



A Hymn To Asar

"Glory be to Asar Un-nefer, the great god within Abdu, king of eternity, lord of the everlasting, who passeth through of years in his existence. Eldest son of the womb of Nut, by Geb, lord of the crowns of the North and South, lord of the lofty white crown. As Prince of gods and of men he hath received the crook and the flail and the dignity of his divine fathers. Let thy heart which is in the mountain of Amenta be content, for thy son Horus is established upon thy throne. Thou art crowned lord of Djeddu and ruler in Abdu. Through thee the world waxeth green in triumph before the might of Neb-er-tcher. He leadeth in his train that which is and that which is not yet, in his name Ta-her-seta-nef; he toweth along the earth in triumph in his name Seker. He is exceeding mighty and most terrible in his name Asar. He endureth forever and forever in his name Un-nefer. Homage to thee, King of kings, Lord of lords, Prince of princes, who from the womb of Nut hast possessed the world and hast ruled all lands and Akert. Thy body is of gold, thy head is of azure, and emerald light encircleth thee. O An of millions of years, all-pervading with thy body and beautiful in countenance in Ta-sert."

From the Book of Coming Forth By Day Of Ani

RESURRECTING OSIRIS

Cruzian Mystic Books
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THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



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Sema (∩) is an Ancient Egyptian word and symbol meaning *union*. The Sema Institute is dedicated to the propagation of the universal teachings of spiritual evolution which relate to the union of humanity and the union of all things within the universe. It is a non-denominational organization which recognizes the unifying principles in all spiritual and religious systems of evolution throughout the world. Our primary goals are to provide the wisdom of ancient spiritual teachings in books, courses and other forms of communication. Secondly, to provide expert instruction and training in the various yogic disciplines including Ancient Egyptian Philosophy, Christian Gnosticism, Indian Philosophy and modern science. Thirdly, to promote world peace and Universal Love.

A primary focus of our tradition is to identify and acknowledge the yogic principles within all religions and to relate them to each other in order to promote their deeper understanding as well as to show the essential unity of purpose and the unity of all living beings and nature within the whole of existence.

The Institute is open to all who believe in the principles of peace, non-violence and spiritual emancipation regardless of sex, race, or creed.

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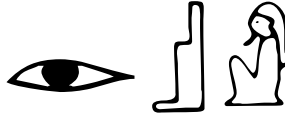
RESURRECTING OSIRIS

DEDICATIONS

First and foremost I would like to dedicate this volume to the Neters whose story has brought drama, delight, passion and spiritual enlightenment to the world, Osiris, Isis and Horus.

Asar (Osiris)

Who is the Innermost Reality of All Existence



Ast (Isis)

Who is the Revelation of the Innermost Reality of All Existence



Heru (Horus)

Who is the Fulfillment of the Innermost Reality of All Existence



THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The
Asarian Resurrection

was edited by

Dr. Karen “Dja” Clarke-Ashby



RESURRECTING OSIRIS



Above: The Initiate, Seti I is led before Asar, who is seated on the throne by Heru.
(From the Tomb of Seti I – Waset (Thebes-Luxor) Egypt, Africa

*"If you are a man who leads,
Who controls the affairs of the many, Seek
out every beneficent deed,
That your conduct may be blameless.
Great is justice, lasting in effect,
Unchallenged since the time of Osiris.
One punishes the transgressor of laws,
Though the greedy overlooks this; Baseness
may seize riches,
Yet crime never lands its wares;
In the end it is justice that lasts, Man says:
"It is my father's ground.""*

—Sage Ptahotep (circa 3,000 B.C.E. Ancient Egypt)

RESURRECTING OSIRIS

The Author Muata Abhaya Ashby D.D., P.C.,

ABOUT DR. ASHBY

Muata Ashby was born in New York City but grew up in the Caribbean. Displaying an early interest in ancient civilizations and the Humanities, he began to study these subjects while in college but put these aside to work in the business world. After successfully running a business with his wife for several years they decided to pursue a deeper movement in life. Mr. Ashby began studies in the area of religion and philosophy and achieved doctorates in these areas while at the same time he began to collect his research into what would later become several books on the subject of the origins of Yoga Philosophy and practice in ancient Africa (Ancient Egypt) and also the origins of Christian Mysticism in Ancient Egypt.



Sebai Maa (Muata Ashby) holds a Doctor of Philosophy Degree in Religion, and a Doctor of Divinity Degree in Holistic Health. He is also a Pastoral Counselor and Teacher of Yoga Philosophy and Discipline. Dr. Ashby received his Doctor of Divinity Degree from and is an adjunct faculty member of the American Institute of Holistic Theology. Dr. Ashby is a certified as a PREP Relationship Counselor. Dr. Ashby has been an independent researcher and practitioner of Egyptian, Indian and Chinese Yoga and psychology as well as Christian Mysticism. Dr. Ashby has engaged in Post Graduate research in advanced Jnana, Bhakti and Kundalini Yogas at the Yoga Research Foundation under the direction of Swami Jyotirmayananda. He has extensively studied mystical religious traditions from around the world and is an accomplished lecturer, musician, artist, poet, screenwriter, playwright and author of over 25 books on yoga and spiritual philosophy. He is an Ordained Minister and Spiritual Counselor and also the founder the Sema Institute, a non-profit organization dedicated to spreading the wisdom of Yoga and the Ancient Egyptian mystical traditions.

Dr. Ashby began his research into the spiritual philosophy of Ancient Egypt and India and noticed correlations in the culture and arts of the two countries. This was the catalyst for a successful book series on the subject called "Egyptian Yoga". Now he has created a series of musical compositions which explore this unique area of music from ancient Egypt and its connection to world music.

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THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

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FOREWORD

What do you want most in life? For what are you truly looking? What is there in life to fulfill your deepest longings, needs and desires?

In every walk of life, there are people who seek for the ultimate fulfillment of their existence. If you have picked up this book, you must have begun to realize by now that what you are seeking is not to be found in the world of ordinary human experiences. If it were, you would have already found it and experienced complete fulfillment by now, or you would have witnessed someone who had discovered such happiness and peace. If you believe in the law of reincarnation, you must at least understand intellectually that you have been in all parts of the world and have experienced vast amounts of prosperity as well as the depths of degradation through countless embodiments, and still you have not discovered that for which you are looking. This points to the simple fact that if you have not discovered what you have been looking for after all of this time, then there is no guarantee that you will find it in the future either.

When you become tired of following the trite rhetoric given by society as to the importance of material values and weary of religious dogmas and un-fulfilling popular rituals such as the fanaticism over sports, sex or thrill seeking activities, you might begin to hunger for something more abiding, substantial and real.

The earliest seekers of mystical truth decided to forsake the world of human experience and in so doing, discovered that the world of human experience, that is, the experiences within society and nature which appear to be so real and abiding, are not the only realities nor the absolute truths of existence. In this realization they discovered that they were more than just mortal individuals who seemed to come out of the union of a man and woman, only to grow up experiencing the frailties and fleeting pleasures of human existence, and then to ultimately die. They realized that beyond the physical nature there is a vast and eternal consciousness which is the source of the spirit that enlivens the physical body. In this experience they discovered that they were not separate from the universe, but that the universe is indeed an expression of the Divine wherein cosmic forces originate, sustain, interact with and interpenetrate all that exists. They realized that it was their ignorance of this truth which led them to the erroneous search in the wilderness of human experience for the ultimate fulfillment of their desires, supreme peace and happiness.

In their discovery of that which sustains the universe and human consciousness, they discovered the source of supreme peace and abiding happiness. Out of universal love and compassion, derived from that peace and bliss which they discovered, they set about to develop systems of mythology and philosophy along with mental and physical disciplines which would allow others to come into the same experience.

Religion, in its original form, is meant to lead people from ignorance of the true Self to the light of knowledge. Religion is a composite of myth and certain mental and physical exercises, known under the general term "Yoga", which are designed to enhance the spiritual development of the person who practices them. While yoga is technically not to be considered a religion or a philosophy, yogic disciplines have been used by philosophers and religions throughout history in

RESURRECTING OSIRIS

order to promote the spiritual process as prescribed by the particular religious or philosophical system. Yoga is more akin to a science or technology for controlling and purifying the mind and body which will allow the spirit within to emerge.

The goal of yoga is to promote integration of the mind-body-spirit complex in order to produce optimal health of the human being. This is accomplished through mental and physical exercises which promote the free flow of spiritual energy by reducing mental complexes caused by ignorance. There are two roads which human beings can follow; one of wisdom and the other of ignorance. The path of the masses is generally the path of ignorance which leads them into negative situations, thoughts and deeds. These in turn lead to ill health and sorrow in life. The other road is based on wisdom and it leads to health, true happiness and enlightenment.

The ancient religion of Asar, Aset and Heru (Osiris, Isis and Heru), if properly understood, contains all of the elements necessary to lead the sincere aspirant to attain immortality through inner self-discovery. The Osirian myth is so powerful that it is still having an effect on the world religions. Therefore, it is my great honor to present the complete Osirian myth and to expound on the mystical and mythological implications and teachings of the myth. It is my hope that all who read of this wonderful epic and then practice the yogic disciplines prescribed by it will discover supreme peace and eternal bliss in this very lifetime!

Muata Abhaya Ashby 1996

Preface: A Brief History of Shetaut Neter

Early Beginnings: The First Religion

Ancient Egypt was the first and most ancient civilization to create a religious system that was complete with all three stages of religion, as well as an advanced spiritual philosophy of righteousness, called Maat Philosophy, that also had secular dimensions. Several temple systems were developed in Kamit; they were all related. The pre-Judaic/Islamic religions that the later Jewish and Muslim religions drew from in order to create their religions developed out of these, ironically enough, only to later repudiate the source from whence they originated. In any case, the Great Sphinx remains the oldest known religious monument in history that denotes high culture and civilization as well. Ancient Egypt and Nubia produced the oldest religious systems and their contact with the rest of the world led to the proliferation of advanced religion and spiritual philosophy. People who were practicing simple animism, shamanism, nature based religions and witchcraft were elevated to the level of not only understanding the nature of the Supreme Being, but also attaining salvation from the miseries of life through the effective discovery of that Transcendental being, not as an untouchable aloof Spirit, but as the very essence of all that exists.

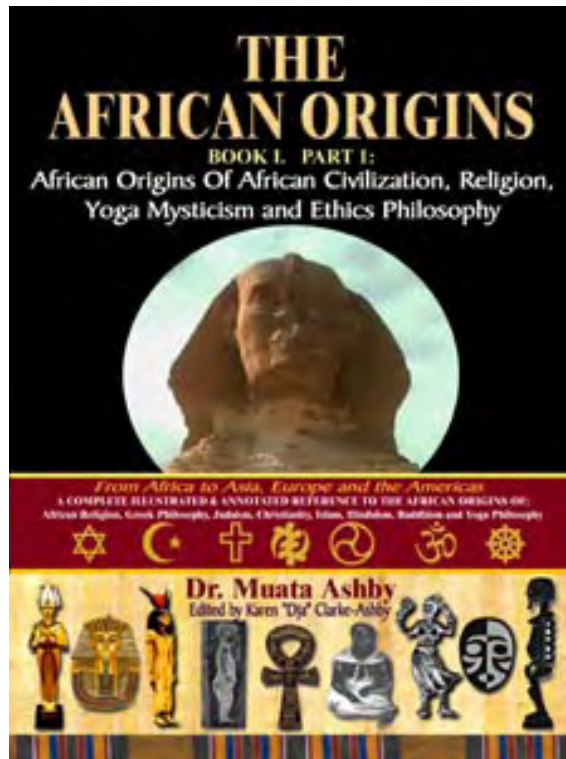
NETERIANISM 10.000 B.C.E. – 2001 A.C.E.



RESURRECTING OSIRIS

A Long History

For a period spanning over 10,000 years the Neterian religion served the society of ancient Kamit. It is hard to comprehend the vastness of time that is encompassed by Ancient Egyptian culture, religion and philosophy. Yet the evidence is there to be seen by all. It has been collected and presented in the book *African Origins of Civilization, Religion and Yoga Philosophy*. That volume will serve as the historical record for the Neterian religion and as record of its legacy to all humanity. It serves as the basis or foundation for the work contained in all the other books in this series that have been created to elucidate on the teachings and traditions as well as disciplines of the varied Neterian religious traditions.



The book *African Origins of Civilization, Religion and Yoga Philosophy*, and the other volumes on the specific traditions detail the philosophies and disciplines that should be practiced by those who want to follow the path of Hm or Hmt, to be practitioners of the Shetaut Neter religion and builders of the Neterian faith worldwide.



THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

Where Was Shetaut Neter Practiced in Ancient Times?

Below left: A map of North East Africa showing the location of the land of *Ta-Meri* or *Kamit*, also known as Ancient Egypt and South of it is located the land which in modern times is called Sudan.

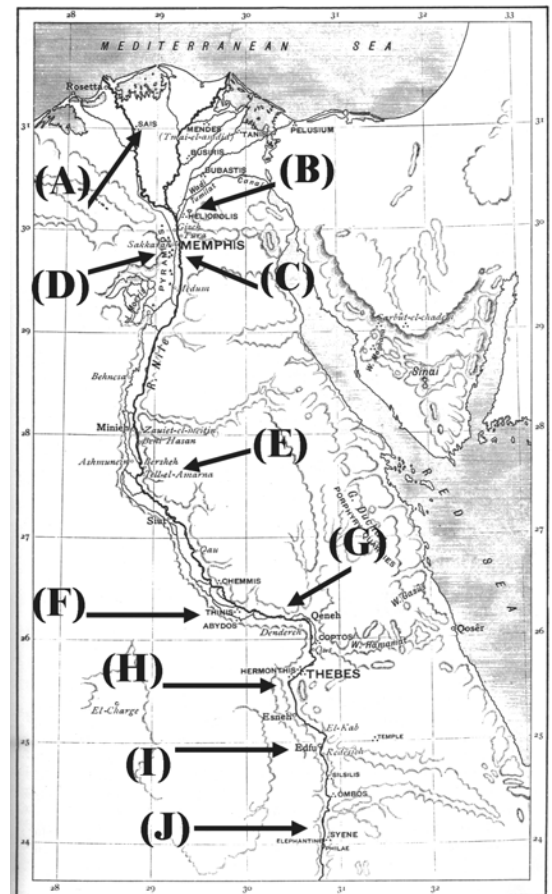


The Land of Kamit in Africa

Above right- The Land of Ancient Egypt-Nile Valley

The cities wherein the major theologies of Neterianism developed were:

- A- Sau (temple of Net),
- B- Anu (Heliopolis- temple of Ra),
- C- Men-nefer or Hetkaptah (Memphis, temple of Ptah),
- D- Sakkara (Pyramid Texts),
- E- Akhet-Aton (City of Akhenaton, temple of Aton),
- F- Abdu (temple of Asar),
- G- Denderah (temple of Hetheru),
- H- Waset (Thebes, temple of Amun),
- I- Edfu (temple of Heru),
- J- Philae (temple of Aset). The cities wherein the theology of the Trinity of Asar-Aset-Heru was developed were Anu, Abydos, Philae, Edfu, Denderah and Edfu.



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The Term Kamit and the Origins of the Ancient Egyptians

Ancient Origins

The Ancient Egyptians recorded that they were originally a colony of Ethiopians from the south who came to the north east part of Africa. The term “Ethiopian,” “Nubian,” and “Kushite” all relate to the same peoples who lived south of Egypt. In modern times, the land which was once known as Nubia (“Land of Gold”), is currently known as the Sudan, and the land even further south and east towards the coast of east Africa is referred to as Ethiopia (see map above).

Recent research has shown that the modern Nubian word *kiji* means "fertile land, dark gray mud, silt, or black land." Since the sound of this word is close to the Ancient Egyptian name Kish or Kush, referring to the land south of Egypt, it is believed that the name Kush also meant "the land of dark silt" or "the black land." Kush was the Ancient Egyptian name for Nubia. Nubia, the black land, is the Sudan of today. Sudan is an Arabic translation of *sûd* which is the plural form of *aswad*, which means "black," and *ân* which means "of the." So, Sudan means "of the blacks." In the modern Nubian language, *nugud* means "black." Also, *nuger*, *nugur*, and *nubi* mean “black” as well. All of this indicates that the words Kush, Nubia, and Sudan all mean the same thing — the "black land" and/or the "land of the blacks."¹ As we will see, the differences between the term Kush and the term Kam (Qamit - name for Ancient Egypt in the Ancient Egyptian language) relate more to the same meaning but different geographical locations.


As we have seen, the terms “Ethiopia,” “Nubia,” “Kush” and “Sudan” all refer to "black land" and/or the "land of the blacks.” In the same manner we find that the name of Egypt which was used by the Ancient Egyptians also means "black land" and/or the "land of the blacks.” The hieroglyphs below reveal the Ancient Egyptian meaning of the words related to the name of their land. It is clear that the meaning of the word Qamit is equivalent to the word Kush as far as they relate to “black land” and that they also refer to a differentiation in geographical location, i.e. Kush is the “black land of the south” and Qamit is the “black land of the north.” Both terms denote the primary quality that defines Africa, “black” or “Blackness” (referring to the land and its people). The quality of blackness and the consonantal sound of K or Q as well as the reference to the land are all aspects of commonality between the Ancient Kushitic and Kamitan terms.


¹“Nubia,” Microsoft® Encarta® Africana. © 1999 Microsoft Corporation. All rights reserved.

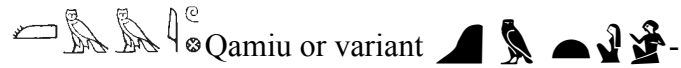
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The Hieroglyphic Text for the Name Qamit

 Qamit - Ancient Egypt

 Qamit - blackness – black

 Qamit - literature of Ancient Egypt – scriptures

 Qamit or variant

Ancient Egyptians-people of the black land.



RESURRECTING OSIRIS

When Was Neterian Religion Practiced?

- c. 65,000 B.C.E. Paleolithic – Nekhen (Hierakonpolis)
- c. 10,000 B.C.E. Neolithic – period

PREDYNASTIC PERIOD

- c. 10,500 B.C.E.-7,000 B.C.E. Creation of the Great Sphinx Modern archeological accepted dates – Sphinx means Hor-m-akhet or Heru (Horus) in the horizon. This means that the King is one with the Spirit, Ra as an enlightened person possessing an animal aspect (lion) and illuminated intellect. Anunian Theology – Ra - Serpent Power Spirituality
- c. 10,000 B.C.E.-5,500 B.C.E. The Sky GOD- Realm of Light-Day – NETER Androgynous – All-encompassing – Absolute, Nameless Being, later identified with Ra-Herakhti (Sphinx)
- >7,000 B.C.E. Kemetic Myth and Theology present in architecture



OLD KINGDOM PERIOD

- 5500+ B.C.E. to 600 A.C.E. Amun -Ra - Ptah (Horus) – Amenit - Rai – Sekhmet (male and female Trinity-Complementary Opposites)
- 5500+ B.C.E. Memphite Theology – Ptah
- 5500+ B.C.E. Hermopolitan Theology- Djehuti
- 5500+ B.C.E. The Asarian Resurrection Theology - Asar
- 5500+B.C.E. The Goddess Principle- Theology, Isis-Hathor-Net-Mut-Sekhmet-Buto
- 5500 B.C.E. (Dynasty 1) Beginning of the Dynastic Period (Unification of Upper and Lower Egypt)
- 5000 B.C.E. (5th Dynasty) Pyramid Texts - Egyptian Book of Coming Forth By Day - 42 Precepts of MAAT and codification of the Pre-Dynastic theologies (Pre-Dynastic period: 10,000 B.C.E.-5,500 B.C.E.) Coming Forth By Day (Book of the Dead)
- 4241 B.C.E. The Pharaonic (royal) calendar based on the Sothic system (star Sirius) was in use.



THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

MIDDLE KINGDOM PERIOD

3000 B.C.E. WISDOM TEXTS-Precepts of Ptahotep, Instructions of Any, Instructions of Amenemope, Etc.

2040 B.C.E.-1786 B.C.E. *COFFIN TEXTS* Coming Forth By Day (Book of the Dead)

1800 B.C.E.-Theban Theology - Amun



NEW KINGDOM PERIOD

1570 B.C.E.-Books of Coming Forth By Day (Book of the Dead)

1353 B.C.E. Atonism- Non-dualist Pre-Dynastic Philosophy was redefined by Akhenaton.

712-657 B.C.E. The Nubian Dynasty

657 B.C.E. - 450 A.C.E. This is the last period of Ancient Egyptian culture which saw several invasions by foreigners from Asia Minor (Assyrians, Persians) and Europe (Greeks and Romans) and finally the closing of the temples, murdering of priests and priestesses, the

RESURRECTING OSIRIS

Who Were the Ancient Egyptians and What is Yoga Philosophy?

The Ancient Egyptian religion (*Shetaut Neter*), language and symbols provide the first "historical" record of Yoga Philosophy and Religious literature. Egyptian Yoga is what has been commonly referred to by Egyptologists as Egyptian "Religion" or "Mythology", but to think of it as just another set of stories or allegories about a long lost civilization is to completely miss the greatest secret of human existence. Yoga, in all of its forms and disciplines of spiritual development, was practiced in Egypt earlier than anywhere else in history. This unique perspective from the highest philosophical system which developed in Africa over seven thousand years ago provides a new way to look at life, religion, the discipline of psychology and the way to spiritual development leading to spiritual Enlightenment. Egyptian mythology, when understood as a system of Yoga (union of the individual soul with the Universal Soul or Supreme Consciousness), gives every individual insight into their own divine nature and also a deeper insight into all religions and Yoga systems.

Diodorus Siculus (Greek Historian) writes in the time of Augustus (first century B.C.):

"Now the Ethiopians, as historians relate, were the first of all men and the proofs of this statement, they say, are manifest. For that they did not come into their land as immigrants from abroad but were the natives of it and so justly bear the name of autochthones (sprung from the soil itself), is, they maintain, conceded by practically all men..."

"They also say that the Egyptians are colonists sent out by the Ethiopians, Asar having been the leader of the colony. For, speaking generally, what is now Egypt, they maintain, was not land, but sea, when in the beginning the universe was being formed; afterwards, however, as the Nile during the times of its inundation carried down the mud from Ethiopia, land was gradually built up from the deposit...And the larger parts of the customs of the Egyptians are, they hold, Ethiopian, the colonists still preserving their ancient manners. For instance, the belief that their kings are Gods, the very special attention which they pay to their burials, and many other matters of a similar nature, are Ethiopian practices, while the shapes of their statues and the forms of their letters are Ethiopian; for of the two kinds of writing which the Egyptians have, that which is known as popular (demotic) is learned by everyone, while that which is called sacred (hieratic), is understood only by the priests of the Egyptians, who learnt it from their Fathers as one of the things which are not divulged, but among the Ethiopians, everyone uses these forms of letters. Furthermore, the orders of the priests, they maintain, have much the same position among both peoples; for all are clean who are engaged in the service of the gods, keeping themselves shaven, like the Ethiopian priests, and having the same dress and form of staff, which is shaped like a plough and is carried by their kings who wear high felt hats which end in a knob in the top and are circled by the serpents which they call asps; and this symbol appears to carry the thought that it will be the lot who shall dare to attack the king to encounter death-carrying stings. Many other things are told by them concerning their own antiquity and the colony which they sent out that became the Egyptians, but about this there is no special need of our writing anything."

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The Ancient Egyptian texts state:

***"Our people originated at the base of the mountain of the Moon,
at the origin of the Nile river."***



"KMT"

"Egypt", "Burnt", "Land of Blackness", "Land of the Burnt People."

KMT (Ancient Egypt) is situated close to Lake Victoria in present day Africa. This is the same location where the earliest human remains have been found, in the land currently known as Ethiopia-Tanzania. Recent genetic technology as reported in the new encyclopedias and leading news publications has revealed that all peoples of the world originated in Africa and migrated to other parts of the world prior to the last Ice Age 40,000 years ago. Therefore, as of this time, genetic testing has revealed that all humans are alike. The earliest bone fossils which have been found in many parts of the world were those of the African Grimaldi type. During the Ice Age, it was not possible to communicate or to migrate. Those trapped in specific locations were subject to the regional forces of weather and climate. Less warmer climates required less body pigment, thereby producing lighter pigmented people who now differed from their dark-skinned ancestors. After the Ice Age when travel was possible, these light-skinned people who had lived in the northern, colder regions of harsh weather during the Ice Age period moved back to the warmer climates of their ancestors, and mixed with the people there who had remained dark-skinned, thereby producing the Semitic colored people. "Semite" means mixture of skin color shades.

Therefore, there is only one human race who, due to different climactic and regional exposure, changed to a point where there seemed to be different "types" of people. Differences were noted with respect to skin color, hair texture, customs, languages, and with respect to the essential nature (psychological and emotional makeup) due to the experiences each group had to face and overcome in order to survive.

From a philosophical standpoint, the question as to the origin of humanity is redundant when it is understood that ALL come from one origin which some choose to call the "Big Bang" and others "The Supreme Being."

"Thou makest the color of the skin of one race to be different from that of another, but however many may be the varieties of mankind, it is thou that makes them all to live."

—Ancient Egyptian Proverb from *The Hymns of Amun*

"Souls, Heru, son, are of the self-same nature, since they came from the same place where the Creator modeled them; nor male nor female are they. Sex is a thing of bodies not of Souls."

—Ancient Egyptian Proverb from *The teachings of Aset to Heru*

Historical evidence proves that Ethiopia-Nubia already had Kingdoms at least 300 years before the first Kingdom-Pharaoh of Egypt.

RESURRECTING OSIRIS

"Ancient Egypt was a colony of Nubia - Ethiopia. ...Asar having been the leader of the colony..."

"And upon his return to Greece, they gathered around and asked, "tell us about this great land of the Blacks called Ethiopia." And Herodotus said, "There are two great Ethiopian nations, one in Sind (India) and the other in Egypt."

**Recorded by Egyptian high priest *Manetho* (300 B.C.)
also Recorded by *Diodorus* (Greek historian 100 B.C.)**

The pyramids themselves however, cannot be dated, but indications are that they existed far back in antiquity. The Pyramid Texts (hieroglyphics inscribed on pyramid walls) and Coffin Texts (hieroglyphics inscribed on coffins) speak authoritatively on the constitution of the human spirit, the vital Life Force along the human spinal cord (known in India as "*Kundalini*"), the immortality of the soul, reincarnation and the law of Cause and Effect (known in India as the Law of Karma).

.Below., Egyptian man and woman-(tomb of Payry) 18th Dynasty displaying the naturalistic style (as people really appeared in ancient times).



THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

What Is Ancient Egyptian Religion?

Those who wish to become *Shemsu Neter* (followers of the Kamitan (Ancient Egyptian) spiritual teaching, are initiated into *Shetaut Neter* and *Smai Tawi*. Shetaut Neter is the religion and its mythic teachings based on the varied traditions centered around the different gods and goddesses. Smai Tawi are the yogic disciplines, techniques or technologies used to transform a human being. These disciplines promote a transformation through a movement that purifies the personality and renders it subtle enough to perceive the transcendental spiritual reality beyond time and space. This is a movement from ignorance to enlightenment, from mortality and weakness to immortality and supreme power, to discover the Absolute from whence the gods and goddesses and all Creation arose. This is a movement towards becoming one with the universe and the consciousness behind it which is eternal and infinite. This is the lofty goal of initiation. So those who tread this path must be mature and virtuous as well as strong, physically, mentally and emotionally. The purpose of the religion and disciplines is to promote purity of heart and virtue and these lead to higher realization and spiritual enlightenment. The Specific teachings related to the god Asar (Osiris) actually constitute only one tradition within Ancient Egyptian spirituality and mystical philosophy. Therefore, the next section will present an overview of Shetaut Neter and how the Asarian Religion relates other traditions within Shetaut Neter spirituality. The following section will present an overview of the Shetaut Neter and Smai Tawi.

RESURRECTING OSIRIS

The Fundamental Principles of Neterian Religion

NETERIANISM

(The Oldest Known Religion in History)

The term “Neterianism” is derived from the name “Shetaut Neter.” Shetaut Neter means the “Hidden Divinity.” It is the ancient philosophy and mythic spiritual culture that gave rise to the Ancient Egyptian civilization. Those who follow the spiritual path of Shetaut Neter are therefore referred to as “Neterians.” The fundamental principles common to all denominations of Neterian Religion may be summed up as follows.

What is Neterianism and Who are the Neterians?



“Shemsu Neter”

“Follower (of) Neter”

The term “Neterianism” is derived from the name “Shetaut Neter.” Those who follow the spiritual path of Shetaut Neter are therefore referred to as “Neterians.”

Neterianism is the science of Neter, that is, the study of the secret or mystery of Neter, the enigma of that which transcends ordinary consciousness but from which all creation arises. The world did not come from nothing, nor is it sustained by nothing. Rather it is a manifestation of that which is beyond time and space but which at the same time permeates and maintains the fundamental elements. In other words, it is the substratum of Creation and the essential nature of all that exists.

So those who follow the Neter may be referred to as Neterians.



THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

Neterian Great Truths

1. **“Pa Neter ua ua Neberdjer m Neteru”** -“The Neter, the Supreme Being, is One and alone and as Neberdjer, manifesting everywhere and in all things in the form of Gods and Goddesses.”

Neberdjer means “all-encompassing divinity,” the all-inclusive, all-embracing Spirit which pervades all and who is the ultimate essence of all. This first truth unifies all the expressions of Kamitan religion.

2. **“an-Maat swy Sauī Set s-Khemn”** - “Lack of righteousness brings fetters to the personality and these fetters lead to ignorance of the Divine.”

When a human being acts in ways that contradict the natural order of nature, negative qualities of the mind will develop within that person’s personality. These are the afflictions of Set. Set is the neteru of egoism and selfishness. The afflictions of Set include: anger, hatred, greed, lust, jealousy, envy, gluttony, dishonesty, hypocrisy, etc. So to be free from the fetters of set one must be free from the afflictions of Set.

3. **“s-Uashu s-Nafu n saiu Set”** -“Devotion to the Divine leads to freedom from the fetters of Set.”

To be liberated (Nafu - freedom - to breath) from the afflictions of Set, one must be devoted to the Divine. Being devoted to the Divine means living by Maat. Maat is a way of life that is purifying to the heart and beneficial for society as it promotes virtue and order. Living by Maat means practicing Shedy (spiritual practices and disciplines).

Uashu means devotion and the classic pose of adoring the Divine is called “Dua,” standing or sitting with upraised hands facing outwards towards the image of the divinity.

4. **“ari Shedy Rekh ab m Maakheru”** - “The practice of the Shedy disciplines leads to knowing oneself and the Divine. This is called being True of Speech.”

Doing Shedy means to study profoundly, to penetrate the mysteries (Shetaut) and discover the nature of the Divine. There have been several practices designed by the sages of Ancient Kamit to facilitate the process of self-knowledge. These are the religious (Shetaut) traditions and the Sema (Smai) Tawi (yogic) disciplines related to them that augment the spiritual practices.

All the traditions relate the teachings of the sages by means of myths related to particular gods or goddesses. It is understood that all of these neteru are related, like brothers and sisters, having all emanated from the same source, the same Supremely Divine parent, who is neither male nor female, but encompasses the totality of the two.

RESURRECTING OSIRIS

The Great Truths of Neterianism are realized by means of Four Spiritual Disciplines in Three Steps

The four disciples are: Rekh Shedy (Wisdom), Ari Shedy (Righteous Action and Selfless Service), Uashu (Ushet) Shedy (Devotion) and Uaa Shedy (Meditation)

The Three Steps are: Listening, Ritual, and Meditation

SEDJM REKH SHEDY

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- **Sedjm REKH Shedy - Listening** to the WISDOM of the Neterian Traditions
 - Shetaut Asar – Teachings of the Asarian Tradition
 - Shetaut Anu – Teachings of the Ra Tradition
 - Shetaut Menefer – Teachings of the Ptah Tradition
 - Shetaut Waset – Teachings of the Amun Tradition
 - Shetaut Netrit – Teachings of the Goddess Tradition
 - Shetaut Aton – Teachings of the Aton Tradition

ARI SHEDY

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- **Ari Maat Shedy – Righteous Actions** – Purifies the GROSS impurities of the Heart
 - Maat Shedy – True Study of the Ways of hidden nature of Neter
 - Maat Aakhu – True Deeds that lead to glory
 - Maat Aru – True Ritual

UASHU (USHET) SHEDY

- **Ushet Shedy – Devotion to the Divine** – Purifies the EMOTIONAL impurities of the Heart
 - Shmai – Divine Music
 - Sema Paut – Meditation in motion
 - Neter Arit – Divine Offerings – Selfless-Service – virtue -

UAA SHEDY

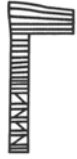
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- **Uaa m Neter Shedy -  Meditation** Experience the Transcendental Supreme Self. The five forms of Neterian Meditation discipline include.
 - Arat Sekhem, - Meditation on the Subtle Life Force
 - Ari Sma Maat, -Meditation on the Righteous action
 - Nuk Pu-Ushet, -Meditation on the I am
 - Nuk Ra Akhu, -Meditation on the Glorious Light
 - Rekh – Khemn, -Meditation on the Wisdom Teaching

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

Summary of The Great Truths and the Shedy Paths to their Realization

Great Truths



Shedy Disciplines

I
 GOD IS ONE AND IN ALL THINGS MANIFESTING THROUGH THE NETERU



I
 Listen to the Wisdom Teachings (Become Wise)
 Learn the mysteries as taught by an authentic teacher which allows this profound statement to be understood.

II
 UNRIGHTEOUSNESS BRINGS FETTERS AND THESE CAUSE IGNORANCE OF TRUTH (#1)



II
 Acting (Living) by Truth
 Apply the Philosophy of right action to become virtuous and purify the heart

III
 DEVOTION TO GOD ALLOWS THE PERSONALITY TO FREE ITSELF FROM THE FETTERS



III
 Devotion to the Divine
 Worship, ritual and divine love allows the personality purified by truth to eradicate the subtle ignorance that binds it to mortal existence.

IIII
 THE SHEDY DISCIPLINES ARE THE GREATEST FORM OF WORSHIP OF THE DIVINE



IIII
 Meditation
 Allows the whole person to go beyond the world of time and space and the gross and subtle ignorance of mortal human existence to discover that which transcends time and space.



Great Awakening
 Occurs when all of the Great Truths have been realized by perfection of the Shedy disciplines to realize their true nature and actually experience oneness with the transcendental Supreme Being.



RESURRECTING OSIRIS

The Spiritual Culture and the Purpose of Life: Shetaut Neter

"Men and women are to become God-like through a life of virtue and the cultivation of the spirit through scientific knowledge, practice and bodily discipline."

-Ancient Egyptian Proverb

The highest forms of Joy, Peace and Contentment are obtained when the meaning of life is discovered. When the human being is in harmony with life, then it is possible to reflect and meditate upon the human condition and realize the limitations of worldly pursuits. When there is peace and harmony in life, a human being can practice any of the varied disciplines designated as Shetaut Neter to promote {his/her} evolution towards the ultimate goal of life, which Spiritual Enlightenment. Spiritual Enlightenment is the awakening of a human being to the awareness of the Transcendental essence which binds the universe and which is eternal and immutable. In this discovery is also the sobering and ecstatic realization that the human being is one with that Transcendental essence. With this realization comes great joy, peace and power to experience the fullness of life and to realize the purpose of life during the time on earth. The lotus is a symbol of Shetaut Neter, meaning the turning towards the light of truth, peace and transcendental harmony.

Shetaut Neter

We have established that the Ancient Egyptians were African peoples who lived in the north-eastern quadrant of the continent of Africa. They were descendants of the Nubians, who had themselves originated from farther south into the heart of Africa at the Great Lakes region, the sources of the Nile River. They created a vast civilization and culture earlier than any other society in known history and organized a nation that was based on the concepts of balance and order as well as spiritual enlightenment. These ancient African people called their land Kamit, and soon after developing a well-ordered society, they began to realize that the world is full of wonders, but also that life is fleeting, and that there must be something more to human existence. They developed spiritual systems that were designed to allow human beings to understand the nature of this secret being who is the essence of all Creation. They called this spiritual system "Shtaut Ntr (Shetaut Neter)."



Shetaut means secret.





Neter means Divinity.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

Who is Neter in Kamitan Religion?



The symbol of Neter was described by an Ancient Kamitan priest as:
 “That which is placed in the coffin”

The term Ntr , or Ntjr , comes from the Ancient Egyptian hieroglyphic language which did not record its vowels. However, the term survives in the Coptic language as “*Nutar*.” The same Coptic meaning (divine force or sustaining power) applies in the present as it did in ancient times. It is a symbol composed of a wooden staff that was wrapped with strips of fabric, like a mummy. The strips alternate in color with yellow, green and blue. The mummy in Kamitan spirituality is understood to be the dead but resurrected Divinity. So the Nutar (Ntr) is actually every human being who does not really die, but goes to live on in a different form. Further, the resurrected spirit of every human being is that same Divinity. Phonetically, the term Nutar is related to other terms having the same meaning, such as the latin “*Natura*,” the Spanish *Naturalesa*, the English “*Nature*” and “*Nutrient*”, etc. In a real sense, as we will see, *Natur* means power manifesting as *Neteru* and the *Neteru* are the objects of creation, i.e. “*nature*.”

Sacred Scriptures of Shetaut Neter

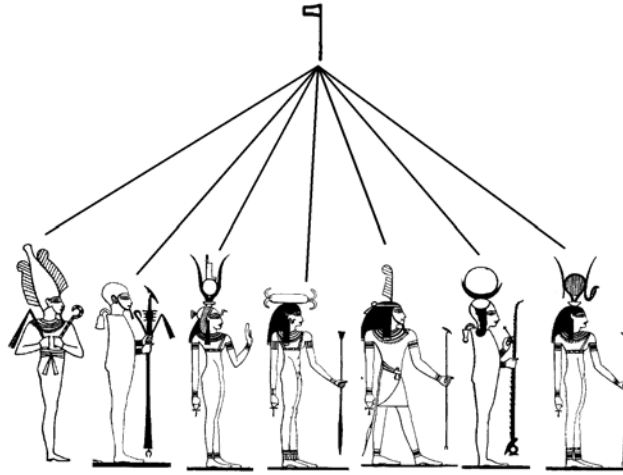
The following scriptures represent the foundational scriptures of Kamitan culture. They may be divided into three categories: *Mythic Scriptures*, *Mystical Philosophy* and *Ritual Scriptures*, and *Wisdom Scriptures* (Didactic Literature).

MYTHIC SCRIPTURES Literature	Mystical (Ritual) Philosophy Literature	Wisdom Texts Literature
<p><u>SHETAUT ASAR-ASET-HERU</u> The Myth of Asar, Aset and Heru (Asarian Resurrection Theology) - Predynastic</p> <p><u>SHETAUT ATUM-RA</u> Anunian Theology Predynastic</p> <p>Shetaut Net/Aset/Hetheru Saitian Theology – Goddess Spirituality Predynastic</p> <p><u>SHETAUT PTAH</u> Memphite Theology Predynastic</p> <p>Shetaut Amun Theban Theology Predynastic</p>	<p><u>Coffin Texts</u> (c. 2040 B.C.E.-1786 B.C.E.)</p> <p><u>Papyrus Texts</u> (c. 1580 B.C.E.-Roman Period)² Books of Coming Forth By Day Example of famous papyri: Papyrus of Any Papyrus of Hunefer Papyrus of Kenna Greenfield Papyrus, Etc.</p>	<p>Wisdom Texts (c. 3,000 B.C.E. – PTOLEMAIC PERIOD) Precepts of Ptahotep Instructions of Any Instructions of Amenemope Etc. Maat Declarations Literature (All Periods)</p>

² After 1570 B.C.E they would evolve into a more unified text, the Egyptian Book of the Dead.

RESURRECTING OSIRIS

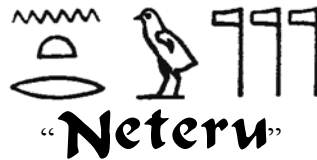
Neter and the Neteru



The Neteru (Gods and Goddesses) proceed from the Neter (Supreme Being)

As stated earlier, the concept of Neter and Neteru binds and ties all of the varied forms of Kamitan spirituality into one vision of the gods and goddesses all emerging from the same Supreme Being. Therefore, ultimately, Kamitan spirituality is not polytheistic, nor is it monotheistic, for it holds that the Supreme Being is more than a God or Goddess. The Supreme Being is an all-encompassing Absolute Divinity.

The Neteru



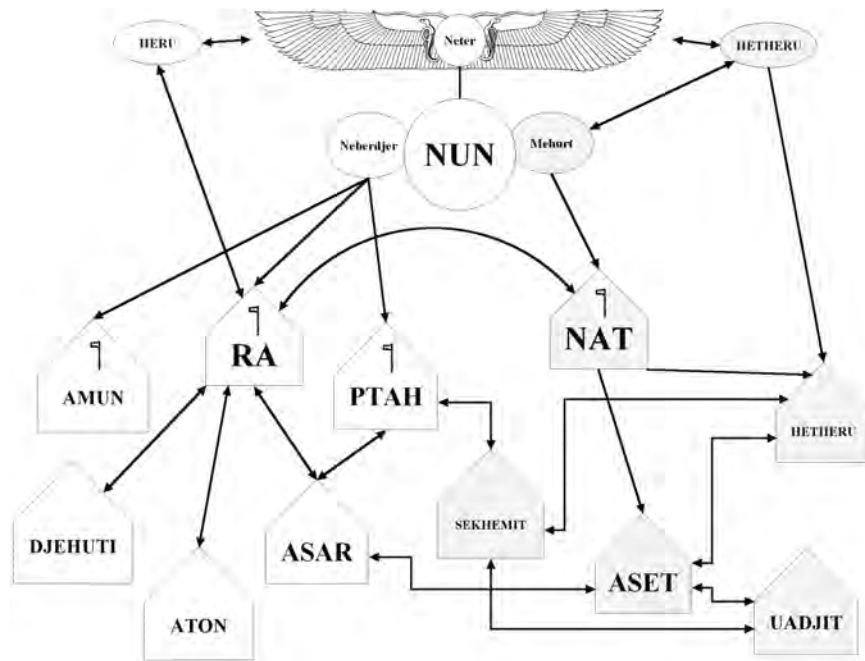
The term “Neteru” means “gods and goddesses.” This means that from the ultimate and transcendental Supreme Being, “Neter,” come the Neteru. There are countless Neteru. So from the one come the many. These Neteru are cosmic forces that pervade the universe. They are the means by which Neter sustains Creation and manifests through it. So Neterianism is a monotheistic polytheism. The one Supreme Being expresses as many gods and goddesses. At the end of time, after their work of sustaining Creation is finished, these gods and goddesses are again absorbed back into the Supreme Being.

All of the spiritual systems of Ancient Egypt (Kamit) have one essential aspect that is common to all; they all hold that there is a Supreme Being (Neter) who manifests in a multiplicity of ways through nature, the Neteru. Like sunrays, the Neteru emanate from the Divine; they are its manifestations. So by studying the Neteru we learn about and are led to discover their source, the Neter, and with this discovery we are enlightened. The Neteru may be depicted anthropomorphically or zoomorphically in accordance with the teaching about Neter that is being conveyed through them.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The Neteru and Their Temples

Diagram 1: The Ancient Egyptian Temple Network



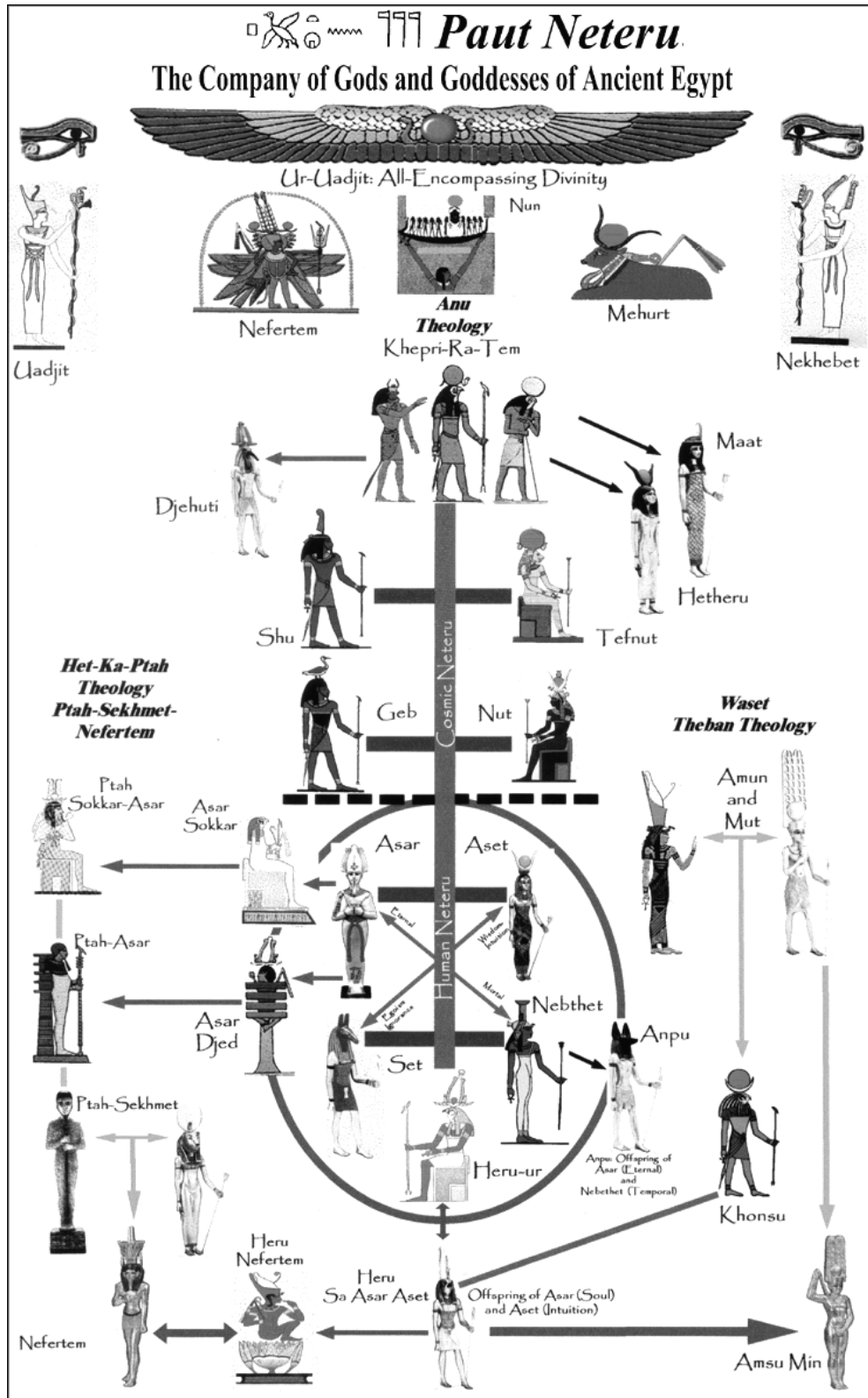
The sages of Kamit instituted a system by which the teachings of spirituality were espoused through a Temple organization. The major divinities were assigned to a particular city. That divinity or group of divinities became the “patron” divinity or divinities of that city. Also, the Priests and Priestesses of that Temple were in charge of seeing to the welfare of the people in that district as well as maintaining the traditions and disciplines of the traditions based on the particular divinity being worshipped. So the original concept of “Neter” became elaborated through the “theologies” of the various traditions. A dynamic expression of the teachings emerged, which though maintaining the integrity of the teachings, expressed nuances of variation in perspective on the teachings to suit the needs of varying kinds of personalities of the people of different locales.

