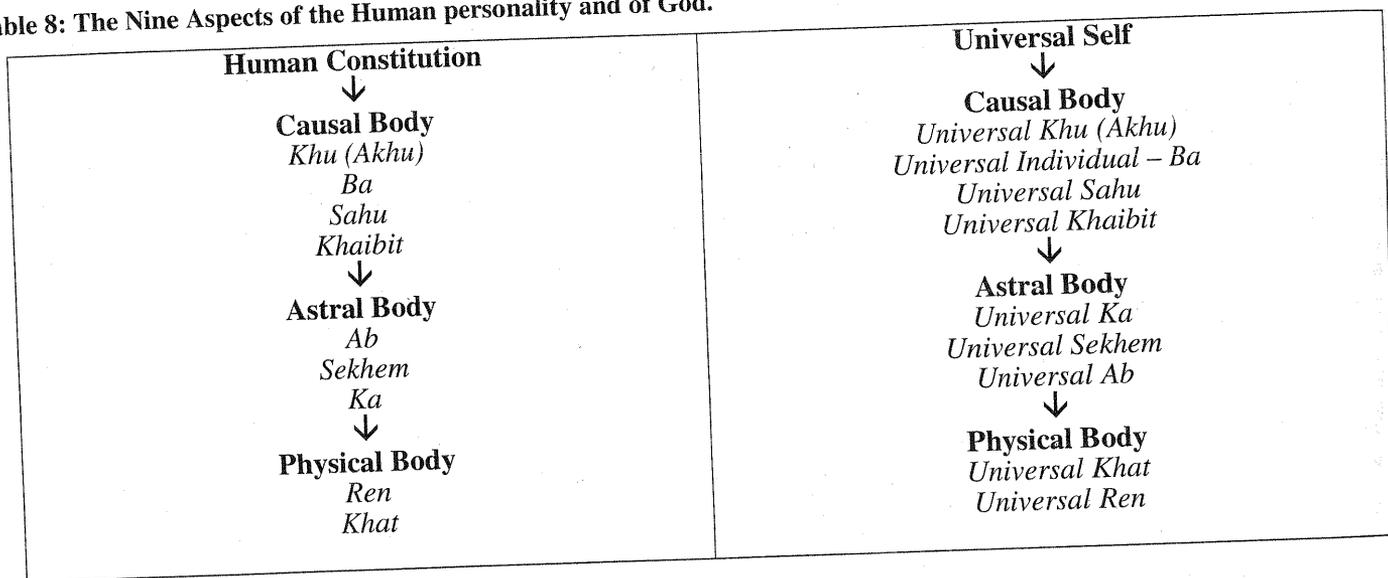
<sup>60</sup> See the book *The Serpent Power* by Dr. Muata Ashby.

<sup>61</sup> In Kemetic Philosophy there are two heavens, a lower physical heaven wherein the lower aspects of the personality (Khat, Ren, Sekhem, Ab) reside and a higher heaven wherein the higher aspects of the personality such as the Akhu, Sahu, and Ba reside.

the Self, therefore, all mystical descriptions are transcended in the actual experience. They are like a map, but you must take the journey and arrive at the destination by your own will and self-effort. Thus, they serve as guides, to lead the mind toward the understanding of yogic philosophy. --

The nine major elements or parts of the human personality espoused by the Ancient Egyptian Sages may be classified as follows within the three basic bodies for the purpose of study and understanding, as illustrated below. God is also understood to have three bodies: Universal Causal Body, Universal Astral Body, Universal Physical Body, the three aspects of universe or planes of existence. Within these bodies are the constituent elements, totaling nine in number. God also has nine elements. However, unlike those of the human being which are limited and characterized by their individuality, the divine elements are universal and all pervading in their respective level of existence. Thus we are told in the Ancient Egyptian scriptures that God has a Universal Ba, a Universal Sahu, a Universal Khu (Akhu), a Universal Khaibit, a Universal Ka, a Universal Sekhem, a Universal Ab, a Universal Khat, and a Universal Ren. Thus, the individual elements that compose the personality of each individual human being emanate from the same Supreme Being.

**Table 8: The Nine Aspects of the Human personality and of God.**



Ren = Name  
 Khat = Form

(Name and form are the basis of physical existence on the earth plane.)

It should be noted that while the gross elements of the ego-personality are evident at the level of the physical body, the original cause of the existence of the individual and {his/her} separation from the Divine occurs at the level of the Causal Body. Many people erroneously think of their soul as existing within their physical body. However, the opposite is true. The soul emanates from the Self. It in turn creates the other parts of the personality. All of this creation occurs within the Divine Self and not the body. The Causal Body is where the slightest tendency towards thought and desire occurs. It is here where the deep unconscious impressions cause the other parts of the body to emerge. When the physical body of an un-enlightened person dies, the gross elements of the ego (name and personality used in a particular lifetime) also die. The Astral and Causal bodies survive with the unconscious impressions collected from that lifetime. Through these bodies the soul continues the pursuit of fulfillment of desire (unconscious impressions lodged in the Astral-Causal mental substance matter). The pursuit of fulfillment of desires may continue in the Astral plane (Duat-Netherworld) for a time, where the individual experiences of pain or pleasure (heaven or hell) according to {his/her} Meskhenet (karmic basis composed of impressions gathered from feelings, actions and desires of many lifetimes).

The task of an aspirant is to cleanse the Physical, Astral and Causal planes of the mind so as to regain conscious perception of the Universal Self. Since the Universal Self is non-dual, immortal, eternal and the source of all planes and all objects within those planes, the union with the Universal Self bestows omniscience and a boundless vision of infinity, immortality and a feeling of non-duality and connectedness to all things great and small. The correct practice of various yogic disciplines are designed to accomplish this cleansing process. If successful, the soul comes into communion with the Self (Universal Ba, Asar, Ra, Aset, etc.) while still alive, and after death the soul of the enlightened person