In the diagram above, the primary or main divinities are denoted by the Neter symbol (𓇧). The house structure represents the Temple for that particular divinity. The interconnections with the other Temples are based on original scriptural statements espoused by the Temples that linked the divinities of their Temple with the other divinities. So this means that the divinities should be viewed not as separate entities operating independently, but rather as family members who are in the same “business” together, i.e. the enlightenment of society, albeit through variations in form of worship, name, form (expression of the Divinity), etc. Ultimately, all the divinities are referred to as Neteru and they are all said to be emanations from the ultimate and Supreme Being. Thus, the teaching from any of the Temples leads to an understanding of the others, and these all lead back to the source, the highest Divinity. Thus, the teaching within any of the Temple systems would lead to the attainment of spiritual enlightenment, the Great Awakening.

RESURRECTING OSIRIS

The Neteru and Their Interrelationships

Diagram : The Primary Kamitan Neteru and their Interrelationships



THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The same Supreme Being, Neter, is the winged all-encompassing transcendental Divinity, the Spirit who, in the early history, is called “Heru.” The physical universe in which the Heru lives is called “Hetheru” or the “house of Heru.” This divinity (Heru) is also the Nun or primeval substratum from which all matter is composed. The various divinities and the material universe are composed from this primeval substratum. Neter is actually androgynous and Heru, the Spirit, is related as a male aspect of that androgyny. However, Heru in the androgynous aspect, gives rise to the solar principle and this is seen in both the male and female divinities.

The image above provides an idea of the relationships between the divinities of the three main Neterian spiritual systems (traditions): Anunian Theology, Wasetian (Theban) Theology and Het-Ka-Ptah (Memphite) Theology. The traditions are composed of companies or groups of gods and goddesses. Their actions, teachings and interactions with each other and with human beings provide insight into their nature as well as that of human existence and Creation itself. The lines indicate direct scriptural relationships and the labels also indicate that some divinities from one system are the same in others, with only a name change. Again, this is attested to by the scriptures themselves in direct statements, like those found in the *Prt m Hru* text Chapter 4 (17).³

Listening to the Teachings



“Listening, to fill the ears, listen attentively-“

What should the ears be filled with?

The sages of Shetaut Neter enjoined that a Shemsu Neter (follower of Neter, an initiate or aspirant) should listen to the WISDOM of the Neterian Traditions. These are the myth related to the gods and goddesses containing the basic understanding of who they are, what they represent, how they relate human beings and to the Supreme Being. The myths allow us to be connected to the Divine.

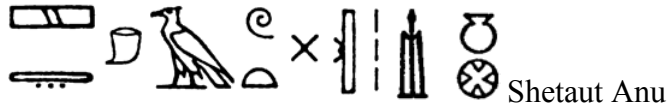
An aspirant may choose any one of the 5 main Neterian Traditions.

- Shetaut Anu – Teachings of the Ra Tradition
- Shetaut Menefer – Teachings of the Ptah Tradition
- Shetaut Waset – Teachings of the Amun Tradition
- Shetaut Netrit – Teachings of the Goddess Tradition
- Shetaut Asar – Teachings of the Asarian Tradition
- Shetaut Aton – Teachings of the Aton Tradition

³ See the book *The Egyptian Book of the Dead* by Muata Ashby

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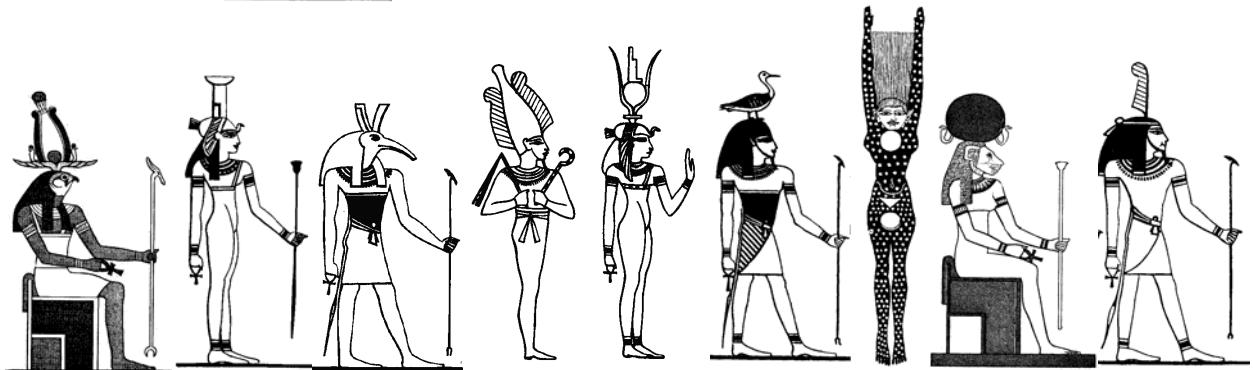
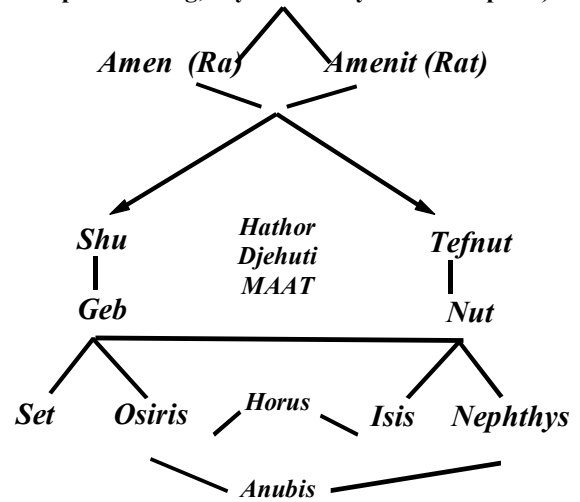
The Anunian Tradition



The Mystery Teachings of the Anunian Tradition are related to the Divinity Ra and his company of Gods and Goddesses.⁴ This Temple and its related Temples espouse the teachings of Creation, human origins and the path to spiritual enlightenment by means of the Supreme Being in the form of the god Ra. It tells of how Ra emerged from a primeval ocean and how human beings were created from his tears. The gods and goddesses, who are his children, go to form the elements of nature and the cosmic forces that maintain nature.

Below: The Heliopolitan Cosmogony. The city of Anu (Amun-Ra)

The Neters of Creation -
The Company of the Gods and Goddesses.
Neter Neteru
Nebertcher - Amun (unseen, hidden, ever present, Supreme Being, beyond duality and description)

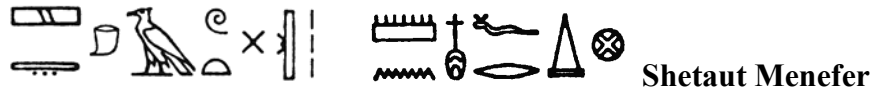


Top: Ra. From left to right, starting at the bottom level- The Gods and Goddesses of Anunian Theology: Shu, Tefnut, Nut, Geb, Aset, Asar, Set, Nebthet and Heru-Ur

⁴ See the Book Anunian Theology by Muata Ashby

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

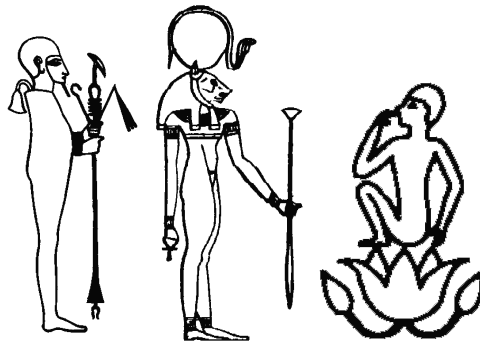
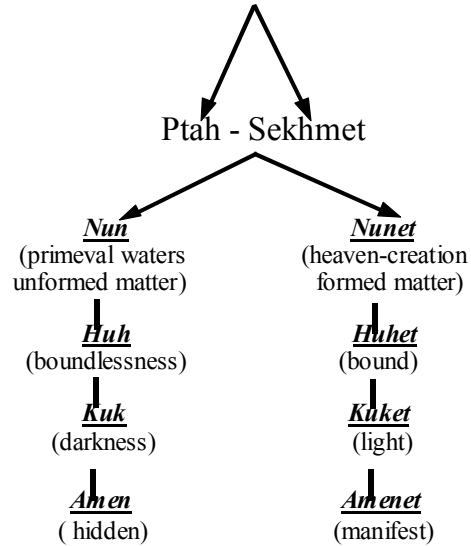
The Memphite Tradition



The Mystery Teachings of the Menefer (Memphite) Tradition are related to the Neterus known as Ptah, Sekhmit, Nefertem. The myths and philosophy of these divinities constitutes Memphite Theology.⁵ This temple and its related temples espoused the teachings of Creation, human origins and the path to spiritual enlightenment by means of the Supreme Being in the form of the god Ptah and his family, who compose the Memphite Trinity. It tells of how Ptah emerged from a primeval ocean and how he created the universe by his will and the power of thought (mind). The gods and goddesses who are his thoughts, go to form the elements of nature and the cosmic forces that maintain nature. His spouse, Sekhmit has a powerful temple system of her own that is related to the Memphite teaching. The same is true for his son Nefertem.

Below: The Memphite Cosmogony. The city of Hetkaptah (Ptah)

The Neters of Creation -
The Company of the Gods and Goddesses.
Neter Neteru
***Nebertcher - Amun* (unseen, hidden, ever present, Supreme Being, beyond duality and description)**

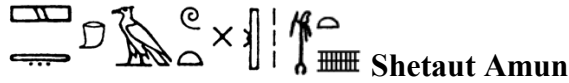


Ptah, Sekhmit and Nefertem

⁵ See the Book Memphite Theology by Muata Ashby

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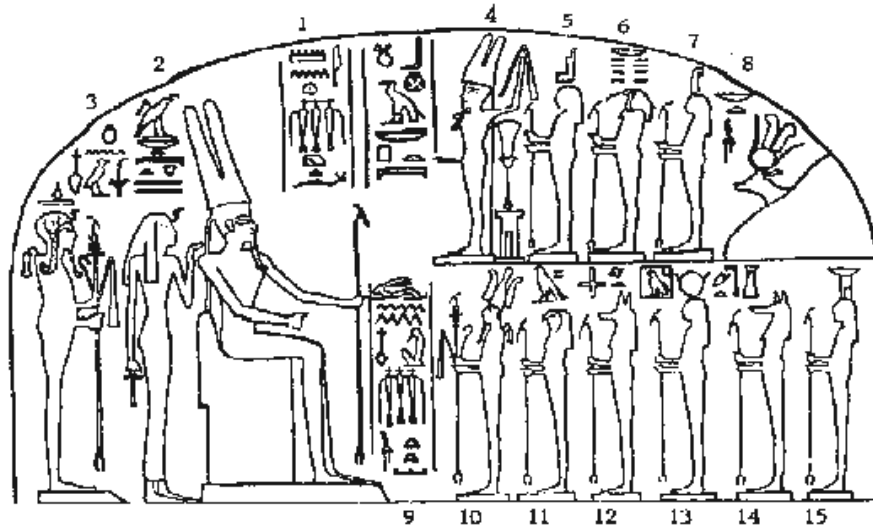
The Theban Tradition



The Mystery Teachings of the Wasetian Tradition are related to the Neterus known as Amun, Mut Khonsu. This temple and its related temples espoused the teachings of Creation, human origins and the path to spiritual enlightenment by means of the Supreme Being in the form of the god Amun or Amun-Ra. It tells of how Amun and his family, the Trinity of Amun, Mut and Khonsu, manage the Universe along with his Company of Gods and Goddesses. This Temple became very important in the early part of the New Kingdom Era.



Below: The Trinity of Amun and the Company of Gods and Goddesses of Amun



See the Book *Egyptian Yoga Vol. 2* for more on Amun, Mut and Khonsu by Muata Ashby

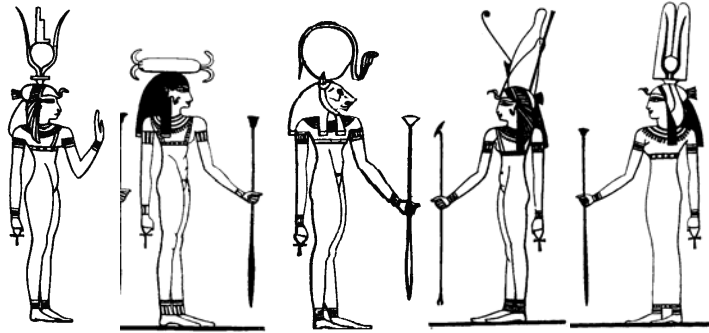
THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The Goddess Tradition

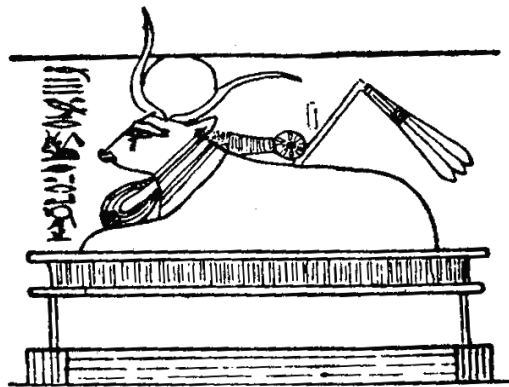
Shetaut Netrit



The hieroglyphic sign Arat means “Goddess.” General, throughout ancient Kamit, the Mystery Teachings of the Goddess Tradition are related to the Divinity in the form of the Goddess. The Goddess was an integral part of all the Neterian traditions but special temples also developed around the worship of certain particular Goddesses who were also regarded as Supreme Beings in their own right. Thus as in other African religions, the goddess as well as the female gender were respected and elevated as the male divinities. The Goddess was also the author of Creation, giving birth to it as a great Cow. The following are the most important forms of the goddess.⁶



Aset, Net, Sekhmit, Mut, Hetheru

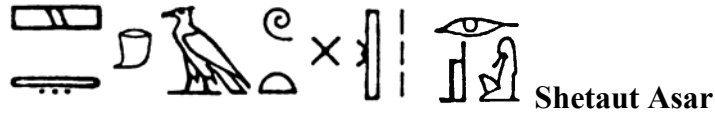


Mehurt (“The Mighty Full One”)

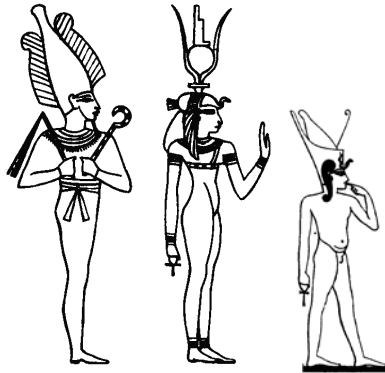
⁶ See the Books, *The Goddess Path*, *Mysteries of Isis*, *Glorious Light Meditation*, *Memphite Theology* and *Resurrecting Osiris* by Muata Ashby

RESURRECTING OSIRIS

The Asarian Tradition



This temple and its related temples espoused the teachings of Creation, human origins and the path to spiritual enlightenment by means of the Supreme Being in the form of the god Asar. It tells of how Asar and his family, the Trinity of Asar, Aset and Heru, manage the Universe and lead human beings to spiritual enlightenment and the resurrection of the soul. This Temple and its teaching were very important from the Pre-Dynastic era down to the Christian period. The Mystery Teachings of the Asarian Tradition are related to the Neterus known as: Asar, Aset, Heru (Osiris, Isis and Horus)

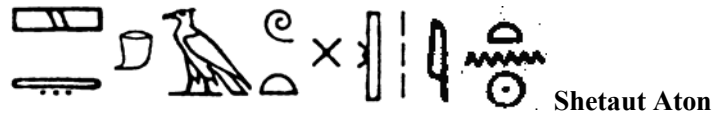


The tradition of Asar, Aset and Heru was practiced generally throughout the land of ancient Kamit. The centers of this tradition were the city of Abdu containing the Great Temple of Asar, the city of Pilak containing the Great Temple of Aset⁷ and Edfu containing the Ggreat Temple of Heru.

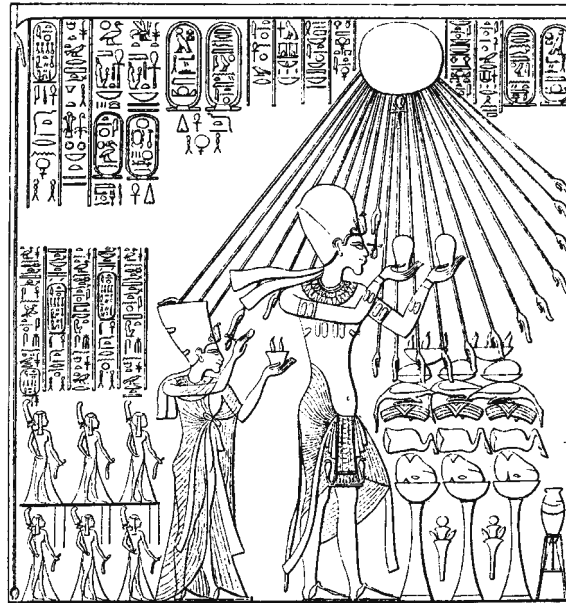
⁷ See the Book Resurrecting Osiris by Muata Ashby

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The Aton Tradition



This temple and its related temples espoused the teachings of Creation, human origins and the path to spiritual enlightenment by means of the Supreme Being in the form of the god Aton. It tells of how Aton with its dynamic life force created and sustains Creation. By recognizing Aton as the very substratum of all existence, human beings engage in devotional exercises and rituals and the study of the Hymns containing the wisdom teachings of Aton explaining that Aton manages the Universe and leads human beings to spiritual enlightenment and eternal life for the soul. This Temple and its teaching were very important in the middle New Kingdom Period. The Mystery Teachings of the Aton Tradition are related to the Neter Aton and its main exponent was the Sage King Akhnaton, who is depicted below with his family adoring the sundisk, symbol of the Aton.



Akhnaton, Nefertiti and Daughters

For more on Atonism and the Aton Theology see the Essence of Atonism Lecture Series by Sebai Muata Ashby ©2001

RESURRECTING OSIRIS

The General Principles of Shetaut Neter

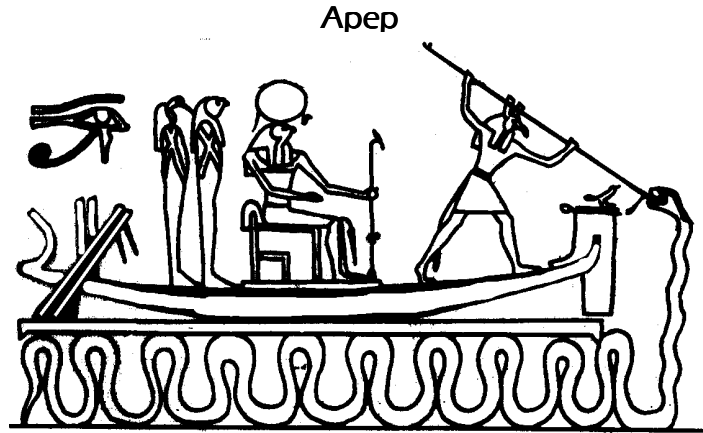
(Teachings Presented in the Kamitan scriptures)

1. The Purpose of Life is to Attain the Great Awakening-Enlightenment-Know thyself.
2. SHETAUT NETER enjoins the Shedy (spiritual investigation) as the highest endeavor of life.
3. SHETAUT NETER enjoins that it is the responsibility of every human being to promote order and truth.
4. SHETAUT NETER enjoins the performance of Selfless Service to family, community and humanity.
5. SHETAUT NETER enjoins the Protection of nature.
6. SHETAUT NETER enjoins the Protection of the weak and oppressed.
7. SHETAUT NETER enjoins the Caring for hungry.
8. SHETAUT NETER enjoins the Caring for homeless.
9. SHETAUT NETER enjoins the equality for all people.
10. SHETAUT NETER enjoins the equality between men and women.
11. SHETAUT NETER enjoins the justice for all.
12. SHETAUT NETER enjoins the sharing of resources.
13. SHETAUT NETER enjoins the protection and proper raising of children.
14. SHETAUT NETER enjoins the movement towards balance and peace.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

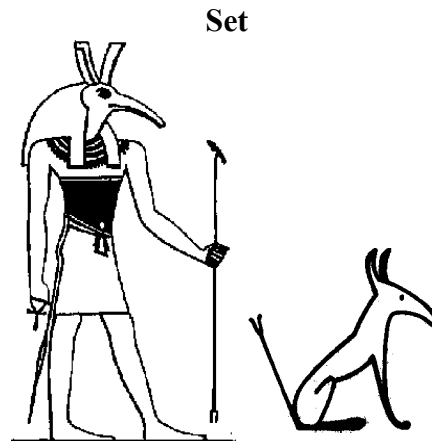
The Forces of Entropy

In Neterian religion, there is no concept of “evil” as is conceptualized in Western Culture. Rather, it is understood that the forces of entropy are constantly working in nature to bring that which has been constructed by human hands to their original natural state. The serpent Apep (Apophis), who daily tries to stop Ra’s boat of creation, is the symbol of entropy. This concept of entropy has been referred to as “chaos” by Western Egyptologists.



Above: Set protecting the boat of Ra from the forces of entropy (symbolized by the serpent Apep).

As expressed previously, in Neterian religion there is also no concept of a “devil” or “demon” as is conceived in the Judeo-Christian or Islamic traditions. Rather, it is understood that manifestations of detrimental situations and adversities arise as a result of unrighteous actions. These unrighteous actions are due to the “Setian” qualities in a human being. Set is the Neteru of egoism and the negative qualities which arise from egoism. Egoism is the idea of individuality based on identification with the body and mind only as being who one is. One has no deeper awareness of their deeper spiritual essence, and thus no understanding of their connectedness to all other objects (includes persons) in creation and the Divine Self. When the ego is under the control of the higher nature, it fights the forces of entropy (as above). However, when beset with ignorance, it leads to the degraded states of human existence. The vices (egoism, selfishness, extraverted ness, wonton sexuality (lust), jealousy, envy, greed, gluttony) are a result.



Set and the Set animal

RESURRECTING OSIRIS

The Great Awakening of Neterian Religion



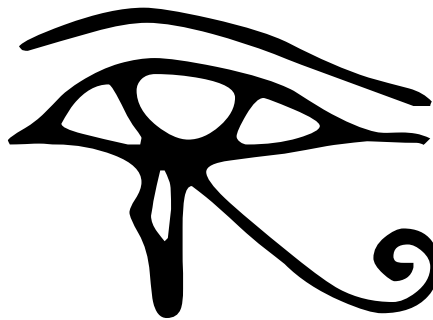
Nehast means to “wake up,” to Awaken to the higher existence. In the Prt m Hru Text it is said:

Nuk pa Neter aah Neter Ziah asha ren⁸

“I am that same God, the Supreme One, who has myriad of mysterious names.”

The goal of all the Neterian disciplines is to discover the meaning of “Who am I?,” to unravel the mysteries of life and to fathom the depths of eternity and infinity. This is the task of all human beings and it is to be accomplished in this very lifetime.

This can be done by learning the ways of the Neteru, emulating them and finally becoming like them, Akhus, (enlightened beings), walking the earth as giants and accomplishing great deeds such as the creation of the universe!



Zidjat

The Eye of Heru is a quintessential symbol of awakening to Divine Consciousness, representing the concept of Nehast.

⁸ (Prt M Hru 9:4)

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

What is Yoga Philosophy and Spiritual Practice

Since a complete treatise on the theory and practice of yoga would require several volumes, only a basic outline will be given here.

When we look out upon the world, we are often baffled by the multiplicity which constitutes the human experience. What do we really know about this experience? Many scientific disciplines have developed over the last two hundred years for the purpose of discovering the mysteries of nature, but this search has only engendered new questions about the nature of existence. Yoga is a discipline or way of life designed to promote the physical, mental and spiritual development of the human being. It leads a person to discover the answers to the most important questions of life such as Who am I?, Why am I here? and Where am I going?

The literal meaning of the word YOGA is to "*YOKE*" or "*LINK*" back. The implication is: to link back to the original source, the original essence, that which transcends all mental and intellectual attempts at comprehension, but which is the essential nature of everything in CREATION. While in the strict or dogmatic sense, Yoga philosophy and practice is a separate discipline from religion, yoga and religion have been linked at many points throughout history. In a manner of speaking, Yoga as a discipline may be seen as a non-sectarian transpersonal science or practice to promote spiritual development and harmony of mind and body thorough mental and physical disciplines including meditation, psycho-physical exercises, and performing action with the correct attitude.

The disciplines of Yoga fall under five major categories. These are: *Yoga of Wisdom*, *Yoga of Devotional Love*, *Yoga of Meditation*, *Tantric Yoga* and *Yoga of Selfless Action*. Within these categories there are subsidiary forms which are part of the main disciplines. The important point to remember is that all aspects of yoga can and should be used in an integral fashion to effect an efficient and harmonized spiritual movement in the practitioner. Therefore, while there may be an area of special emphasis, other elements are bound to become part of the yoga program as needed. For example, while a yogin may place emphasis on the yoga of wisdom, they may also practice devotional yoga and meditation yoga along with the wisdom studies.

While it is true that yogic practices may be found in religion, strictly speaking, yoga is neither a religion or a philosophy. It should be thought of more as a way of life or discipline for promoting greater fullness and experience of life. Yoga was developed at the dawn of history by those who wanted more out of life. These special men and women wanted to discover the true origins of creation and of themselves. Therefore, they set out to explore the vast reaches of consciousness within themselves. They are sometimes referred to as "Seers", "Sages", etc. Awareness or consciousness can only be increased when the mind is in a state of peace and harmony. Thus, the disciplines of meditation (which are part of Yoga), and wisdom (the philosophical teachings for understanding reality as it is) are the primary means to controlling the mind and allowing the individual to mature psychologically and spiritually.

The teachings which were practiced in the Ancient Egyptian temples were the same ones later intellectually defined into a literary form by the Indian Sages of Vedanta and Yoga. This was discussed in my book *Egyptian Yoga: The Philosophy of Enlightenment*. The Indian Mysteries of Yoga and Vedanta represent an unfolding and intellectual exposition of the Egyptian Mysteries. Also, the study of Gnostic Christianity or Christianity before Roman Catholicism will be useful to our study since Christianity originated in Ancient Egypt and was also based on the Ancient Egyptian

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Mysteries. Therefore, the study of the Egyptian Mysteries, early Christianity and Indian Vedanta-Yoga will provide the most comprehensive teaching on how to practice the disciplines of yoga leading to the attainment of Enlightenment.

The question is how to accomplish these seemingly impossible tasks? How to transform yourself and realize the deepest mysteries of existence? How to discover "who am I?" This is the mission of Yoga Philosophy and the purpose of yogic practices. Yoga does not seek to convert or impose religious beliefs on any one. Ancient Egypt was the source of civilization and the source of religion and Yoga. Therefore, all systems of mystical spirituality can coexist harmoniously within these teachings when they are correctly understood.

The goal of yoga is to promote integration of the mind-body-spirit complex in order to produce optimal health of the human being. This is accomplished through mental and physical exercises which promote the free flow of spiritual energy by reducing mental complexes caused by ignorance. There are two roads which human beings can follow, one of wisdom and the other of ignorance. The path of the masses is generally the path of ignorance which leads them into negative situations, thoughts and deeds. These in turn lead to ill health and sorrow in life. The other road is based on wisdom and it leads to health, true happiness and enlightenment.

Our mission is to extol the wisdom of yoga and mystical spirituality from the Ancient Egyptian perspective and to show the practice of the teachings through our books, videos and audio productions. You may find a complete listing of other books by the author in the back of this volume.

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How to study the wisdom teachings:

There is a specific technique which is prescribed by the scriptures themselves for studying the teachings, proverbs and aphorisms of mystical wisdom. The method is as follows:

The spiritual aspirant should read the desired text thoroughly, taking note of any particular teachings which resonates with him or her. The aspirant should make a habit of collecting those teachings and reading them over frequently. The scriptures should be read and re-read because the subtle levels of the teachings will be increasingly understood the more the teachings are reviewed. One useful exercise is to choose some of the most special teachings you would like to focus on and place them in large type or as posters in your living areas so as to be visible to remind you of the teaching.

The aspirant should discuss those teachings with others of like mind when possible because this will help to promote greater understanding and act as an active spiritual practice in which the teachings are kept at the forefront of the mind. In this way, the teachings can become an integral part of everyday life and not reserved for a particular time of day or of the week.

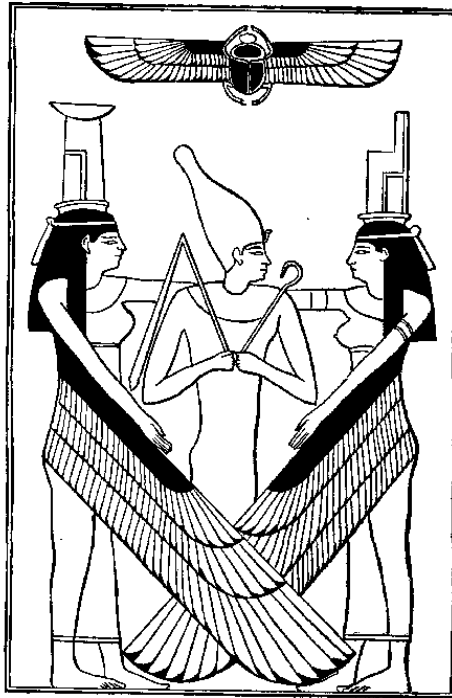
The study of the wisdom teachings should be a continuous process in which the teachings become the predominant factor of life rather than the useless and oftentimes negative and illusory thoughts of those who are ignorant of spiritual truths. This spiritual discipline should be observed until Enlightenment is attained.

May you discover supreme peace in this very lifetime!



(HETEP - Supreme Peace)

Introduction To The Asarian
Resurrection The Complete Myth of
Shetaut Asar-Aset-Heru



THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The Ancient Origins of The Osirian Myth

The Osirian Mystery is the most important myth of Ancient Egypt. It influenced all other centers of spirituality in Ancient Egypt and continues to have far reaching implications for modern civilization as to the origin and deeper meaning of present day religious beliefs. From pre-dynastic times (before-5,500 B.C.E.) up to 500 A.C.E., well after the dawn of Christianity, the story of Osiris, Isis and the struggle of Heru was well known. It was the most popular among myths all over the ancient world, including Asia Minor, Africa, Greece and later throughout the Roman Empire.

The story of Osiris is so meaningful because the principle ideas about human existence and destiny are embodied in this timeless story. These ideas were carried on in other religious systems of ancient times and their influences can be detected in present day religions as well. The myth took many forms in other religions and mystery systems which had contact with the Ancient Egyptian system. The most notable similarities are within the Christian and Hindu religions. In order to better understand the purpose and function of religion, we will need to define "religion" and its levels of practice.

Religion

The term religion comes from the Latin "*Relegare*" which uses the word roots "*RE*", which means "*BACK*", and "*LIGON*", which means "*to hold, to link, to bind.*" Therefore, the essence of true religion is that of linking back, specifically, linking its followers back to their original source and innermost essence. In this sense the terms "religion" and "yoga" are synonymous. This source which is the underlying reality behind every object in Creation is described as unborn, undying, eternal and immortal, and is known by an endless number of names, some of which are: Consciousness, Self, Higher Self, God, Goddess, Supreme Being, Divine Self, Eternal Self, Soul, Pure Consciousness, Brahman, All, Allah, Jehovah, Neter Neteru, Creator, Absolute, Heavenly Father, Divine Mother, Great Spirit. These various names, while arising from various traditions and separate cultures, in reality represent the same divine and transcendental principle.

Although religion in its purest form is a Yoga system, the original intent and meaning of the scriptures are often misunderstood, if not distorted. This occurs because the various religions have developed in different geographic areas, and therefore, the lower levels (historical accounts, stories and traditions) have developed independently, and sometimes without proper guidance. Under these conditions, the inner meanings of the myths and symbols become lost and the exoteric meanings are emphasized. This leads to deism and a phenomenal (an occurrence or fact which is perceptible by the senses) approach to religion rather than a mystical, symbolic and transcendental understanding.

Most religions tend to be *deistic* at the elementary levels. Deism, as a religious belief or form of theism (belief in the existence of a God or gods), holds that God's action was restricted to an initial act of creation, after which He retired (separated) to contemplate the majesty of His work. Deists hold that the natural creation is regulated by laws put in place by God at the time of creation which are inscribed with perfect moral principles. Therefore, deism is closely related to the exoteric or personal understanding of the Divinity.

Myth ➔ Ritual ➔ Mysticism

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In its complete form, religion is composed of three aspects, *mythology*, *ritual* and *metaphysical* or the *mystical experience* (mysticism - mystical philosophy). While many religions contain rituals, traditions, metaphors and myths, there are few professionals trained in understanding their deeper aspects and psychological implications (metaphysics and mystical). Thus, there is disappointment, frustration and disillusionment among many followers as well as leaders within many religions, particularly in the Western Hemisphere, because it is difficult to evolve spiritually without the proper spiritual guidance. Through introspection and spiritual research, it is possible to discover mythological vistas within religion which can rekindle the light of spirituality and at the same time increase the possibility of gaining a fuller experience of life. The exoteric (outer, ritualistic) forms of religion with which most people are familiar is only the tip of an iceberg so to speak; it is only a beginning, an invitation or prompting to seek a deeper (esoteric) discovery of the transcendental truths of existence.

Religion and Yoga

Yoga is the practice of mental, physical and spiritual disciplines which lead to self-control and self-discovery by purifying the mind, body and spirit, so as to discover the deeper spiritual essence which lies within every human being and object in the universe. In essence, the goal of yoga practice is to unite or *yoke* one's individual consciousness with universal or cosmic consciousness. Therefore, Ancient Egyptian religious practice, especially in terms of the rituals and other practices of the Ancient Egyptian temple system known as *Shetaut Neter* (the way of the hidden Supreme Being), may be termed as a yoga system: *Egyptian Yoga*. In this sense, religion, in its purest form, is a yoga system, as it seeks to reunite people with their true and original source.

The disciplines of Yoga fall under five major categories. These are: *Yoga of Wisdom*, *Yoga of Devotional Love*, *Yoga of Meditation*, *Tantric Yoga* and *Yoga of Selfless Action*. Within these categories there are subsidiary forms which are part of the main disciplines. The emphasis in the Osirian Myth is on the *Yoga of Wisdom*, *Yoga of Devotional Love* and *Yoga of Selfless Action*. The important point to remember is that all aspects of yoga can and should be used in an integral fashion to effect an efficient and harmonized spiritual movement in the practitioner. Therefore, while there may be an area of special emphasis, other elements are bound to become part of the yoga program as needed. For example, while a yogin may place emphasis on the *Yoga of Wisdom*, they may also practice *Devotional Yoga* and *Meditation Yoga* along with the wisdom studies.

So the practice of any discipline that leads to oneness with Supreme Consciousness can be called yoga. If you study, rationalize and reflect upon the teachings, you are practicing *Yoga of Wisdom*. If you meditate upon the teachings and your Higher Self, you are practicing *Yoga of Meditation*. If you practice rituals which identify you with your spiritual nature, you are practicing *Yoga of Ritual Identification* (which is part of the *Yoga of Wisdom* and the *Yoga of Devotional Love of the Divine*). If you develop your physical nature and psychic energy centers, you are practicing *Serpent Power (Kundalini or Uraeus) Yoga* (which is part of *Tantric Yoga*). If you practice living according to the teachings of ethical behavior and selflessness, you are practicing *Yoga of Action (Maat)* in daily life. If you practice turning your attention towards the Divine by developing love for the Divine, then it is called *Devotional Yoga* or *Yoga of Divine Love*. The practitioner of yoga is called a yogin (male practitioner) or yogini (female practitioner), and one who has attained the culmination of yoga (union with the Divine) is called a yogi. In this manner, yoga has been developed into many disciplines which may be used in an integral fashion to achieve the same goal: Enlightenment. Therefore, the aspirant should learn about all of the paths of yoga and choose those elements which best suit his/her personality or practice them all in an integral, balanced way.

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Enlightenment is the term used to describe the highest level of spiritual awakening. It means attaining such a level of spiritual awareness that one discovers the underlying unity of the entire universe as well as the fact that the source of all creation is the same source from which the innermost Self within every human heart arises.

As one can ascend to the top of a house by means of a ladder or a tree or a staircase or a rope, so diverse are the ways and means to approach God, and every religion in the world shows one of these ways.

Ramakrishna (1836-1886)

All forms of spiritual practice are directed toward the goal of assisting every individual to discover the true essence of the universe both externally, in physical creation, and internally, within the human heart, as the very root of human consciousness. Thus, many terms are used to describe the attainment of the goal of spiritual knowledge and the eradication of spiritual ignorance. Some of these terms are: *Enlightenment, Resurrection, Salvation, The Kingdom of Heaven, Moksha or Liberation, Buddha Consciousness, One With The Tao, Self-realization, to Know Thyself*, etc.

Myth and Ritual

First, we must begin by gaining a deeper understanding of what mythology is and then to understand its purpose. With this understanding, we may then undertake the study of the Osirian myth or any other mystical story and be able to understand the psycho-spiritual implications which are being imparted through it.

The American Heritage Dictionary defines *Myth* as follows:

1. A traditional story presenting supernatural beings, ancestors, or heroes that serve as primordial types in a primitive view of the world.
2. A fictitious or imaginary story, person, or thing.
3. A false belief.

The American Heritage Dictionary defines *Mythology* as follows:

1. A body of myths about the origin and history of a people.
2. The study of myths.

The Random House Encyclopedia defines *Mythology* as follows:

Mythology, a body of myths or traditional stories dealing with gods and legendary heroes. The mythology of a people serves to present their world view, their explanations of natural phenomena, their religious and other beliefs. Mythological literature includes the Greek *Iliad* and *Odyssey*, the Scandinavian *Edda*, the Indian *Ramayana*, and the Babylonian *Gilgamesh*, among others. Various interpretations of mythology have been made by anthropologists such as Sir James Frazer and Claude Lévi-Strauss. In literature, myth has been used as the basis for poetry, stories, plays, and other writings.

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In relation to mythology, the term epic is also used. The American Heritage Dictionary defines an *Epic* as:

1. A long narrative poem that celebrates episodes of a people's heroic tradition.

The Encarta/Funk & Wagnall's Encyclopedia defines an Epic as:

A long narrative poem, majestic both in theme and style. Epics deal with legendary or historical events of national or universal significance, involving action of broad sweep and grandeur. Most epics deal with the exploits of a single individual, thereby giving unity to the composition. Typically, an epic involves the introduction of supernatural forces that shape the action, conflict in the form of battles or other physical combat, and certain stylistic conventions: an invocation to the Muse, a formal statement of the theme, long lists of the protagonists involved, and set speeches couched in elevated language. Commonplace details of everyday life may appear, but they serve as background for the story, and are described in the same lofty style as the rest of the poem.

These definitions have been included here to give you a reference as to what society at large, especially in the West, has accepted as the definition and purpose of mythological and epic literature. Now we will explore the initiatic-yogic-mystical meaning of *Mythology*. First however, one more definition is required. We need to understand what is a *Metaphor*. The American Heritage Dictionary defines *Metaphor* as follows:

A figure of speech in which a term that ordinarily designates an object or idea is used to designate a dissimilar object or idea in order to suggest comparison or analogy, as in the phrase *evening of life*.

Mystical mythology is much like a metaphor in that its stories and characters are designed to provide a reference toward something other than the story itself. This means that there is an exoteric meaning which refers to the events and circumstances in the story, which may or may not have a basis in fact, and also an esoteric or mystical meaning which refers to a deeper teaching or message which transcends the boundaries of the events in the story. Through the myth many ideas which are not easily explained in rational, logical terms can be freely explored and elucidated in imaginative and colorful ways. Mystical myths are particularly important because their purpose is to point to where the answers to the most important questions of every individual may be found. Everyone is searching for answers to questions like, "Who am I really?", "Is this all that I am?", "Where do I come from?" and "What is my purpose in life?" Through myths, the teachings of Sages and Saints can take full flight, free of the constraints of normal literary writing. Therefore, myths are an ideal ways to impart spiritual truths which transcend ordinary human experiences.

The essence of Creation and therefore, of each individual human being, is transcendental; it transcends the ordinary bounds of mental perception and understanding. However, all human experiences occur in and through the mind. Therefore, the heart of all human experiences, be they

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pain or pleasure, is rooted in the mind, the *psyche*. The purpose of mythology is to bridge the gap between the limited human mind and that which transcends all. Thus, mythology must be understood in the light of its psychological and mystical implications. So here we will introduce a new term: "*Psycho-Mythology*".

The study of mythical stories is important in order to gain insight into the "*Psycho-Mythology*" or psychological implications of mythology for the psycho-spiritual transformation of the individual which leads to the attainment of Enlightenment. Enlightenment implies the attainment of an expanded state of consciousness, termed as *dilation* (expansion) of the heart in Ancient Egyptian Yoga Philosophy, in which there is a full and perfect awareness of one's existence beyond the mind and body. So the term *psycho*, as it is used here, must be understood as far more than simply that which refers to the mind. "*Psycho*" must be understood to mean everything that constitutes human consciousness in all of its stages and states. Therefore, *psycho* implies the conscious, subconscious and unconscious workings of the mind. "*Mythology*" refers to the codes, messages, ideas, directives, beliefs, etc., that affect the psyche through the conscious, subconscious and unconscious aspects of the mind of an individual, specifically those effects which result in psycho-spiritual transformation, that is, a transpersonal or transcendental change in the personality of an individual which leads to the discovery of the transcendental reality of existence.

A myth should never be understood literally. This would be like going to a theater to see a fictional movie or reading a fantasy novel, and believing it to be real. Yet, as a movie or novel may be based on real events and carry an important message which is being imparted through the medium of actors, a plot and so on, mystical myths are not to be understood as being completely baseless nor as having been put together purely for entertainment. Myths are symbols which speak to people in a psycho-symbolic way. This psychological language of myths can lead people to understand and experience the transcendental truths which cannot be easily expressed in words.

The Asarian Resurrection myth holds deep implications for psycho-mythological study and must be approached with reverence and patience by an aspirant. The actual story of Osiris is a simple collection of facts with which several rituals have been associated. The story itself represents a set of events which together compose a plot like any other story or life situation. This level of understanding is the first level of religious practice: Mythology. At this level we must understand the principles which the Osirian Mystery is conveying to us. These principles are universal truths, and thus, they are common to the life experiences of every human being. However, a mystical myth goes much further than just telling a story about human pain and pleasure, and beyond mere entertainment. A mystical myth also provides the answers to the most fundamental questions of the human experience as to the origins of existence, the universe and humanity. It elucidates the fate of human existence, providing a guiding light for traversing the many winding roads of life in such a way as to avoid pain and sorrow and reach the abode of supreme peace and happiness. Behind each principle there are many implications which must be understood and practiced in daily life in order for the teachings to become an integral part of life.

The rituals, hymns and prayers associated with the Osirian myth may be found in such texts as the *Ancient Egyptian Pyramid Texts*, *Coffin Texts* and the various versions of the *Egyptian Book of Coming Forth By Day* (Book of the Dead). Their correspondent rituals in the Christian religion

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would be akin to the mass service, the passion plays and the Eucharist. These constitute the second level religion: Ritual. Myths constitute the heart and soul of rituals. Mythology is a mystical language for transmitting and teaching the principles of life and creation. Rituals are the medium through which the myths are practiced, lived and realized. As previously discussed, rituals represent the second stage in the process of religion.

Thus, when you delve into a myth, you must expect more than just entertainment. You should be equipped with the knowledge which will allow you to decipher the hidden meanings in the story so that you may also begin to experience and benefit from them on a personal level. Only then will you be able to engender a real transformation in your life which will lead you to Enlightenment. This is the third level of religious practice, the mystical or metaphysical level.

The Keys to Reading and Understanding a Myth

Religion without myth not only fails to work, it also fails to offer man the promise of unity with the transpersonal and eternal.




—C. G. Jung (1875-1961)

The first and most important key to understanding a mystical myth is comprehending that the myth is not talking about some ancient personality or story which occurred a long time ago and which has no relevance to the present. In fact, the myth is speaking about you. It is a story about human life, its origins, its destiny, its plight and the correct action for leading a truly successful life which paves the way to Enlightenment and true happiness.


The second key to understanding a mystical myth is comprehending that it is usually written in the form of a journey in which the subject must learn about himself/herself and transcend the ordinary human consciousness. In this movement there are experiences of happiness, sorrow, struggle and learning. It is a movement from ignorance and darkness towards light, wisdom and ultimately, to spiritual Enlightenment.

The third key to understanding a mystical myth comes from living the myth. Living a myth does not mean simply reading a myth, being able to recount the events with perfect memory or simply practicing the rituals of a myth without a deeper understanding of their implications and purpose. It means making the essence of the teaching being conveyed through the myth an integral part of your life. If this practice is not implemented, the teachings remain at the intellectual level and the deeper truths of the myth are not revealed. Therefore, you must resolve to discover the myth in every facet of your life, and in so doing, you will be triumphant as the hero(ine) of the myth.

The philosophy of spiritual transcendence and Enlightenment did not begin with the dawn of the dynastic period in Ancient Egyptian history. The evidence from ancient texts and the history of Manetho* show that the Ancient Egyptian history which is known and written about in modern times is only the descendent of a much more ancient era of Egyptian civilization which began many thousands of years before the dynastic era. *(See *Egyptian Yoga: The Philosophy of Enlightenment* and *Egyptian Yoga Guide Book Two: The Ancient Origins of Yoga*)

Ancient Egyptian civilization originated in the unfathomable reaches of antiquity. Records indicate that Ancient Egypt existed as early as 36,000 B.C.E. The Osirian Myth centers around the life of the first king of Egypt, Asar,  (Osiris), his wife and sister, Aset,   (Isis),

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and their son Hor or Heru,  (Heru). Osiris was an incarnation of the Divine Supreme Being who came into mortal form in order to establish civilization, agriculture, philosophy and religion. Upon his death he was accorded immortality and divinity as the High God.

There were several "High God" systems in Ancient Egyptian Mythology. High God means that the highest God or Goddess within that particular system of theology is considered to be the original deity from which all others emanated as cosmic forces. Thus, Osiris is known as *Pa Neter* or *The God* (High God) and Creation is composed of the cosmic forces which originated from Osiris. The cosmic forces are known as *neters* or gods and goddesses. It is important to understand that the High Gods and Goddesses as well as the Egyptian Trinities* originated from the same transcendental Supreme Being which was without name or form, but was referred to as *Neter Neteru* (Neter of Neters - Supreme Being above all gods and goddesses) and *Neb-er-tcher*.

In this manner, the initiate is to understand that all of the gods and goddesses are in reality symbols, with names and forms, which represent the Divine in the varied manifest forms of nature. This produces a two aspected format of religion in which there is a *personal* aspect and a *transpersonal* aspect of God. The personal aspect is fixed in time and space with a name and form. This form is readily understood by the masses of human beings with ordinary spiritual awareness and is used in myths and stories. The second aspect, the *transpersonal* side, points our interest towards that which lies beyond the symbolic form. This is the *unmanifest* form of the Divine as it is expressed in the mystical teachings of religious mythology. Thus, the High God is a personal symbol or representation, with a name and form, of the nameless, formless, unmanifest and transcendental Supreme Being. (*There were several forms of the Trinity in Ancient Egyptian religion depending on the geographic locality where the teaching was espoused. These included: Amun-Mut-Khons, Ptah-Sekhmet-Nefertem, Heru-Hathor-Harsomtus (Heru the Younger), Khnum-Anukis-Satis, Ptah-Seker-Ausar (Osiris). However, the most popular Trinity throughout all of Ancient Egypt was that of Osiris-Isis-Heru).

Single Supreme, Transcendental Being - *Pa Neter* - *Neter Neteru* - *Nebertcher*
(unmanifest realm beyond time and space - names and forms)



High Gods and Goddesses manifesting as a Trinity: *Amun-Ra-Ptah; Osiris-Isis-Heru*

The activity or awareness within the manifest or symbolic area of religious practice is within the purview of the mythological and ritual stages of religious practice while the activity within the unmanifest area is covered by the third and final level of religious practice, the mystical or metaphysical level.

The first sophisticated system of religion and yoga mystical philosophy in historical times occurred in Ancient Egypt. This system included all of the gods and goddesses which in later times became individually popular in various cities throughout Ancient Egypt. At the heart of this system of gods and goddesses was *Shetai*, the hidden and unmanifest essence of the universe, also known as *Nebertcher* and *Amun*. The system of religion of Ancient Egypt was called *Shetaut Neter* or the

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Hidden Way of The Unmanifest Supreme Being.

The term “unmanifest” relates to the fact that the Ancient Egyptians realized the illusory nature of physical reality. The phenomenal world, as it is perceived by the ordinary senses in a human being, is not the absolute reality of existence. In modern times, Quantum Physics experiments have uncovered the fact that “physical matter” is not “physical” at all, that it is “energy” in various states of manifestation or vibration. Thus, the Ancient Egyptians discovered that the phenomenal universe is only a “manifest” form which arises from a deeper, unmanifest source. This notion was extensively explained in *Memphite Theology**. The theory of relativity relating to time and space was also expressed in the Ancient Egyptian creation stories long before Albert Einstein proposed his theory of relativity. *(See *Egyptian Yoga: The Philosophy of Enlightenment*)

The entire system of mystical philosophy of the hidden Supreme Being, as well as the method through which that Being manifests in the form of the phenomenal physical universe and individual human consciousness, was explained in progressive stages in the theology of the Trinity known as *Amun-Ra-Ptah*, which was said to have arisen out of the Supreme Being: *Nebertcher*. As Ancient Egyptian history moved on through thousands of years, each segment of this Trinity was adopted by a particular priesthood and locality which then set about to explain and expound the philosophy of that particular segment of the Trinity. The priests of the Ancient Egyptian city of *Anu* adopted Ra, the priesthood of the Ancient Egyptian city of *Hetkaptah* adopted Ptah, and the Ancient Egyptian city of *Weset or Newt* (Thebes) adopted Amun.

In a similar manner, the theology of the city of Abdu centered around the myth of Osiris while the theology of Philae and other localities centered around the teachings of Isis. One of the reasons why the Osirian Trinity of Osiris, Isis and Heru was so powerful is that it incorporated the teachings given in the entire primordial Trinity system of *Nebertcher: Amun Ra Ptah*, and brought them to the level of the *common folk**. It personalized the Divinity in such a way that every man and woman could partake of the myth and practice the rituals in everyday life, thereby attaining greater and greater closeness to the Divine. In this sense, every Ancient Egyptian citizen and the followers of the Osirian religion outside Egypt understood that the myth was in reality about every individual. This is why everyone, especially the Pharaoh, was mystically referred to as “The Osiris”. Therefore, the mystical name of an Ancient Egyptian initiate in the mysteries of Osiris would not be Ani, but Osiris-Ani. Other examples, using modern names, would be Osiris-Alice instead of Alice, or Osiris-Benjamin instead of Benjamin, etc. *(See *Egyptian Yoga: The Philosophy of Enlightenment*)

The mystical philosophy concerning the Trinity myth is so powerful, especially the Trinity of Osiris-Isis-Heru, that when correctly understood, it holds the key to understanding the nature of Creation and of the nature of human consciousness. This is why the system of a Trinity was used in the religious system of India and later in Christianity, the former being modeled after the Ancient Egyptian system indirectly and the latter being directly modeled after the Ancient Egyptian system of the Osirian Resurrection.

The portrayal of God as a Father who begets a son who becomes his *paraclete* and revealer occurs first, and with most primacy, in Ancient Egypt, in the mythology of *Nebertcher* and Osiris.

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Heru, in Egypt, was the reincarnation of Osiris, his father, who was himself an incarnation of the High God Ra, the Absolute abode of all things. At the same time, Heru is the symbol of the human soul, the essential nature and the innate hero/heroine within every human being. In much the same way, Jesus is the revealer and paraclete of God, The Father. In Eastern mystical philosophy, Buddha and Krishna are considered to be *Avatars* or incarnations of God. The original idea of Avatarism was that from time to time when unrighteousness reaches a certain level and threatens to overwhelm righteousness, God would manifest on earth in human form to restore virtue in the world. In the Hindu tradition, the God Vishnu had ten important Avatars, one of whom was Krishna. The purpose of Avatarism from the divine point of view is to sustain creation by maintaining the balance between the pairs of opposites in creation. The disparity in the pairs of opposites is most evident in the rise of unrighteousness in society. In Ancient Egyptian mythology, the concept of Avatarism goes back to the incarnations of Hathor, as the destructive Eye of Ra, Osiris and Isis.

In Ancient Egyptian Mythology, the children of God (the Company of gods and goddesses) are not only Avatars, but they are also symbols or aspects of the human soul, and of creation itself. They, through their symbolic forms, are to be treated as models for the kind of behavior which leads to happiness and spiritual freedom. In this respect, the incarnation of God as an Avatar is really a metaphor which relates to the potential within every human being to discover and manifest their divine nature, and in so doing, become an Avatar. Thus, the passions, teachings and fates of the gods and goddesses reveal the story of the human soul and the path it must follow in order to attain knowledge of its true divine nature and achieve liberation from ignorance, pain and suffering due to bondage to the world of time and space.

In Ancient Egypt, the concept of God, the ultimate and absolute reality behind all physical manifestations, was called *Amn* or *Amun** or *Nebertcher* or *Pa Neter* (The God, The Supreme Being). In Hindu mythology, it is *Brahman*; to the Taoists, it is *The Tao*; in Judaism it is referred to as *Yahweh*; in Islam it is *Allah*; in Christianity it is *God* and *The Kingdom of Heaven*; and to modern physics it is *Energy*. *(Other spellings include *Amun*, *Amen*, *Amon*, *Amonu*, *Amunu*.)

"God is a metaphor for a mystery that transcends all human categories of thought...It depends on how much you want to think about it, whether or not it's doing you any good, whether it's putting you in touch with the mystery which is the ground of your own being."

—**Joseph Campbell**

In this manner, the ancient Sages who originally established the teachings of mystical philosophy used metaphors and symbols to describe the ultimate and transcendental reality which is beyond the grasp of the human senses and mind. To describe this transcendental reality, the terms "God", "Supreme Being", "The Absolute", "Pa Neter", "Nebertcher", etc., were created in an attempt to provide a concept which the human mind could understand.

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The Importance of Scriptures and Symbols

The importance of scriptures and symbols of mystical spirituality cannot be overstated. It is a powerful experience to hear a mystical story being given by word of mouth through an oral tradition, but there is an even more intense effect when one can actually view the very pictographs, hieroglyphs, steles, and reliefs, and see how every aspect of the myth can be incorporated into all areas of ordinary life. This is why spiritual art can be a powerful force to engender spiritual feeling. When the deeper, mystical implications are understood, spiritual art in the form of symbols, deities, etc., can produce a meditative effect in the mind which leads to an expansion in consciousness. This is the deeper teaching behind the creation of Temples, Cathedrals and other monuments as places of worship and ritual exercises. These symbols and myths are not necessary nor essential for spiritual enlightenment, since nature herself shows human beings the ways of the Divine. However, the path of nature is long and arduous. It involves many reincarnations and countless experiences of pain and sorrow before a human being learns the nature of creation, and the proper way to live so that one becomes closer to the Divine and experiences greater peace and happiness in life.

The scriptures and teachings serve the purpose of enlightening those who have discovered that there is a deeper basis to life other than what is promoted by the general society. The Sages of ancient times created the scriptures to assist those who would like to discover this inner reality and would be otherwise lost in the wilderness of ignorance and suffering which constitutes ordinary human life. It is for spiritual aspirants that the inner chambers of the temple are designed. The Ancient Egyptian temple basically consisted of three main sections to which several rooms that were used for various purposes were attached. These sections were (A) the Court, (B) the Hypostyle Hall and (C) the Chapel (Holy of Holies). This format follows the system of the three levels of religion, *Mythological*, *Ritualistic*, and *Mystical*, the manner of spiritual study prescribed by the ancient Temple of Isis, *Listening*, *Reflection*, *Meditation*, and the Ancient Egyptian initiatic education levels of aspirants, *The Mortals*, *The Intelligences*, and *The Creators or Beings of Light*.

The Ancient Egyptian system of education of the Temple of Isis prescribe a three tiered format for transmitting the teachings of mystical spirituality. These were: 1- Listening to the teachings. 2- Constant study and reflection on the teachings. 3- Meditation on the meaning of the teachings. It is important to note here that the same teaching which was practiced in Ancient Egypt of **Listening** to, **Reflecting** upon, and **Meditating** upon the teachings is the same process used in Vedanta-Jnana Yoga of India today. According to the teachings of *Jnana Yoga* or the Yoga of Wisdom, the process of yoga consists of three steps: 1- *Shravana* (Listening), 2- *Manana* (Reflection) and 3- *Niddidhyasana* (Meditation). In the *Shetaut NETER* system of yoga, there were three levels of aspirants.

1- **The Mortals:** Students who were being instructed on a probationary status, but had not experienced inner vision.

2- **The Intelligences:** Students who had attained inner vision and had received a glimpse of cosmic consciousness.

3- **The Creators or Beings of Light:** Students who had become IDENTIFIED with or UNITED with the light (GOD).

It is clear to see from the outline above that the Trinity system is a profound teaching which extended from the philosophy centering around the deities themselves down to the format of the

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educational process and the very foundation of the temple structure.

The Scriptures and Symbols of Shetaut Neter

The most important elements of the myths, wisdom teachings and rituals associated with the Shetaut Neter can be found in the Pyramid Texts, Coffin Texts, Papyrus Texts, Temple Reliefs, Steles, Obelisks and other monuments of Ancient Egypt. All of these put together constitute what is referred to as the sacred texts of Ancient Egypt or the teachings of Egyptian mystical spirituality. The writings are referred to as “Khu” or “Hekau,” meaning *utterances* or *words of power*, and collectively they are known as “Metu Neter” (Words of The God) or “Neter Metu” (Divine Speech). Modern Egyptology, the scholarly study of Ancient Egyptian civilization from the early nineteenth century to the present has labeled these utterances as *spells* or *incantations*. In a way this assessment is correct because these utterances are to be understood as incantations or words which, when understood, can have the effect of transforming the mind, allowing an expansion of consciousness and spiritual enlightenment. However, they are not to be understood in the context of Western magic, witch’s spells or voodoo, etc. To do so would be a grievous error of either ignorance, in the case of the uneducated masses, or intellectualism and conceit, in the case of highly educated but uninitiated scholars. These faulty interpretations would yield the conclusion that Ancient Egyptian spirituality as well as other myths from around the world are a conglomerate of a myriad of conflicting stories and baseless ritualism devoted to idol worshipping, imagination and primitive occult nonsense. In reality, the Shetaut Neter is an extremely sophisticated philosophy and educational process for understanding and realizing the transcendental reality of life which is the basis of all existence.



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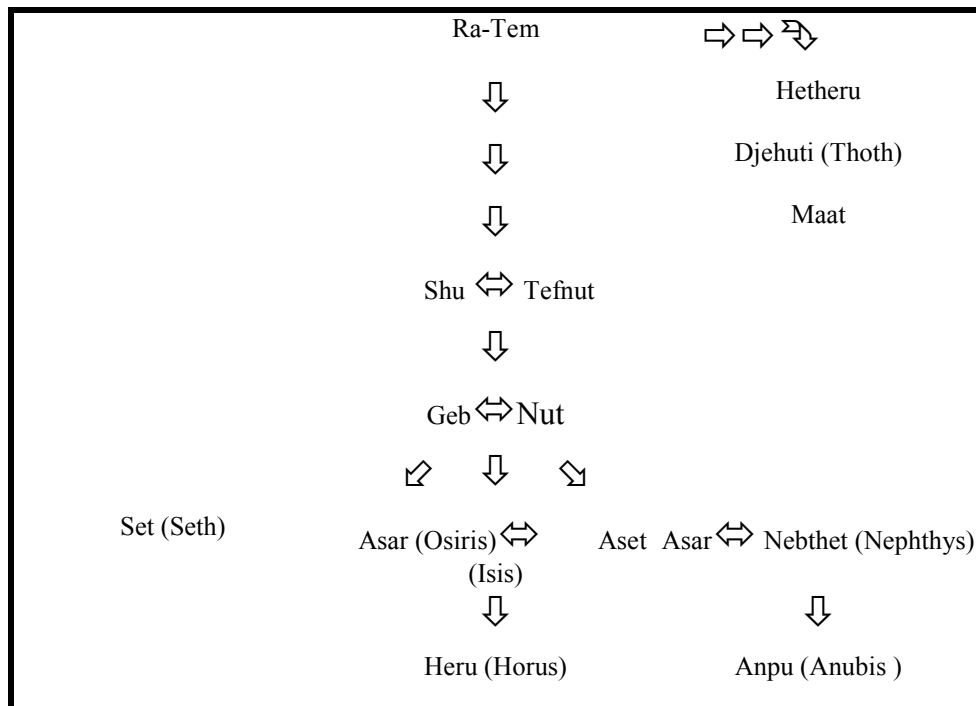
A COMPENDIUM OF THE ASARIAN RESURRECTION MYTH

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 *Pautti* 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 Osirian Trinity. It is expressed in the diagram below.

Shetai - Neter Neteru - Nebertcher

(unseen, hidden, omnipresent, Supreme Being, beyond duality and description)



The diagram above shows that the *Psedjet* (Ennead), or the creative principles which are embodied in the primordial gods and goddesses of creation, emanated from the Supreme Being. Ra or Ra-Tem 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 neters of the Ennead are Ra-Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Set, and Nephthys. Hathor, Djehuti and Maat represent attributes of the Supreme Being as the very *stuff* or *substratum* which makes up creation. Shu, Tefnut, Geb, Nut, Osiris, Isis, Set, and Nephthys represent the principles upon which creation

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manifests. Anpu is not part of the Ennead. He represents the feature of intellectual discrimination in the Osirian 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.

Osiris, Isis and Heru

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

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

Set, who represents the personification of evil forces, plotted in jealousy and anger (the blinding passion that prevents forgiveness) to usurp the throne and conspired to kill Osiris. Set secretly got the measurements of Osiris and constructed a coffin. Through trickery Set was able to get Osiris to "try on" the coffin for size. While Osiris 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 or TET. The TET is the symbol of Osiris' 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 within an individual human being.

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. Isis (Auset, Ast), Osiris' wife, the personification of the life giving, mother force in creation and in all humans, went to Syria in search of Osiris. 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 Isis 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. Isis, by virtue of her qualities, has the power to bestow immortality through the transformative power of her symbolic essence. Isis then told the king that Osiris, 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 Isis went to the papyrus swamps where she lay over Osiris' dead body and fanned him with her wings, infusing him with new life. In this manner Isis revived Osiris

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through her power of love and wisdom, and then they united once more. From their union was conceived a son, Heru (Heru), with the assistance of the gods Thoth (Djehuti) and Amon.

One evening, as Set was hunting in the papyrus swamps, he came upon Isis and Osiris. In a rage of passion, he dismembered the body of Osiris into several pieces and scattered them 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, Isis, once again sets out to search, now for the pieces of Osiris, with the help of Anpu and Nephthys.

After searching all over the world they found all the pieces of Osiris' body, except for his phallus which was eaten by a fish. In Eastern Hindu-Tantra mythology, the God Shiva, who is the equivalent of Osiris, also lost his phallus in one story. In Ancient 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. Isis, Anpu and Nephthys remembered the pieces, all except the phallus which was eaten by the fish. Osiris thus regained life in the realm of the dead, the Duat.

Heru, therefore, was born from the union of the spirit of Osiris and the life giving power of Isis (Creation). Thus, Heru represents the union of spirit and matter and the renewed life of Osiris, his rebirth. When Heru became a young man, Osiris 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 (Heru) 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 Isis 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 Hathor (goddess of passionate love, desire and fierce power), who also represents the left 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 contenders went before the court of the Ennead gods (Company of the nine gods 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. 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 the control of sexual desire, but its sublimation as well. Min symbolizes the power which comes from the sublimation of the sexual energy.

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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. Osiris sent a letter pleading with the Ennead to do what was correct. Heru, as the son of Osiris, 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. Osiris then sent them a second letter (scroll of papyrus with a message) reminding them that even they cannot escape judgment for their deeds; they too will be judged in the end when they have to finally go to the West (abode of the dead).

This signifies that even the gods cannot escape judgment for their deeds. Since all that exists is only a manifestation of the absolute reality which goes beyond time and space, that which is in the realm of time and space (humans, spirits, gods, angels, neters) are all bound by its laws. Following the receipt of Osiris' scroll (letter), Heru was crowned King of Egypt. Set accepted the decision and made peace with Heru. All the gods rejoiced. Thus ends the legend of Osiris, Isis, and Heru.

The Resurrection of Osiris and his reincarnation in the form of Heru is a symbol for the spiritual resurrection which must occur in the life of every human being. In this manner, the story of the Osirian Trinity of Osiris-Isis-Heru and the Egyptian Ennead holds hidden teachings, which when understood and properly practiced, will lead to spiritual enlightenment.



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THE UNABRIDGED MYTH OF SHETAUT ASAR-ASET-HERU

What follows is the synthesis of the entire myth of the Osirian Trinity story. It has been carefully and lovingly sutured together from various ancient sources, including the inscriptions of the Temples of Isis, Osiris, Heru and Hathor, the Pyramid Texts, *The Book of Coming Forth By Day of Ani*, the writings of Plutarch, and the Hermetic writings. It constitutes one of the most complete renditions of the entire story as it was known to the Ancient Egyptians, and later to their Greek disciples, who codified large sections of the story upon their initiation into the teachings of the Egyptian temple system.

Every line in the story is based on the original ancient Hieroglyphic, Hieratic, Demotic and Greek texts, and each section has been given a title. Line numbers have been added for easy reference. A brief gloss or limited commentary has been included at the end of the story.

Each line in the myth constitutes the litany of the mystical story of Osiris, Isis and Heru which was told to the Ancient Egyptian and Greek initiates who sought to discover a spiritual awakening or enlightenment. Therefore, they are to be considered as Hekau or Words of Power (known as mantras in India). They are special utterances, which when correctly understood and recited or chanted, impart wisdom, and have a transformative effect on the human mind because they contain information about the ultimate truth of the universe, and therefore, of each individual human being. This process of psycho-spiritual transformation leads the reciter towards inner peace, contentment, divine awareness and communion with the Higher Self.

No one knows exactly when the myths of any particular country originated. Like all legends, the Osirian Mystery cannot be said to be a completely historical fact nor can it be said to be a story without any reality. Osiris, Isis, Heru and the other neters did exist, and they continue to exist even today as the energy which sustains life on earth. This is the same energy which courses through every human being, causing birth, growth, death and reincarnation. The symbolic meaning of the story has been true from the beginning of time, and is occurring in the life of every human being at this very moment. Therefore, while certain historical information is needed to set a context for our study in relation to world history, the most important aspect of the myth is the mystical meaning contained in it. In this sense, the Osirian Myth is absolutely true and factual in every detail.

The ancient Sages created stories based on human and superhuman beings whose struggles, aspirations, needs and desires ultimately led them to discover their true Self (God). The myth of Osiris, Isis and Heru is no exception in this area. While there is no single place where the entire story may be found, pieces of it are inscribed in various ancient temples walls, tombs, steles and papyri. In a way it would not have been necessary for Ancient Egyptian civilization to record the story in its entirety because its knowledge was so pervasive throughout every area of society, including the government, businesses and educational institutions.

This being the case, it might even have been considered detrimental to codify the myth because this would tend to curtail the freedom of its use as a method of teaching spiritual truths. Sages sometimes introduce seemingly new concepts and twists into old myths in order to revive and update them for the present time, according to the level of intellectual and spiritual development of the people at large (the masses). In this manner they are able to cultivate a positive development for society as a whole with an exoteric or outer teaching which imparts the basic teachings of spirituality and engenders Maat (ethical behavior), while at the same time looking out for those individuals who display a certain special interest in the spiritual disciplines, and imparting onto

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them an esoteric teaching which leads them to the heights of inner self-discovery. The inner teachings were imparted to the spiritual aspirant who was ready to understand the psycho-mystical meanings behind the story through the initiation process.

In its form as a myth which was carried on for thousands of years through the power of folklore and oral tradition, the Osirian Mystery remained in the special domain of a legend which the Ancient Egyptian people accepted as real and true. As an object to be recorded, it might have lost its power of expression because the act of codification itself tends to lock things down to a particular time, place, idea or expression, and tends to invalidate any other variations or expressions. This is the normal attitude in the “civilized” nations. Often times there is a desire among those who are intellectually advanced to reduce things to their elementary components and hold onto them as possessions, and then to exclude whatever seems to be outside or different from the accepted models. Along with this attitude, there is a reverence for scriptures which are considered old and a disdain for younger or updated teachings given by modern day Sages.

As a spiritual aspirant, you must realize that the scriptures themselves are not alive with the wisdom which leads to realization of the Higher Self until their mystical meaning is fully understood. This is why an authentic teacher is needed to direct you towards the correct understanding and practice of the teachings. In the myth of Osiris the teacher takes many forms. Isis becomes the teacher of Heru and later, Heru seeks conference with Hathor and Djehuti. Also, the Ennead seeks council from the goddess Neith. Therefore, spiritual wisdom is a living essence which cannot be fully captured in scriptures alone. It requires initiation into (being taught) the esoteric meanings of the symbols and metaphors. However, as you become spiritually sensitive, having gained some higher knowledge through contact with others of higher development, you will begin to discover the wisdom that is latent in all of the world’s great scriptures.

Myths cannot be held as a possession nor can their wisdom be understood by having them in a written form and keeping them on a bookshelf. They must be studied and understood thoroughly, and ultimately, they must be lived in order for their truths and significance to be fully realized.

Nearly every culture has a sacred book or books which extol(s) the beliefs in reference to the Divine and Its relationship to humanity. The *Bhagavad Gita*, *Tao Te Ching*, *Dhammapada*, *Zend Avesta*, *Popol Vu*, *Koran*, *Christian Bible*, *Torah* and other sacred texts from around the world have been sources of inspiration and means by which people have learned about spiritual matters. Many have suggested that the Egyptian *Book of Coming Forth By Day* is to be considered as the Ancient Egyptian Bible, and deservedly so, because it includes rituals for divine worship, elucidates the nature of the Divine, and emphasizes the importance of virtue and devotion to the Divine as a means to achieve contact with the Divine. There is one important element missing from the *Book of Coming Forth By Day* however. This factor is the mythological basis. While the *Book of Coming Forth By Day* alludes to the Osirian myth upon which it is based and a working knowledge of it may be gained by studying the texts, the texts were really prepared for those who were already well acquainted with (initiated into) the teachings of the myth of Osiris, Isis and Heru. Thus, it was necessary to provide only a brief or indirect reference to the myth.

The myth, being the heart of rituals, is the origin and basis of all religious practices. Therefore, myths are to be considered as the archetype and primary underlying essence of the rituals and mystical philosophy of a religious system. The following texts are offered as the “Bible” or sacred text of Ancient Egypt. They constitute the foundation and quintessence of Ancient Egyptian civilization, mystical wisdom and religious philosophy.

RESURRECTING OSIRIS

Ancient Kemetic Terms and Ancient Greek Terms

In keeping with the spirit of the culture of Kemetic Spirituality, in this volume we will use the Kemetic names for the divinities through which we will bring forth the Philosophy of the Prt M Hru. Therefore, the Greek name Osiris will be converted back to the Kemetic (Ancient Egyptian) Asar (Ausar), the Greek Isis to Aset (Auset), the Greek Nephthys to Nebthet, Anpu to Anpu or Apuat, Hathor to Hetheru, Thoth or Hermes to Djehuti, etc. (see the table below) Further, the term Ancient Egypt will be used interchangeably with “Kemit” (“Kamit”), or “Ta-Meri,” as these are the terms used by the Ancient Egyptians to refer to their land and culture.

Ancient Kemetic Terms and Ancient Greek Terms

Kemetic (Ancient Egyptian) Names	Greek Names
Amun	Zeus
Ra	Helios
Ptah	Hephaistos
Nut	Rhea
Geb	Kronos
Net	Athena
Khonsu	Heracles
Set	Ares or Typhon
Bast	Artemis
Uadjit	Leto
Asar (Ausar)	Osiris or Hades
Aset (Auset)	Isis or Demeter
Nebthet	Nephthys
Anpu or Apuat	Anubis
Hetheru	Hathor (Aphrodite)
Heru	Horus or Apollo
Djehuti	Thoth or Hermes
Maat	Astraea or Themis

The Hieroglyphs of Mystical Awakening

(Nehas-t)

“resurrection” or “spiritual awakening”



Wake up Awake- *Nehas*



Wakefulness vigilant- *Snehas*



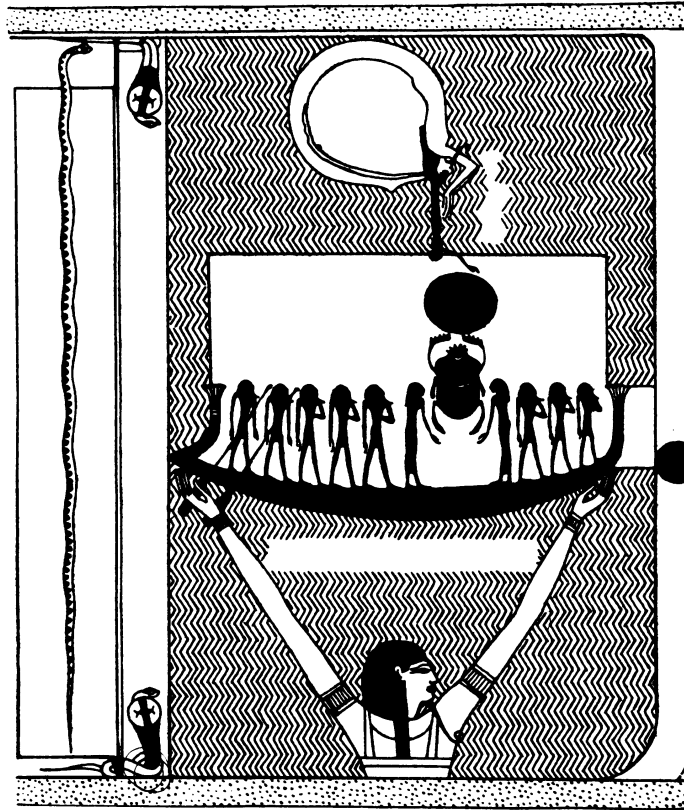
Resurrection, spiritual Enlightenment- *Nehast*

The Asarian Resurrection



*Dua Asar Aset Heru,
Dua Asar Aset Heru,
Dua Asar Aset Heru,
Dua Asar Aset Heru,*

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



The Creation

The High God arising out of the primeval waters in the form of Khepera.



Above: The papyrus containing the ancient Egyptian myth of the History of Creation.

The Asarian Resurrection Scripture

Shetaut Asar-Aset-Heru
The Myth Of Osiris, Isis and Horus



1

A Hymn to Ra

(From the Egyptian Book of Coming Forth By Day of Qenna)

“A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN. Behold Asar, Qenna the merchant, who saith: “Homage to thee, in thy rising thou Tmu in thy crowns of beauty. You risest, you risest, you, Ra, shinest, you shinest, at dawn of day. You are crowned like unto the king of the gods, and the goddess Shuti doeth homage unto thee. The Company of the gods and goddesses praise thee from the double-dwelling. You goest forth over the upper air and thy heart is filled with gladness. The Sektet boat draweth onward as Ra cometh to the haven in the Atet boat with fair winds. Ra rejoiceth, Ra rejoiceth. Thy father is Nu, thy mother is Nut and you are crowned as Ra-Harmachis. Thy sacred boat advanceth in peace. Thy foe has been cast down and his head has been cut off; the heart of the Lady of Life rejoiceth in that the enemy of her lord has been overthrown. The mariners of Ra have content of heart and Annu rejoiceth”

The Creation

(From the hieroglyphic text entitled: The History of Creation.)

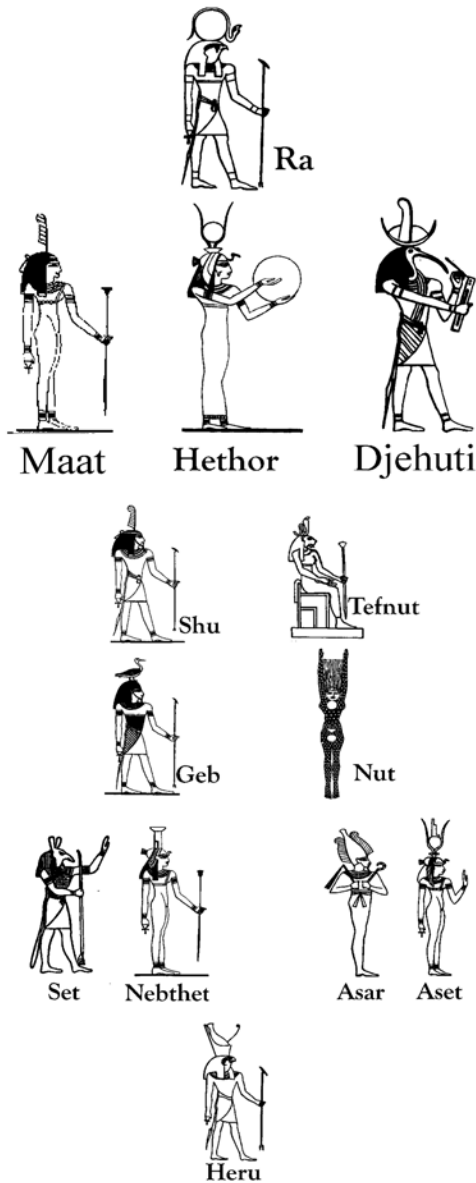
2 Here is the story of Ra, the God who was self-begotten and self-created. He created men and women from his own being. He assumed the sovereignty over men and women, and gods, and all things, the ONE God. Upon rising for the first time out of Nu, the Primeval Ocean, Ra emitted from himself Shu (air and space or ether) and Tefnut (moisture). These two gave rise to Geb (earth, physical matter) and Nut (sky, heaven). Maat is a daughter of Ra. It is said that Maat is the foundation of creation and that Maat is what everything is based on since Ra stands in his boat of creation on the pedestal of Maat.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Ra and the Company of Gods and Goddesses in the Barque of Millions of Years

Ra and the Company of gods and goddesses in the Barque of Millions of Years which traverses the heavens, and thereby sustains creation, is stopped by the words of power of Aset.



The Company of Gods and Goddesses of Ra as they emerge from him and engender Creation as well as human existence.

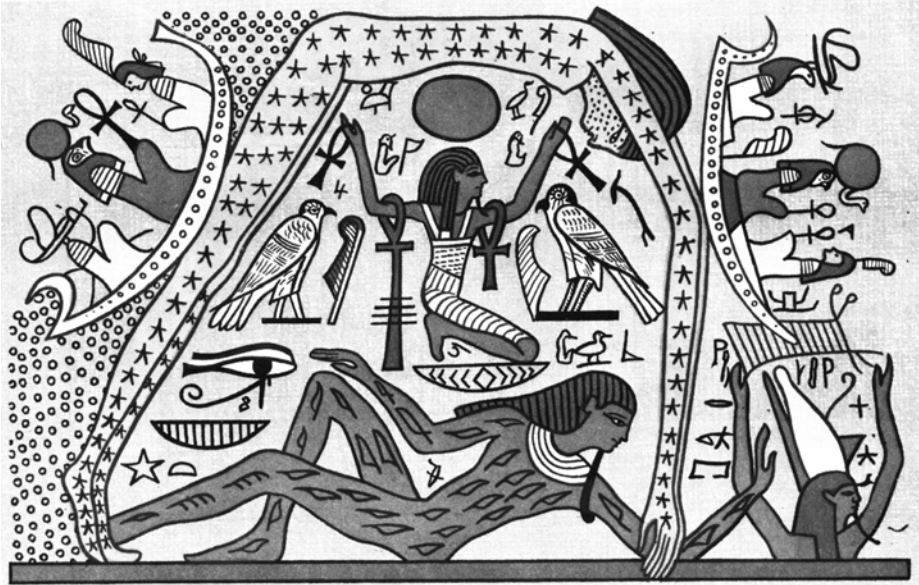
—The Philosophy of Anu.

See the book *Anunian Theology: The Mysteries of Ra*

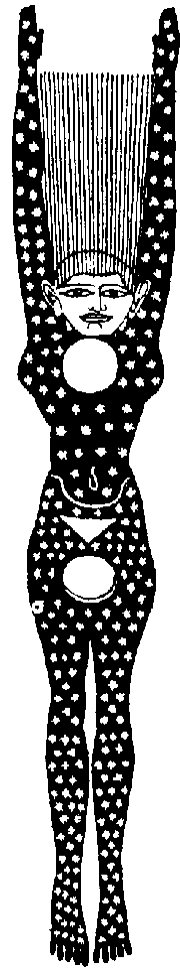
RESURRECTING OSIRIS

3. Now men and women were speaking words of complaint, saying: "Behold, his Majesty (Life, Strength, and Health to him! has grown old, and his bones have become like silver, and his members have turned into gold and his hair is like unto real lapis-lazuli."
 - 3.1. His Majesty heard the words of complaint which men and women were uttering, and his Majesty (Life, Strength, and Health to him!) said unto those who were in his train: "Cry out, and bring to me my Eye, and Shu, and Tefnut, and Seb (Geb), and Nut, and the father-gods, and the mother-gods who were with me, even when I was in Nu side by side with my god Nu. Let there be brought along with my Eye, its ministers, and let them be led to me here secretly, so that men and women may not perceive them coming, and may not therefore take to flight with their hearts. Come thou with them to the Great House, and let them declare their plans fully, for I will go from Nu into the place wherein I brought about my own existence, and let those gods be brought unto me there.
 - 3.2. Now the gods were drawn up on each side of Ra, and they bowed down before his Majesty until their heads touched the ground, and the maker of men and women, the King of those who have knowledge, spake his words in the presence of the Father of the first-born gods.
4. And the gods spoke in the presence of his Majesty, saying: "Speak unto us, for we are listening to your words."
 - 4.1. Then Ra spoke unto Nu, saying: "O you first born god from whom I came into being, O ye gods of ancient time, my ancestors, take ye heed to what men and women are doing; for behold, those who were created by my Eye are uttering words of complaint against me. Tell me what ye would do in the matter, and consider this thing for me, and seek out a plan for me, for I will not slay them until I have heard what ye shall say to me concerning it."
 - 4.2. Then the Majesty of Nu, to son Ra, spoke, saying: "You are the god who are greater than he who made thee. You are the sovereign of those who were created with thee. Thy throne is set, and the fear of thee is great; let thine Eye go against those who have uttered blasphemies against thee." And the Majesty of Ra said: "Behold, they have betaken themselves to flight into the mountain lands, for their hearts are afraid because of the words which they have uttered."
 - 4.3. The gods spoke in the presence of his Majesty, saying: "Let thine Eye go forth and let it destroy for thee those who revile thee with words of evil, for there is no eye whatsoever that can go before it and resist thee and it when it journeyeth in the form of Hetheru."

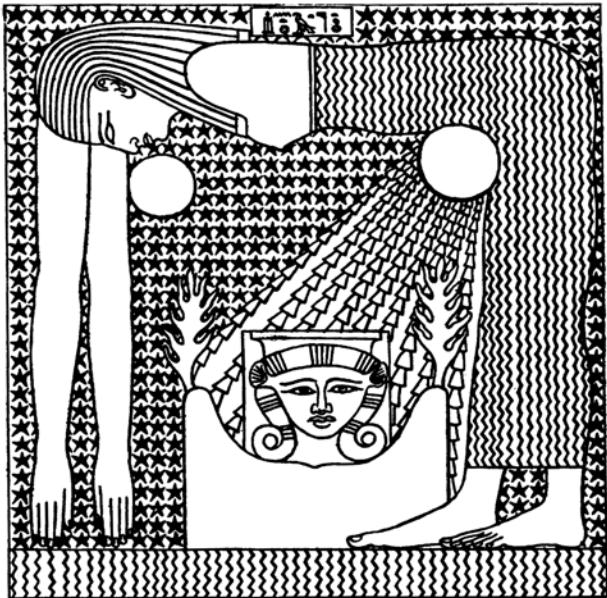
THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: Shu separates Nut and Geb while Ra traverses over Nut (the heavens) in the barque of day (at left) and the barque of night (at right).

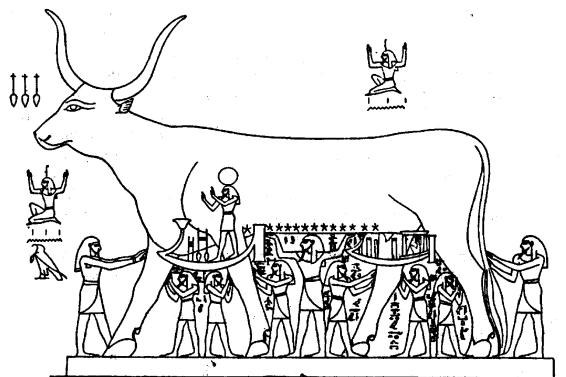


Above: The goddess Nut, from a mummy case at Turin.



Nut consuming the evening sun and giving birth to the morning sun.

At right: Nut in the form of a cow goddess.



RESURRECTING OSIRIS

4a Thereupon this goddess went forth and slew the men and the women who were on the mountains and desert lands. And the Majesty of this god said, "Come, come in peace, O Hetheru, for the work is accomplished." Then this goddess said, "You have made me to live, for when I gained the mastery over men and women it was sweet to my heart. I should like to continue feeding upon men and women." Then the Majesty of Ra said, "I myself will be master over them as their King, and I will destroy them." And it came to pass that *She of the offerings*, Hetheru, waded about in the night season in their blood, beginning at Suten-henen. Then the Majesty of Ra spake saying, "Cry out, and let there come to me swift and speedy messengers who shall be able to run like the wind . . ." and straightway, these messengers were brought unto him. And the Majesty of this god spake saying: "Let these messengers go to Abu, and bring unto me mandrakes in great numbers"; and when these mandrakes were brought unto him the Majesty of this god gave them to Sekhet, the goddess who dwelleth in Annu (Heliopolis) to crush. And behold, when the maidservants were bruising the grain for making beer, these mandrakes were placed in the vessels which were to hold the beer, and some of the blood of the men and women who had been slain. Now they made seven thousand vessels of beer. Now when the Majesty of Ra, the King of the South and North, had come with the gods to look at the vessels of beer, and behold, the daylight had appeared after the slaughter of men and women by the goddess in their season as she sailed up the river, the Majesty of Ra, said: "It is good, it is good that she has displayed the power of righteousness and punished the evil ones, nevertheless I must protect men and women against her." And Ra, said, "Let them take up the vases and carry them to the place where the men and women were slaughtered by her."

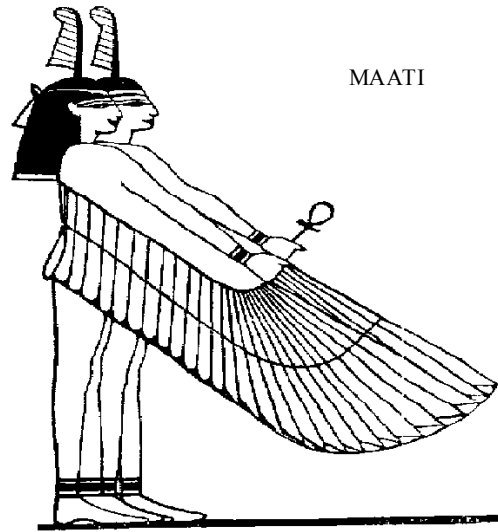
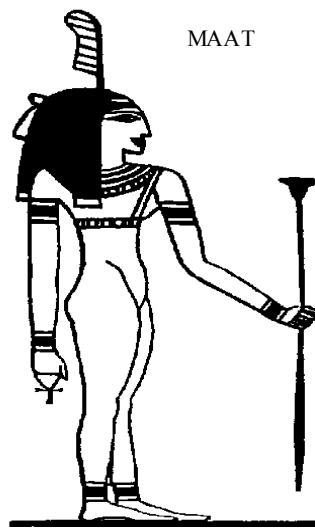
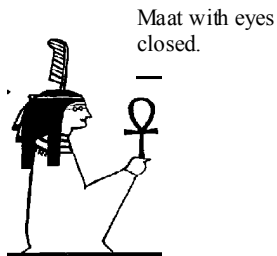
4b Then the Majesty of the King of the South and North, in the three-fold beauty of the night, caused to be poured out these vases of beer which make men to lie down (sleep), and the meadows of the Four Heavens (the South, North, West, and East of the sky) were filled with beer (divine nectar) by reason of the Souls of the Majesty of this God. And it came to pass that when this goddess arrived at the dawn of day, she found these Heavens flooded with the nectar, and she was pleased thereat; and she drank of the beer and blood, and her heart rejoiced, and she became drunk, and she gave no further attention to men and women. Then said the Majesty of Ra, to this goddess, "Come in peace, come in peace, O Amit (most beautiful one)" and thereupon beautiful women came into being in the city of Amit (or, Amem). And the Majesty of Ra spake in homage to this goddess, saying: "Let there be made for her vessels of the beer which produceth sleep at every holy time and season of the year, and they shall be in number according to the number of my hand-maidens." And from that early time until now men have been wont to make on the occasions of the festival of Hetheru vessels of the beer which make them to sleep in number according to the number of the hand-maidens of Ra.

4c And the Majesty of Ra spoke unto this goddess, saying: "I am smitten with the pain of the fire of sickness; whence cometh to me this pain?" And the Majesty of Ra said, "I live, but my heart has become exceedingly weary with existence with these men and women who have forgotten me and become boastful, prideful and full of themselves. I have slain some of them, but there is a remnant of worthless ones, for the destruction which I wrought among them was not as great as my power." Then the gods who were in his following said unto him, "Be not overcome by thy inactivity, for thy might is in proportion to thy will." And the Majesty of this God (Ra) said unto the Majesty of Nu, "My members are weak and have suffered pain since primeval time, and I shall not recover until another period comes".

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Maat is a daughter of Ra. It is said that Maat is the foundation of creation and that Maat is what everything is based on since Ra stands in his boat of creation on the pedestal of Maat.



Top left: The ancient Egyptian Goddess MAAT, holding a papyrus reed scepter. Maat is a philosophy, a spiritual symbol as well as a cosmic energy or force which pervades the entire universe. She is the symbolic embodiment of world order, justice, righteousness, correctness, harmony and peace. She is also known by her headdress composed of a feather of truth. She is a form of the goddess Isis, who represents wisdom and spiritual awakening.

In ancient Egypt, the judges and all those connected with the judicial system were initiated into the teachings of MAAT. Thus, those who would discharge the laws and regulations of society were well trained in ethical and spiritual values of life, fairness, justice and the responsibility to serve society in order to promote harmony in society and the possibility for spiritual development in an atmosphere of freedom and peace, for only when there is justice and fairness in society can there be an abiding harmony and peace. Harmony and peace are necessary for the pursuit of true happiness and inner fulfillment in life.

Along with her associates, the god *Djehuti* and the goddesses *Shai*, *Rennenet* and *Meskhenet*, Maat encompasses the teachings of Karma and the destiny of every individual. Thus, they have an important role to play in the Judgment scene of the Book of Coming Forth By Day.

RESURRECTING OSIRIS

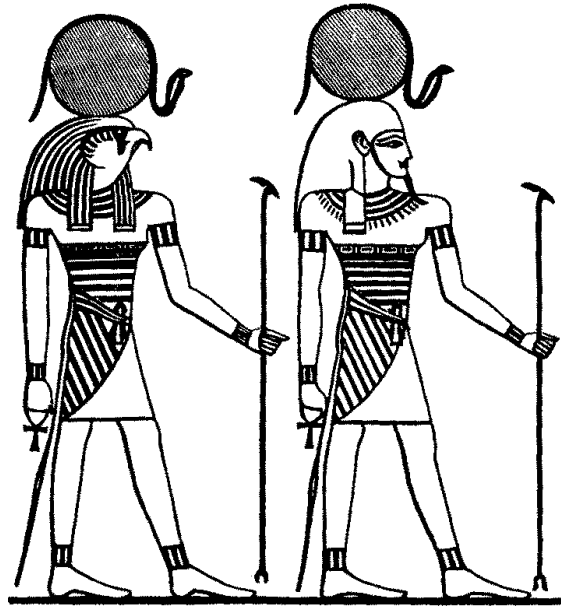
4d And the Majesty of the god Nu said, “Son Shu, be thou the Eye for thy father and assist him, and you goddess Nut, place him on your back.” And the goddess Nut said, “How can this be then, O my father Nu ?” “Hail,” said Nut to the god Nu, and the goddess straightway became a cow, and she set the Majesty of Ra upon (her) back And when these things had been done, men and women saw the god Ra upon the back of the cow. Then these men and women said, “Remain with us, and we will overthrow thine enemies who speak words of blasphemy against thee, and destroy them.”

4e Then his Majesty, Ra, set out for the Great House, and the gods who were in the train of Ra remained with the men and women; during that time the earth was in darkness. And when the earth became light again, and the morning had dawned, the men came forth with their bows and their other weapons, and they set their arms in motion to shoot the enemies of Ra.

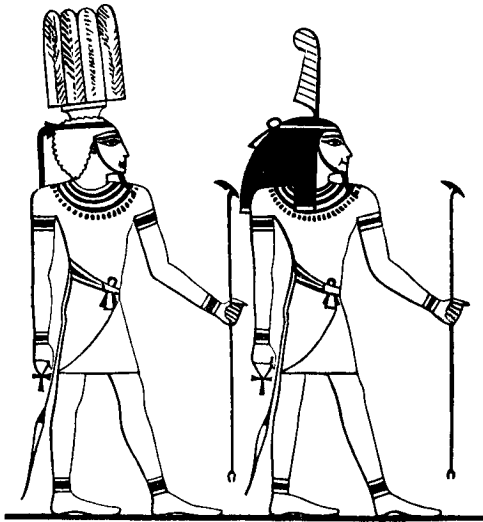
4f Then said the Majesty of this god, “Your transgressions of violence are placed behind you, for the slaughtering of the enemies is above the slaughter of sacrifice.” Thus came into being the slaughter of enemies. And the Majesty of this god said unto Nut, “I have placed myself upon my back in order to stretch myself out.”

4g And the Majesty of this God said, “Call to me the god Djehuti,” and one brought the god to him forthwith. And the Majesty of this god said unto Djehuti, “Let us depart to a distance from heaven, from my place, because I would make light and the god of light in the Duat and the Land of Gaves. You shall write down the things which are in it, and you shall punish those who are sinful, that is to say, the workers who have worked iniquity (rebellion-unrighteousness). Through thee I will keep away from the servants whom this heart of mine loathes. You shall be in my place ASTI (ast-throne or support), and you shall therefore be called, O Djehuti, the “ASTI of Ra.” Moreover, I give thee power to send forth light. . . . ; thereupon shall come into being the Ibis (jcab) bird of Djehuti. I moreover give thee “power” to lift up thine hand before the two Companies of the gods who are better than you, and what you do shall be fairer than (the work of the god KHEN; therefore shall the divine bird of Djehuti come into being. Moreover, I give thee power to embrace the two heavens with thy beauties and with thy rays of light; therefore shall come into being the Moon-god of Djehuti. Moreover, I give thee power to drive back the Ha-nebu (unrighteous northerners); therefore shall come into being the dog-headed Ape (anan) of Djehuti, and he shall act as governor for me. Moreover, you are now in my place in the sight of all those who see thee and who present offerings to thee, and every being shall ascribe praise unto thee, O you who are God.”

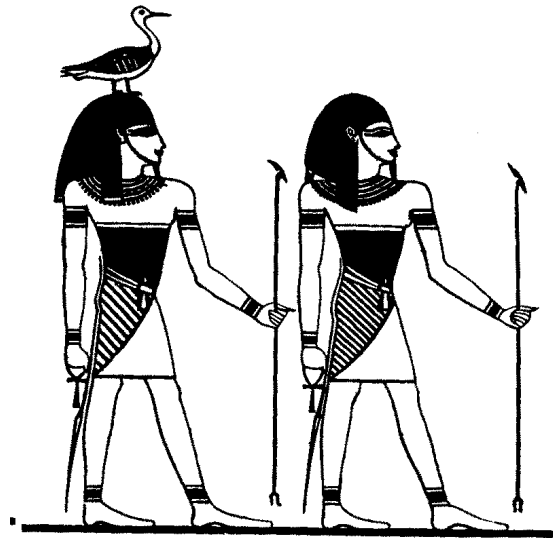
THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: The forms of Ra



Above: The forms of Shu

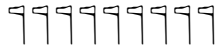


Above: The forms of Geb

RESURRECTING OSIRIS

The Story of Hetheru and Djehuti†

4h Some say that Hetheru, the goddess of beauty, the eye of Ra, transformed herself into the form of a lioness or lynx and killed the evil people who plotted against the Lord of All. Having killed all those who were evil, she forgot her true identity and became addicted to the taste of human blood. She continued to kill everyone she could find as she roamed the earth. Then, seeing that humankind would soon come to an end, Ra sent the messenger of wisdom, Djehuti, to bring his daughter back. Straightway Djehuti transformed himself into a baboon and found Hetheru. At first she threatened to devour him but he cleverly enticed her into listening to the divine stories of gods and goddesses. He told her about Ra, her father and reminded her of her beautiful human form. He spoke of her glory as the Eye of Ra, and the honor which the people of Egypt bestowed upon her. Gradually her desire for blood and killing dwindled and she began to desire to regain her former place as the mighty goddess of beauty and passion. Thus, Djehuti led her back to Egypt and back to her rightful place among the pantheon of gods and goddesses.



The Ennead: Nine Principles of Creation

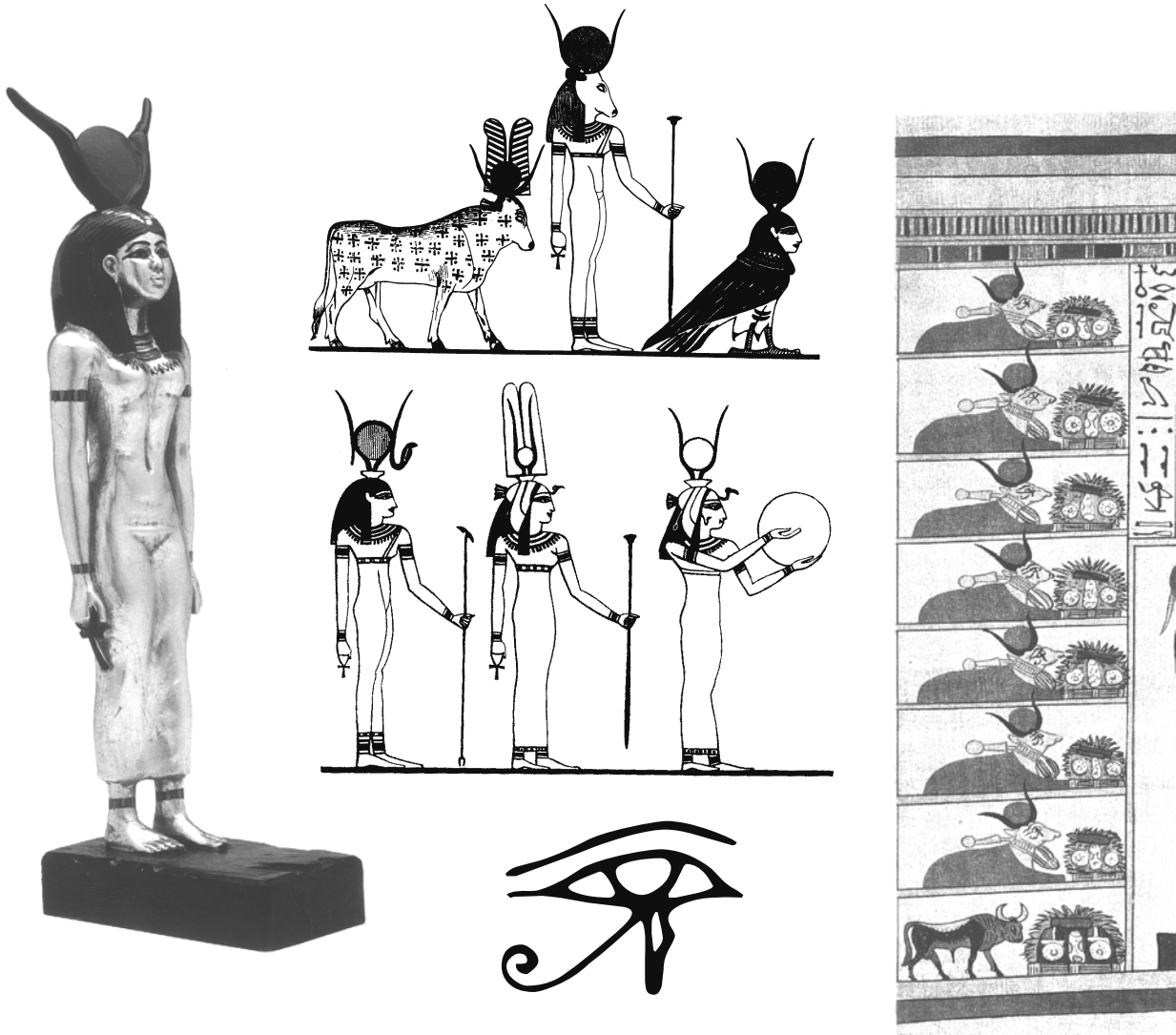
5 In the beginning, there was the primeval ocean, Nu, and from it arose Ra. Upon his emergence this magnificent God created all that came into being from his own self and he existed within his creation as one exists within one's own body. He emanated Shu and Tefnut and they in turn gave rise to Nut and Geb. The goddess Nut and the god Geb were united in amorous embrace since they had loved each other so deeply from the beginning of time. Their embrace was so close that no other living being could exist in the world.

6 From their union Nut became pregnant, but Ra had decreed that they should be separated and that Nut could not give birth in any month of the year. At this time he also decided to retreat as an active participant in his creation and to abide in heaven wherein all who would seek him must go. From this position he supports creation as he traverses in the form of the sun making it possible for life to exist and flourish. In the morning he is known as Kheper, at noon he is known as Ra and at sunset he is known as Tem.

7 Also from here he witnesses all of the activities and events of creation. In his absence he created Djehuti, his minister and messenger through whom he, Ra, would manage and sustain his creation.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

Below: The forms of Hetheru



Above: Hetheru as the scorching (right) eye of Ra.

Above: The Seven Hetherus (seven celestial cows) and the Bull of Heaven (Osiris) who provide sustenance to the initiate.

Mystically, Osiris is the spirit which manifests as creation through the seven levels of energy-consciousness.

From the Papyrus of Ani

RESURRECTING OSIRIS



8 Ra instituted himself as the sustainer of creation during the day and illumines creation as the sun, ☉, while setting Djehuti up in the form of the baboon to watch over creation at night as the moon, ☾.

The Birth of Asar and Aset

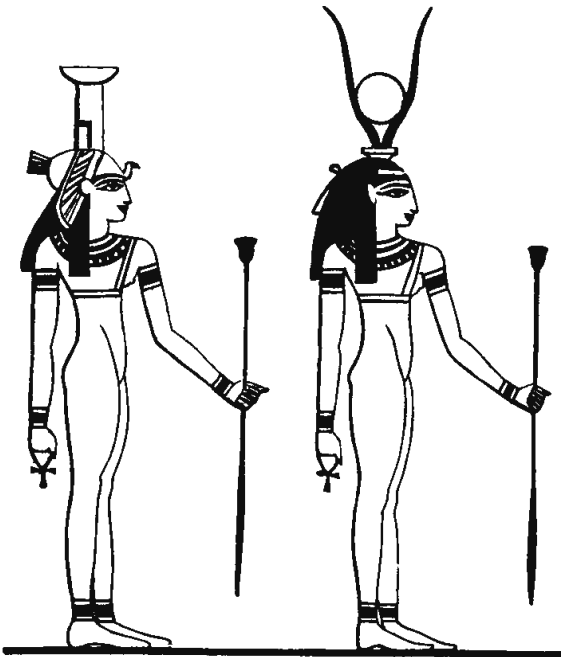
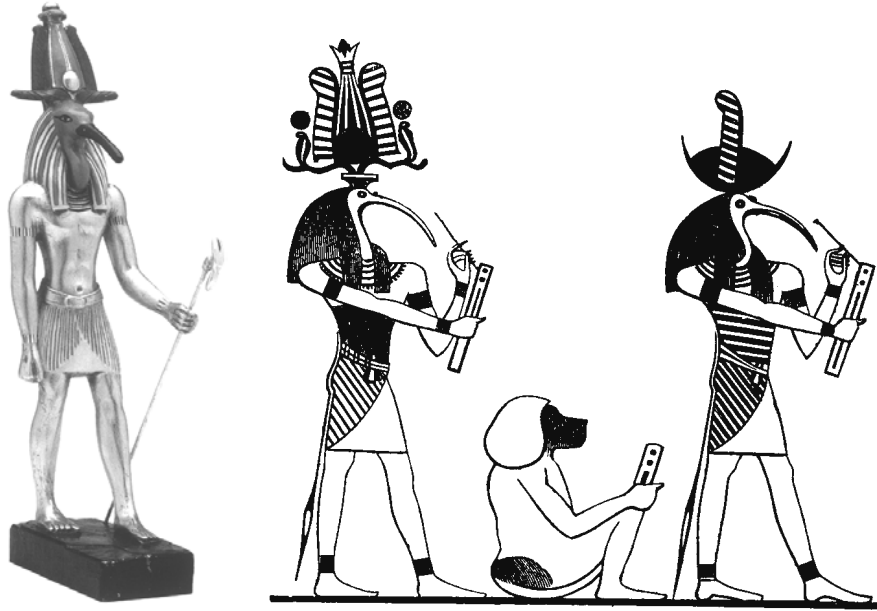
9 Having become pregnant as a result of her sexual union with Geb, Nut gave birth to Asar, Set, Aset, Nebthet, Hetheru, Maat, and Djehuti.

10 Djehuti, who being wise and caring for Nut, was able to win the seventieth part of each day of the year and to have these added up and added to the year. These Epagomenal Days or “the five days over the year” he added to the three hundred and sixty days of which the year formerly consisted. These five days are to this day called the “Epagomenae,” that is, the “superadded”, and they are observed as the birthdays of the gods. On the first of these days, Asar was born, and as he came into the world a voice was heard saying, “*The Lord of All, Nebertcher, is born.*”

10a Upon the second of these days was born Heru the Elder. Upon the third day Set was born, who came into the world neither at the proper time nor by the right way, but he forced a passage through a wound which he made in his mother's side. Upon the fourth day Aset was born in the marshes of Egypt, and upon the fifth day Nebthet was born. As regards the fathers of these children, the first two are said to have been begotten by Ra, Aset by Djehuti, and Set and Nebthet by Geb. Therefore, since the third of the superadded days was the birthday of Set, the kings considered it to be unlucky and in consequence, they neither transacted any business in it, nor even suffered themselves to take any refreshment until the evening.

11 They further added that Set married Nebthet and that Aset and Asar, having a mutual affection, enjoyed each other in their mother's womb even before they were born, and that from this union sprang Heru the Elder. Asar and Aset gave birth to Heru, and Asar and Nebthet gave birth to Anpu.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Top: Forms of Djehuti, also known as Thoth

Middle: Forms of Nephthys

Right: Forms of Set

RESURRECTING OSIRIS



Asar: The first King of Egypt and Teacher of the World

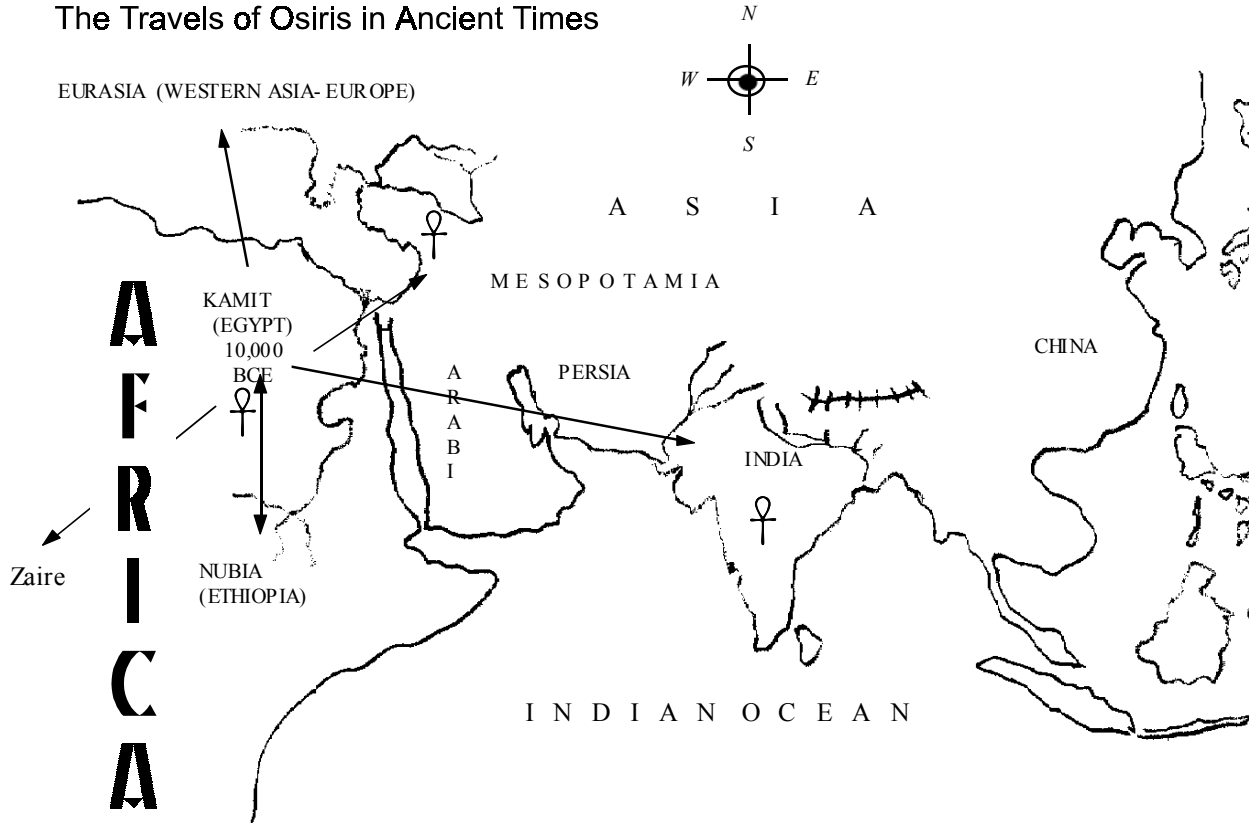
12 Asar, having become king of Egypt, applied himself to civilizing his countrymen by turning them from their former indigent and barbarous course of life. Aset discovered the use of barley and wheat and Asar developed the cultivation process for these and established the custom of offering the first fruits to the neters. He taught them how to cultivate and improve the fruits of the earth and he gave them a body of laws whereby to regulate their conduct, and instructed them in the reverence and worship which they were to pay to the gods. With the same good disposition he afterwards traveled over the rest of the world, inducing the people everywhere to submit to his discipline, not indeed compelling them by force of arms, but persuading them to yield to the strength of his reasons which were conveyed to them in the most agreeable manner, in hymns and songs, accompanied with instruments of music.

THE ANCIENT HISTORY OF ASAR AND ASET (From the history of Diodorus Siculus - 100 BCE)

13 The wise ones say that the Egyptians are colonists sent out by the Ethiopians, Asar having been the leader of the colony. For, speaking generally, what is now Egypt, they maintain, was not land, but sea, when in the beginning the universe was being formed; afterwards, however, as the Nile during the times of its inundation carried down the mud from Ethiopia, land was gradually built up from the deposit...And the larger parts of the customs of the Egyptians are, they hold, Ethiopian, the colonists still preserving their ancient manners. For instance, the belief that their kings are gods, the very special attention which they pay to their burials, and many other matters of a similar nature, are Ethiopian practices, while the shapes of their statues and the forms of their letters are Ethiopian; for of the two kinds of writing which the Egyptians have, that which is known as popular (demotic) is learned by everyone, while that which is called sacred (hieratic) is understood only by the priests of the Egyptians, who learnt it from their fathers as one of the things which are not divulged, but among the Ethiopians, everyone uses these forms of letters. Furthermore, the orders of the priests, they maintain, have much the same position among both peoples; for all are clean who are engaged in the service of the gods, keeping themselves shaven, like the Ethiopian priests, and having the same dress and form of staff which is shaped like a plough and is carried by their kings who wear high felt hats which end in a knob in the top and are circled by the serpents which they call asps; and this symbol appears to carry the thought that it will be the lot who shall dare to attack the king to encounter death-carrying stings. Many other things are told by them concerning their own antiquity and the colony which they sent out that became the Egyptians...

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The Travels of Osiris in Ancient Times



Above: A map of North-east Africa, Asia Minor and India, showing the three main locations of the use of the ancient Egyptian Ankh symbol and also the geographic area where Asar traveled and spread the teachings of mystical spirituality (Yoga) which later became associated with Christianity in the Middle East, Rome and Greece, and Vedanta - Yoga in India.

RESURRECTING OSIRIS

Asar Travels to India, the Far East and Europe

14 Asar visited Ethiopia and established more cities there. From Ethiopia, he (Asar) passed through Arabia, bordering upon the Red Sea to as far as India and the remotest inhabited coasts; he built likewise many cities in India, one of which he called Nysa, willing to have remembrance of that (Nysa) in Egypt where he was brought up. At this Nysa in India he planted ivy which continues to grow there, but nowhere else in India or around it. He left likewise many other marks of his being in those parts, by which the latter inhabitants are induced and do affirm that this God was born in India. He likewise addicted himself to the hunting of elephants, and took care to have statues of himself in every place as lasting monuments of his expedition. From India Asar traveled through the Hellespont into Europe and established cities there as well. He was a benefactor to the entire world and discovered the right types of foods for people to eat. Along with his minister, Djehuti, he established standards of justice and righteousness for the whole world to follow.

The Columns of Asar in Arabia

15 There are Egyptian columns as far off as NYASA, Arabia...Aset and Asar led an army into India, to the source of the Ganges, and as far as the Indus Ocean.

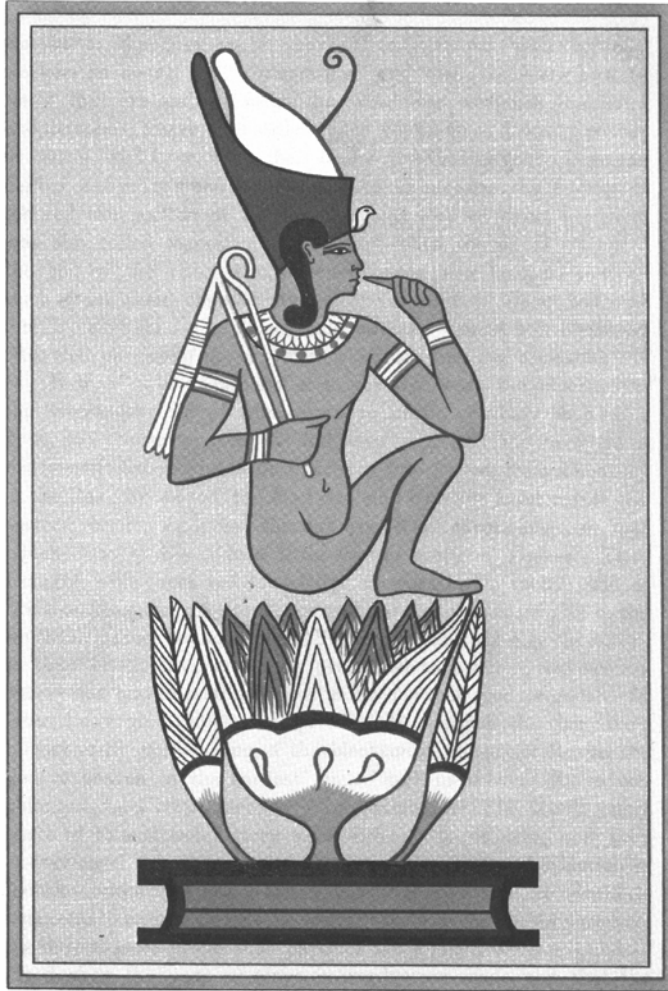
Aset (Aset): Queen of Egypt

16 During one of Asar' absences from his kingdom, Set had no opportunity to make innovations in the state because Aset was extremely vigilant in the government of the country and always upon her guard and watchful for any irregularity or unrighteousness. Aset took to the mystic arts of the study of wisdom and the practice of meditation. She meditated on Ra and obtained the wisdom of life from him and thus became as great as Ra in power and glory, having discovered his most secret and sacred name. This is known as the story of Ra and Aset.‡

16a Upon Asar' 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' return, through his lack of vigilance, became intoxicated and slept with Set's wife, Nebthet. Nebthet, as a result of this union with Asar, begot Anpu.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

Heru The Child, sitting on the primeval Lotus which symbolizes creation rising from the primeval ocean.



“For the one ‘sitting above the lotus-blossom’ expresses enigmatically an exaltation above the slime, and likewise denotes spiritual and empyrial[‡] supremacy, for everything pertaining to the lotus, both the forms in the leaves and the appearance of the seed, is observed to be circular. This very energy is akin to the unique circle-like motion of the mind, manifesting it in like manner according to the same forms, in a single arrangement, and according to one principle.

The god himself, however, is seated alone, above any such dominion or energy, august and holy, filled abundantly, and remaining in himself without change, as the figure of one sitting is intended to signify.”

—Iamblichus, Egyptian Initiate (circa 250-330 A.C.E.)

[‡]The highest reaches of heaven, believed by the ancients to be a realm of pure fire or light.
Am. Heritage Dic.

RESURRECTING OSIRIS

The Incarnation and Passion of the Spirit: The Death, Dismemberment and Resurrection of Asar (From the Greek text entitled: The History of Aset and Asar)

The Murder of Asar

16b Set, who was already full of jealousy and greed, wanting to be revered and loved as Asar was, and desiring to be the king of all Egypt, became even more angry and hateful towards Asar. Having first persuaded seventy-two other people to join with him in a conspiracy against Asar, Set formed a crafty plot to kill Asar. For having privately taken the measure of the body of Asar, he caused a chest to be made of exactly the same size, and it was very beautiful and highly decorated. This chest he brought into a certain banqueting room where it was greatly admired by all who were present, and Set, as if in jest, promised to give it to that man whose body, when tried, would be found to fit it. Thereupon the whole company, one after the other, went into it, but it did not fit any of them; last of all Asar himself lay down in it. Thereupon all the conspirators ran to the chest and clapped the cover upon it, and then they fastened it down with nails on the outside and poured melted lead over it. They next took the chest to the river which carried it to the sea through the Tanaitic mouth of the Nile; and for this reason this mouth of the Nile is still held in the utmost abomination.

17 As soon as the report reached Aset, she immediately cut off one of the locks of her hair and put on mourning apparel in that very place where she happened to be; for this reason the place has ever since been called "Koptos," or the "city of mourning, and deprivation." After this she wandered round about through the country, being full of disquietude and perplexity, searching for the chest, and she inquired of every person she met, including some children whom she saw, whether they knew what has become of it.

18 Now, it so happened that these children had seen what Set's accomplices had done with the body, and they accordingly told her by what part of the mouth of the Nile it had been conveyed to the sea. Aset meanwhile, having been informed that Asar, deceived by her sister Nebthet who was in love with him, had unwittingly enjoyed her instead of herself, as she concluded from the melilot-garland which he had left with her, made it her business likewise to search out the child, the fruit of this unlawful union, for her sister, dreading the anger of her husband Set, had hidden it as soon it was born.

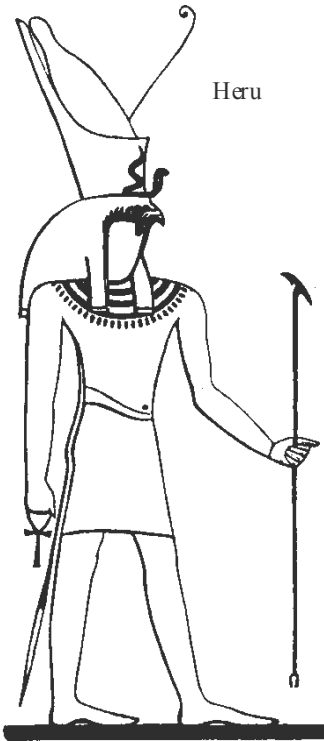
19 Accordingly, after much pains and difficulty, by means of some dogs that conducted her to the place where it was, she found it and bred it up, and in the process of time it became her constant guard and attendant, and obtained the name of Anpu, and it has come about that it watches and guards the gods as dogs do men.

20 At length Aset received more particular news that the chest had been carried by the waves of the sea to the coast of Byblos, and there gently lodged in the branches of a bush of tamarisk, which in a short time had grown up into a large and beautiful tree and had grown around the chest and enclosed it on every side so completely that it was not to be seen. Moreover, the king of the country, amazed at its unusual size and the fragrant aroma of the tree, had it cut down and made that part of the trunk wherein the chest was concealed, into a pillar to support the roof of his house.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Asar



Below: Heru as the Hawk from the Temple at Ombos, Nubia, Africa.



RESURRECTING OSIRIS

Aset Finds The Body of Asar

21 These things, they say, having been made known to Aset in an extraordinary manner by the report of divine spirits, she immediately went to Byblos, where, setting herself down by the side of a fountain, she refused to speak to anybody except the queen's women who chanced to be there. These, however, she saluted and caressed in the kindest manner possible, plaiting their hair for them, and transmitting into them part of that wonderful odor which issued from her own body. This raised a great desire in the queen, their mistress, to see the stranger who had this admirable faculty of transfusing so fragrant a smell from herself into the hair and skin of other people. She therefore sent for Aset to come to the royal court, and after a further acquaintance with her, made her nurse to one of her sons.

22 Aset nursed the child by giving it her finger to suck instead of the breast. She likewise put him each night into the fire in order to consume his mortal part, whilst, having transformed herself into a swallow, she circled round the pillar and bemoaned her sad fate. This she continued to do for some time, till the queen, who stood watching her, observing the child to be all of a flame, cried out and broke the spell which was transforming him from a mortal being into immortal, and thereby deprived him of some of that immortality which would otherwise have been conferred upon him. The goddess then made herself known. She revealed her true identity to the queen and related to her the story of her husband Asar. She then asked that the pillar which supported the roof of their house might be given to her. Realizing the nature of her being and the truth of her story, the king and queen immediately agreed to give Aset the pillar.

Aset Retrieves The Body of Asar and Returns to Egypt

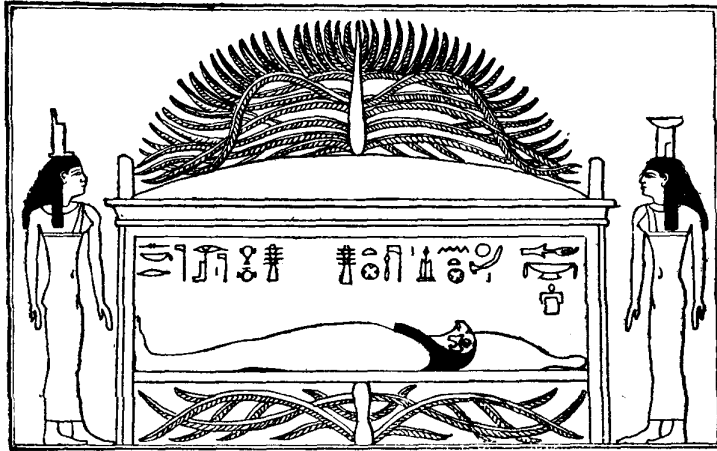
23 Having taken the pillar down, she cut it open easily, and taking out what she wanted, she wrapped up the remainder of the trunk in fine linen and poured perfumed oil over it. Then she delivered it again into the hands of the king and queen. Now, this piece of wood is to this day preserved in the temple and worshipped by the people of Byblos. When this was done, Aset threw herself upon the chest, and made at the same time such loud and terrible cries of lamentation over it that the younger of the king's sons who heard her was frightened out of his life. But the elder of them she took with her, and set sail with the chest for Egypt. Now, it being morning, the river Phaedrus sent forth a keen and chilly air, and becoming angry she dried up its current.



24a Aset retreated to the papyrus swamps where, with the assistance of the goddess Arat or Uatchet, the Uraeus, she was able to find safety. The crocodile God, Sebek, assisted in protecting Asar by carrying him on his back.



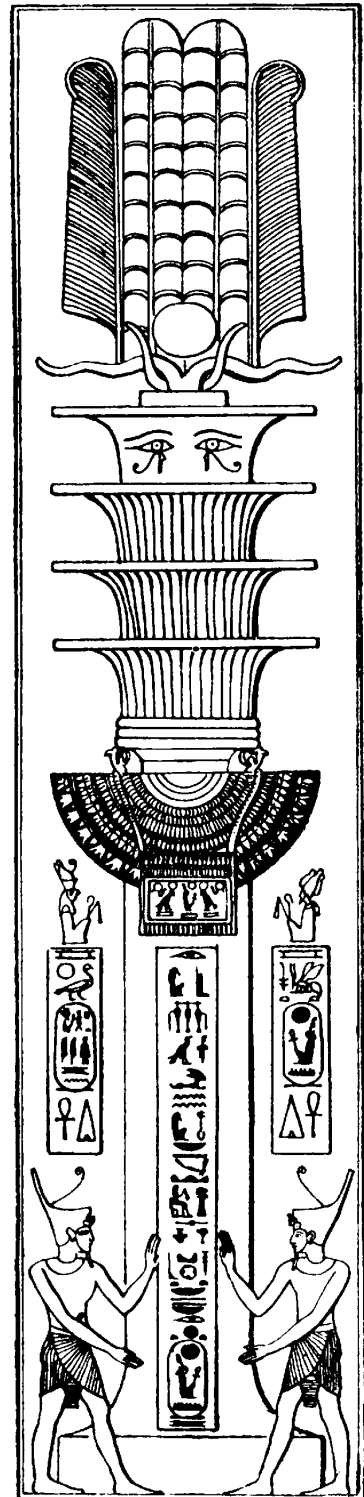
THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: The body of Osiris grows into a tree. (From a bas relief at the temple of Denderah)



The King hands over the Djed Pillar to Aset – Temple of Seti I



RESURRECTING OSIRIS

24b At the first place where she stopped, and when she believed that she was alone, she opened the chest, and laying her face upon that of her dead husband, she embraced him and wept bitterly. Then, seeing that the little boy had silently stolen up behind her, and had found out the reason of her grief, she turned upon him suddenly, and in her anger gave him so fierce and terrible a look that he fell into the sea. Afterwards he received the greatest honor on account of the goddess. Aset laid over Asar' dead body and conceived a son, Heru (Heru), and gave birth to him with the assistance of the Gods Djehuti and Amon (Amun). Upon his birth, the gods Saa and Hu and the goddesses Uatchit and Nekhebet presented life and sovereignty to the son of Aset.

25

A HYMN TO ASET

(From an Ancient Egyptian Relief
(2,400-1,400 B.C.E.), now in the Louvre.)



Oh benevolent Aset, who protected her brother Asar, who searched for him without wearying, who traversed the land in mourning and never rested until she had found him. She who afforded him shadow with her wings and gave him air with her feathers, who rejoiced and carried her brother home.

She who revived what was faint for the weary one, who received his seed and conceived an heir, and who nourished him in solitude while no one knew where he was. . . .

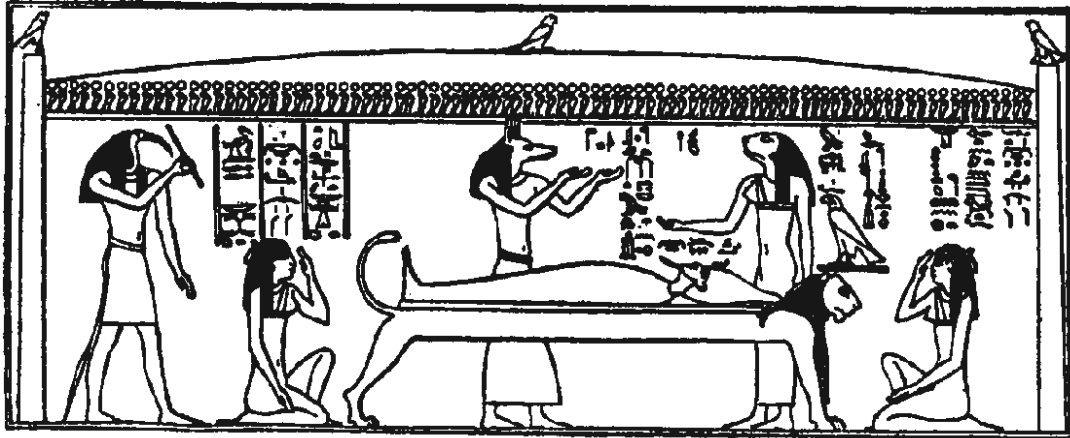
I am your sister Aset. There is no other god or goddess who has done what I have done. I played the part of a man, although I am a woman, to let your name live on earth, for your divine seed was in my body.

The Dismemberment of The Body of Asar

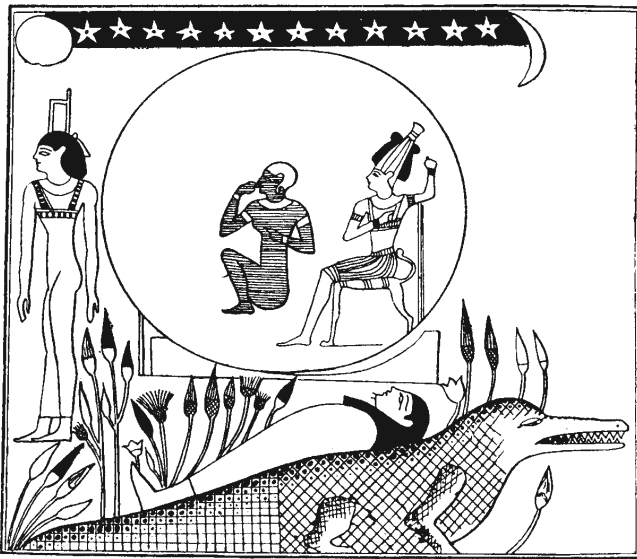
26 When Aset had come to her son Heru who was being reared at Buto, she deposited the chest in a remote and unfrequented place. One night however, when Set was hunting by the light of the moon, he came upon it by chance, and recognizing the body which was enclosed in it, he tore it into several pieces, fourteen in all, and scattered them in different places all over the world.

27 The fourteen members were: head, feet, bones, arms, heart, interior, tongue, eyes, fists, fingers, back, ears, loins, and body.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Anubis, under the direction of Thoth, reconstituting the body of Osiris with the help of the Frog-goddess Heqet. Nephthys sits at the head of the bier and Isis at the foot.



Osiris in the character of Menu, the "god of the uplifted arm," and Harpokrates as they sat in the disk of the moon, from the third day of the new moon until the fifteenth day. Below is the Crocodile-god Sebek bearing the mummy of the god on his back. To the left stands Isis.

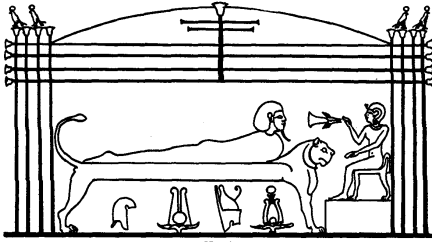
From a bas-relief at Philae.

Below: A temple relief of Sebek
Relief from Kom Ombo, Nubia, Africa

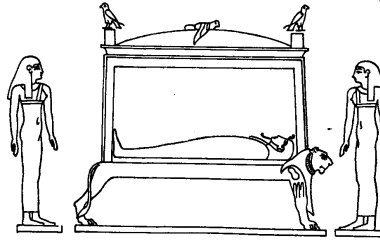


RESURRECTING OSIRIS

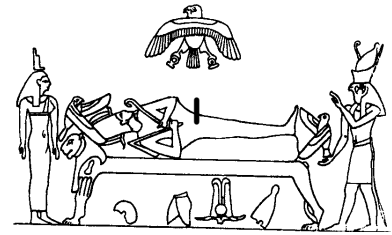
Scenes of the resurrection of Osiris from the Temple of Denderah



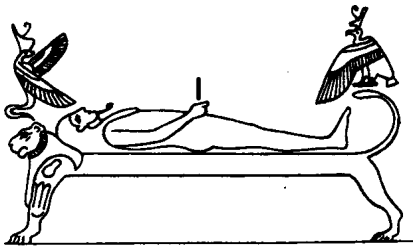
No. 1.
Horus presenting a Lotus Flower To Asar



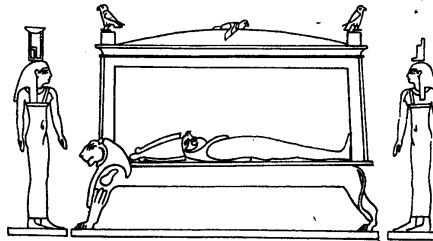
Asar lying on a funeral bier as Aset and Nebthet look on



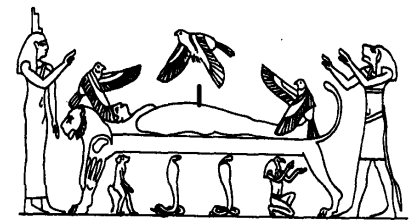
Asar, ithyphallic, wearing the Atef crown, with Aset and Heru.



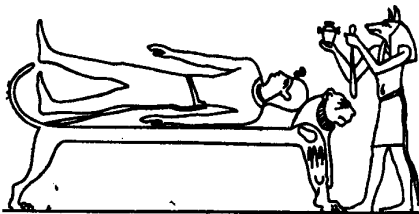
Asar, ithyphallic, with the vulture goddess Nekhebet at the foot and the Uraeus goddess Uatchet at the head.



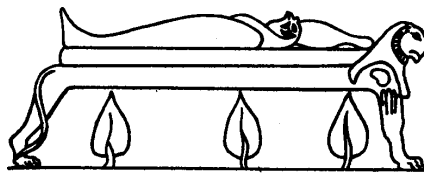
Asar lying on a funeral bier as Aset, at the foot, and Nebthet, at the head, look on.



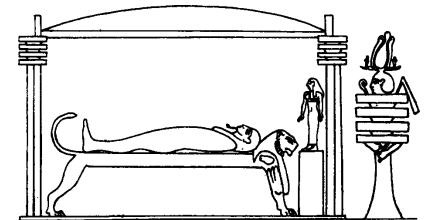
No. 12.
Asar, ithyphallic, being watched over by three hawks, a frog headed Heru, Aset, two apes and two snake goddesses.



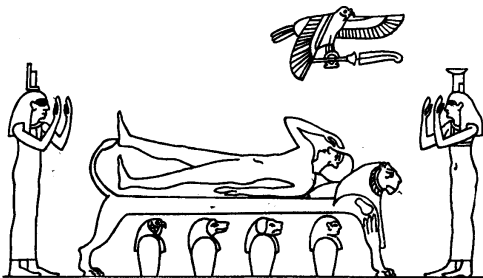
Asar lying on a funeral bier as Anpu embalsms him.



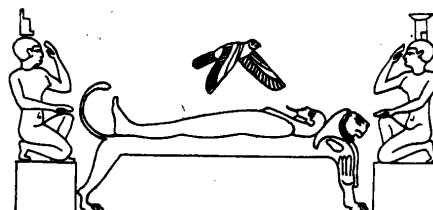
Asar as a hawk headed mummy with three trees below his bier.



Asar lying in his chest with Isis at his head, and Asar in the form of the Djed Pillar looks on holding crook and flail



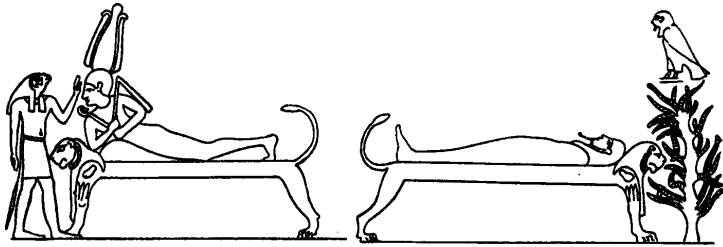
Asar lying on a funeral bier as Aset, at the foot, and Nebthet, at the head, look on. Below are the canopic jars in the form of the four sons of Horus.



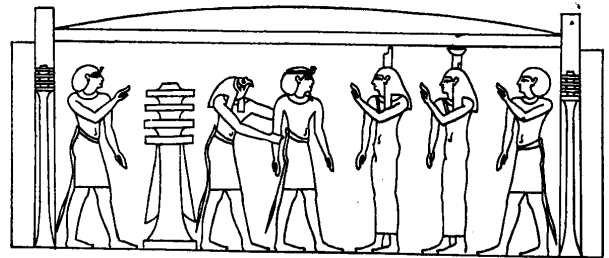
Asar lying on a funeral bier as Aset, at the foot, and Nebthet, at the head, look on. Above is a hawk.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

Scenes of the resurrection of Osiris from the Temple of Denderah



Left: Asar rising up at the command of Heru.
 Right: Asar lying in his bier, at the head of which is a *persea* tree. Above the tree is his soul.



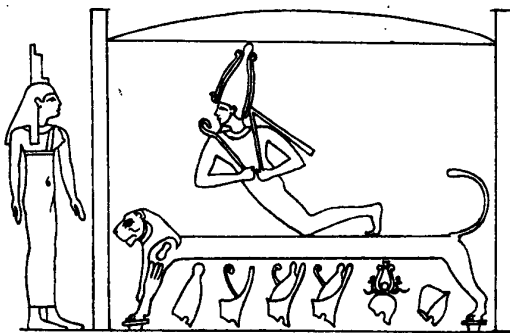
Heru, Aset and Nebthet raise up the pillar of Asar, and raise Asar himself.



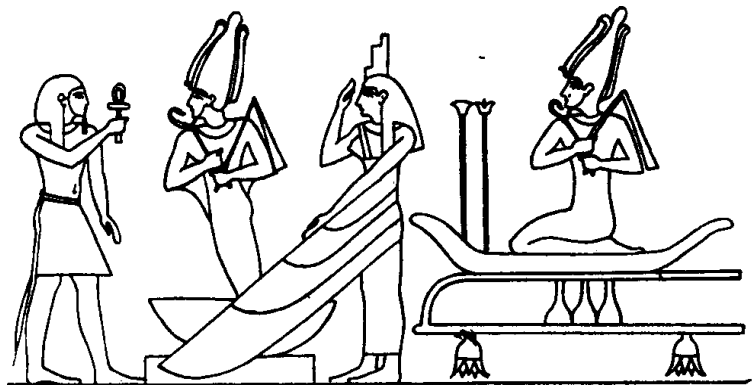
Hathor kneels before Asar, who is conceiving Horus with Aset (swallow-hawk), as the frog-god at the foot looks on. Below are Djehuti who is holding the Utchat (Eye of Heru), the two serpent goddesses and Bes.



Anpu addressing Asar lying on a funeral bier as Aset and Heru, at the foot, and Nebthet, at the head, look on. The swallow-hawk hovers above.



Asar rising as Isis looks on at the head of the bier. Below are his crowns.



At left, Asar is rising as Isis looks on.
 At right, Asar kneels on a boat at the head of which are a Lotus plant and a Papyrus plant (Upper and Lower Egypt). The boat sits on a sledge which is supported by two inverted Lotuses - symbols of the morning, the dawn, which brings new life.

RESURRECTING OSIRIS

The Search For The Pieces of The body Of Asar

28 When Aset knew what had been done, she set out, along with Anpu and Nebthet, in search of the scattered portions of her husband's body, and in order to pass more easily through the lower, marshy parts of the country, she made use of a boat made of the papyrus plant. For this reason, they say, either fearing the anger of the goddess, or else venerating the papyrus, the crocodile never injures anyone who travels in this sort of vessel. Notwithstanding all her efforts, Aset was never able to discover the phallus of Asar which was eaten by a fish..



29 Thus, Aset, Anpu, and Nebthet, with the help of the Serpent god Nehebka, re-membered the pieces, all except the phallus which was eaten by the fish. In this way, assisted by the words of power of Aset, Asar was reconstituted. Following this, he became the ruler in the realm of the dead, the beautiful West, the Amenta or Duat.

A HYMN TO ANPU:

(From The Book of Coming Forth By Day, The Pyramid Texts and
The Shabaka Inscription)



“O Apuat, opener of the ways, the roads of the North, O Anpu, opener of the ways, the roads of the South. The messenger between heaven and hell, displaying alternately a face black as night, and golden as the day. He is equally watchful by day as by night.”

“May Anpu make my thighs firm so that I may stand upon them”.

30

A HYMN TO HERU

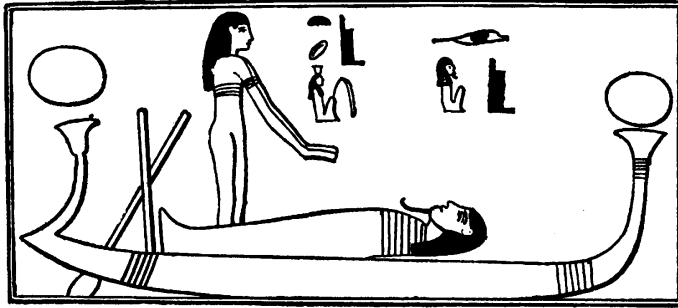
(From the hieroglyphic text The Death of Heru)



"HERU is the savior who was brought to birth, as light in heaven and sustenance on earth. Heru in spirit, verily divine, who came to turn the water into wine. Heru who gave his life, and sowed the seed for men to make the bread of life indeed. Heru, the comforter, who did descend in human fashion as the heavenly friend. Heru, the word, the founder in youth, Heru, the fulfiller of the word made truth. Heru, the Lord and leader in the fight against the dark powers of the night. Heru, the sufferer with cross bowed down, who rose at Easter with his double crown. Heru the pioneer, who paved the way of resurrection to the eternal day. Heru triumphant with the battle done, Lord of two worlds, united and made one."

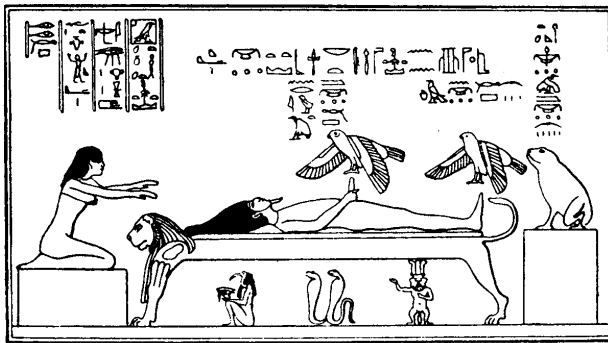
THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

The Birth of Heru

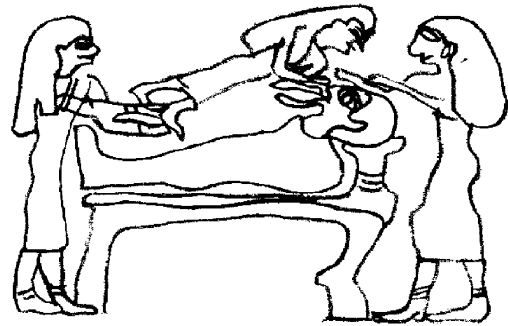


Above: Aset, praying over the coffin of Asar.

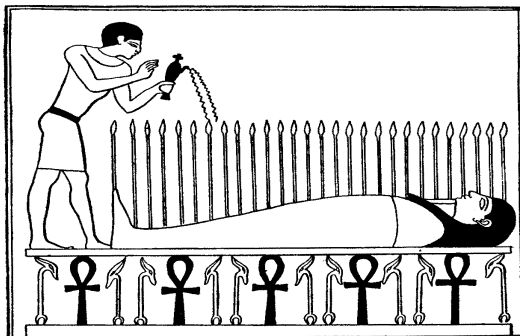
“His sister [Aset] protected him [Asar], driving off his enemies, turning aside evil happenings with the spells of her mouth, the weighty utterances of her tongue, the infallibility of her speech, and the effectiveness of her command and word. Aset the enchantress, the avenger of her brother [Asar], sought him untiringly, and traveled about over this earth sorrowing, and rested not until she had found him. She produced warmth from her hair, she caused air to come by [the beating of] her wings, and she uttered doleful cries for her brother. She caused movement to take place in what was inert in the still heart (i.e. the dead Asar), she drew essence from him, she made flesh and blood, she suckled [her] babe in loneliness, no man knowing where he was. The child grew up, his hand became mighty in the House of Geb (i.e. the earth), and the Company of the gods and goddesses rejoiced greatly at the coming of Heru, the son of Asar, established of mind, true of voice, son of Aset, heir of Asar.” (From a stele in Paris.)



Above: Aset, in the form of a hawk over the body of Asar, is begetting Heru by Asar. The second hawk is Nebthet. At the head of the bier sits Hetheru, and at the foot, the frog goddess Heqet.



Above: Aset (representing the creation) and the dead body of Asar (representing the spirit, that essence which vivifies matter) are shown in symbolic union begetting Heru. Heru represents the birth of the spiritual life in every human: the birth of the soul (Ba) in a human is the birth of Heru, who is an incarnation of the Supreme Being (Osiris).



Above: After being resurrected by Aset and begetting Horus, Osiris becomes the Life Force energy which causes all things in nature to grow. (From a Bas Relief at the Temple of Aset at Philea)

From a Stele at the British Museum 1372. 13th Dyn.

RESURRECTING OSIRIS

31 Heru says:

"I am the hawk in the tabernacle, and I pierce through the veil."

The Death and Resurrection of Heru

32 For a brief time after he found them, Set imprisoned Aset. Aset said: "I am Aset, and I have come forth from the prison wherein my brother Set placed me. Behold the god Djehuti, the great god, the Chief of Maat, both in heaven and on the earth, said unto me, 'Come now, O Aset, thou goddess, moreover it is a good thing to hearken, for there is life to one who shall be guided by the advice of another. Hide yourself with your son the child, and there shall come unto him these things. His members shall grow, and two-fold strength of every kind shall spring up in him. And he shall be made to take his seat upon the throne of his father, whom he shall one day redeem, and he shall take possession of the exalted position of ruler of the Two Lands.' "

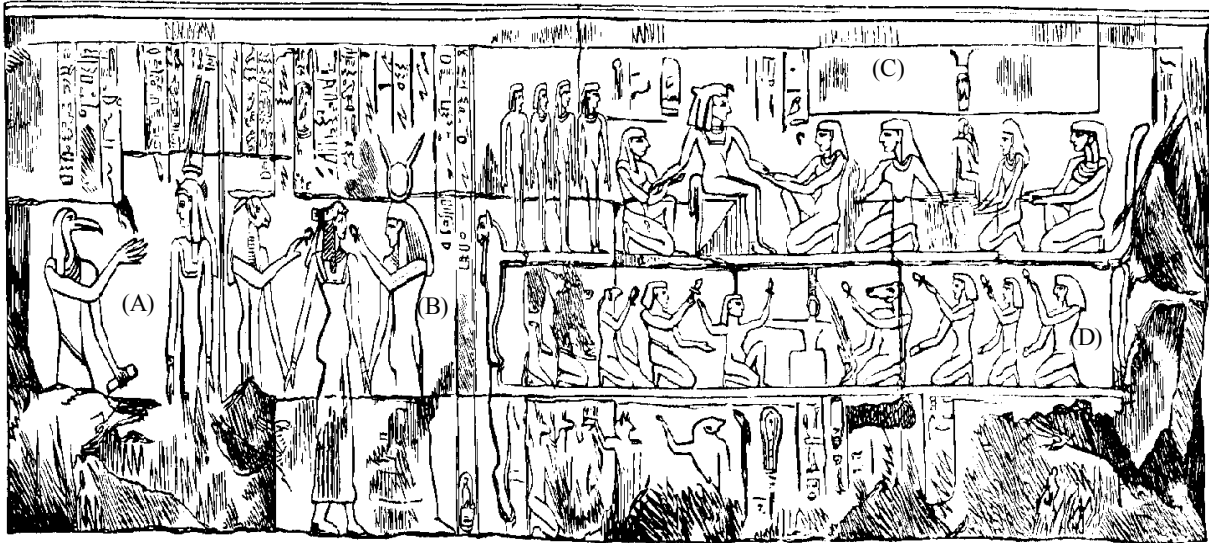
33 Aset said: "I came forth from the prison at the time of evening, and there came forth the Seven Scorpions which were to accompany me and protect me. Two scorpions, Tefen and Befen, were behind me, two scorpions, Mestet and Mestetef, were by my side, and three scorpions, Petet, Thetet, and Maatet, were for preparing the road for me. I charged them very strictly, and my words penetrated into their ears, 'Have no knowledge of the Tesheru beings, and pay no attention to anyone who belongeth to a man of *no account*; let your faces be turned to make to live again him that was free from fault.' "

34 Fleeing from danger with no certain place to go, Aset came upon the house of a woman and asked for shelter. This woman slammed the door in the face of Aset. As a punishment for her disrespect, one of the scorpions who was protecting Aset and Heru forced its way into the lady's house and stung her child to death. Aset took pity on this poor woman whose cries of lamentation were so full of pain. Then Aset used certain words of power which she had learnt from her father and restored the child back to life.

35 Thereupon I cried out to the noble lady, "Come to me. Come to me. Verily my mouth possesses life. I am a daughter well-known in her town, and I can destroy the demon of death by the utterances which my father taught me to know. I am his daughter, the beloved offspring of his body." Then Aset placed her two hands on the child in order to make to live him whose throat was stopped.

36 Aset said: "O poison of the scorpion Tefent, come forth and appear on the ground! You shall neither enter nor penetrate further into the body of the child. O poison of the scorpion Befent, come forth and appear on the ground! I am Aset, the goddess, the lady of words of power, and I am the maker of words of power and I know how to utter words with magical effect. Hearken ye unto me, O every reptile which possesses the power to bite, and fall headlong to the ground! O poison of the scorpion Mestet, make no advance into his body. O poison of the scorpion Mestetef, rise not up in his body. O poison of the scorpions Petet and Thetet, penetrate not into his body. O poison of the scorpion Martet, fall down on the ground."

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



The Annunciation of The Birth of Heru

The origins of the transcendental themes of Christianity reach far into ancient Egyptian antiquity. In the New Testament Book of Matthew 1:20-23, the story of the Annunciation, Conception, Birth and Adoration of the child, Jesus, is presented. It tells how the "angel of the Lord" appears to Joseph, informing him that his wife Mary is pregnant by the Holy Spirit of God. The figure above is a drawing of the image engraved in the Holy of Holies or *Mesken*, in the temple of Luxor (5,500-1,700 BCE). In the first scene (A) at left, the god Djehuti, the transmitter of the *word* (logos), is depicted in the act of announcing to queen Mut-em-Ua (who has assumed the role of Aset) that she will give birth to the child who will be the righteous, divine heir (Heru). In the next scene (B) Knem (Kneph), the ram headed god (also associated with Amun), along with Hathor, provide her with the Life Force (spirit) through two Ankhs. In this same scene (B), the virgin is pictured as becoming pregnant (conceiving) through that spirit. In the following scene (C), the mother is being attended to while the child is being supported by nurses. The next scene (D) is the Adoration wherein the child is enthroned and adored by Amun, the hidden Holy Spirit behind all creation, and three men behind him (Amun) who offer boons or gifts with the right hand (open facing up) and eternal life with the left (holding the Ankh).

This set of scenes attests to the deeper significance of the virgin birth mystery. Every mother is a goddess and every child is a product or mixture of Creation or physical nature and the spirit of God. Through this metaphor, we are to understand that each human being has a divine origin, heritage and birthright. Therefore, it is clear to see the meaning of the Christian statements: "I and [my] Father are one.", "Jesus answered them, 'Is it not written in your law that ye are gods?'" from John 10:30 and 34, respectively.

RESURRECTING OSIRIS

37 And Aset, the goddess, the great mistress of words of power, she who is at the head of the gods, unto whom the god Geb gave his own magical spells for the driving away of poison at noon-day, and for making poison to go back, and retreat, and withdraw, and go backward, spake, saying, "Ascend not into heaven, through the command of the beloved one of Ra, the egg of the Smen goose which cometh forth from the sycamore. Verily my words are made to command the uttermost limit of the night. I speak unto you, O scorpions, I am alone and in sorrow because our names will suffer disgrace through out the nomes. Do not make love, do not cry out to the Tesheru fiends, and cast no glances upon the noble ladies in their houses. Turn your faces towards the earth and find so that we may arrive at the hidden places in the town of Khebt. Oh the child shall live and the poison die! Ra, liveth and the poison dieth! Verily Heru shall be in good health for his mother Aset. Verily he who is stricken shall be in good case likewise." And the fire was extinguished, and heaven was satisfied with the utterance of Aset, the goddess.

38 "Lo, a bread-cake made of barley meal shall drive out the poison, and natron shall make it to withdraw, and the fire made of hetchet-plant shall drive out fever-heat from the limbs."

39 The woman was filled with such gratitude that she gave to Aset all kinds of things which she had in the house and offered her shelter.

40 A short time passed and it happened that Heru was stung by a scorpion, not one of those which were in the service of Aset, but one which had been sent by Set to kill Heru. Heru died then, while Aset had gone to perform a religious ceremony in honor of Asar when the gods brought her the terrible news. "O Aset, O Aset, come to thy Heru, O you, woman of the wise mouth! Come to thy son", thus cried the gods who dwelt in her quarter of the town, "for he is as one whom a scorpion has stung, and like one whom the scorpion Uhat, which the animal Antesh drove away, has wounded."

41 She returned immediately and found Heru with a sting fresh with poison, his skin discolored and froth coming from his mouth. Aset began to utter lamentations from deep within herself. Then Aset ran out like one who had a knife stuck in her body, and she opened her arms saying: "Behold me, behold me, my son Heru, have no fear, have no fear, O son my glory! No evil thing of any kind whatsoever shall happen unto thee, for there is in thee the fluid-essence which made the things which exist. You are the son from the country of Mesqet (other world), you have come forth from the celestial waters Nu, and you shall not die by the heat of the poison. You are the Great Bennu, born on the top of the balsam-trees which are in the House of the Aged One in Anu. You are the brother of the Abut Fish, who orders what is to be, and are the nursling of the Cat who dwelleth in the House of Neith. The goddess Reret, the goddess Hat, and the god Bes protect thy members. Thy head shall not fall to the Tchat fiend that attacketh thee. Thy members shall not receive the fire of that which is thy poison. You shall not go backwards on the land, and you shall not be brought low on the water. No reptile which bites shall gain the mastery over thee, and no lion shall subdue thee or have dominion over thee. You are the son of the sublime god (Asar) who proceeded from Geb. You are Heru, and the poison shall not gain the mastery over thy members. You are the son of the sublime god who proceeded from Geb, and thus likewise shall it be with those who are under the knife. And the four august goddesses shall protect thy members."

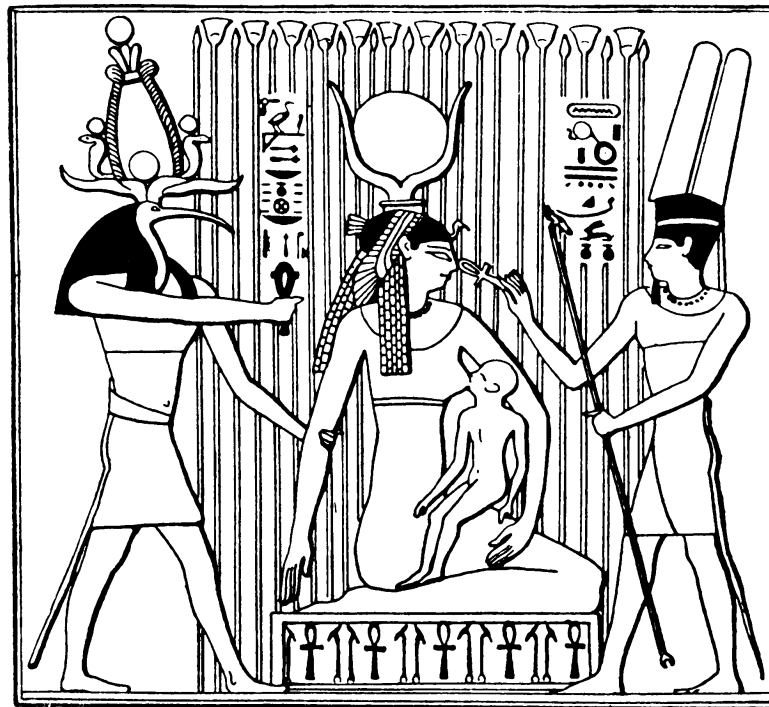
THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Uatchit and Sa presenting life and sovereignty to the son of Isis.



Nekhebit and Hu making homage to the son of Aset.



Above: The birth of Horus. Isis is assisted by Djehuti and Amun.

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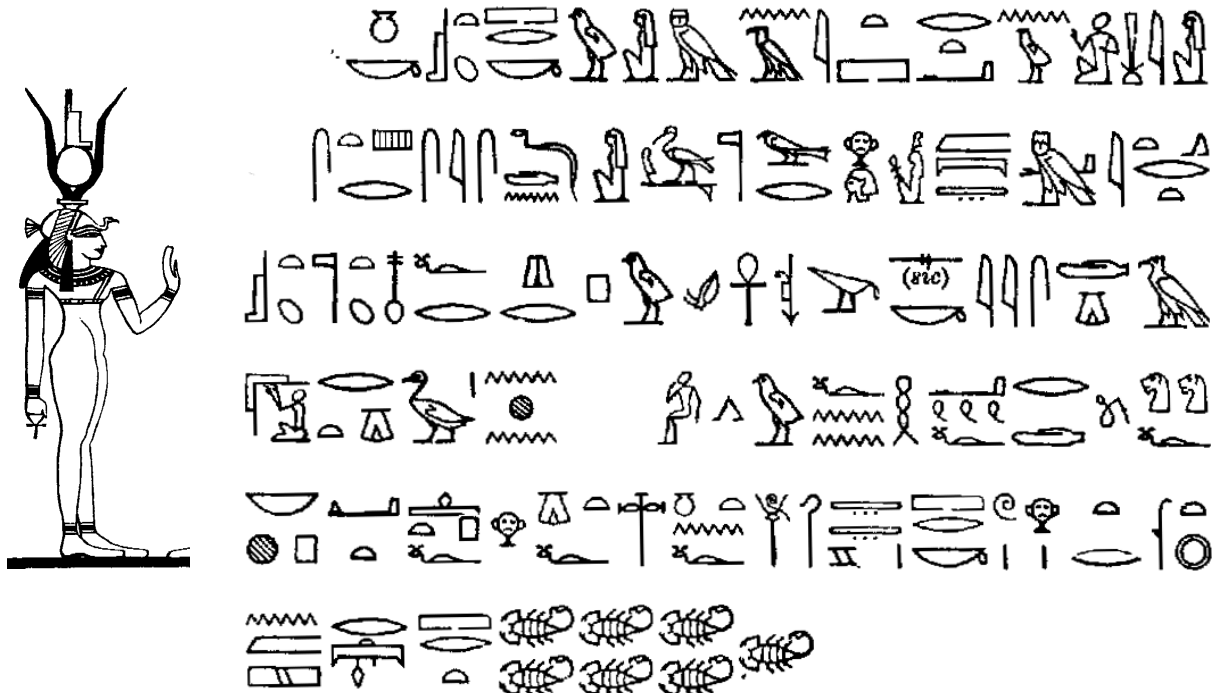
42 “I am he who rolleth up into the sky, and who setteth in the Duat, whose form is in the House of Height, through whom when he openeth his Eye, the light cometh into being, and when he closeth his Eye, it becometh night. I am the Water-god, Het, when he giveth commands, whose name is unknown to the gods. I illumine the Two Lands, night betaketh itself to flight, and I shine by day and by night. I am the Bull of Bakha, the land of the East and the Lion of Manu, the land of the West. I am he who traverseth the heavens by day and by night without being repulsed. I have come by reason of the voice of the son of Aset. Verily the blind serpent Na has bitten the Bull. O you, poison which floweth through every member of him that is under the knife, come forth, I charge thee, upon the ground. Behold, he that is under the knife shall not be bitten. You are Menu, the Lord of Coptos, the child of the White Shat which is in Anu, which was bitten by a reptile. O Menu, Lord of Coptos, give thou air unto him that is under the knife, and air shall be given to thee.”

43 “I am Aset, who conceived a child by her husband, and became heavy with Heru, the Divine. I gave birth to Heru, the son of Asar, in a nest of papyrus plants. I rejoiced exceedingly over this, because I saw in him one who would make answer for his father. I hid him, and I concealed him through fear of that evil one, Set. I went away to the city of Am, wherein the people gave thanks for me even through their fear of my bringing trouble for them. I passed the day in seeking to provide food for the child, and on returning to take Heru into my arms, I found him, Heru, the beautiful one of gold, the boy, the child, without life. He had bedewed the ground with the water of his eye, and with foam from his lips. His body was motionless, his heart was powerless to move, and the muscles of his members were helpless. I sent forth a cry: ‘I, even I lack a son to stand up for me. My two breasts are full to overflowing, but my body is empty.’ My mouth wished for that which concerned him. A cistern of water and a stream of the inundation was I. The child was the desire of my heart, and I longed to protect him. I carried him in my womb, I gave birth to him, I endured the agony of the birth pangs, I was all alone, and the great ones were afraid of disaster and to come out at the sound of my voice. My father is in the Duat (Other World), my mother is in Aqert (Other World), and my elder brother is in the sarcophagus. Think of the enemy and of how prolonged was the wrath of his heart against me, when I, the great lady was in his house. I cried then, saying, ‘Who among the people will indeed let their hearts come round to me?’ I cried then to those who dwelt in the papyrus swamps, and they inclined to me straightway. And the people came forth to me from their houses, and they thronged about me at the sound of my voice, and they loudly bewailed with me the greatness of my affliction. There was no man there who set restraint on his mouth, every person among them lamented with great lamentation. There was none there who knew how to make my child to live.”

44 Aset said: “Heru is bitten, the heir of heaven, the son of Unefer is bitten, the child of the gods, he who was wholly uncorrupt, is bitten! He for whose wants I provided, he who was to avenge his father, is bitten! He for who I cared and suffered when he was being fashioned in my womb is bitten! He whom I tended so that I might gaze upon him, is bitten! He for whose life I prayed for is bitten! Calamity has overtaken the child and he has perished.”

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Aset



Above: A portion of the text from the legend of the Death of Horus. It reads:

“I am Aset, and I have come forth from the prison wherein my brother Set placed me. Behold, the god Djehuti, the great god, the Chief of Maat both in heaven and on the earth, said unto me, “Come now, O Aset, thou goddess, moreover it is a good thing to hearken, for there is life to one who shall be guided by the advice of another. Hide yourself with your son, the child, and there shall come unto him these things. His members shall grow, and two-fold strength of every kind shall spring up in him. And he shall be made to take his seat upon the throne of his father, whom he shall one day redeem, and he shall take possession of the exalted position of ruler of the Two Lands.”

“Aset says: “I came forth from the prison at the time of evening, and there came forth the Seven Scorpions which were to accompany me and protect me.”

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45 As Aset was uttering these words, the goddess Nebthet who was also mourning over her nephew Heru came upon the Scorpion Goddess Serqet (Selket). Serqet advised Aset to pray to those in the Boat of Ra, the Ennead who traverse in the Boat of Millions of Years, so that they may halt and cause time and all progress on earth to stop because they cannot continue while Heru lies dead.

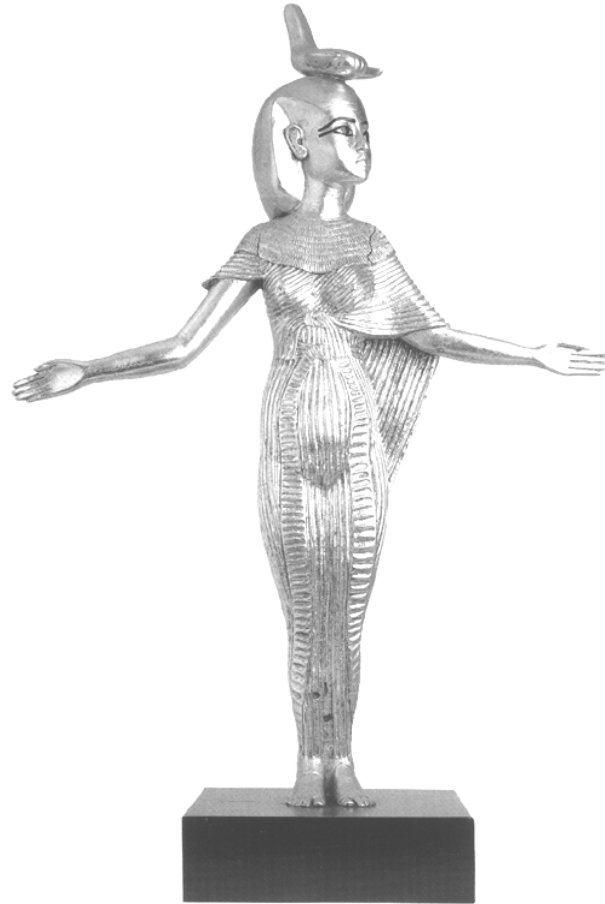
46 Then Aset cried out to heaven, and her voice reached the Boat of Millions of Years, and the *Disk* ceased to move onward, and came to a standstill. As per the command of Ra, Djehuti descended from the Boat, being equipped with words of power and spells of all kinds, and bearing with him the great command of *maak-heru* or the righteous “WORD”, whose commands were performed, instantly and completely, by every god, spirit, fiend, human being, and by every thing, animate and inanimate, in heaven, earth, and the Other World.

47 A HYMN OF PRAISE TO HERU TO GLORIFY HIM, WHICH IS TO BE SAID OVER THE WATERS AND OVER THE LAND. Djehuti speaketh and this god reciteth the following:

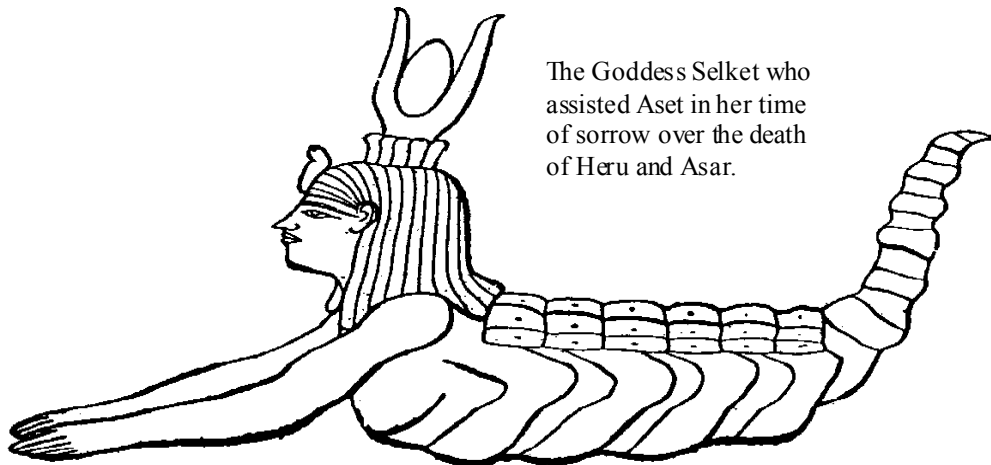
“Homage to thee, god, son of a god. Homage to thee, heir, son of an heir. Homage to thee, bull, son of bull, who was brought forth by him whose throat is closed up. Then shall mankind give thee praise, and the righteous shall give thanks unto thy forms. And all the gods likewise shall invoke thee, and in truth thy name shall be invoked this day, ‘I am Heru of Shetenu, the hidden place.’ ”

48 “O you who are in the cavern, you who are in the cavern. O you who are at the mouth of the cavern. O you who are on the way, O you who are on the way. O you who are at the mouth of the way. He is Urmer (Mnevis) who approacheth every man and every beast. He is like the god Sep who is in Anu. He is the Scorpion-god who is in the Great House (Het-ur). Bite him not, for he is Ra. Sting him not, for he is Djehuti. Shoot ye not your poison over him, for he is Nefer-Tem. O every male serpent, O every female serpent, O every creature which bite with your mouths, and sting with your tails, bite ye him not with your mouths, and sting ye him not with your tails. Get ye afar off from him. Make ye not your fire to be against him, for he is the son of Asar. Vomit ye. (Say four times:) I am Djehuti, I have come from heaven to make protection of Heru, and to drive away the poison of the scorpion which is in every member of Heru. Thy head is to thee, Heru; it shall be stable under the Ureth Crown.”

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Above: The Goddess Selket, a form of Aset



The Goddess Selket who assisted Aset in her time of sorrow over the death of Heru and Asar.

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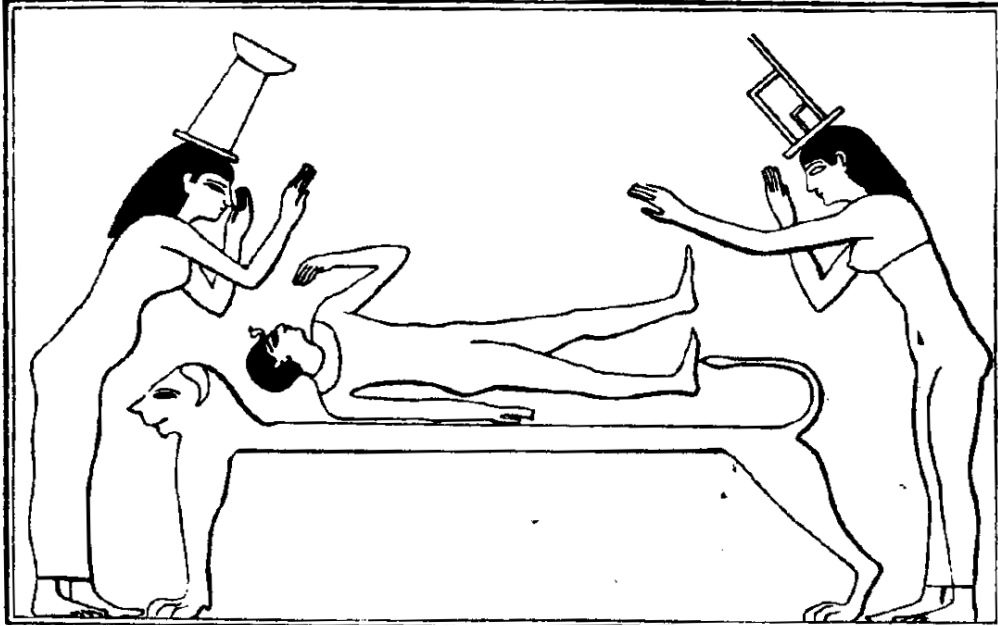
49 “Thine eye is to thee, Heru, for you are Heru, the son of Geb, the Lord of the Two Eyes, in the midst of the Company of the gods. Thy nose is to thee, Heru, for you are Heru the Elder, the son of Ra, and you shall not inhale the fiery wind. Thine arm is to thee, Heru, great is thy strength to slaughter the enemies of thy father. Thy two thighs are to thee, Heru receive thou the rank and dignity of thy father Asar. Ptah has balanced for thee thy mouth on the day of thy birth. The heart is to thee, Heru, and the Disk maketh thy protection. Thine eye is to thee, Heru, thy right eye is like Shu, and thy left eye like Tefnut, who are the children of Ra. Thy belly is to thee, Heru, and the children are the gods who are therein, and they shall not receive the fluid-essence of the scorpion. Thy strength is to thee, Heru, and the strength of Set shall not exist against thee. Thy phallus is to thee, Heru, and you are Kamutef, the protector of his father, who maketh an answer for his children in the course of every day. Thy thighs are to thee, Heru, and thy strength shall slaughter the enemies of thy father. Thy calves are to thee, Heru, the god Khnemu has built them, and the goddess Aset has covered them with flesh (changed them). The soles of thy feet are to thee, Heru, and the nations who fight with the bow (Peti) fall under thy feet. You rulest the South, North, West, and East, and you seest like Ra. (Say four times.) And likewise him that is under the knife.”

50 “Beautiful god, Senetchem-ab-Ra, setep-[en] Amen, son of Ra, Nekht-Heru-Hebit, you are protected, and the gods and goddesses are protected, and conversely. Beautiful god, Senetchem-ab-Ra-setep-[en]-Ra, son of Ra; Nekht-Heru-Hebit, you are protected, and Heru-Shet [enu], the great god, is protected, and conversely.”

51 Then Djehuti came to Aset and told her that no harm could possibly have happened to Heru, for he was under the protection of the Boat of Ra, but his words failed to comfort Aset, and though she acknowledged the greatness of his designs, she complained that they savored of delay. “What is the good,” she asked, “of all thy spells, and incantations, and magical formulas, and the great command of Maak-heru, if Heru is to perish by the poison of a scorpion, and to lie here in the arms of Death?” “Evil, evil is his destiny, for it has entailed the deepest misery for him and death.”

52 In answer to these words, Djehuti, turning to Aset and Nebthet, bade them to fear not, and to have no anxiety about Heru, for, said he, “I have come from heaven to heal the child for his mother.” And Djehuti said: “Fear not, fear not, O goddess Aset, fear not, fear not, O Nebthet, and let not anxiety be with you. I have come from heaven having the power of life to heal the child for his mother, let thy heart be firm; he shall not sink under the flame.” He then pointed out that Heru was under protection as the Dweller in his Disk (Aten), the Great Dwarf, the Mighty Ram, the Great Hawk, the Holy Beetle, the Hidden Body, the Divine Bennu, etc., and proceeded to utter the words of power to restore life back to Heru.”

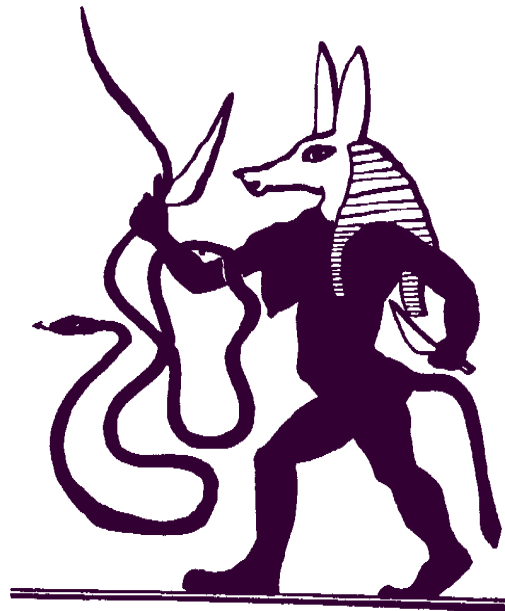
THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Aset and Nebthet bewailing over the dead body of Asar as they would later do over the dead body of Heru. From a bas relief at the temple of Aset in Philae.



At left: The serpent god Nehebka, who assisted Anubis in reconstituting the body of Osiris.



Above: Anpu in the aspect of warrior who fights against the enemies of Asar.

RESURRECTING OSIRIS

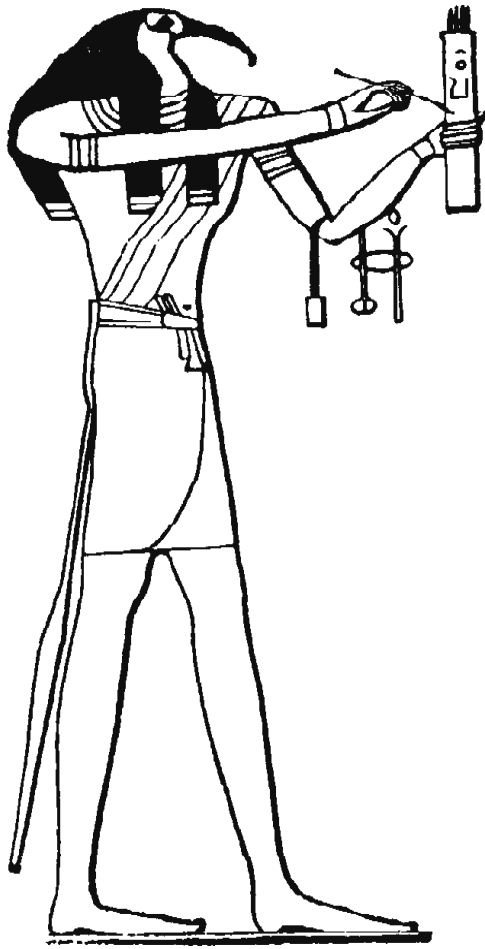
53 And Djehuti said: “Wake up, Heru! Thy protection is established. Make happy the heart of thy mother Aset. The words of Heru shall bind up hearts. He shall cause to be at peace him who is in affliction. Let your hearts be happy, O ye who dwell in the heavens. Heru, he who has redeemed his father shall cause the poison to retreat. Verily that which is in the mouth of Ra shall circulate, and the tongue of the Great God shall repulse opposition. The Boat of Ra standeth still, and travelleth not onwards. The Disk is in the same place where it was yesterday to heal Heru for his mother Aset. Come to the earth, draw near, O Boat of Ra. Make the Boat to travel, O mariners of heaven. Transport provisions of Sekhem to heal Heru for his mother Aset. Hasten away, O pain which is in the region round about, and let the Boat descend upon the place where it was yesterday to heal Heru for his mother Aset.”

54 “I am Djehuti, the firstborn son, the son of Ra, and Tem and the Company of the gods have commanded me to heal Heru for his mother Aset, and to heal him that is under the knife likewise. O Heru, O Heru, thy Ka protecteth thee, and thy image worketh protection for thee. The poison is as the daughter of its own flame; it is destroyed because it smote the “strong son”. Your temples are in good condition, for Heru liveth for his mother, and he who is under the knife likewise.”

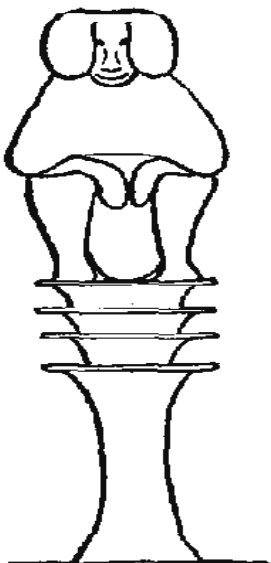
55 And the goddess Aset said: “Set your face towards those who dwell in the North Land (Ateh), the nurses who dwell in the city Pe-Tept (Buto), for they have offered very large offerings in order to cause the child to be made strong for his mother, and to make strong him that is under the knife likewise. Do not allow them to recognize the divine KA in the Swamp Land.” Then spoke Djehuti unto the great gods who dwell in the Swamp-Land saying: “O ye nurses who dwell in the city of Pe, who smite fiends with your hands, and overthrow them with your arms on behalf of that Great One (Ra) who appeareth in front of you in the Sektet Boat, let the Matet* (Mantchet) Boat travel on. Heru is to you, he is counted up for life, and he is declared for the life of his father (Asar). I have given gladness unto those who are in the Sektet* Boat, and the mariners (of Ra) make it to journey on. Heru liveth for his mother Aset, and he who is under the knife liveth for his mother likewise. As for the poison, the strength thereof has been made powerless. Verily I am a favored one, and I will join myself to his hour, the time of need, to hurl back the report of evil to him that sent it forth. The heart of Ra-Heru-Khuti rejoiceth. Thy son Heru is counted up for life, to make him to smite, and to repel from those who are above, and to turn back the paths of the Sebau fiends from him, so that he may take possession of the throne of the Two Lands. Ra is in heaven to make answer on behalf of him and his father. The words of power of his mother have lifted up his face, and they protect him and enable him to go round about wheresoever he pleaseth, and to set the terror of him in celestial beings. I have made haste in answering to these words.” (* Boats of Ra in which he travels by day and by night)

56 And so Djehuti transferred the “fluid of life” of Ra, and as soon as this came upon the child's body, the poison of the scorpion flowed out of him, and he once more breathed and lived. When this was done Djehuti returned to the Boat of Ra, the gods who formed its crew resumed their rowing and the *Disk* passed on its way to make its daily journey across the sky.

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Above: Djehuti is the transporter of the WORD of God (Ra). He brings the magic (spiritual power) of the Supreme Being (Ra) which will heal Horus.



Left: Djehuti in the form of a baboon sitting atop the pillar of Osiris.

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57 The gods and goddesses in heaven who were amazed and uttered cries of terror when they heard of the death of Heru were made happy once more, and sang songs of joy over his recovery. The happiness of Aset in her child's restoration to life was very great, for she could again hope that he would avenge his father's murder and occupy his throne.

58 The final words of Djehuti comforted her greatly, for he told her that he would take charge of the case of Heru in the Judgment Hall of Anu wherein Asar had been judged, and that, as his advocate, he would make any accusations which might be brought against Heru to recoil on him that brought them. Furthermore, he would give Heru power to repulse any attacks which might be made upon him by beings in the heights above, or fiends in the depth below, and would ensure his succession to the Throne of the Two Lands of Egypt.

59 Djehuti also promised Aset that Ra himself should act as the advocate of Heru, even as he had done for his father Asar. He was also careful to allude to the share which Aset had taken in the restoration of Heru to life, saying, "It is the words of power of his mother which have lifted up his face and they shall enable him to journey wheresoever he pleaseth and to put fear into the powers above. I myself hasten to obey them. Thus, everything turned on the power of the spells of Aset who made the sun to stand still and caused the dead to be raised..."

THE INITIATION OF HERU

(From the ancient text entitled The Virgin of The World)

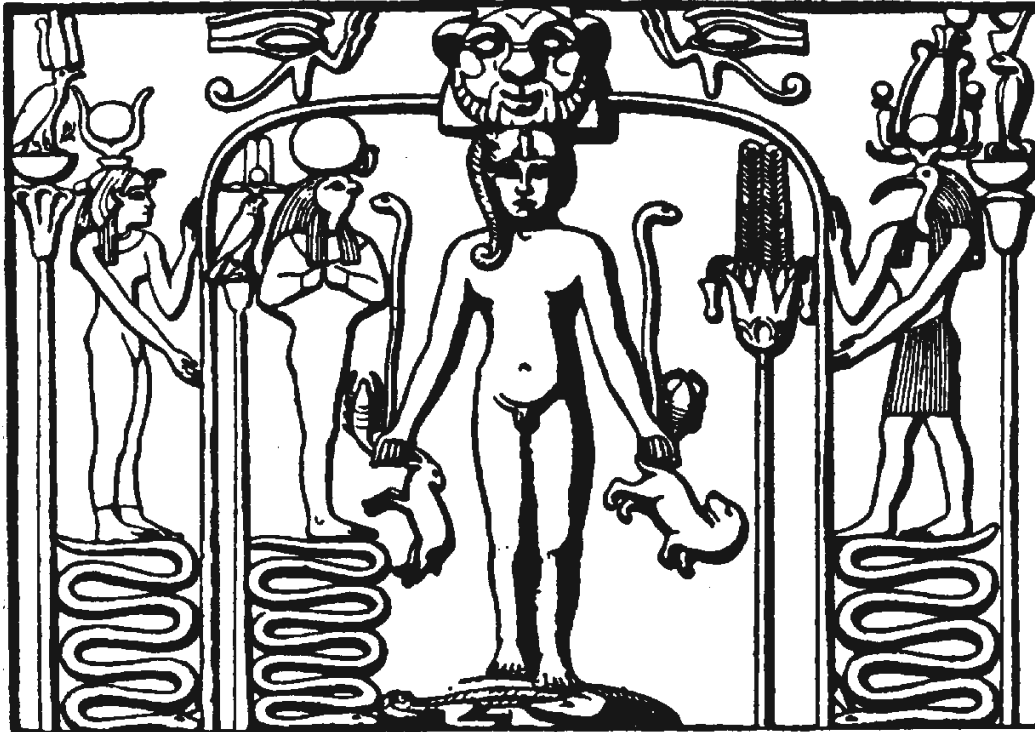


60 Once Heru' health was restored, he began to grow in a short time. He began to ask questions about his origin, the nature of the universe, and of his purpose in life, and to these questions Aset gave him the following answers as his mother and spiritual preceptor. Thus begins the holy discourse of Aset to Heru, the first words of wisdom which lead Heru to immortality.

61 "O Heru, after the creation of the universe, fear and ignorance succeeded fear, and searching search incessant, and for so long as the Creator of the universals willed, did ignorance retain its grip on all. But when He judged it fit to manifest Him who He is, He breathed into the gods, the Loves, and freely poured the splendor which He had within His heart into their minds, in ever greater and still greater measure that firstly they might have the wish to seek for that which is real, next they might yearn to find, and finally have power to win success in the spiritual search as well. But this, my Heru, wonder-worthy son, could never have been done had that seed in them been subject to death, for that as yet had no existence, but only with a soul that could vibrate responsive to the mysteries of Heaven."

62 "Such was all-knowing Djehuti, who saw all things, and seeing understood, and understanding had the power both to disclose and to give explanation. For what he knew, he engraved on stone; yet though he engraved them onto stone he hid them mostly, keeping sure silence though in speech, that every younger age of cosmic time might seek for them. And thus, with charge unto his kinsmen of the gods to keep sure watch, he mounted to the stars."

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Above: Heru, the child, being victorious over the lower nature in the forms of animals. (From the Metemich e Stele)



At left: Heru as the Supreme Divinity, Lord of Creation, sitting atop the primeval lotus (creation) which rises out of the primeval ocean.



Heru as the Hawk. From the tomb of King Tutankhamun.

RESURRECTING OSIRIS

63 “Djehuti returned to Heaven and invoked a spell on them, and spoke these words: ‘O holy books, who have been made by my immortal hands, by incorruption's magic spells . . . free from decay throughout eternity, remain untouched and incorrupt from time! Become un-seeable, un-findable, for every one whose foot shall tread the plains of this land, until old Heaven does bring forth the proper instruments for you, whom the Creator shall call souls.’ ”

64 “Thus, O my son Heru, Djehuti brought the teachings of wisdom which were given to him by the God of All, and they are hidden in nature until the time when those who are ready to seek for their essential nature, those with true aspiration, seek with honesty and reverence.”

66 “In the beginning there was just matter which had been emitted by God, devoid of that special essence which is called life. The Great God looked upon the world, but He, no longer willing that the world above should be inert, but thinking good to fill it full of breaths (living spirits), so that its parts should not remain immobile and inert, He thus began on these with use of holy arts as proper for the bringing forth of His own special work.”

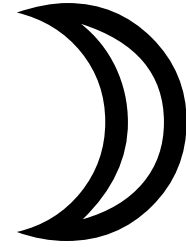
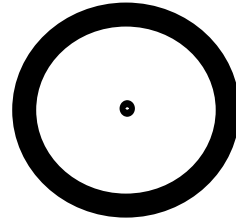
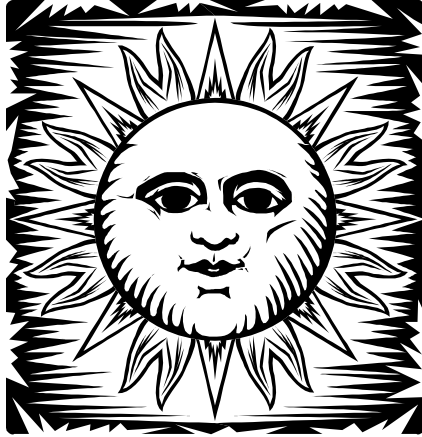
67 “For taking breath from His own Breath and blending this with knowing Fire-consciousness, He mingled them with certain other substances which have no power to know; and having made the two together, with certain hidden words of power, He thus set all the mixture going thoroughly, until out of the compost smiled a substance, as it were, far subtler, purer far, and more translucent than the things from which it came; it was so clear that no one but The Artist could detect it.”

68 “O Heru, these were the souls, created out of God's very being. In time they came to be conscious of themselves and looked up at the Father of All. Being sparks of their creator as sun rays are emanations of the sun, souls have the power to create due to their ability to know and use the mind.”

69 “O Heru, this power became the source of pride and conceit. The souls thought themselves to be equals to The God, and as their punishment, were enclosed in watery encasements. This is the nature of human existence and it is the reason why human beings are a blend of what is physical and what is Divine.”

70 “O Heru, then the Great God decreed that Love and Necessity should be the lords of life. Further, the Lord of All said: ‘Know, all of you who are set under My un-aging rule, that as long as ye keep you free of sin, ye shall dwell in the fields of Heaven, but if some cause of blame for anything should attach itself to you, ye shall dwell in the place that Destiny allots condemned to mortal wombs.’ ”

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



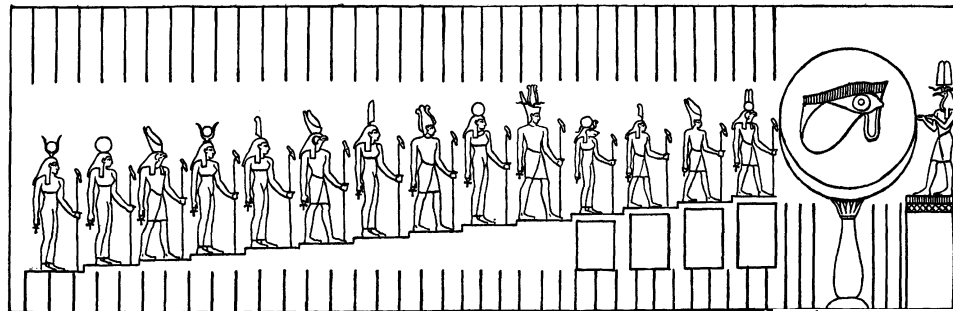
Above: The sundisk of Ra and Heru

The Sun is the symbol of Ra. It is the perfect symbol for cosmic consciousness (God), because it is all pervading and all powerful, while being impartial (shining on all) as the sustenance of all life.

The Moon, as the reflection of the Sun, is the perfect symbol of the human mind, because human consciousness is but a reflection of Cosmic Consciousness (God), the light of all consciousness and all existence.



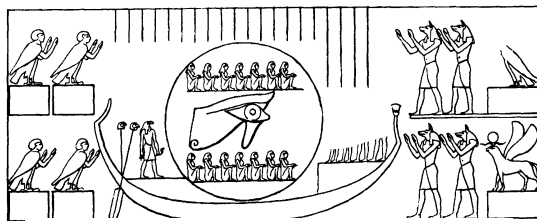
At left: The world as the primeval matter which arose out of the deep dark ocean of space. In the theology of Abdu, it is Abdu, the city of Asar, which is considered to be the first piece of land to have emerged out of the primeval ocean (Nu).



The gods and goddesses of the 14 days of the waxing Moon.

The Moon on the 14th day.

The life, death and resurrection of Asar is ritualistically associated with the waxing and waning days of the moon cycle.



The gods and goddesses of the 14 days of the waning Moon.

RESURRECTING OSIRIS

71 “The Great God continued: ‘If, then, the things imputed to your charge be slight, leaving the bond of fleshy frames subject to death, ye shall again embrace your origin in Heaven, and sigh no more; but if ye shall commit some greater sins, and with the end appointed of your frames be not advanced, no longer shall ye dwell in Heaven, nor even in the bodies of mankind, but shall continue after that to wander round in lives irrational.’ ”

72 “Thus speaking, Heru mine, He gave to all the gift of breath, and thus continued: ‘It is not without purpose or by chance I have laid down the law of your transformings, but as it will be for the worse if ye do something unseemly, so for the better, if ye shall will what's worthy of your birth.’ ”

73 “The Great One continued: “For I, and no one else, will be the Witness and the Watcher. Know, then, it is for what ye have done heretofore, ye do endure this; being shut in bodies as a punishment.’ ”

74 “Thus continued the Lord of All: ‘The difference in your rebirths, accordingly, for you, shall be as I have said, a difference of bodies, and their ultimate dissolution will be a benefit and a return to the fair happiness of former days.’ ”

75 “He continued: ‘But if ye think to do something else unworthy of Me, your mind shall lose its sight so as to think the contrary of what is true, and take the punishment for benefit; the change to better things for infamous despite.’ ”

76 “The Great God continued to speak, saying: ‘But the more righteous of you who stand upon the threshold of the change to the diviner state shall among men be righteous kings and genuine philosophers, founders of states, and lawgivers, and real seers, and true herb-knowers, and prophets of the gods, most excellent, skillful musicians, skilled astronomers, and augurs wise, consummate sacrificers as many of you as are worthy of things fair and good.’ ”

77 “O my son Heru, after saying this the Great One returned to the original state and Djehuti oversaw the process as the souls entered into bodies.”

The Mystical Secrets of Creation

78 “As this embodiment process occurred, the Great Earth Spirit arose and questioned Djehuti: ‘What are these encasements which the souls are entering into?’ Djehuti answered, ‘Men!..’ Then the spirit said: ‘It is a daring work, this making man, with eyes inquisitive, and talkative tongue, with power henceforth to hear things even which are no concern of his, dainty of smell, who will use to its full his power of touch on every thing.’ ”

79 “The Earth Spirit continued: ‘Have you, his generator, judged it good to leave him free from care, who in the future daringly will gaze upon the fairest mysteries which Nature has? Would you leave him without grief, which in the days to come will make his thoughts reach unto mysteries beyond the Earth?’ ”

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Aset nurses baby Heru:

The ancient Egyptian prototype of the mother and child which is popular all over Africa and can also be seen in Christian and Indian iconography with the birth of Jesus and Krishna, respectively. The mother is the first teacher; Aset not only raises Heru, but also initiates him into the mysteries of life and creation in order to enlighten him and make him strong for the battle of life.



Above: Hetheru-Aset suckling Heru, scene from the Temple of Denderah.

RESURRECTING OSIRIS

80 “The Earth Spirit continued to speak, saying: ‘Men will dig up the roots of plants, and will find out the juices' qualities. Men will observe the nature of the stones. Men will dissect not only animals irrationally, but they'll dissect themselves, desiring to find out how they were made. They will stretch their daring hands out into to the sea, and cutting self grown forests down will ferry one another over to lands beyond. Men will seek out as we the inner nature of the holy spaces which no foot may tread, and will chase after them into the height, desiring to observe the nature of the motion of the Heaven.’ ”

81 “The Spirit continued: ‘These are yet moderate things which they will do. For nothing more remains than Earth's remotest realms; nay, in their daring they will track out Night, the farthest Night of all.’ ”

82 “The Spirit continued: ‘Nothing have they, then, to stop them from receiving the initiation in the good of freedom from all pain, and, unconstrained by terror's grievous goads, from living softly out a life free from a care.’ ”

83 “The Spirit continued: ‘Then will they not gird on the armor of an over-busy daring up to Heaven? Will they not, then, reach out their souls, freed from a care, unto the primordial elements themselves?’ ”

84 “The Spirit continued to speak, saying: ‘Teach them henceforth to long, to plan out something, where they have as well to fear the danger of its ill-success, in order that they may be tamed by the sharp tooth of pain in failure of their hopes.’ ”

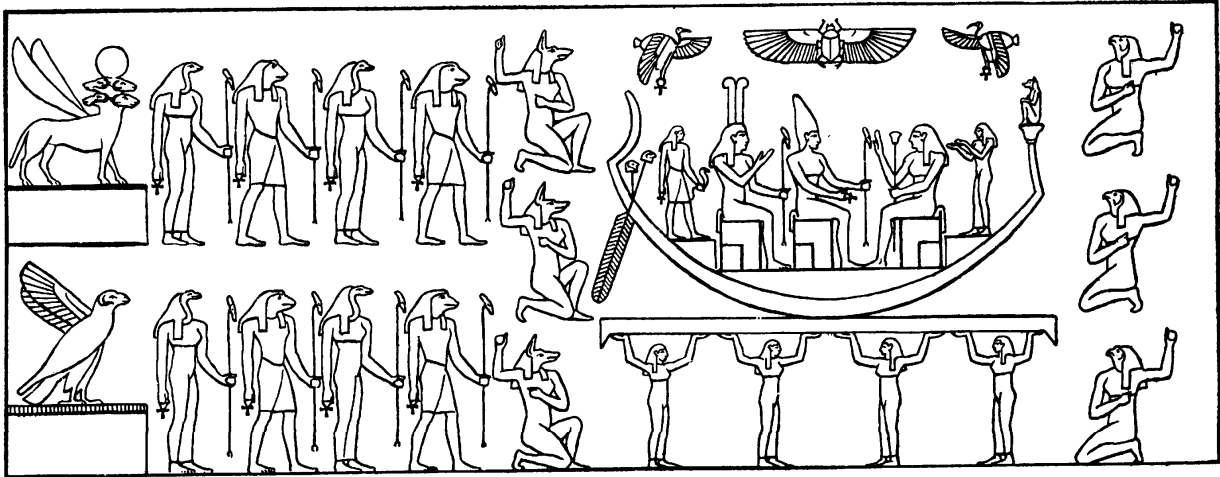
85 “The Spirit continued: ‘Let the too busy nature of their souls be balanced by desires, and fears, and griefs, and empty hopes.’ ”

86 “So continued the the Earth Spirit, saying: ‘Let loves in quick succession sway their souls, hopes, manifold desires, sometimes fulfilled, and sometimes unfulfilled, that the sweet bait of their success may draw them into struggle amid direr ills.’ ”

87 “The Spirit continued: ‘Let fever lay its heavy hand on them, that losing heart they may submit desire to discipline.’ ”

88 “Once again Djehuti rose up and proclaimed that the Supreme One had charged him as manager of these affairs. Djehuti decided that he would create an overseer to watch over every detail and impose the karmic laws of human existence.”

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



The boat of Asar sailing over heaven, which is supported by four pillars, in the form of goddesses. On the right are three hawk-headed spirits, and on the left are:-1. Three jackal-headed spirits; 2. The eight primeval gods of Khemenu, frog-headed and snake-headed, 3. The four-headed ram of the North wind; and, 4. The Ram-headed hawk of the East wind.

"The one 'sailing in a Boat' sets before the mind the power that directs the world. As therefore, the Pilot, being apart from the ship, has the control of its rudders, so the Sun subsisting separately has control of the helms of all the world. And as the pilot from above at the stern, giving forth from himself the first brief beginning of the course, directs everything, so by an infinite priority of rank, the God from above, imparts without division from the first principles of Nature, the first-operative causes of motions. These things, therefore, and still more than these, are denoted by One Sailing in a boat."

—Iamblichus, Egyptian Initiate (circa 250-330 A.C.E.)

RESURRECTING OSIRIS

89 “Djehuti then spoke, saying: ‘Wherefore the overseer of His command will be the keen-eyed goddess of the All, Meskhenet, and I will skillfully devise an instrument, mysterious, possessed of power of sight, that cannot err, and cannot be escaped, whereto all things on earth shall of necessity be subject, from birth to final dissolution, an instrument which binds together all that's done. This instrument shall rule all other things of Earth as well humankind.’ ”

90 “He spoke and straightway in cosmic order, there began the differentiation of the up-to-then, black unity of all things... And Heaven shone forth above, decked out with all his mysteries. Earth, still a-tremble as the Sun shone forth grew harder, and appeared with all the fair adornments that bedeck her round on every side. For beautiful to God are even things which men think mean, in that in truth they have been made to serve the laws of God.”

91 “And God rejoiced when now He saw His works a-moving, and filling full His hands, which hold as much as all surrounding space with all that Nature had produced, and squeezing tight the handful mightily.

92 “He said: ‘Take (these), O holy Earth, take those, all-honored one, who are to be the mother of all things, and henceforth lack nothing!’ ”

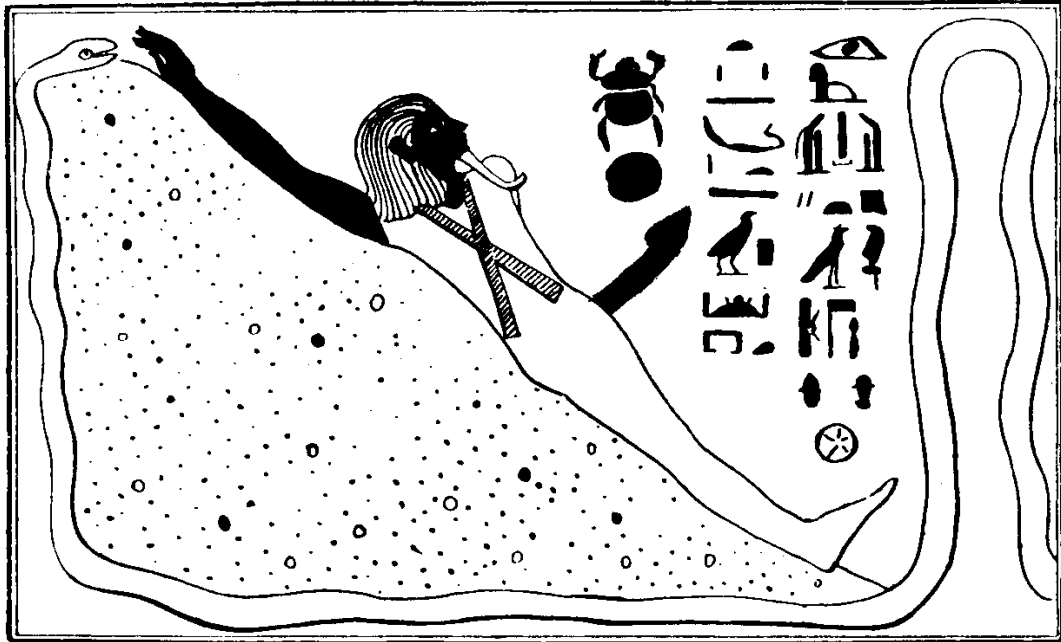
93 “God spoke, and opening His hands, such hands as God should have. He poured them all into the composition of the world. And they in the beginnings were unknown in every way for that the souls who had been recently shut in prison, not enduring their disgrace, began to strive in emulation with the gods in Heaven, in full command of their high birth, and when held back, in that they had the same Creator, made revolt, and using weaker men as instruments, began to make there set upon each other, and range themselves in conflict, and make war among themselves.”

94 “Thus strength did mightily prevail over weakness, so that the strong did burn and massacre the weak, and from the holy place, down they cast the living and the dead, down from the holy shrines, until the Elements in their distress resolved to go to God, their Monarch, to complain about the savage state in which men lived.”

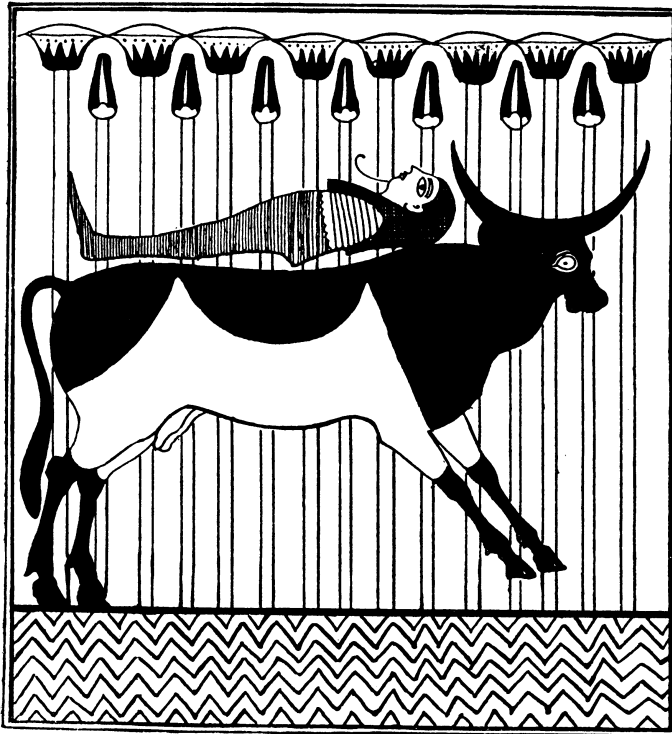
95 “The evil now being very great, the Elements approached the God who made them, and formulated their complaint in some such words as these.”

96 “It was moreover Fire who first received authority to speak. He said: ‘O Lord, Artificer of this new World, your name mysterious among the gods and goddesses, and up to now, revered by all mankind, how long have You, O Ultimate One, judged it right to leave the life of mortals without God?’

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: Asar as the creator who engenders Life Force energy into creation.



At left: Asar as the "Bull of Heaven", carrying the mummy of the initiate on his back.

RESURRECTING OSIRIS

97 “He continued: ‘Show now Thyself unto Thy World consulting Thee; initiate the savagery of life with peace; give laws to life; to righteousness give oracles; fill with fair hopes all things; and let men fear the vengeance of the gods, and none will sin.’ ”

98 “Fire continued: ‘Should they receive due retribution for their sins, they will refrain henceforth from doing wrong; they will respect their oaths and no one any more will ponder sacrilege.’ ”

99 “He continued: ‘Let them be taught to render thanks for benefits received that I the Fire, may joyfully do service in the sacrificial rites, that they may from the altar send sweet-smelling vapors forth.’ ”

100 “Fired continued to speak: ‘For up to now I am polluted, Lord, and by the godless daring of these men, I am compelled to burn up flesh. They will not let me be for what I was brought forth; but they adulterate with all indecency my undecaying state.’ ”

101 “And Air too said: ‘I also, Master, am made turbid by the vapors which the bodies of the dead exhale, and I am pestilential, and, no longer filled with health, I gaze down from above on things I ought not to behold.’ ”

102 “Next Water, O my son of mighty Soul, received authority to speak, and spoke and said: ‘O Father, O wonderful Creator of all things, Spirit self-born, and nature's Maker, who through Thee does conceive all things, now at this last, command the rivers' streams forever to be pure, for that the rivers and the seas wash the murderers' hands or else receive the murdered.’ ”

103 “After came Earth in bitter grief, and taking up the tale, O son of high renown, thus she began to speak: “O sovereign Lord, Chief of the Heavenly Ones, and Master of the Wheels upon which this universe turns, You ruler of us Elements, O Sire of them who stand beside Thee, from whom all things have the beginning of their increase and of their decrease, and into whom they cease again and have the end that is their due according to necessity's decree, O greatly honored One, the godless rout of men does dance upon my bosom.’ ”

104 “Earth continued: ‘I hold in my embrace as well the nature of all things; for I, as You didst give command, not only bear them all, but I receive them also when they're killed. But now am I dishonored. The world upon the Earth, though filled with all other things, has not a God.’ ”

105 “Earth continued to speak: ‘For having nothing to fear, they sin in everything, and from my heights, O Lord, down they fall by every evil care. And soaking with the juices of their carcasses, I'm all corrupt. Hence am I Lord, compelled to hold in me those of no worth. With all I bear I would hold God as well.’ ”

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: Winged Aset

Oh benevolent Aset, who protected her brother Asar, who searched for him without wearying, who traversed the land in mourning and never rested until she had found him. She who afforded him shadow with her wings and gave him air with her feathers, who rejoiced and carried her brother home.

From a Hymn to Aset



At left: Aset as the goddess Ament or Amentat.

Like Amun, Ament means “hidden”. It is a specific reference to the female form as well as the land of Amenta, the hidden underworld or Duat. Thus, Aset and Osiris together form the hidden recesses of creation, and therefore, both are considered to be the source of life which engenders creation.

RESURRECTING OSIRIS

106 “Earth continued: ‘Bestow on me, if not Thyself, for I could not contain Thee, yet some holy emanation of Thyself. Make Thou the Earth more honored than the rest of Elements; for it is right that she should boast of gifts from Thee, in that she giveth all.’

107 “Thus spoke the Elements; and God, full-filling all things with the sound of His holy voice, spoke thus: ‘Depart, ye Holy Ones, ye Children worthy of a mighty sire, nor yet in any way attempt to innovate, nor leave the whole of My World without your active service.’ ”

108 “He continued thus saying: ‘For now another efflux of My nature is among you, and he shall be a pious supervisor of all deeds, judge incorruptible, of living men, and monarch absolute of those beneath the earth, not only striking terror into them, but taking vengeance on them. And by his class of birth, the fate he has deserved shall follow every man.’ ”

109 “And so the Elements did cease from their complaint upon the Master's order, and they held their peace; and each of them continued in the exercise of his authority and in his rule.”

110 And Heru thereon said: “How was it, mother, then, that Earth received God's Emanation?” And Aset said: “I may not tell the story of this birth, for it is not permitted to describe the origin of thy descent, O Heru, son of mighty power, lest afterwards the way of birth of the immortal gods should be known unto men except so far that God the Monarch, the universal Orderer and Architect, sent for a little while thy mighty sire Asar, and the mightiest Goddess Aset, that they might help the world, for all things needed by them.”

111 “It is they who filled life full of life. It is they who caused the savagery of mutual slaughtering of men to cease. It is they who hallowed precincts to the gods, their ancestors, and spots for holy rites. It is they who gave to men laws, food, and shelter.”

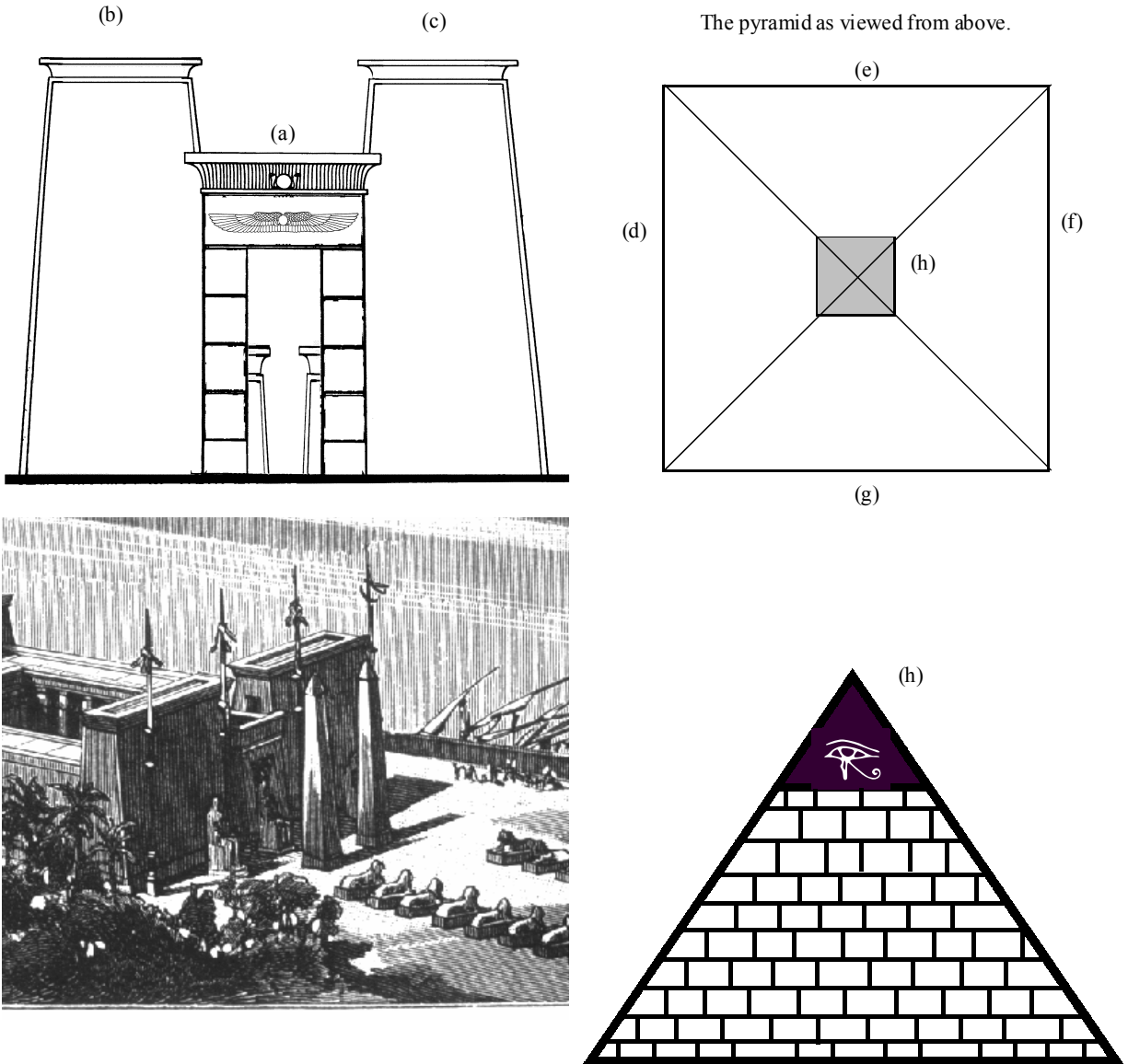
112 “ ‘It is they who will,’ said Djehuti, ‘learn to know the secrets of my records all, and will make separation of them; and some they will keep for themselves, while those that are best suited for the benefit of mortal men, they will engrave on tablet and on obelisk.’ ”

113 “It is they who were the first to set up courts of law, and filled the world with justice and fair rule. It is they who were the authors of good pledges and of faith, and brought the mighty witness of an oath into men's lives.”

114 “It is they who taught men how to wrap up those who ceased to live, as they should be.”

115 “It is they who searched into the cruelty of death, and learned that though the spirit which goes out longs to return into men's bodies, yet if it ever fails to have the power of getting back again, then loss of life results.”

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: Ancient Egyptian temple entrance showing the two Pylons (symbolizing Isis and Nephthys) and the single opening (symbolic of Asar).

The single opening (a) symbolizes non-duality and singularity of consciousness. Thus, on entering into the temple, there is a symbolic ritual-meditation leading toward a spiritual movement out of the world (duality - Aset and Nethet, b-c) and into the shrine wherein the underlying oneness of the universe (Asar) is to be explored and discovered. Thus the Supreme Spirit (oneness) expresses in creation through the principle of duality.

The four flags (𓆎 𓆎 𓆎 𓆎) in the front of the temple symbolize creation or the four sons of Heru who sprout from the lotus which arises from the primeval ocean at the feet of Asar. The mystical symbolism of the number four also refers to the four sides of the pyramid (d-e-f-g) which come together at the top (h) into one point, known as the *Eye of Horus*, and the four pillars of Heaven which support creation.

RESURRECTING OSIRIS

116 “It is they who learned from Djehuti that the surrounding space was filled with spirits, and engraved on hidden stones the hidden teachings.”

117 “It is they alone who, taught by Djehuti in God’s hidden codes, became the authors of the arts, and sciences, and all pursuits which men do practice, and givers of their laws.”

118 “It is they who, taught by Djehuti that the things below have been disposed by God to be in sympathy with things above, established on the earth the sacred rites over which the mysteries in Heaven preside.”

119 “It is they who, knowing the destructibility of human frames, devised the grade of prophets, in all things perfected, in order that no prophet who stretched forth his hands unto the gods should be in ignorance of anything, that magic and philosophy should feed the soul, and medicine preserve the body when it suffered pain.”

120 “And having done all this, my son, Asar and myself, perceiving that the world was now quite full, were thereupon demanded back by those who dwell in Heaven, but could not go above till we had made appeal unto the Monarch, that surrounding space might with this knowledge of the soul be filled as well, and we ourselves succeeded in making our ascent acceptable to Him. . . . for that God does in hymns rejoice.”

121 “O mother,” Heru said, “on me as well bestow the knowledge of this hymn, that I may not remain in ignorance.”

122 And Aset said: “Give ear, O son! Now if you would, O son of mighty Soul, know anything besides what I have spoken, ask on!”

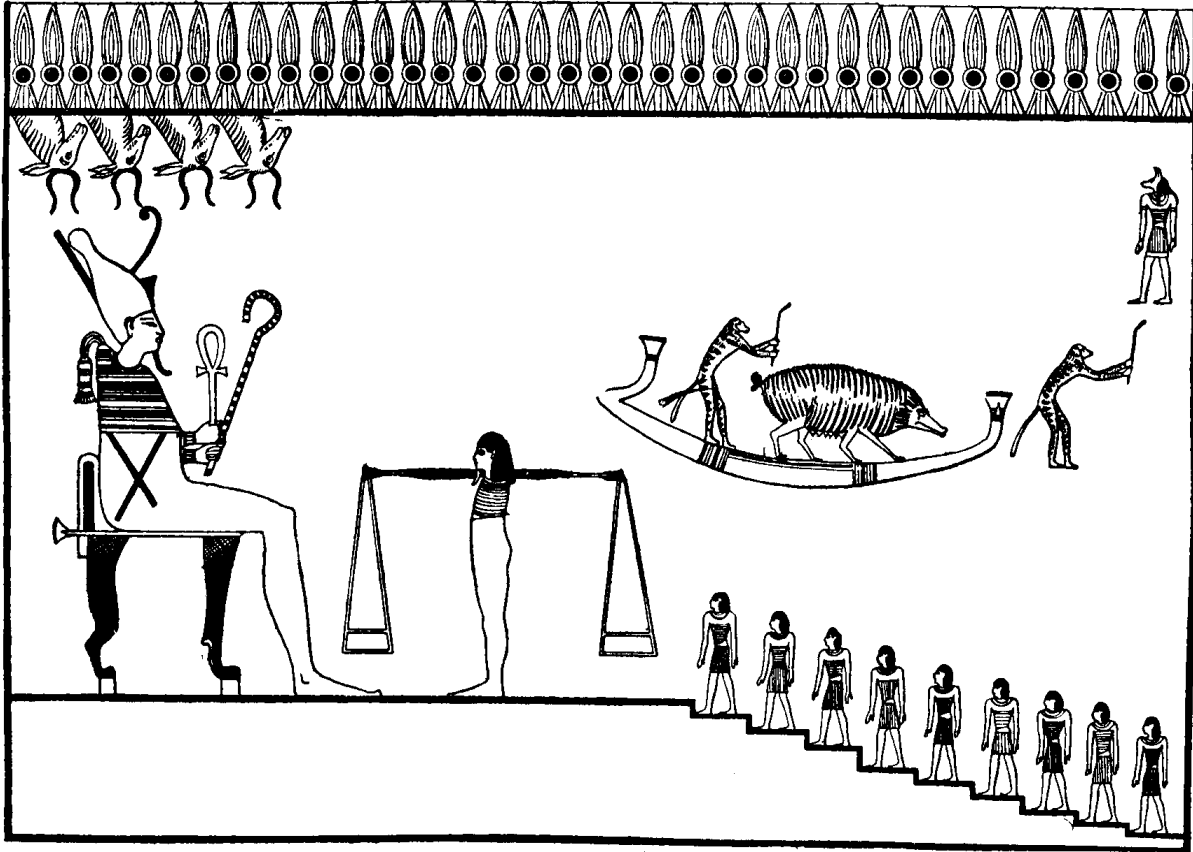
123 “Well you have, mother, explained all,” said Heru. “But noble souls how they are born, you have not told me yet.”

124 “As on the Earth, son Heru, there are states which differ one from the other, so also is it in the case of souls. For they have regions whence they start; and that which starts from a more glorious place, has nobler birth than one which does not so.”

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 is a thing of bodies, not of souls.”

126 “That which brings it about that some of them are stouter, some more delicate, is, son, that particular ‘air’ in which all things are made. ‘Air’ for the soul is nothing, but the body which envelopes it is composed of earth and water, air and fire.”

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Asar in the throne at the top of nine steps, Anpu (right-top), the nine divinities of the Company of Gods and Goddesses (one on each step), look on as Djehuti controls the pig (Set). From a sarcophagus in the Louvre Museum.

In Chapter 23, Utterance 6, the initiate describes his/her resolve in seeking liberation from the *Pool of Double Fire* (world, physical existence, state of duality). Through the force of will manifested in the ability to accomplish the *wish of the heart*, the initiate has *quenched* the heart which was agitated with desires, passions, etc., from involvement with the world of duality. Through force of will and a disciplined mind (heart), the initiate directs him/herself to identify with Osiris (physical manifestation of the nameless GOD) and thus becomes one with *That Being Who Is At The Top Of The Steps*.

"I am Asars, Lord of Restau, I (the initiate) share with That Being Who Is At The Top Of The Steps. Due to the wish of my heart I have come here from the Pool of Double Fire; I have quenched these fires in myself."

Note: The nine steps and nine gods represent the Ennead, the nine principles of creation and dissolution.

RESURRECTING OSIRIS

127 “As, then, the composition of the female ones has more of wet and cold, but less of dry and warm. Accordingly, the soul which is shut in a plasm of this kind becomes relaxed and delicate, just as the contrary is bound to be in case of males.”

128 “For in their case there's more of dry and warm, and less of cold and wet, wherefore the souls in bodies such as these are sturdy and more active.”

129 “And how do souls become intelligent, O mother mine?” And Aset answered, “The faculty of the intellect, my son, is swathed in wrappings. When these are dense and thick, the eye is dim; but when they're thin and light, then is the sight most keen. So is it also for the soul. For it as well has envelopes incorporeal appropriate to it, just as it is itself incorporeal. These envelopes are ‘airs’ which are in us. When these are light, thin and clear, then is the soul intelligent; but, on the contrary, when they are dense, thick and turbid, then vision and intuition is as in bad weather, the soul sees not at distance, but only things which lie about its feet.”

130 “Please answer me O lady, mother mine! For what cause is it that when men still keep alive in long disease, their rational part of their very reason and their very soul at times becomes disabled?”

131 And Aset answered, “Of living things, my son, some are made friends with fire, and some with water, some with air, and some with earth, and some with two or three of these, and some with all.”

132 “And, on the contrary, again some are made enemies of fire, and some of water, some of earth, and some of air, and some of two of them, and some of three, and some of all.”

133 “For instance, son, the locust and all flies flee fire, the eagle and the hawk and all high-flying birds flee water, fish, air and earth, and the snake avoids the open air. Whereas snakes and all creeping things love earth, all swimming things water, winged things, air, of which they are the citizens, while those that fly still higher love the fire and have their habitat near it. Not that some of the animals as well do not love fire, for instance salamanders, for they even have their homes in it. It is because one or another of the elements does form their bodies’ outer envelope.”

134 “Each soul, accordingly, while it is in its body, is weighted and constricted by these four elements. Moreover, it is natural it also should be pleased with some of them and pained with others.”

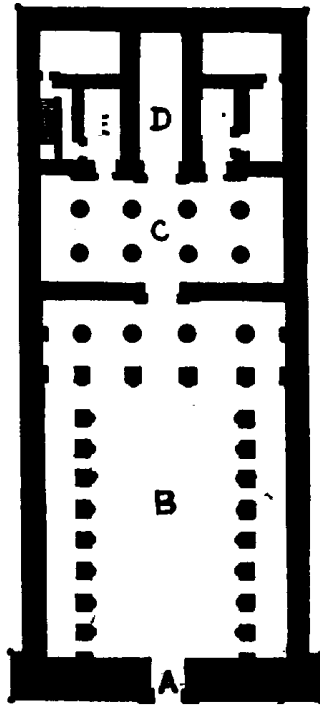
135 “For this cause, then, it does not reach the height of its prosperity; still, as it is divine by nature, even while wrapped up in them, it struggles and it thinks, though not thinking such thoughts as it would think were it set free from being bound in bodies.”

136 Moreover, if these frames are swept with storm and stress, or of disease or fear, then is the soul itself tossed on the waves, as man upon the deep with nothing steady under him.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: The Temple of Aset at Agilkia Island (Aswan) in Egypt, Africa.



The ancient Egyptian temple basically consisted of three main sections which were preceded by the entranceway pylons (A). Several rooms that were used for various purposes were attached to the main sections. These sections were (B) the Court, (C) the Hypostyle Hall and (D) the Chapel (Holy of Holies). This format follows the system of the Trinity which among other things implies the teachings related to the three levels of religion, the three steps of spiritual study prescribed by the ancient Temple of Aset and the three ancient Egyptian initiatic education levels of aspirants.

RESURRECTING OSIRIS

THE BATTLE OF HERU (HERU) AND SET

(From the Greek text entitled: The History of Aset and Asar, the Fourth Sallier Papyrus and the Chester Beatty Papyrus)

137 Here begins the fight between Heru and Set. It began on the 26th day of the month of Djehuti, and lasted three days and three nights. It was fought near the Hall of the Lords of *Kheraha* (Heliopolis-On) and in the presence of Aset.

137a When Heru became a young man and was fully trained by Aset in the mysteries of the soul and of the wisdom concerning the highest Divinity from which even Asar, Aset and he, himself, originated, Asar encouraged him to take up arms and establish truth, justice and righteousness (Maat) in the world by challenging Set, its current ruler. Heru called on the Ennead to act as judges in the question of the legality of Set's assumption of the throne after killing Asar.

138 Shu was the first to give his judgment saying: "The throne rightfully belongs to Heru no matter how mighty Set might be. Justice requires that Heru be given the throne." Djehuti agreed with this, saying: "What Shu has said is a million times true!" Shu once again exclaimed: "The entire Ennead is in agreement, the throne belongs to Heru." Hearing this Aset began to rise up in joy and asked the northward wind to change its direction in order to carry the news to Asar who is in the *Beautiful West*.

139 Then the King of the gods, Ra-Atum, spoke out thus disapprovingly: "Is the Ennead now making their own decisions?" Then Set moved forward and shouted: "How can this puny child claim the throne; let him challenge me in a personal contest and I will defeat him for all to see."

140 Djehuti once again spoke out with the words of reason, righteousness and justice: "What Set says is wrong; we all know this. How can the throne be given to Set when the rightful heir is alive here before us? Heru should be given the throne; aren't we all agreed on that?"

141 The Sun God, Ra, then said: "I am not in agreement with that." Having said this, the entire hall fell into a cold silence. The Ennead came up with the idea of calling Bandedjed to judge the issues. He suggested that they send a letter to Neith, The Divine Mother. Djehuti immediately set about to write the letter in the name of the All-Lord. "As the King of Upper and Lower Egypt, beloved of Djehuti, I ask you how should we decide between these two who have been before the tribunal for eighty years?" Neith replied thus: "Give the throne to Heru, the son of Asar. This is the correct way to justice. If you do anything else it will be injustice and you will suffer the consequences for your evil doings. I shall become angry and cause the sky to come crashing down upon you. Give Set two goddesses to attend on him and increase his wealth by a factor of two. Then you will have done what is correct."

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: The Pylons of the Temple of Aset at Agilkia Island (Aswan) in Egypt, Africa.



Above: The outer courtyard of the temple of Aset at Agilkia Island (Aswan) in Egypt, Africa.

RESURRECTING OSIRIS

142 Hearing this Ra became angry, saying: “This feeble child can not be given the throne of Egypt.” Hearing this the gods and goddesses of the Ennead became angry themselves and Baba, the baboon god, spoke out: “The shrine of the Ra is empty; we do not take any further notice of you!” Ra, feeling bad to himself, covered himself and laid down on the ground.

143 The company of gods and goddesses asked Baba to leave since they feared that they had angered Ra. They feared that He might stop the revolutions of the Boat of Millions of Years and thus bring all creation to an end. They tried to talk with him but he refused to listen to them. He retired to his abode and refused to return to the court. The great god, Ra, was growing weary of the contest between Heru and Set, and passed a day lying on his back in his arbor, and his heart was very sad, and he was alone.

144 Seeing this, the beautiful daughter of Ra, Hetheru, decided to implement a plan to bring the Sun God out of his despondency and to encourage him to once again assume his place in the court. She began to dance around the court while stripping off her clothes. The gods and goddesses crowded around and began to laugh and applaud her artistic and passionate expression. After a while, this commotion attracted the attention of Ra, who returned to see what was going on. He saw the beautiful Hetheru and began to come out of his negative mood. Hetheru, lady of the southern sycamore, came and stood before her father, the master of the universe. She uncovered her vulva for his face, and the Great God smiled at her. .

145 Ra then returned to take his place among the Ennead and instructed Heru and Set to put forth their case so that the court may hear it again.

146 Again Set spoke out first: “The throne belongs to me. Who else but me protects the voyage of the Sun boat when the chaos serpents attach to it? Since I am the one who protects the existence of the gods, the throne should be given to me!”

147 Then Djehuti and Shu spoke out disapprovingly: “We cannot give the throne to an uncle when the rightful heir is standing right here before us!”

148 Heru finally spoke out and complained bitterly: “Will you take away my birthright with this injustice and do it right here in front of the Ennead?” Hearing all of this, Aset became exceedingly angry and complained incessantly until the Ennead promised to do justice to Heru.

149 Noticing that the Ennead was not supporting him, Set now became furious and threatened them all: “From now on I will strike any one of you down every single day, and I will not put forth my case in any court where Aset is allowed to enter into.”

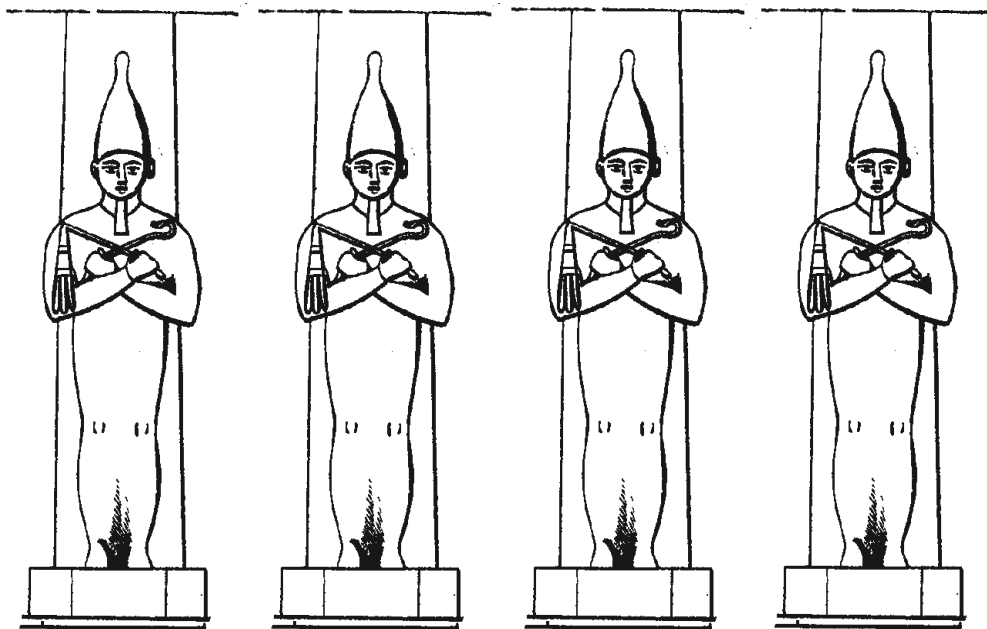
150 Ra agreed to this and decreed that they should all go to a special island and that Nemty, the ferryman, should not allow Aset across to join them there.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: Asarian columns of Ramesses II in Egypt, Africa.

Below: Line drawing of the Asarian columns.



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151 Using her special powers, Aset transformed herself into the form of an old lady and came to the shore where Nemty was. She told him that she needed to get across to the islands because she needed to carry food to the island for a young man who had been tending a herd for five days.

152 “Here Nemty, I will give you this cake as payment for you to carry me across.” Nemty replied: “Old woman, I am the divine ferryman and I have no need for your cake”. Then Aset showed him a fantastic gold ring which she wore on her finger and said: “This great ring shall be yours if you carry me across”. Nemty could not resist a bribe of this magnitude and agreed to carry her across.

153 Aset came upon the place where the court was. Set looked and he saw her as she approached in the distance. Thereupon she uttered a magic spell, and she changed herself into a maiden beautiful of limbs, and there was not the like of her in the entire land, and he was captivated with infatuation and passionate desire for her very much. Thereupon he rose, and he went over to sit down and ate bread with the great Ennead. He went to overtake her, and no one had seen her except him.

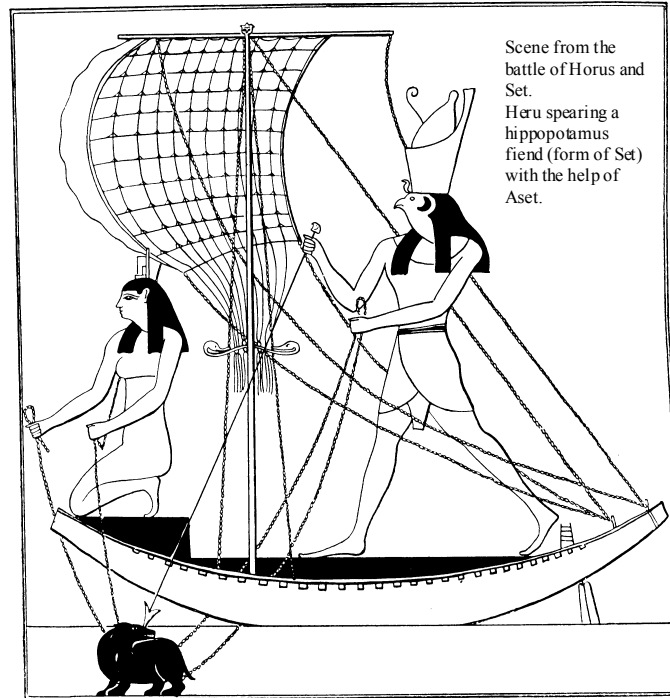
154 Thereupon she stood behind a tree, and he shouted to her saying, “I am here with you, beautiful maiden! How may I serve you” And she said to him, “My great lord! As for me, I was the wife of a herdsman of cattle, and I bore him a male child. My husband died, and the boy came to watch the cattle of his father. But one day a stranger came and sat down in the stables and said to my son, “I’ll beat you up and take your cattle and kick you out!” Aset continued: “My greatest wish is for you to conquer him.”

155 Set replied, “Is the cattle to be given to a stranger when the son of the father is yet alive? This would be a most blatant injustice and cannot be allowed.”

156 At that moment Aset transformed herself into a kite and flew to the top of a tree. From there she shouted to Set: “Weep yourself. Your own mouth has said it, your own cleverness has given judgment. What more do you want?”

157 Set began to complain bitterly and became terribly upset: “This evil woman has tricked me”. This attracted the attention of the Ennead who wanted to know what had happened. When he related the story of what Aset had done Ra exclaimed, “What she says is true. You have judged yourself so what will you do now?”

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They (Heru and Set) soon began the contest by transforming into large beasts. Aset tried to help by creating a harpoon with her magic. She could not distinguish between the two combatants but cast the harpoon into the waters anyway. She struck Heru in the side, who exclaimed in pain: "Mother, your harpoon has struck me, please let me go." Aset immediately released him and cast it again. This time she struck Set who exclaimed: "Aset, I am your brother. O sister why are you against me? What evil have I done to you? Please release me!"

-From the battle of Horus and Set - Line 161

Above: Heru spearing a hippopotamus fiend (form of Set) with the help of Aset. In this picture Aset holds the Ankh and with upraised hand, lends her spiritual force to Horus.



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158 Set then set about to punish Nemty by cutting off his toes, and from that time on, he never looked upon gold again.

159 Then the Ennead returned and began to make preparations for the coronation of Heru. Even as he saw the crown being placed on the head of Heru, Set remained bitter and refused to admit that he had been defeated. He proposed to challenge Heru once more saying: “You may have the crown but you cannot rule until you beat me. I challenge you to a duel. Let us transform ourselves into hippopotami and engage in combat deep in the bottom of the river. Whoever comes to the surface first will be considered the loser.”

160 With complete confidence, Heru agreed immediately to the challenge, and hearing all of this, Aset began to weep, because she feared that Set would kill her son.

161 They soon began the contest by transforming into large beasts. Aset tried to help by creating a harpoon with her magic. She could not distinguish between the two combatants but cast the harpoon into the waters anyway. She struck Heru in the side, who exclaimed in pain: “Mother, your harpoon has struck me, please let me go.” Aset immediately released him and cast it again. This time she struck Set who exclaimed: “Aset, I am your brother. O sister why are you against me? What evil have I done to you? Please release me!”



162 Due to the pity and compassion she felt towards Set she freed him. In a passionate rage, Heru cut off her head and went off by himself in a frustrated state. In the mean time Djehuti replaced her head with that of a cow's. In the form of a black pig, Set found Heru while he was resting in an oasis contemplating his situation. Set then gouged out Heru's eyes and left him to suffer alone and dispirited. In pain and dejection, Heru spent the entire night reflecting on what had happened.



(The pieces of the eye of Heru)

163 Hetheru found him and consoled him. She found a gazelle and took some of its milk, and took it to Heru. She spoke to him with the lovely sound of a celestial melody: “Uncover your eyes”. Heru did as he was told, and she dripped the milk which was imbued with her healing force into his wounds.

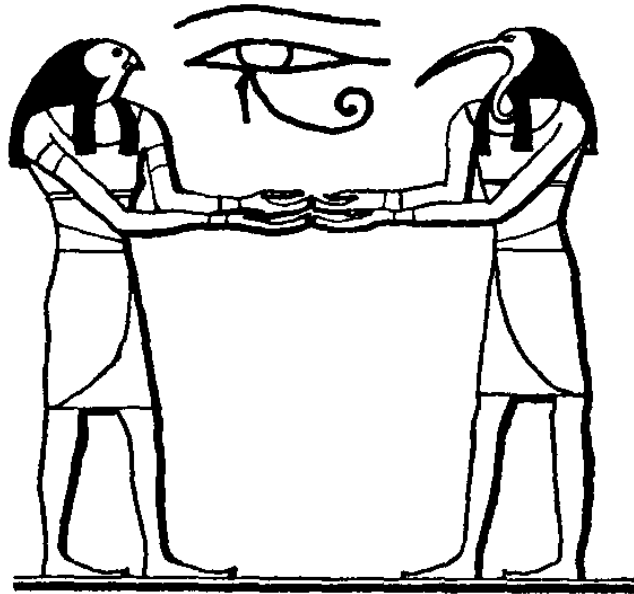



163b Also, it came to be that Djehuti came to Heru to restore his eyesight with his magical powers, great learning and possession of words of power.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



Above: A scene from the battle of Heru and Set. Horus spears Set who is in the form of a crocodile.



Djehuti restoring to Heru the Udjat (Uatchit) Eye, , which Set had blinded.

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THE EVIL OF SET

(From the Chester Beatty Papyrus)

164 Heru has now assumed the attributes of Amsu-Min or "*He who is the redeemer of his father*". When Heru, fully healed, now returned to the Ennead, the two contendants went before the court of the Ennead again and Ra bade them both to end the quarreling and make peace. Set said to Heru, "Come, let us spend a happy hour at my place!" Heru answered, "Yes, with pleasure, with pleasure." When it was evening, the bed was spread for them and they lay down. During the night Set made his member stiff, and he made it go between the loins of Heru. Heru put his hands between his loins, and he caught the seed of Seth.

165 Heru returned to his mother, who had forgiven him for his act of uncontrolled passion due to frustration. Heru asked his mother Aset: "Come here, O Aset, my mother! Come and see what Set has done!" And he opened his hand, and he showed her the seed of Set. She cried out, seized her knife and cut off his hand, and she threw it into the water. But she took out another similar hand for him and replaced the one which had been cut off. Then she took a dab of sweet ointment and applied it to the member of Heru. She let it go stiff, having placed it in jar, and she made his seed run into it.

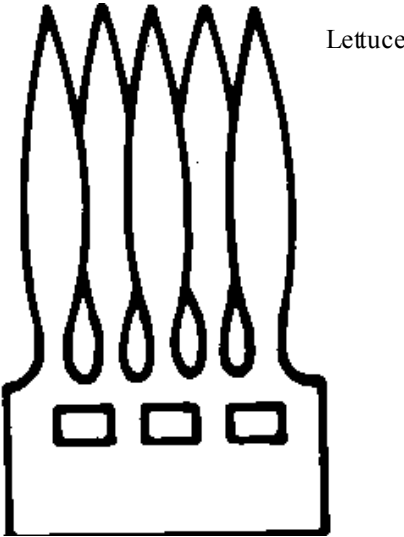
166 In the morning she took the seed of Heru to Set's garden. She said to his gardener, "Which herb is it that Set usually eats here with you?" The gardener replied, "He does not eat any herb here except lettuce." So Aset laid the seed of Heru on the lettuces.

167 Set came as he used to do every day, and he ate the lettuces as usual. He became pregnant with the seed of Heru. He went and said to Heru, "Come let us go so that I can contend with you in the tribunal." Heru said, "I will do so, indeed, I will do so."

168 Then they both went to the tribunal and stood before the great Ennead. They were told, "Speak concerning yourselves!" Set said, "Let me be given the office of ruler, for as to Heru, the same that stands here, I have performed an aggressive act on him."

169 The Ennead cried out aloud, and they belched and spat in the face of Heru. But Heru laughed at them, swore and said, "All that Set has said is false. Let the seed of Set be summoned that we may see from where it will answer."

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170 Then Djehuti, lord of divine words, the scribe of truth of the Ennead, placed his hand on the arm of Heru, and he said, "Come out, you seed of Set!" And it answered him from the water in the waters. Then Djehuti placed his hand on the arm of Set, and he said, "Come out, you seed of Heru!" And it said to him, "Where shall I come out?" Djehuti said, "Come out of his ear!" and it said, "I who am divine effluence, shall I come out of his ear?" Then Djehuti said, "Come out of his forehead!"

171 And it came out as a golden disc on the head of Set. Set became extremely angry, and he reached out to lay hand on the golden disc. But Djehuti took it away from him, and he placed it as an ornament on his own head. Then he said, "Heru is in the right, and Set is in the wrong." Set swore an oath and said, "He shall not be given the office until we have sorted it out outside."



A Hymn to Min from the Stele of Sobk-iry:

I worship Min, I extol arm-raising Heru:
Hail to you, Min in his processional
Tall-plumed, son of Asar,
Born of divine Aset.

Great in Senut, mighty in Ipu,

You of Coptos, Heru strong-armed,
Lord of awe who silences pride,
Sovereign of all the gods
Fragrance laden when he comes from Medja-land,
Awe inspiring in Nubia,
You of Utent, hail and praise.

172 Set demanded to be allowed one more chance to prove that he was worthy of the throne and that Heru was not. He said: "Let us both build ships of stone and race them down the Nile and whichever one wins the race shall wear the crown of Asar (Asar)." Once again, Heru agreed to the challenge.

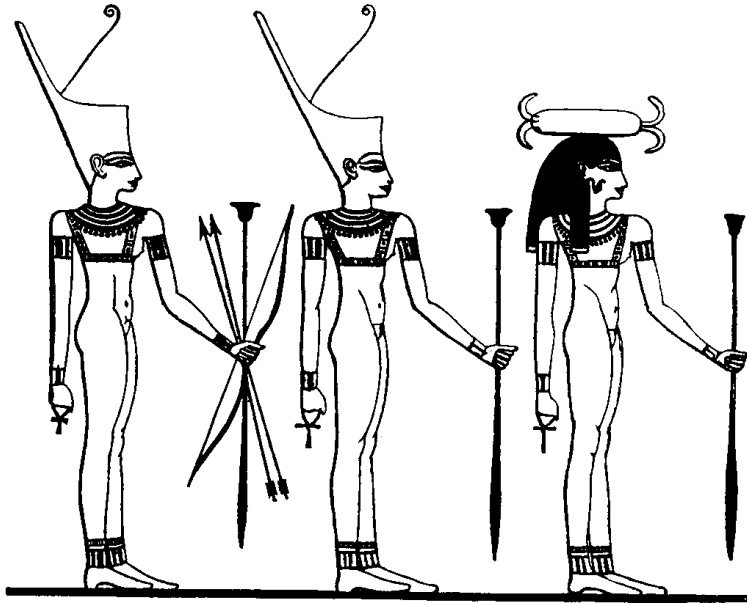
173 Set created a boat of stone and dragged it to the Nile but it sunk as soon as he put it into the water. Heru' boat was already in the water and it was floating because he had smartly made it out of wood and plastered it over to make it look like stone. When his boat sank, Set became furious and turned himself into a hippopotamus again, and struck Heru' boat which splintered to pieces. Heru began to attack Set with his spear, but stopped because the Ennead commanded him to do so.

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Above: *Amsu, Min or Menu*, the ithyphallic (erect penis) form of Heru. Amun (hidden Supreme Being) is the source of the sexual energy which causes arousal and generation of life. This same sexual energy, when sublimated, is the power that Heru uses in the form of Amsu-Min to overthrow the fetters of Set (See *Egyptian Yoga: The Philosophy of Enlightenment and the Egyptian Book of Coming Forth By Day*, Chapter 17).

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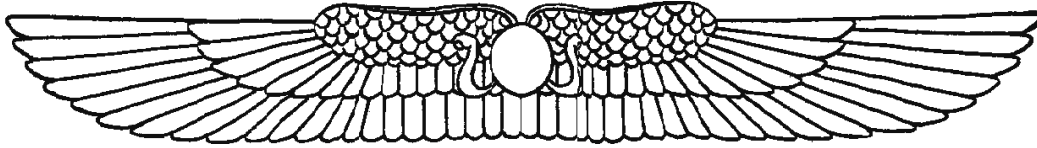
Above: The forms of the Goddess Net

Net is the goddess of creation and war. Her attributes are the bow, shield and arrows. She is androgynous (neither male nor female), and was known to watch over Asar's bier (ceremonial bed) when he lay dead, along with Aset and Nebthet.



Heru and his four sons stand before Asar with knives. The Set headed man is bound to a stake with knives in him. This is a representation of Heru and his Shemsu (followers) defeating Set.

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Above: An ancient Egyptian temple entranceway donning the Winged Sundisk of Heru, in Egypt, Africa.

*"Heru defeated Set by becoming the **Ur-Uatchit**. The sacred form of **Ur-Uatchit**, the winged sundisk with two urei, symbolizes the goddess **Nekhebet** on the right and the goddess **Uatchet** on the left. Thus it was decreed by **Djehuti** that the **Ur-Uatchet** should be seen decorating every temple as a protection of evil."*

From the Asarian Resurrection Myth - Line 176a

*It being of such a quality, **God**, who is author of all generation and production, and of all elemental forces, as being superior to them, immaterial and incorporeal exalted above the realm of nature and likewise begotten and undivided, entire of himself and concealed in himself, is supreme above all these and embraces them all in himself. And because he contains everything and gives himself to all the universe, he is made manifest out from them. Because he is superior to the universe, he is spread out over it by himself, and is manifested as separate, removed, high in the air and unfolded by himself above the forces and elementary principles in the world.*

—Iamblichus, Egyptian Initiate (circa 250-330 A.C.E.)

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174 In despair and frustration over the never ending saga between him and Set, Heru traveled north to seek advice from the Goddess Neith. At the same time Djehuti and Shu convinced the Ennead to send a letter to Asar who now resided in the Beautiful West.

175 Asar sent a letter back to the Ennead pleading with them to do what is correct. Heru, as the son of Asar, should be the rightful heir to the throne. He was demanding to know why the Ennead was conspiring to take away the throne from his son. He asked them if they had forgotten that is was he who had brought wheat and barley to the world. All but two of them (the Ennead) agreed, because Heru, they said, was too young to rule. Then Ra became angry because he felt that Asar was trying to tell him what to do, so he sent Asar and arrogant letter in reply. Asar then sent them a second letter.

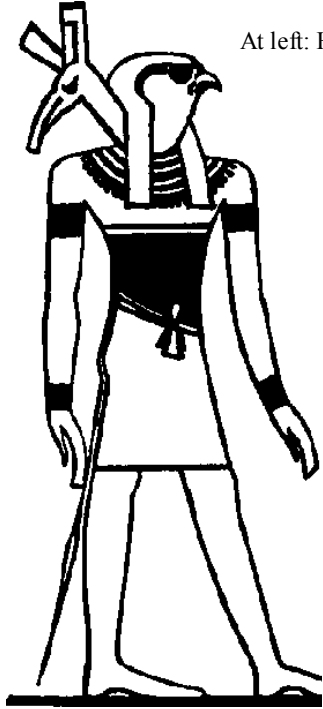
Asar began the letter sarcastically:

“How good are the actions of the Ennead! Justice has now sunk into the level of the underworld. Now listen to me, the land of the dead is replete of demons who fear no Goddess or God. If I were to send them out into the world of those who are living, they will bring back the hearts of the evildoers to the place where punishment is meted. Tell me, among you, who is more powerful than I? Even you, the Gods, must ultimately come at last to the Beautiful West!”

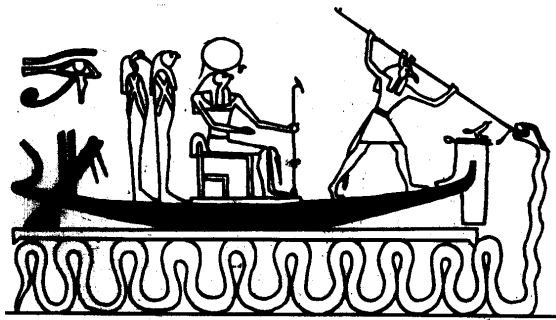
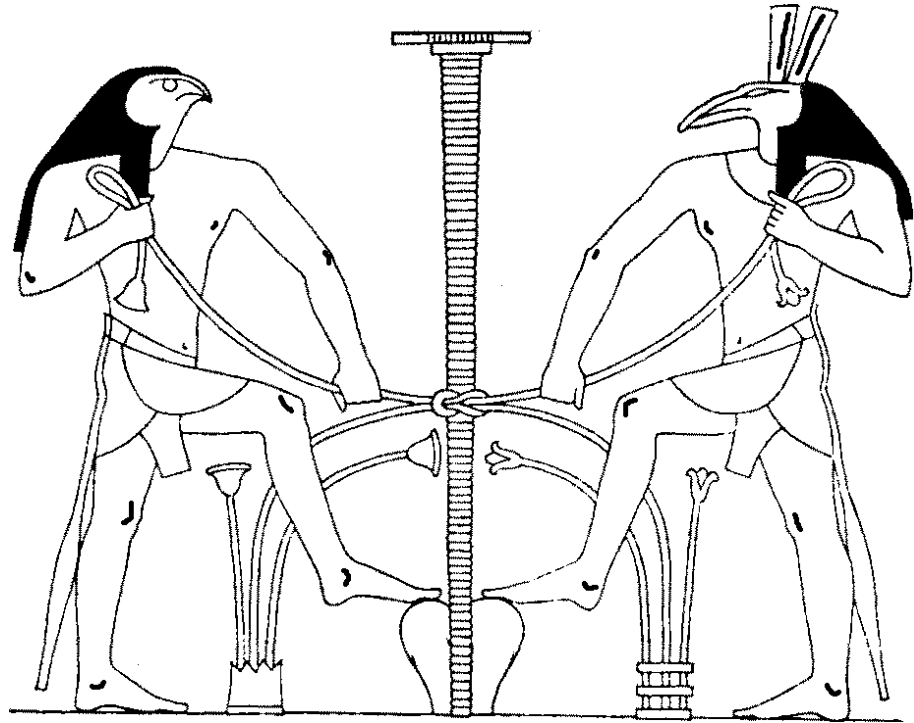
176 Following the receipt of Asar' scroll (letter), the Ennead became afraid at what Asar might do and they finally agreed that his wishes should be honored. Set was chained and brought into the court. Heru was crowned King of Egypt. Set accepted the decision and made peace with Heru. Ra unchained Set and decreed that he should remain with him in the sky as the Lord of Storms and the protector of the Barque of Millions of Years. All the gods and goddesses rejoiced.

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At left: Heru-Set.



Middle: Heru and Set unite.



At left: The defeated Set continues to work in the service of Ra (truth, righteousness, justice and order) instead of seeking to gain the throne of Asar by unrighteous means, obstructing the path of the barque along with his confederate fiends and indulging in sensual pleasures.

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176a Heru defeated Set by becoming the *Ur-Uatchit*. The sacred form of Ur-Uatchit, the winged sundisk with two urei, symbolize the goddess Nekhebet on the right and the goddess Uatchit on the left. Thus it was decreed by Djehuti that the Ur-Uatchit should be seen decorating every temple as a protection of evil.

A HYMN TO ASAR

(From the Book of Coming Forth By Day)

177 A HYMN OF PRAYER TO ASAR. "Glory to Asar Un-Nefer, the great god within Abdu, king of eternity, lord of the everlasting, who passeth through millions of years in his existence. Eldest son of the womb of Nut, engendered by Geb, the chief lord of the crowns of the North and South, lord of the lofty white crown. As Prince of gods and of men he has received the crook and the flail and the dignity of his divine fathers¹. Let thy heart which is in the mountain of Amenta be content, for thy son Heru is established upon thy throne. You are crowned lord of Djeddu² and ruler in Abdus³. Through thee the world waxeth green in triumph before the might of Neb-er-tcher⁴. He leadeth in his train that which is and that which is not yet, in his name Ta-her-seta-nef⁵; he toweth along the earth in triumph in his name Seker⁶.

He is exceedingly mighty and most terrible in his name Asar. He endureth forever and forever in his name Un-nefer⁷. Homage to thee, King of Kings, Lord of Lords, Prince of Princes, who from the womb of Nut have possessed the world and have ruled all lands and Akert⁸. Thy body is of gold, thy head is of azure, and emerald light encircleth thee. O An⁹ of millions of years, all-pervading with thy body and beautiful in countenance in Ta-sert¹⁰. Grant thou to the Ka of Asar, the initiate, splendor in heaven and might upon earth and triumph in Neter-khert; and that I may, sail down to Djeddu like a living soul and up to Abdu like a bennu (phoenix); and that I may go in and come out without repulse at the pylons of the Duat¹⁰. May there be given unto me loaves of bread in the house of coolness, and offerings of food in Annu¹¹, and a homestead forever in Sekbet-Aru¹², with wheat and barley therefor..."

It has come to a good ending in Thebes, the place of truth.



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NOTES TO THE HYMN TO ASAR

1- Asar, as the night sun (the moon) was also the sun of Ra.

2- Djeddu was the name of two towns in Ancient Egypt. In mystical terms it refers to being firmly established in the Netherworld. The Ancient Egyptian word Djeddu refers to “steadfastness” or “stability” as well as the pillar of Asar. This is also being referred to in the following line from the *Egyptian Book of Coming Forth By Day*, Chapter I: 13-15:

nuk Djeddi se Djeddi
 “I am steadfast, son of steadfast,

au am - a em Djeddu
 conceived and

mesi - a Djeddu
 born in the region of steadfastness.”

3- Abdu was the city which the Greeks called Abdu. It is also reputed to be the resting place of the body of Asar.

4- Nebertcher literally means “All Encompassing Divinity” or “Supreme Being”.

5- The One who draws the world, i.e. Ra, the Supreme Being, who causes the world to exist by drawing it along in the movement of the Barque of “Millions of Years”.

6- Seker is the divine form of the Supreme Being (Asar, Ptah, Tenen) as the night sun, symbolizing the period of death.

7- The “Beautiful Being” or the “Good Being”, i.e. Asar.

8- The country of which Asar is the ruler. There was an Akert or burial ground on the western side of the Nile. This is where many important excavations have been conducted in recent times, uncovering the tombs of Kings, Queens and Nobles of Ancient Egypt.

9- A name of the sun god, i.e. Ra (Asar).

10- A name of the underworld.

11- The city of the sun, the first city which emerged with the creation, thus, the abode of Ra and the Ennead.

12- A section of the astral world. It is part of the *Sekhet-hetepu*, where souls of the blessed reap and sow.

Gloss on The Asarian Resurrection

The Mystical Themes and Teachings of The Osirian Myth.

Introduction

Gloss writing is a special form of writing which attempts to provide an explanation for a particular text or manuscript. It does not attempt to examine each individual line of a work but seeks to illuminate the most important themes and mystical implications being brought forth by a particular text. In this case I have also given an introduction to the process of practicing the teachings being espoused as well as an insight into the effects these practices will have in the human personality. For a more detailed study (commentary) of the teachings derived from the line by line examination of the Asarian Resurrection Myth, the reader is referred to the companion book to this volume called "*The Mystical Teachings of The Asarian Resurrection*".

The Substratum of Creation

Maat, Hetheru and Djehuti were not part of the Ennead, yet they played important roles in the Osirian myth. As stated earlier, the neters of the Ennead are Ra-Atum, Shu, Tefnut, Geb, Nut, Asar, Aset, Set (Seth) and Nebthet. Hetheru, Djehuti and Maat represent attributes of the Supreme Being as the very *stuff* or *substratum* which makes up creation. This means that they are the elements which the creative principle uses in the act of creation. This idea may be better understood through the following simile. Consider a lump of clay. The clay can be given several forms but the substratum of any form which the clay is given, be it a pot, plate, bowl, cup, etc., will always remain the same, clay. The composition of the clay does not change. In the same manner Hetheru, Maat and Djehuti represent attributes of the Supreme Being which do not change regardless of the forms which objects in creation take. Therefore, they are the constant, absolute principles among all that is changing, chaotic, transient, and therefore illusory, in human experience as well as in creation. Hetheru represents the force of spiritual energy which drives the entire universe. The relentless order and synchronicity of the planets and stars, as well as the order of events which occur in the life of every human being, is symbolized by Maat, and the light of consciousness which is the underlying characteristic of all sentient life is symbolized by Djehuti.

Uatchit and Nekhebet represent the dual aspect of creation, the "Two Lands" (Upper Egypt, symbolized by the Lotus plant and Lower Egypt, symbolized by the Papyrus plant). In a mystical sense they symbolize heaven and earth, spirit and matter. However, they also represent the subtle spiritual energy known as the Arat (Serpent Power), more commonly known by the name Kundalini. The Serpent Power is the Life Force energy which sustains life and promotes the desire for action in the human being. It operates through the subtle spiritual energy centers and is symbolized by the shaft which is intertwined by serpents in the staffs of Uatchit and Nekhebet, as well as the staff of Djehuti. The unity of these two principles, which are opposite poles of the same energy, is synonymous with Enlightenment and the absolute truth.

Hetheru represents the Life Force energy of Ra. She is the power of Creation itself. Creation, the manifestation of the Divine Spirit, is seen as female, and the Soul of Creation, as male.

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Djehuti represents the mind of God. He represents the higher intellectual capacity of the mind when it is attuned to the Divine. Djehuti the messenger of God. Maat (Ma, Maa, Mayt) represents the very order which constitutes creation. Therefore, it is said that Ra created the universe by putting Maat in the place of chaos. Therefore, Creation itself is Maat. She is the mother of the universe. As such, the word *ma* has appeared in many languages from around the world in relation to the word mother. In Ancient Egypt Ma or Mut signifies mother. In India, *mata*; in English speaking countries it is *mother* or *mama*; in Spanish it is *mami*, or *madre*. Thus the principle of the universal mother has found its way into human language.

God of Touch. Intelligence.

God of Seeing. Hearing.



The gods of the Senses.



Creation without order is chaos. Consider what would happen if the elements (water, air, fire, earth) did not exist according to their set parameters. What would happen if water became flammable or if earth became gaseous? What would happen if the laws of gravity acted in reverse? There would be no consistency or order in the phenomenal universe and no way for life to exist. So Maat is the basis upon which Creation exists, and Creation is the mode in which the divine Supreme Being expresses Him/Her Self. Therefore, anything which impedes order, regularity and harmony is against Maat, Creation and God. Spiritual movement and spiritual practice are difficult in an atmosphere of unrest, agitation, disorder and turmoil. Likewise, anything which promotes order, peace, harmony, truth, justice, righteousness, etc., automatically promotes spirituality, divine awareness, spiritual wisdom and self-discovery.

In a relief which was made for *Ptolemy IV* at Edfu, there is a depiction of the Barque of Creation which shows the King standing before the barque, with upraised arms, offering Maat to The God. At the Front of the boat is Heru-p-khart, Heru the Child, with a flail. Within the boat are Heru-merti (Heru of the two eyes implying the all encompassing divinity), Maat, Apuat, Shu, Hetheru, Djehuti, and Neith. Behind the King, outside of the boat, stand the gods of the senses of *Hu* (Taste) and *Saa* (Touch, feeling and understanding). At the other end, also outside of the boat, stand the gods of the senses of *Maa* (Sight) and *Setem* (Hearing). *Hu* and *Saa* were known to serve as bearers of the Eye of Heru. They were also considered to be the tongue and heart of Asar-Ptah. Thus, they represent the vehicles through which human beings can understand and espouse the teachings of moral and spiritual wisdom.

The positioning of the gods and goddesses is of paramount importance, because it points to the understanding that the neters within the boat itself are emanations of the Divine, while those outside of the boat are effects or reflections of the creative principles. Therefore, the occupants of the boat may be understood as *absolute attributes* of the Divine, while the characters outside of the

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boat may be understood as *relative manifestations* of the Divine in time and space. Just as sound, light and fragrances are emanations of the objects which project them, the senses are also emanations from the consciousness of the life forms which use them. The senses therefore, are relative, dependent on the particular animal and the level of sensitivity. They have no independent existence outside of the living being(s) who/which possess them. The information brought by them is processed with the use of the mind and intellect. Therefore, they are depicted as being outside of the boat. Furthermore, even the mind and intellect are relative. Spiritual sensitivity and wisdom varies from person to person. Thus, only the Spirit is absolute. The Spirit remains the same while the physical body, personality, intellectual capacity and level of sensitivity (of the senses) are relative, transient and variable. The mind, intellect, senses and ego-personality of a human being are all transient projections of the Spirit.

So from a mystical standpoint the picture symbolizes the human ego, in the form of the King and his senses, in the act of devotional meditation on the Divine, offering Maat, , to The God, , (Neter), in the form of Heru, The Child. Thus, living according to the principles of Maat and turning the senses and one's personal interest toward serving the Divine allow for one's spiritual movement to unfold. Saa is closely related to Djehuti, representing intelligence or higher intellect in the human being which gets close to the cosmic mind (Djehuti) through devotion to God. Maa (sight) is closely related to Maat as the clarity of vision which allows one to live by order, justice and righteousness, and not to fall under the pressure of egoistic desires and negative thoughts.

In addition to the senses, there are two more important abstract qualities through which the Divine expresses. These are Sekhem and Heh. Sekhem is energy or power through which the universe manifests. Heh, along with his counterpart Hehet, represent eternity. They are aspects of the primeval ocean, Nu. Thus, from the eternal emanates the temporal. The universe is itself composed of a divine, eternal essence which exists according to the law and order (Maat) of the Divine (Supreme Being). The qualities of humanity (egoism, mind and senses) arise from the Divine basis or substratum. They are expressions of the Divine, which when internalized, allow for self-discovery and the awareness of eternity when externalized, they promote time and space (temporal - egoistic) awareness.

The Cycles of Creation

The findings of modern science have corroborated the mystical teachings of Ancient Egypt and India. In both of these cosmological systems Creation and time are understood as being circular or cyclical. This means that time moves in a circle rather than in a line from point A to point B as it is usually conceptualized in modern society. Modern science has shown that two lines moving in opposite directions join in infinity. This seems like a contradiction or paradox. However, upon reflection, the mystical wisdom of the ancients sheds light on this great truth.

In the epic Ancient Egyptian story known as "The Destruction of Evil Men and Women" there is a passage where the God Ra decides to leave the earth because as he explains, he will not be regenerated until the next period or cycle of Creation begins:

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“And the Majesty of this God (Ra) said unto the Majesty of Nu, ‘My members are weak and have suffered pain since primeval time, and I shall not recover until another period comes’”.


The “period” referred to above is related to the cycle of Creation in which Ra emerges from the primeval waters and emanates Creation in the form of the Ennead. This implies that Creation has not occurred once but countless times. Creation is a cycle in which there is emergence and expansion which in human terms occurs over a period of billions of years, while from the perspective of God it occurs in a moment.

It is interesting to note here that the Hindu system of reckoning time envisions time as a cyclical movement instead of as a linear. It involves cycles of Creation which evolves over a period of millions of years and ends up where they began. These units of time are called Yugas. This system of regarding time as a recurring cycle as in a circle is similar to the Ancient Egyptian system described above. Along with this, a correlation may be made between the Hindu God *Rama* and the Ancient Egyptian God *Ra*. In Indian Mythology the Supreme Being, known as Brahman or “The Absolute”, becomes three creative principles. These principles are known as the Trinity of *Brahma*, *Vishnu* and *Shiva*. Vishnu is said to incarnate from time to time in order to sustain *Dharma* or righteousness. Like the Ancient Egyptian MAAT, Dharma represents, order, righteousness and justice. When chaos in the form of evil and unrighteousness threaten to destroy society, God incarnates in human form in order to show humanity the proper way to live. Vishnu has had many incarnations. Two of the most popular ones are Krishna and Rama. This is the concept of Avatarism and it is also to be found in Ancient Egypt with the incarnation of Asar and Aset as well as the incarnation of Hetheru.

Mystical Symbolism in the Characters of the Osirian Myth

Asar-Aset-Heru
(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*, “Asar, the Begetter” (in the Duat), and *Asar-Neb-Heh*, “Asar, Lord of Eternity”. Aset is the 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 and as the dynamic forces within it. This teaching is also expressed in the idea of the Trinity concept and the birth of God into human form (Avatarism).

The three men who offer boons in the Annunciation Scene presented earlier represent the triune aspect of Creation which is the teaching behind the Trinity. This teaching refers to Creation itself as well as to human consciousness. 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

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represents matter and all physical manifestation. Therefore, the Trinity owes its existence to the one. Thus the three wise men bringing boons represent Creation (all that exists and the awareness of that existence) itself paying homage to its Creator. 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*.

Osiris

(Asar)

The Incarnation of the Higher Self into the realm of time and space.

In the Osirian 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, and struggles to regain its original state of perfection. Nebthet represents the lower nature of matter or the binding, fettering and condensing aspect which dulls the intellect and intoxicates the mind and senses. Therefore, the union with Aset symbolizes the achievement or striving for spiritual salvation or resurrection while the union with Nebthet symbolizes bondage, suffering and the cycle of births and deaths, known as reincarnation. Asar 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/Herself through billions of life forms whose bodies, minds and senses are too limited to see the vastness of Creation.

Set (Seth)

The Lower Self.

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.

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Isis
(Aset)

Love, Cosmic Consciousness and Wisdom.

In the temple of Denderah, it is inscribed that Nut gave birth to Aset there, and that upon her birth, Nut exclaimed: “Ås” (behold), *I have become thy mother*”. This was the origin of the name “Åst”, later known as Aset to the Greeks and others. It further states that she was a dark-skinned child and was called “*Khmet-ankhet*” or the lady of love. Thus, Aset also symbolizes the “blackness” of the vast un-manifest regions of existence, Asar. Her identification is also symbolized in her aspect as *Amentet*, 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 motherly love of Aset was instrumental in discovering and putting the pieces of Asar' dead body back together. The two most important features which Aset encompasses are love and wisdom. Aset' 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' dead body. This is the devotion of the initiate which leads him or her to the Divine. All that is needed 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 (Amentet), and 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.

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 in order 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.

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In the *Golden Ass* of Apuleius of Madura, Aset says to Lucius:






“The whole earth worships my godhead, one and individual, under many a changing shape, with varied rites, and by many diverse names. There the Phrygians, first-born of men, call me "mother of the gods that dwell in Pessinus"; there the Athenians, sprung from the soil they till, know me the Rhamnusian, but those on whom shine the first rays of the Sun-god as each day he springs to new birth, the Aarii and the Ethiopians and the Egyptians, mighty in ancient lore, honour me with my peculiar rites, and call me by my true name of "Auset (Aset), the Queen".”

Nebthet

(Nebt-het - “The Lady of the House”)

Nature, Worldly Consciousness and Death.

Nebthet 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 (Nebthet) is the recipient of Asar' 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 Nebthet. 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. 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 (ether-space).

There is deep mystical symbolism in the images and teachings surrounding the Triad or Asar, Aset and Nebthet. 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 Nebthet, who stand nearby, being referred to as the “two widows” of the dead Asar. Aset and Nebthet are depicted as looking exactly alike, the only difference being in their head dresses: Aset , Nebthet  or . However, the symbols of these goddesses are in reality just inverted images of each other. The symbol of Nebthet is the symbol of Aset when inverted  → . Therefore, each is a reflection of the other. Thus, it can be said that both life and death are aspects of the same principle.



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The bodies and facial features of Aset and Nebthet are exactly alike. This likeness which Aset and Nebthet share is important when they are related to Asar. As Asar sits on the throne (see cover), he is supported by the two goddesses, Aset and Nebthet. Symbolically, Asar represents the Supreme Soul, the all-encompassing Divinity which transcends time and space. Aset represents wisdom and enlightened consciousness. She is the knower of all words of power and has the power to resurrect Asar and Heru. Nebthet represents temporal consciousness or awareness of time and space. She is related to mortal life and mortal death. This symbolism is evident in the sistrums which bear the likeness of Aset on one side and of Nebthet on the other, and the writings of Plutarch where he says that Aset represents "generation" while Nebthet represents "chaos and dissolution". Also, in the hieroglyphic texts, Aset is referred to as the "day" and Nebthet as the "night". Aset is the things that "are" and Nebthet represents the things which will "come 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 Osirian Mysteries (*Asar Shetaiu*) has as the goal. The Enlightenment of Asar is the state of consciousness in which one is aware of the transient aspects of Creation (Nebthet) 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 (Nebthet).

In the *Book of the Dead* (Chap. xvii. 30), the initiate identifies with Amsu-Min and says:

"I am the god Amsu (or Min) in his coming forth; may his two plumes be set upon my head for me." In answer to the question, "Who then is this?" the text goes on to say, "Amsu is Heru, the avenger of his father, and his coming forth is his birth. The plumes upon his head are Aset and Nebthet when they go forth to set themselves there, even as his protectors, and they provide that which his head lacketh, or (as others say), they are the two exceedingly great uraei which are upon the head of their father Tem, or (as others say), his two eyes are the two plumes which are upon his head."

The passage above provides an exact idea about the true nature of Aset and Nebthet. Nebthet is associated with the life which comes forth from her death in Aset. They are complementary goddess principles which operate to manifest life-death-life or the cycle of birth-death-rebirth known as reincarnation. Another important teaching presented here is that Aset and Nebthet are identified as the "the two exceedingly great uraei". They are the two forces of the Serpent Power known in India as Kundalini. The Serpent Power refers to the Life Force energy which manifests in the physical human body in the form of two opposites. In Ancient Egyptian mythology and yoga these two opposites are known as "Uatchit and Nekhebet" or "Aset and Nebthet" or "The Two Ladies". In India they are known as "Ida and Pingala". The opposites also refer to the solar pole and the lunar pole or the active and passive nature of the energies. In reality the energy is the same. It originates from the same source but it manifests as opposite due to the polarization it assumes. Thus, it may be seen as male and female. The Serpent Power energy resides at the base of the spine and when aroused through spiritual evolution (practice of yoga) it courses through the body, finally reaching the crown of the head and re-unites into its original oneness; the poles dissolve, leaving oneness of consciousness or enlightenment. (see Book The Serpent Power)

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Horus


(Heru)

The Rebirth of the Spiritual Life - Aspiration for Freedom, the New Life of the Resurrected Soul.

Heru represents the union between Spirit (Asar) and Creation (Aset). However, unlike Anpu, 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 Nebthet 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.

Heru is the rebirth of the Spirit. This rebirth is not a physical birth from the womb, but a rebirth of the mind. 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 (Heru) is the God of Light. Before Heru is victorious, 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' head) and the Divine. Therefore, the real battle is within each of us and not in the outer world of time and space.

Both 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 Set-Heru (page 124) 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: ignorance, passions, desires, restlessness of the mind, temptation, lust, greed, depression, insecurity, fear and pain. Only in this way can the "God of Light" inside us shine through.

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Anubis
(Anpu)

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

Anpu (Anpu) is the son of Asar and Nebthet. He is the embalmer of the deceased (spiritual aspirant) and symbolizes 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 *Book of Coming Forth By Day* 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 Nebthet and Asar, is therefore, a combination of gross nature (Nebthet) and the Spirit (Asar).

It is Anpu who leads souls to the abode of the Supreme Being in the *Book of Coming Forth By Day* by constantly urging them to awaken from the dream of the world process and its illusions. Thus, 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 *Book of Coming Forth By Day*, 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). 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.

RESURRECTING OSIRIS

Heru and Set The Struggle between the Higher and the Lower Self - Purification.

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. When aspiration arises, the practice of Maat ensues until spiritual sensitivity is perfected. This process of virtuous 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 victory (enlightenment). 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.



Djehuti Reason - Link to the Higher Self.

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 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.

The Eye of Ra and The Eye of Heru

There are several Ancient Egyptian myths relating to the "Eye". One tells that the Eye left Ra and went into Creation and was lost. Ra (Divine Self) sent Djehuti (wisdom) to find the Eye (individual soul) 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 or a Lynx (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 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

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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.

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 the 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 move beyond the world of ordinary human experience as a source of happiness. The following Ancient Egyptian teachings highlight the idea of the sorrowfulness of ordinary human experience and urge the aspirant to live according to the teachings of virtue and wisdom in order to avoid the sufferings of life.

"As joy is not without its alloy of pain, so neither is sorrow without its portion of pleasure."

"Grief is natural to the mortal world, and is always about thee; pleasure is a guest, and visiteth thee by thy invitation; use well thy mind, and sorrow shall be passed behind thee; be prudent, and the visits of joy shall remain long with thee."

"Good things cease to be good in our wrong enjoyment of them. What nature meant to be pure sweetness, are then sources of bitterness to us; from such delights arise pain, from such joys, sorrows."

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"Those who give away their treasure wisely, giveth away their plagues: they that retaineth their increase, heapeth up sorrow."



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. Having created the universe in itself, the Supreme Being sent its Eye (consciousness) into Creation. Consciousness then became "lost" in Creation and became the souls of human beings and all life forms, forgetting its true Self. 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 its 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.

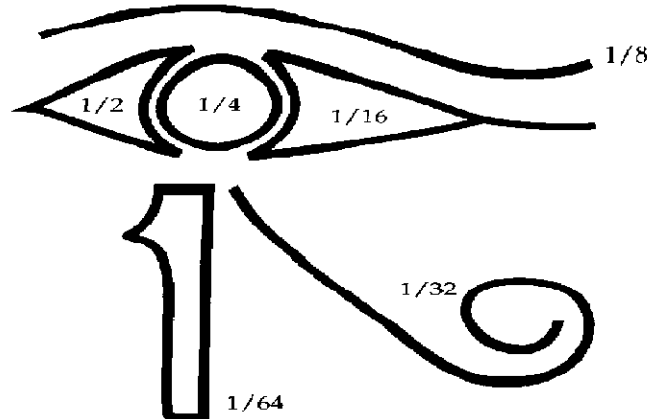
The same teaching of the Eye is to be found in the story of Heru and Set where Set (ego) tore out Heru' Eye. It is Djehuti who restored the Eye through the power of magic (wisdom teaching). In this context, the whole teaching of wisdom which Djehuti applies (*Hekau* Magic) to the Eye causes it to remember 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 to *Selfrealization*.

In this aspect, the plight of the Eye and its subsequent restoration through the teachings of Djehuti, the transmitter of wisdom, embodies the principle of the teacher-disciple relationship through which spiritual knowledge is transmitted. We saw this same principle in the Initiation of Heru by Aset and it may be found in the Gnostic Christianity with the teachings of Jesus to his disciples and the story of Thecla as well as in the Indian Vedantic principle of the Guru-Disciple relationship such as Krishna and Arjuna and Vasistha and Rama. 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 *Guru* of the Eye. In Hinduism, this process is immortalized in the epics, the *Bhagavad Gita* and the *Yoga Vasistha Ramayana* scriptures. 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 realization of the Self through a process which involves the classical teachings of Yoga (wisdom, reflection and meditation). These texts are highly recommended for any serious student of Yoga scriptures.

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When Heru' eye (the moon) was torn out and thrown away by Set, the god Djehuti, who presides as the moon (see verse 8) found it and using the formula below, 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, the Supreme Being, The Absolute. As long as the soul is involved in creation (matter), there will remain some small separation between the individual BA and the Universal BA, the ONE. In order to become completely unified, merged into infinity, the individual soul of the enlightened person dissolves into the Universal Soul at the time of death; this is complete ONENESS with the divine. The missing part of the Eye of Heru, 1/64, is added by Djehuti through magic.



Thus through the magic of Djehuti (wisdom), the parts (representing our consciousness) may be reconstituted to wholeness. Djehuti is an aspect of Ptah, the Cosmic Mind. In this aspect Djehuti symbolizes the higher consciousness (mind) of those humans who are attuned to the Universal (Cosmic) Mind.

$$\begin{aligned}
 &= \curvearrowleft + \bigcirc + \sim + \curvearrowright + \hookrightarrow + \downarrow \\
 &= \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \frac{1}{32} + \frac{1}{64}
 \end{aligned}$$

When the parts of the Eye of Horus (Udjat, left eye) is added up, the result is 63/64 which approximate the whole number 1. As long as the soul is involved in creation (matter), there will remain some small separation between the individual BA and the Universal BA, the ONE.

Thus Djehuti speaks:

"I came seeking the Eye of Heru , that I might bring it back and count it. I found it (now it is) complete, counted and sound, so that it can flame up to the sky and blow above and below..."

Therefore, through the Eye (vision, consciousness) of Djehuti (wisdom), the Eye of Heru (inner vision) may be brought back to its original place, that it may attain the heights of heaven and achieve control over the spiritual domain (above) and the realm of matter (below). Djehuti is the God who brings MAAT (truth, righteousness, justice). Thus, through wisdom and righteousness our original condition may be restored. The name for the Eye of Heru may be pronounced as "Wedjat", "Udjat" or "Utchat" meaning: ***"the whole or restored one"*** and also ***"that which protects."***

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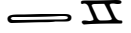

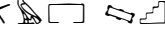
In the Pyramid of Unas, the Eye of Djehuti is called "*The Black Eye of Heru.*" In the same text is said to Unas:

"Thou hast seized the two Eyes of Heru, the White Eye and the Black Eye and thou hast carried them off and set them in front of thee and they give light to thy face."

In the saga of the struggle of Heru and Set, the most central issue is the return of the Eye to its rightful place in the "brow" of Heru. This event is synonymous with the resurrection (redemption) of the soul of Asar (soul-initiate-aspirant), when he was killed by Set (ignorance-pride-ego). While the scriptures speak about two eyes (right and left), they are both indeed referring to the same inner spiritual vision which allows a human being to transcend the egoistic vision of life. Thus, through the restoration of spiritual vision (discovering the Eye of intuitional understanding) a human being (Asar) is *resurrected*.

The ego in a human being is what leads him or her into positive or negative situations and also makes a person susceptible to either pain or pleasure, adversity or prosperity, in life. The Eye of intuitional vision protects one from any and all adversity and injury because once one attains intuitional vision, the light of understanding vanquishes all negative thoughts, fears and desires in the human heart which could lead a person to situations of pain and sorrow. Also, it nullifies all negativity from outside (from people or nature) which might seek to cause harm to a person either in thought, word or deed. Therefore, an enlightened human being (Sage, Saint) is beyond the pain and sorrow of life because he or she has transcended the ego itself.

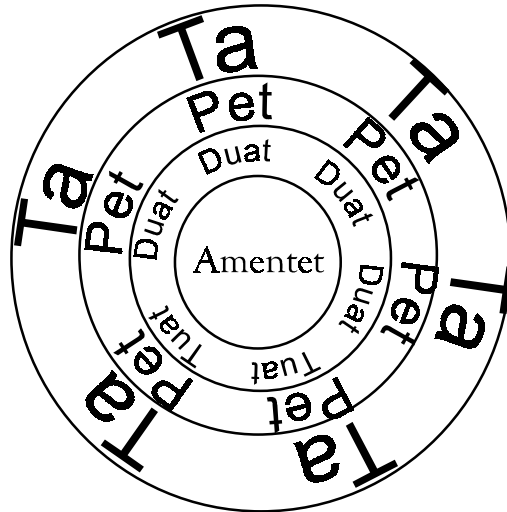
ASAR AND THE Duat

The Ancient Egyptian concept of Creation includes three realms. These are the TA,  (Earth), Pet,  (Heaven), and the Duat  (the Underworld). The Duat is the abode of the gods, goddesses, spirits and souls. It is the realm where those who are evil or unrighteous are punished, but it is also where the righteous live in happiness. It is the "other world", the spirit realm. The Duat is also known as Amenta since it is the realm of Amen (Amun). The Duat is the realm Ra, as symbolized by the sun, traverses after reaching the western horizon, in other words, the movement of Ra between sunset and sunrise, i.e. at night. Some people thought that the Duat was under the earth since they saw Ra traverse downward, around the earth and emerged in the east, however, this interpretation is the understanding of the uninitiated masses. The esoteric wisdom about the Duat is that it is the realm of the unconscious human mind and at the same time, the realm of cosmic consciousness or the mind of God. Both the physical universe and the astral plane, the Duat, are parts of that cosmic consciousness.






The Duat represents Creation itself. As such it is composed of seven sections known as *Arits* or "Mansions". They may be thought of as rooms within rooms or dimensions within dimensions or planes of existence within successively higher planes of existence. These seven sections relate to the Seven Hetheru Cows which are sired by Asar in the form of Apis the *Bull of Amenti*, and they relate to the seven energy centers or levels of psycho-spiritual evolution of every human being, known as the *Serpent Power* or *Life Force Energy*. It is necessary to pass through all of these levels in order to reach the Supreme Abode. For this to be possible, the initiate must possess certain special knowledge about the passageways. Each passageway is guarded by a gatekeeper and a herald. They




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ask the initiate questions, and if answered correctly, they announce the new arrival and allow passage. The special knowledge consists of spiritual wisdom gained from the study of spiritual scriptures blended with meditative experience (the second and third levels of religious practice). Of course, spiritual studies and meditative experiences are only possible when life is lived according to virtuous principles (Maat).



Above: A two dimensional schematic drawing of the Duat

There is a special realm within the Duat which is the abode of Asar, as well as the ultimate destination of those who become enlightened. It is the realm of Supreme Peace, the *Sekhet-Yaru*, or in other times, as *Amentet*. As you recall, Amentet is a reference which unites the symbolism of Asar with that of Amun (Amen), because *tet* refers to the Djed Pillar of Asar, . Asar is often depicted as a man with the body of a pillar containing four tears. The tears symbolize the four upper levels of psycho-spiritual consciousness centers when awakened. The Djed symbolizes the awakened human soul which is well “established” in the knowledge of the Self. *Djeddu*,    , refers to the abode of Asar. This is what the following line from the *Egyptian Book of Coming Forth By Day*, Chapter I: 13-15, is referring to:


nuk Djeddi se Djeddi
 “I am steadfast, son of steadfast,

au am - a em Djeddu
 conceived and

mesi - a Djeddu
 born in the region of steadfastness.”

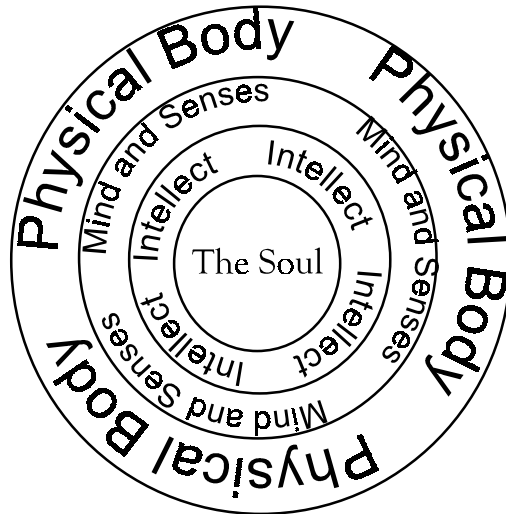
This special realm is shrouded in the deepest darkness and it is untouched by the myriad of cries, dismemberments and sufferings of unrighteous souls (the enemies of Ra) as well as the cries of happiness of the righteous souls who are experiencing heavenly or pleasurable conditions according to their good deeds of the past. This part of the Duat is composed of seven *Arits* or Halls. It transcends time and space as well as the mind and thoughts. It is absolute existence. The rest of the Duat as well as the physical world is relative reality. In this special realm, there is no growth of any kind. There is no birth, no death and no passage of time, just eternity. This is the

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meaning of the following hekau-utterance from *The Egyptian Book of Coming Forth By Day*, Chapter 125:1-17:

The Asar, the scribe Ani (initiate), whose word is truth, saith: “I have come unto thee. I have drawn close to you in order to experience thy beauties. My hands are extended in adoration of thy name of “MAAT” (Truth). I have come. I have drawn myself to the place where the cedar tree existeth not, where the acacia tree does not put forth shoots, and where the ground neither produces grass nor herbs. Now I have entered into the place of hidden things, and I hold converse with the god Set.... Asar, the scribe Ani, has entered into the house into the House of Asar, and he has seen the the hidden and secret things which are therein....

That which is the place where nothing grows is the place of absolute stillness. It is a region that is devoid of forms or mental concepts of any kind. It is the primeval or celestial waters from which Creation arises. It is the place which is “hidden” from that which is in motion, the relative reality. Therefore, it is hidden to those whose minds are in constant motion due to desires, cravings, emotional attachments, greed, etc. That which is relative or temporal emanates out of that which is absolute and eternal. The relative reality emanates from this hidden place of stillness. It is to this place of stillness where one must go and have “communion” with God. When this occurs, that which is hidden is revealed.



Above: A two dimensional schematic drawing of the mystical interpretation of the levels of human consciousness. Notice that they correspond to the levels of creation and that the soul is equated to the supreme abode of the Spirit (Amentet).

The intellect, mind, senses and physical body constitute the ego-personality of a human being. The soul is eternal while the ego is transient and perishable. The ego is therefore a limited and temporary expression of the soul.

This deepest and most dark realm of the Duat is Asar, Himself, and this is why Asar is referred to as the “Lord of the Perfect Black” and is often depicted as being black or green of hue. It is also why Nut, Aset, and Hetheru are also described as “dark-skinned”*. They are emanations from this realm of blackness which is described as a void or “nothingness” in the hieroglyphic papyrus entitled *The Laments of Aset and Nebthet*. This notion of nothingness is akin to the Buddhist notion of

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Shunya or the “void”, which refers to the area of consciousness which is devoid of mental concepts and thoughts. When there are no thoughts or forms in the mind, it is calm, expansive and peaceful. When there are thoughts in the mind, the mental awareness is narrowed and defined in terms of concepts. If the mind is confined to these concepts and narrow forms of thought, then it is confined to that which is limited and temporal. If it eradicates its desires, cravings and illusions, then it becomes aware of the innermost reality and realizes its connection to the entire cosmos. Thus, the teaching of the Duat (Amentet, Re-Stau, etc.) gives insight into the nature of the human mind. It is a description of the mental landscape, its demons (everything that leads to ignorance and mental agitation), and gods and goddesses (who represent the positive thoughts, feelings and the way to discover the abode of the innermost Self, everything that leads to peace, harmony and wisdom). Therefore, the task of a spiritual aspirant is to eradicate the concepts, agitation, desires and cravings in the mind and to discover the “hidden” innermost reality which is Hetep (Supreme Peace), eternal and pure. (*from an inscription in the temple of Denderah, Egypt)

From a higher level of understanding, the Duat is the unconscious mind and Asar is that level which transcends the thinking processes... its deepest region. It is the level of consciousness that is experienced during deep dreamless sleep. Therefore, it is the “Hidden” aspect of the human heart, and thus, it is also known as Amun. Another very important teaching in reference to the Duat or “Beautiful West” comes from the following Hymn to Amen-Re.

“Amen-Re who first was king,
The god of earliest time,
The vizier of the poor.
He does not take bribes from the guilty,
He does not speak to the witness,
He does not look at him who promises,
Amun judges the land with his fingers.
He speaks to the heart,
He judges the guilty,
He assigns him to the East,
The righteous to the West.”

The previous hymn instructs us in the wisdom that those who are judged by God to be unrighteous will not attain the coveted goal of reaching the abode of Supreme Divinity. Instead they will be directed toward the “East”. This is a clear reference to reincarnation. The “East” implies the dawn and a new life for the sun in the form of Khepri. In effect, it symbolizes the rebirth of the sun through Nut. Reincarnation is the continuous cycle of birth-death and rebirth into a new body which the soul undergoes over a period of millions of years until it is purified enough to discover and return to its original source, the Supreme Divinity. In ancient times, the Greek historian, Herodotus, recorded that the Ancient Egyptians were the first to understand and teach the wisdom in reference to reincarnation. Therefore, in order to reach the West, it is necessary to be pure of heart which implies having lived according to the principles of Maat as well as having developed reverence and devotion toward, and wisdom about, the Divine. This implies that one has lived life based on studying, reflecting, meditating and practicing the spiritual teachings.

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The Characters of the Osirian Myth as Psycho-spiritual Stages of Human Evolution.

The main characters in the Asarian Resurrection Myth may be seen as Psycho-spiritual stages which every human being must pass through on the journey towards spiritual enlightenment. Beginning with its incarnation as the soul of Asar, the soul becomes intoxicated and deluded by nature, and the ignorance of reality sets in wherein the base qualities of the mind are experienced. These qualities are exemplified by the character of Set. From Set at the lowest level, the psycho-spiritual awareness develops through Anpu-Maat, Heru-Hetheru and Min, until it discovers and unites with the absolute, transcendental reality Asar-Aset.

The Struggle of Heru and Set and the Impartial Supreme Self

It is notable that Ra, the Supreme Self, the Creator of the universe and father of the gods and goddesses, the one who *stands in his boat of Creation on the pedestal of Maat*, should object to Heru' coronation as the rightful heir to the throne. Upon closer reflection, this seemingly contradictory event in the epic myth (beginning with Hekau-Verse 140) reveals important mystical teachings in reference to the nature of the Self.

It must be remembered that both Heru and Set are Ra's children. Both of them have emanated from Ra and therefore, both of them are part of Ra. Therefore, even though Set represents evil and has even committed murder, he is recognized as being part of the Supreme Being who has the innate potentiality to realize his own divinity and to change his life for the good instead of for evil and selfishness. Thus, it is not conceivable that God should want to allow those who are unrighteous to lead the world, but the intention, through the process of the struggle of life, is to transform evil into good.

Heru, on the other hand, is unproved and young. Although he is the rightful heir to the throne by birthright and has been taught the mysteries of the universe and trained in the magical powers by Aset and Djehuti, he is still not worthy of leadership. True leadership is not a right which can be given by blood relation, filial relation or book learning. It is a right which is acquired through hard work in self-development. The struggle of life (as symbolized by the struggle of Heru and Set) is the proving ground for Heru in which his divine qualities are drawn out. In a real sense, Creation is set up to provide every individual with struggles, through which opportunities arise for the person to rise above the pettiness of the ego in order to discover the sublime nature of the inner self and its infinite powers. If there were no struggles for a human being to face, there would be no achievement and no enlightenment.

In spiritual terms, Heru' ascendance to the throne is a metaphor of spiritual enlightenment. Spiritual enlightenment cannot occur until there is a struggle between the Higher Self and the lower self. Thus, Ra's refusal to accept Heru was part of a plan to provide for the development of Heru' and Set's spiritual consciousness. In the life of every spiritual aspirant there are struggles, conflicts and challenges which afford him or her the opportunity to choose the path of enlightenment or the path of egoism. When the path of enlightenment is chosen (controlling anger, forgiveness, chastity, introspection, purity in thoughts, virtuous action, truthfulness, universal love, detachment, etc.), the ego begins to subside and spiritual consciousness blossoms.

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When the path of egoism is chosen (anger, hate, greed, lust, mental unrest, pleasure seeking, excessive extroversion, attachment to material objects and love which is limited to family, craving for fame, arrogance, disrespect, etc.), then the soul becomes more and more bound to the ignorance which leads it to experience intensified situations of disappointment, anguish and reincarnation. Thus, when the ego is intensified, bondage to ignorance is intensified. When the ego is being controlled through the process of spiritual discipline (living life on the basis of spiritual principles), the struggle of good and evil and truth and falsehood leads to spiritual enlightenment and an expansion of consciousness, leading to freedom from the bonds of ignorance and mortal consciousness.

This hekau also points to the fact that no matter how evil a being appears to be, there is always the innate possibility for attaining spiritual enlightenment if there is sincere application to spiritual disciplines. If there is a sincere desire to atone for the sinful behavior of the past, there is opportunity for Self-discovery. When this Self discovery begins to occur, the ignorance which led to sinful behavior becomes eradicated and the personality which committed the sins in the past becomes transformed by the forces of Aset (wisdom) and Maat (virtue). The light from the Self has only been dimmed by the heaviness of the impurities of the heart. Once the impurities are cleansed, the true, divine personality, the Higher Self, emerges.

Asar-Nebthet (Spirit and Nature)

The relationship between Nebthet and Asar gives deep insight into the innermost desires of the human heart. Nebthet is the very embodiment of nature. As such, she is devoted to Asar, because Asar (Supreme Being, the Spirit) is the source and cause of all phenomenal existence (nature). Thus the desire of Nebthet to unite with Asar in reality represents the innermost desire of the soul in every human being to unite with God. Asar is the embodiment of the Self (the Spirit), and it is the innate nature of the Spirit to unite with Nature. Thus nature and the Spirit are in love with each other, and nowhere is this better expressed in Ancient Egyptian iconography than in the images of Geb and Nut, through the mythology surrounding their union and separation. This relationship between Nature and the Spirit is also paramount in the Tantric symbolism of Hindu mythology in the form of Shiva (God, the Spirit) and Shakti (Nature). This is the cause of the proliferation of the myriad forms of life on earth and throughout the universe. Nature is the form or outer expression and the Life Force within nature is an expression of the Divine Spirit.

In this respect, the union between Asar and Nebthet cannot be seen as an illicit or adulterous relationship. It is to be understood as the symbol of the Soul (Asar) in every human being which has become intoxicated, as it were, by the promise of human experience. It is a union which occurs based on the innermost urges of the heart, however, it is a movement based on ignorance of the truth about one's true identity. When the intellectual capacity for reason in a human being is clouded by ignorance, the desires of the ego hold sway over the feelings, thoughts and actions of the soul. Thus, the desire to unite with the Self, instead of being understood as a need to discover (unite with) the Higher Self, becomes degraded into a movement towards indulgence in sexuality as an attempt to unite with another person or the acquisition of material possessions in order to possess (unite with) them. This movement becomes the source of negative qualities such as jealousy, envy, greed, vanity, conceit and narcissism. Based on the erroneous idea, propagated by

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society, that life is to be lived for the purpose of indulging in sexual desire, amassing wealth and possessions, and gaining fame, people constantly seek to engender situations which are considered prosperous in the form of sensual pleasures and egoistic indulgences which only lead to more psychological pain and disappointment, as well as to physical and mental agitation and depletion. The relationship between Asar and Nebthet represents the delusion of the mind which leads to infatuation with the transient forms of nature and which creates mental unrest and weakness of will. These are the gross expressions of dullness in the human mind which oppose the movement towards spiritual enlightenment. They lead toward death and dismemberment of consciousness, rather than toward wholeness and completeness.

Set (Slave to the Lower Self)

Set represents the human condition wherein a person is under the control of his/her ignorant mind, senses and ego. This is the most degraded state of human existence. The lower self and its qualities hold sway over the mind and every aspect of the person's life. The qualities of Set develop in a person when there is dedication of one's thoughts to worldly or material goals and towards selfish pleasures and self-centeredness. This is symbolized by his marriage to Nebthet (earth, death, decay, etc.). Throughout the story, Set's desire for Aset is also expressed. Like Nebthet's desire for Asar, Set is desirous of Aset, but this desire is of an impure nature. Set does not want Aset for who she is, but as a possession to be held and experienced in the gross way as one might possess property or chattel. Set's intellect, being clouded by the pressure of desire, renders him powerless against the strategies of Aset and he ultimately fails in all his attempts to possess her. Discovering Aset can only be achieved by putting the desires of the lower nature in a subordinate position and developing an increasing understanding of the higher reality beyond the egoistic desires, feelings and thoughts of the lower self.

Set's attempted assault on Heru is also an expression of the same movement of the distorted desire to unite with the Higher Self (Heru). As an expression of his uncontrolled pride, vanity, conceit, and ignorance, Set is compelled to do whatever is necessary to achieve his object of desire. The movement in ignorance (Set) is a metaphor for the soul which is beset and overpowered by egoism and desires of the lower nature. Negative thoughts deplete one's willpower and the ability to reason clearly. The negative thoughts, those based on ignorance, desire, greed, hatred, lust, etc., are vices or fetters which bind the soul to negative experiences. The ego constantly seeks to impregnate, as it were, the unconscious mind, with selfish desires. If the ignorance is strong enough and the mind is weakened by the negative desires, it will be susceptible to the negative thoughts which become implanted as seeds of desire. However, if the mind is nurtured by self-knowledge and wisdom, it can capture the seed of negativity and neutralize it, while at the same time establishing the seeds of understanding, love, and spiritual energy. This is the deeper significance of the sexual struggle between Set and Heru. Set, the ego, is to be impregnated with virtue in the form of positive feelings, self-knowledge, devotion towards the Divine, righteousness, universal love, contentment, peace, etc. The end result of this impregnation is the spiritualization of the ego as symbolized by the emergence of the sundisk of Heru on Set's brow. Spiritualization of the ego implies that the ego becomes aware of the deeper roots of its own existence. It becomes humble as the discovery emerges that it is only a reflection of the true Self. Self-knowledge and wisdom (Aset) cannot be achieved by brute force or egoistic schemes. It requires a movement

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toward self-control, inner reflection, study of the teachings, peacefulness, selflessness, honesty, truthfulness, and devotion towards the Divine.

The desire for objects and situations for the purpose of deriving happiness from the world of human experience is the source of all negative qualities in a human being. The inability to satisfy the desires leads to anger and hatred towards the person or situation which is perceived to be the obstacle toward achieving the object of desire. This flaw in the character of Set was evinced in his negative attitude towards Heru, Aset, Asar, and anyone else who tried to come between him and the throne of Egypt. Every human being desires to discover the inner reality, to create a heaven as it is experienced in the innermost reaches of the heart. When the desire for self-discovery and creativity becomes degraded in a human being, it expresses as an abnormal desire for sex and sensual pleasures which can be gained through personal relationships, possessions and social acclamation. When the desire of self-discovery is understood and the proper practice of yoga is promoted, the desires for sex and material possessions naturally assume their proper place in life. Once it is understood that the happiness which one experiences through relationships or acquiring objects is only a small fragment of the happiness of Enlightenment, the practice of yoga assumes priority in your life. Under these conditions, life can become more harmonious, peaceful and productive. The soul engenders a movement towards expansion and creativity in consciousness rather than a desire for procreation and the pleasures of the senses. Expansion in consciousness implies the discovery, in greater and greater degrees, that the higher reality, the spiritual essence within, is greater, abiding and more fulfilling than the transient pleasures of the mind and senses. This is the mystical process of sex sublimation.

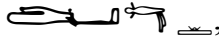

When society is governed by the desires of the lower nature, disharmony and criminality are engendered. These desires, based on ignorance and lack of reasoning, allow feelings of racism, sexism and egoism to flourish. In this condition, people come to feel they are individuals who have a right to own property and people, as well as to hurt others who are "below" them as measured by physical strength, wealth or fame. Further, it engenders a feeling that others, as well as nature, are objects for one's own egoistic aims. Then it becomes possible to damage, maim, kill or destroy whatever is in the way of one's acquiring or dispossessing others from (stealing) the object of desire. When society is based on the principles of spiritual truth, the lower nature is sublimated and it evolves into a great tool for spiritual and material achievements in the forms of the arts, which stirs and inspires the heart, as well as great accomplishments in science which benefit all life, and leadership, both secular and non-secular, which brings out the best in humanity by promoting opportunities for all to discover their full potential in an atmosphere of caring, understanding and universal love.

Consider the following. When you desire some object or situation and you develop attachment towards that thing, you are actually allowing that thing to control you. Many people learn that they can only feel happy if they get something they desire. Therefore, if they can't get it, there is anger and frustration. If per chance they do succeed, they develop greed and want more. Both succeeding and failing leave the mind in a state of agitation, and when there is mental agitation, there cannot be clarity of vision or spiritual awareness, but only egoism and the struggle to fulfill one desire after the next. Thus, when there is no mental peace, there is no real peace. Therefore, what most people consider to be rest, pleasure and relaxation is in reality a modified form of mental agitation which temporarily creates the feeling of satisfaction or contentment, but which soon after leads the

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person on a new quest to satisfy a new desire. From a mythological standpoint, sin is to be understood as the absence of wisdom which leads to righteousness and peace and the existence of ignorance which leads to mental unrest and the endless desires of the mind. Sin operates in human life as any movement which works against self-discovery, and virtue is any movement towards discovering the essential truth of the innermost heart. The state of ignorance will end only when the mind develops a higher vision. It must look beyond the illusions of human desire and begin to seek something more substantial and abiding. This is when the aspirant develops an interest in spirituality and the practice of order, correctness, self-improvement and intellectual development. These qualities are symbolized by MAAT, and Anpu is the symbol of the discerning intellect which can see right from wrong, good from evil, truth from untruth, etc.*For more on the teachings of Tantrism, the role of sexuality in spiritual life, see the *Egyptian Yoga Guide Book #3, Egyptian Tantra Yoga: Sexual Energy and The Evolution of Human Consciousness*.

Anpu (Sheti - Saa - Maat)

Sheti, , means "Spiritual discipline or program, to go deeply into the mysteries, to study the mystery teachings and literature profoundly, to penetrate the mysteries". Saa, *, refers to the quality of the developing intellectual ability which begins to understand the nature of Divine reality. It implies the study of the wisdom teachings and an increasing understanding of their deeper meanings as well as an emphasis on practicing the spiritual values of life and controlling the mind and senses. This stage also implies the practice of virtuous deeds which will serve to purify the mind by allowing it to feel useful and positive while promoting harmony in the environment and society. Such a lifestyle of virtue, righteousness and order is presided over by MAAT. Anpu is an aspect of Heru and embodies the initial qualities of spiritual aspiration. The Ancient Egyptian spiritual texts have given ten qualities which are essential for spiritual initiation. Anpu is a primary deity representing qualities 1, 2, 3, 9 and 10 while Heru represents 4, 5, 6, 7, and 8. *(for more on Saa, see the book *The Keys to The Mysteries* by Dr. Muata Ashby)

- (1) "Control your thoughts",
- (2) "Control your actions",
- (3) "Have devotion of purpose",
- (4) "Have faith in your master's ability to lead you along the path of truth",
- (5) "Have faith in your own ability to accept the truth",
- (6) "Have faith in your ability to act with wisdom",
- (7) "Be free from resentment under the experience of persecution" (Bear insult),
- (8) "Be free from resentment under experience of wrong" (Bear injury),
- (9) "Learn how to distinguish between right and wrong",
- (10) "Learn to distinguish the real from the unreal."

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A spiritual aspirant or initiate may be defined as: anyone seriously seeking spiritual development who chooses to enter (be initiated) into a lifestyle directed toward spiritual realization rather than perishable worldly attainments.

Anpu is often related to the dog or jackal deity. The jackal deity has two aspects, Anpu and *Apuat*. Anpu is the embalmer, the one who prepares the initiate, the *Shti* (one who is in his coffin-the body). As a neophyte, the initiate is considered to be dead (a mummy) since he/she does not have conscious realization of the transcendental reality beyond the ego-personality. He or she is an ordinary mortal human being in consciousness. At this stage the aspirant must be prepared through virtue and physical purification to receive the teachings, because without this preparation, the highest teachings would fall on deaf ears. The next aspect is *Apuat*, *The opener of the Ways*. In this context Anpu represents vigilance and the constant practice of discrimination and watchfulness (mindfulness) over the ego-self. *Apuat* represents the development of intuitional realization which unfolds within the human heart in degrees. Gradually, through the practices of discrimination and watchfulness, the ego-self becomes effaced and reveals the true self as one with Asar.

Anpu represents: "Control of the thoughts", "Control of one's actions", and "Devotion of purpose", "Learning how to distinguish between right and wrong," "Learning to distinguish the real from the unreal". Anpu is solely devoted to Asar, and as such, represents the process of concentration and oneness of vision which lead to Divine awareness.

Anpu also implies dispassion and detachment from worldly desires. This should not be misinterpreted as a pathetic development. Detachment from the world implies a keen understanding that the world and all objects in it cannot bring happiness to the soul, because they are transient and fleeting. Since the essence of all objects is the Self, in detaching from objects you are merely detaching from the reflection of the Self and attaching to the real Self behind the objects. From the perspective of spirituality, the act of detaching from objects does not mean simply giving up objects. Rather, it means you now have a more profound way of seeing and understanding objects. You now have deeper insight into the true nature of the object; it is this understanding which allows you to detach from objects. You understand they are temporal creations from the source of all existence, your very own heart, as in a dream, and therefore are not abiding realities that can or should be possessed or owned.

In the beginning it may be painful to leave the worldly attachments to seek a higher reality in much the same way that it is painful for a child to leave the warmth and safety of home. However, when the child spends time in school or goes out into the world, he or she begins to outgrow the need for constant attachment to childish thoughts and needs. Once the new reality is discovered, the old fears and attachments are transformed in a normal human being. The period of experiencing pain ends in time and the joy of freedom and the possibility of exploring the world overpowers the pain of loss. In spiritual evolution, the wisdom teachings and mystical practices lead to decreasing dependency upon worldly attachments. This movement engenders an expansion in consciousness and a unique form of inner peace, called bliss. The movement in detachment from worldly objects and egoistic values allows the mind to develop will power, clarity of thinking and devotion toward the Divine. Clarity of thinking promotes intellectual knowledge which in turn leads to intuitional wisdom and spiritual realization.

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The qualities of Anpu assist in the spiritual movement since an intellectual grasp of mystical philosophy is necessary for progress on the spiritual path. However, intellectual sophistication, sharpness and subtlety are only a means and not an end in itself. Spiritual evolution necessitates a transcendental movement beyond the level of the ordinary human intellect (the level of the mind and senses).

Knowing something intellectually is like learning a subject in school. You can learn about certain facts from books but what do you really know? You may learn about China but is it the same as visiting China and experiencing the sights, sounds and smells for yourself? Intellectual knowledge is like learning about China from the book whereas transcendental knowledge is like visiting China. Intellectual knowledge is indirect knowledge. True knowledge comes from direct experience. The object of the teachings is to lead the aspirant to first understand the teachings, and then to experience their truths.

Modern science (Quantum Physics) tells us that the universe is not solid matter but energy in different states of vibration or order. Therefore, what the mind and senses perceive is not nature in its true form. The Sages and Saints of old have maintained this same teaching for thousands of years. This principle is the source of all spiritual philosophies and all ideas about the afterlife and the spiritual realms. The Sages hold that when an individual leads himself or herself to cleanse the mind from its erroneous ideas based on ignorance and worldly impressions gathered from the body, mind, and senses, a new transcendental reality becomes evident. The difference in spiritual evolution between intellectual knowledge and transcendental knowledge is that transcendental knowledge (to Know Thyself) requires going beyond one's ordinary egoistic impressions, thoughts, and ideas about oneself, as well as transcending the senses. This is possible through the practices of virtuous living (according to Maat), studying the wisdom teachings and through meditation. It is one thing to learn about the Duat but it is another thing to go there and experience it. However, the Duat is a realm which transcends ordinary concepts of time and space, which are concepts of the human mind. Therefore, no location can be given for the Duat. It can only be discovered when the mind is rendered subtle and devoid of impurities. Thus Sages and Saints have enjoined several disciplines for cleansing the mind and body so as to allow spiritual awareness to unfold. These disciplines form the basis of yoga practices and religious rituals as well as meditation. In this sense *The Book of Coming Forth By Day* is a collection of rituals designed to turn the mind's attention away from worldly distractions, thereby allowing the soul to behold the transcendental truth.

Heru-Hetheru

(Righteous action - Virtue - Spiritual Power and Sexual Energy.)

Heru embodies the following principles of Initiation: "Have faith in your master's ability to lead you along the path of truth", "Have faith in your own ability to accept the truth", "Have faith in your ability to act with wisdom", "Be free from resentment under the experience of persecution" (Bear insult), "Be free from resentment under experience of wrong" (Bear injury). Heru developed faith in his master, Aset. Even after being slighted by the Ennead and after being insulted by Set, Heru was able to go beyond the egoistic feeling of resentment. He steadfastly pursued Maat, righteousness, and thus was able to succeed in the end.

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Heru represents the state of consciousness wherein there is awareness of the underlying unity of spirit and matter. Having been nurtured by Aset (study of the wisdom teachings) and encouraged by Asar (experience of communion with the Divine through meditation), the soul's latent divine qualities and boundless power emerge. This stage implies an attenuation of the negative qualities and an unfoldment of the divine glory in the human heart. At this stage the soul becomes associated with Hetheru, the power of the Divine, and is able to act heroically in all areas of life in order to succeed against evil in the form of inimical personalities and adverse situations, but more importantly, in the face of negative thoughts and feelings.

Hetheru represents the power of the Sun (God), therefore, associating with her implies coming into contact with the boundless source of energy which sustains the universe (God). This movement implies performing actions which are in accord with Maat, with the mental clarity of Anpu, and backed up by the wisdom of Aset. When actions are in line with Divine Will (Maat), there are boundless positive resources and energies which unfold. When there is unrighteousness, mental unrest, anxiety and ignorance, depletion of energy occurs. Therefore, making contact with Hetheru implies the development of inner harmony 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, lust, selfishness, etc.) cannot discern the optimal course in life; it becomes weak willed and unrighteous thoughts and actions result. Unrighteous actions lead to adverse situations, and adverse situations lead to pain and sorrow in life.

The principle of sexuality is another important element in the symbolism of Hetheru. She does not represent promiscuity or vicarious sexual pleasure, but the very purest form of sexual energy. Sexual energy is the source of all forms of creative action. It impels all life to move, to create. The question is whether this movement will be towards progress and positive development or degradation and de-evolution. Sexual energy is the most basic instinct in human nature. It is engendered from the primordial need of the soul to unite and make itself whole. When the energy is led by ignorance, such as in the case of one who is not aware of the deeper essence of the Self within, the energy externalizes and becomes refracted or distorted, as it were, and the person seeks to unite, sexually with others, or with objects by possessing them. However, this form of activity cannot bring inner satisfaction because it is fleeting and limited. Therefore, when the sexual energy is sublimated by first gaining a deeper understanding of it, and then by controlling and harnessing it, this force can be directed towards the process of spiritual discovery, wherein the lower nature composed of sexual desires gives way to a higher form of love for the Divine. Thus the lower self is led to unite with its own true source, the Higher Self.

This process of sex sublimation involves the control of sexual energy, and its direction towards an integrated development of mind, body and spirit, wherein the emotional and intellectual faculties of the mind are gradually expanded to encompass all creation. This is why Hetheru represents the principle of sexual energy and the principle of destruction at the same time. Used in the proper way, sexual energy destroys evil and ignorance while at the same time bringing the highest experience of peace and inner fulfillment. When used in an improper way, sexual energy destroys the physical constitution by depleting its vitality, will power, reasoning ability and the ability to experience true mental peace. Overindulgence in sexuality leaves the mind longing for

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more pleasure, and the pursuit of pleasure clouds the intellect and agitates the unconscious, engendering more thoughts and desires. The inability to fulfill these desires leads to frustration and spiritual stagnation.

As old age advances, the mind which has not discovered a deeper reality beyond the values of the masses, which stress sexual prowess, worldly enjoyments, financial wealth and social popularity, is left in a state of frustration and despair, because none of these can be maintained as the body moves closer to death. At the time of death the deep feelings of unrest and ignorance in the unconscious mind are carried forth into the afterlife and become the basis for experiencing hellish conditions. Therefore, it is wise to develop a movement in life which leads to the discovery of a deeper, more stable essence in life which is not dependent upon the transient nature of life in the phenomenal universe, but which transcends it. When true peace, inner awareness and fulfillment are discovered in life, these qualities are carried forth and become the basis for experiencing heavenly conditions. This is the purpose yoga and mystical spirituality, and it is the ideal in a society which is based on the principles of MAAT.



The Menit (menat) necklace is a distinctive ornament of the Ancient Egyptian goddess. The Ancient Egyptian word “Menit” is synonymous with “Hetheru”, and its root is the Ancient Egyptian word for “nurse”. It is held to be the combination of the male and female generative (sexual) energies. So it is the goddess who transmits the Life Force energy to the initiate. This energy arouses a movement toward spiritual aspiration and self-discovery leading to Enlightenment.*

*For more on the teachings of Tantrism, the role of sexuality in spiritual life, see the *Egyptian Yoga Guide Book #3 Egyptian Tantra Yoga: Sexual Energy and The Evolution of Human Consciousness*.

Min (Self-control - Sex-sublimation)

In the *Book of the Dead* (Chap. xvii. 30), the initiate identifies with Amsu-Min and says:

*"I am the god Amsu (Min) in his coming forth; may his two plumes be set upon my head for me." In answer to the question, " Who then is this?" the text goes on to say, "Amsu is Heru, **the avenger of his father**, and his coming forth is his birth. The plumes upon his head are Aset and Nebthet when they go forth to set themselves there, even as his protectors, and they provide that which his head lacketh, or as others say, they are the two exceedingly great uraei which are upon the head of their father **Tem**, or as others say, his two eyes are the two plumes which are upon his head."*

Min is the aspect of Heru in the form of the victorious savior (vindicator) of his father’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.

The passage above also shows that Aset and Nebthet are the forces of life and death which manifest the power of Amsu (Heru).

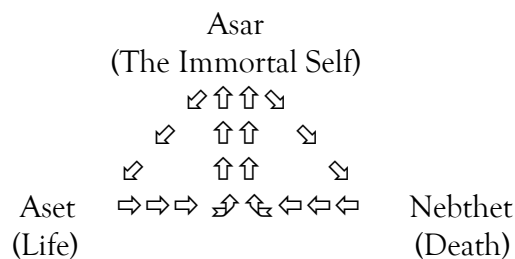
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The state of “Heru-Min” consciousness, when Heru is victorious, is the goal of all spiritual efforts. It is the ultimate objective of all spiritual-religious traditions. It means being triumphant over ignorance in the form of egoism and the fetters 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 experience boundless *Sekhem*, Life Force energy-power, and to be at peace *Hetep*, هت. This peace and harmony allows the mind to see beyond the veil of ordinary human consciousness, in effect, to behold the Divine Self, Asar.

Asar-Aset

(Pure spirit - Absolute - Transcendental - Supreme Self)

Ancient Egyptian mysticism expresses the true nature of every human being as composed of a soul, an astral or subtle body and a physical body. The Soul (the Self) is singular and pure. Therefore, it is likened to a dot. The soul seemingly develops a mental process and through this process, a form of ignorance or forgetfulness of its true nature develops. The soul becomes submerged, as it were, in the sea of thoughts and impulses from the mind and senses. It remains as a latent witness in the deep unconscious level of the mind. It is caught in the powerlessness produced by the web of ignorance it has spun for itself. Through the mind and senses, it experiences the universe, life, death, happiness, sadness, etc. However, in reality, the soul is never touched or affected by the occurrences of life, but nevertheless it experiences them as being real and compelling. The belief in mortal existence as being real prevents it from discovering the deeper, transcendental reality, therefore, the soul travels on a journey which involves many experiences of birth, life and death as well as the myriad of experiences which occur in dreams and in the after death state (Heaven or Hell).



The mystical teaching outlined above is the reason why every human being is referred to as Asar. The innermost Self of every human being is none other than the Supreme Self who has assumed the form of all living and non-living things. The highest task of every life form is to throw off the veil of ignorance and to discover the Higher Self within. The picture of Asar, Aset and Nebthet in the inner shrine (see cover) is a mystical representation of human existence. Asar is accompanied by Aset and Nebthet, who, as previously discussed, represent life and death, respectively. However, Asar, while encompassing them, at the same time also transcends them. In other words, they are emanations of him, but in reality, this expression of duality in the forms of Aset and Nebthet is only a projection of himself. In reality Asar, the Soul, is essentially one and whole. Even while appearing to be dual, transient and constantly moving and changing, the innermost reality of the Soul is oneness, constancy, uniformity and peacefulness. Therefore, while it appears that there are three principles (Asar-Aset-Nebthet), in reality there is only one being, one


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consciousness, in existence. This Transcendental Self is also known as *Nebertcher* or “The All Divinity”. This singular Supreme Being has caused an image (the universe) to appear in the vast ocean of consciousness (the Duat), just as a movie projector causes an image to project upon the surface of a screen. In the same way, the experiences of birth, life, death, success, failure, etc. are produced by every individual and these experiences do not touch or affect the innermost Self, the Soul, of an individual. However, just as a person can become lost in the action of a movie and identify with a character who is experiencing happiness or sorrow in the movie performance to the extent that they themselves become temporarily happy or sad, the human soul forgets its true nature and sees itself as an individual entity cut off from the rest of the universe. It has become lost in the experiences of human life. However, regardless of the depths of ignorance which the soul may reach, it is possible for every individual to undo the web of confusion in the human heart through the process of yoga.

Asar and Aset are in reality one entity. The Self (Asar) and the wisdom of its own self (Aset) are in reality one and the same. When the individual soul transcends the state of Heru, having lived life based on Maat, having acquired the wisdom of Aset and having vindicated Asar, having become enlightened as to the Divine Self within, there is complete and absolute union with the Divine Self, the underlying reality behind all physical and non-physical existence as well as the innermost reality of the human heart at the time of the death of the physical body .

What is The *Pert em Hru*?

The teachings of mystical spirituality are contained in the most ancient writings of Egypt, even those preceding the Dynastic or Pharaonic period (5,500 B.C.E.-300 B.C.E). All of them contain some portion of the Osirian myth and refer to the religious practitioner (be they male or female) as “The Asar”. The most extensive expositions of the philosophy may be found in the writings which have in modern times been referred to as “The Egyptian Book of the Dead.”

“The Book of the Dead” was originally known as “Rw Prt M Hrw” or “Ru Pert em Heru” by the Ancient Egyptians, which is translated as: “The Utterances for Going Forth into the Light.” In Egyptian mythology, Heru (Heru) not only means “Light”, but also “Day”. Day implies the light of knowledge and spiritual enlightenment as opposed to the darkness of ignorance and human degradation. In fact, Day and Light are two of the most important attributes of the gods Heru and Ra, who represent the highest potential of every human being. This symbolism is reinforced by the fact that both Heru and Ra utilize the symbol of the Hawk, , an animal which is swift and possesses sharpness and clarity of vision, and the same symbol of the hawk is used to refer to the human soul. Thus, the text is directed toward enlightening the human soul as to its true nature, allowing one to become aware of his/her deeper Divine essence. Therefore, the title may also read more accurately as “The Book of Coming Forth By Day” or “The Guide for Becoming Heru”.

The writings were named “The Egyptian Book of the Dead” by modern Egyptologists. These Egyptologists had obtained them from the modern day dwellers of the area of north-east Africa who had found them buried with the remains of the Ancient Egyptian dead. In the interest of simplicity, consistency and accuracy, the name “Egyptian Book of Coming Forth by Day” will be used throughout this text. More importantly, with respect to the goal of attaining Enlightenment, the use of title “Egyptian Book of Coming Forth by Day” over “The Egyptian Book of the Dead”

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has far reaching psycho-mythological, and hence, psychospiritual implications. The word “Day” represents, light, knowledge and rebirth while the word “Dead” brings images of decay, destruction and finality. In addition, in the Ancient Egyptian system of yoga and religion, there is no death, only a transformation based on one’s actions, thoughts and innermost consciousness while living in the physical world.

The *Pyramid Texts* and the *Book of Coming Forth By Day* are similar in scripture and purpose. In fact, the origins of the latest versions of the *Book of Coming Forth By Day*, which were composed toward the end of Ancient Egyptian civilization, can be traced to the earliest versions. The *Pyramid Texts* are hieroglyphic writings contained in the pyramid tombs of the Kings of the early dynastic period (5,000 B.C.E.). The *Pyramid Texts* and the *Books of Coming Forth By Day* are collections of utterances and rituals, originally recorded in hieroglyphic scripture and later on in hieratic, demotic and Coptic scripture. They were designed to lead the initiate to transform his/her consciousness from human to divine by purifying the mind with wisdom about Pa Neter (The God), the Transcendental Supreme Self, and the neters (divine forces in the universe). Each of these constitute major treatises of Ancient Egyptian mystical philosophy, and together they constitute an advanced, holistic system of spiritual development, comparable to the Yoga-Vedanta philosophy of India. All of these have as their main purpose, to effect the union of the consciousness of the individual human being with the transcendental Self, the Supreme Being.

Over the long period of time (over 5,000 years) of the Ancient Egyptian dynastic civilization which lasted over 5,000 years, the teachings presented in the *Book of Coming Forth By Day* evolved from simple principles to a collection of utterances often referred to as chapters or spells. Due to invasions, political conflicts and corruption in the late history of Ancient Egypt, the original teachings became corrupted as they were edited, re-written and added to by priests and priestesses who were not aware of the original teachings of certain symbols and mystical teachings. Current Egyptological scholarship reckons the total number of chapters or utterances which are to be found in all of the surviving *Books of Coming Forth By Day* to be 192. However, different papyri contain different amounts of chapters and some contain newly composed chapters. For example, the Turin Papyrus contains only 165 chapters out of the possible 192. So there is no one late version of the *Book of Coming Forth By Day* which contains the entire collection of utterances or which presents them in a completely correct manner as to order or content, though it is possible to trace the teachings given in the earlier times to the utterances presented in the later texts. Some of these later texts, especially those containing chapters 1, 17, 23, 30b, 64, 82, 83, 125, 137a, 174, 175, 177 and 178, along with their vignettes, serve as exegesis (clarification, elucidation) for the earlier texts. The earlier texts, specifically those relating to the founding myth of Asar-Aset-Heru and the *Pyramid Texts* which constitute the earliest known versions of the rituals of *Coming Forth By Day*, are the most important sources for deriving the true essence and practice of Shetaut Asar-Aset-Heru.

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Christianity and The Osirian Religion

If you have practiced or studied Christianity, you will have noticed many similarities to the Osirian Mystery. Some of the most important similarities are the virgin birth of a savior, the persecution of the child who was born to be the rightful heir, the torture, murder and subsequent resurrection of the savior and the ritual of the Eucharist.

In much the same manner that Jesus was born of a "virgin birth", Heru was also. Unlike an ordinary human conception which occurs when a woman's egg is fertilized by the man's sperm, Heru was conceived by Aset when she received the spirit of Asar. Asar's body was dead, but the love and devotion of Aset brought him back to life and then she was able to draw the spiritual seed which engendered the birth of Heru. Thus Heru represents the union of the spirit of God with Creation itself.

Like Jesus, Heru was forced to flee his homeland in order to seek safety from the murderous ruler (king) who wanted to remain as the undisputed monarch for life. The torture, passion and death of Asar is paralleled by that of Jesus. Symbolically they both represent the human soul which incarnates into human form and experiences suffering and death at the hands of egoism, in the form of Set and his associates in the case of Asar, and Pontius Pilate, the Roman governor and their associates in the case of Jesus.

One reason for the similarities between Christianity and the Osirian religion is that early Christianity developed in Ancient Egypt. This is evinced by the writings of the Christian and Jewish Gnostics who lived in Ancient Egypt and followed the Ancient Egyptian mystery teachings, incorporating them into the developing beliefs of Judaism and Christianity.

According to ancient Jewish tradition, the Ark of the Covenant was a portable wooden chest which was adorned with gold. It contained the two stone tablets on which the Ten Commandments, given to Moses by God, had been inscribed. The Ark was held as the most sacred shrine of ancient Israel since it symbolized God's covenant with the Jewish people. Only the high priest was allowed to look upon it; no one else could touch it. King Solomon built a tabernacle to house the Ark, but it was destroyed in 586 BCE, and there are no further records of the original Ark remaining. In today's synagogues, the Holy Ark is a recess or closet in which the sacred scrolls of the congregation are kept. The Ancient Egyptian religion of Asar also used an Ark. It was used to keep the pieces of the body of the dismembered Asar. There are many surviving pictures and sculptures of the Egyptian Ark which often show Anpu sitting on it in the form of a guardian. The measurements given for the Ark are similar in all respects to the stone chest which may still be seen in the "Kings Chamber" of the Great Pyramid in Egypt. The stone chest was used for initiation rites and meditation exercises in Ancient Egypt. The "Coffined One" (the initiate assuming the place of Asar) would be led to achieve greater and greater levels of Enlightenment through the use of special wisdom and meditation techniques, along with controlled cosmic forces harnessed by the pyramid itself.

Having fascinated scholars ever since their discovery in 1945, the 52 Gnostic texts found at Nag Hammadi, Egypt, which date back to the time of the biblical Jesus have redefined the manner in which the social climate during the time of Jesus is being viewed. Up to the time of their discovery,

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it was known that many sects of Christian groups existed in ancient times throughout Asia Minor and in the city of Alexandria in Lower Egypt. These groups were considered to be outcasts and heretics by the Roman Catholics. It was also known that the early councils of the Roman Catholic Bishops had altered, edited and even omitted from the Bible, many existing scriptures of the time whose proponents had also claimed to be inspired by Jesus. By the time the Roman Catholic Church had compiled and canonized the scriptures which would make up the present day Christian Bible, these works had undergone many revisions and changes. The Nag Hammadi texts contain many teachings or sayings attributed to Jesus in the Bible. Therefore, the Nag Hammadi texts clearly show that early Christianity developed in Ancient Egypt prior to its spread to Asia Minor, Greece and Rome. Thus, the Nag Hammadi texts are perhaps even more important than the Dead Sea Scrolls because they contain detailed expositions of the philosophy of Christian Gnosticism and display a link to Ancient Egyptian Mysticism. In the same way that the Ancient Egyptian initiate is directed to become one with Asar, the Christian Gnostic Egyptian texts direct the Christian mystic to "become one" with the Father and to thereby discover the "Kingdom of Heaven". This is a very important distinction between Gnostic Christianity and the Orthodox Christianity of Roman Catholicism. While the orthodox (in Christianity as well as in other religions) seek to discover God, there is always a separation between God and the worshiper. There is an expectation that God will be found sitting on a throne somewhere as a loving Father waiting to embrace the child. This distinction may be noted between orthodox Islam and Sufism as well. In mystical religion, the objective is to discover and become one with God or the Divine, to discover that the innermost reality within the human heart is the object of one's spiritual search, to realize that God is not a personality but the essence of all that exists. This is the underlying message of the Eucharist ritual of the Christian Mass, and it was this same ritual which was at the heart of the Osirian Mystery many thousands of years prior to the advent of Christianity.

The Christian Eucharist and the Osirian Mystery

The Eucharist or Christian sacrament also originated in the Osirian mystery of Egypt. The ritual of consuming bread and wine as the body of the dead and resurrected savior can be found in the early Ancient Egyptian Pyramid Texts (5,500 B.C.E.). It also became popular in many other cults and mystery traditions prior to its practice in the Christianity. According to Hippolytus, a writer on the Naasenes, a group who were considered to be Christian heretics (groups with doctrines opposing the orthodox Christian church), he states that "*the ineffable mystery of the Samothracians, which is allowable*" only for "*the initiated to know*" was exactly the same proclaimed by Jesus Christ in the Eucharist ritual where he stated: "*If ye do not drink my blood, and eat my flesh, ye will not enter the Kingdom of Heaven*". Hippolytus states that according to the Naasenes, this ritual of flesh and blood was called *Corybas* by the *Phrygians* as well as the "*Thracians who dwell around Haemus*."

Over 5,500 years before the Christian era, the Egyptian Mystery Religion of Asar incorporated an elaborate system for mental, physical and spiritual transformation through the use of ritual worship of the Divine (Yoga of Devotion). The process is well described in the Ancient Egyptian Pyramid Texts and the Egyptian Books of Coming Forth By Day. This ritual worship centers around the figure of Asar, who represents the all-encompassing Divine Self. Through continued ritual offerings to Asar and the identification of the initiate with Asar as the true recipient of the offerings, the initiate is gradually united with Asar (the Supreme Divinity-Higher Self). Thus, a system of Ritual Identification where the aspirant understands that he/she is really worshipping his/her own Higher Self is established. This is the true intent of the Eucharist ritual. There are

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hundreds of instances of bread and wine offerings in the *Ancient Egyptian Pyramid Texts* and *Books of Coming Forth By Day*. The following utterances (hekau) highlight the offering process and the ritual identification of the initiate with Asar, and with the other Gods and Goddesses. These lines, taken from various segments throughout the Pyramid Texts and the Book of Coming Forth By Day, are only a partial sampling. They show the gradual realization of the initiate that the gods are in reality aspects of him/herself and are to be recognized and sublimated in order to achieve harmony and inner peace.

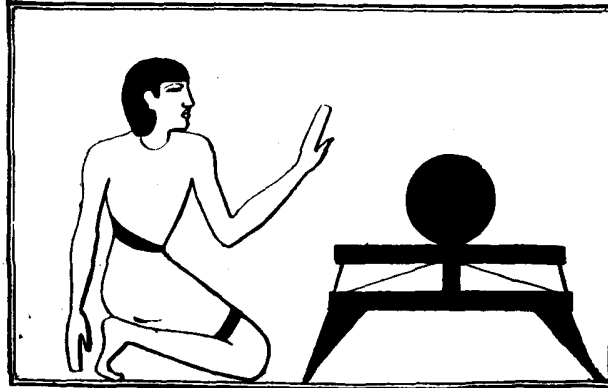
"I am Asar...I am The Great God, the Self-created One, Nun...I am Ra...I am Geb...I am Atum...I am Asar...I am Min...I am Shu...I am Anpu...I am Aset...I am Hetheru...I am Sekhmet...I am Orion...I am Saa...I am the Lion... I am the young Bull...I am Hapi who comes forth as the river Nile..."

Through the practice of ritual identification with the Divine, the aspirant engenders a state of consciousness which develops into a mystical union with the Divine. The Christian Eucharist clearly symbolizes the ritual identification of the Christian practitioner with Christ. However, the mystical experience necessitates the dissolution of the ego. This is the time when the Christian follower is supposed to dissolve, in consciousness, into the Christhood state of mind or consciousness. The ritual identification of the aspirant is of paramount importance because this very idea is at the heart of the myth which is being played out in the ritual. If this understanding is absent, the ritual will not have the desired effect. With this understanding, the true name of the follower of Christianity is Christ, the true name of the follower of Vaishnavism is Vishnu, the true name of the follower Vedanta Philosophy is Brahman, the true name of the follower of Buddhism is Buddha, and the true name of the follower of the Osirian Mysteries is Asar. The same process is applied to the worship of female deities (Aset, Kali, etc.). In Indian Yoga, the practice of identification with the Divine is called *Ahamgraha Upashama*, which means that the worshiper meditates and affirms that he or she is the Divinity and not the individual ego. Hence, the Upanishadic texts prescribe the mantra *Aham Brahma Asmi*, "I am the Absolute Supreme Being", or the aspirant may use one of the other names of God such as *Krishna* or *Rama* in the male (father) aspect or *Kali*, *Saraswati* or *Durga* in the female (mother) aspect.

In much the same way as the Christian follower is exhorted to accept the bread and wine as the body and blood of Christ, the Ancient Egyptian initiate was continuously told to accept offerings in the form of bread, fruit, wine, beer, vegetables, etc., which represented Asar and the Eye of spiritual consciousness. Perhaps the most important offering an initiate must accept is the Eye of Heru which represents the power of intuitional vision, the memory of the true Self which is one with the Divine. The Eye is the most powerful weapon the initiate has against the forces of evil (ignorance about the true Self) because it represents knowledge of the true Self or enlightenment which occurs when the Arat (Serpent Power or Kundalini) energy-consciousness rises through the energy centers of the spiritual body (Pillar of Asar) and reaches the sixth energy center in the forehead, also known as the *Third Eye*, symbolized by the serpent in the forehead. In this sense, the Eye of Heru is the highest offering given to the initiate who is exhorted to accept the Eye which was stolen and damaged by Set (egoistic acts and identification with the ego-self, also known as the Tree of Knowledge of Good and Evil which takes the soul away from God). The following selections from the Egyptian Pyramid Texts illustrate the significance of the Eye and its identification with the offering of wine and bread.

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Below: The ancient Egyptian Eucharist using bread, wine and incense.



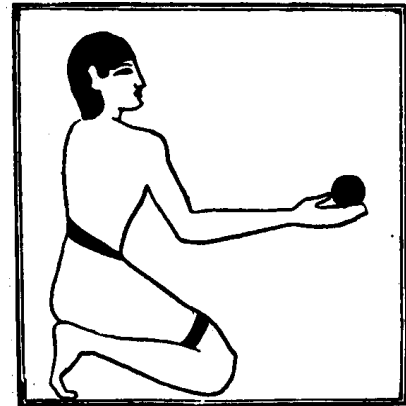
“This is the Flesh itself of Osiris”

From the *Egyptian Book of Coming Forth By Day*
(Book of The Dead)

The Sem Priest Offering bread.



The Sem priest presenting a white vessel of wine.



The Sem priest presenting a ball of incense.

From the Ancient Egyptian Pyramid Texts:

Utterance 28

○ Asar Unas, Heru has given you his Eye; provide your face with it.

○ Asar Unas, take the Eye of Heru which was wrested from Set and which you shall take to your mouth, with which you shall split open your mouth— WINE.

Utterance 51

○ Unas, take the Eye of Heru which you shall taste— CAKE.

Utterance 89

○ Asar Unas, take the Eye of Heru which Set has pulled out—A LOAF.

Utterance 93

○ King, take this bread of yours which is the Eye of Heru.

From the Christian Bible:

Matthew 26:

26. And as they were eating, Jesus took bread, and blessed [it], and broke [it], and gave [it] to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sin.

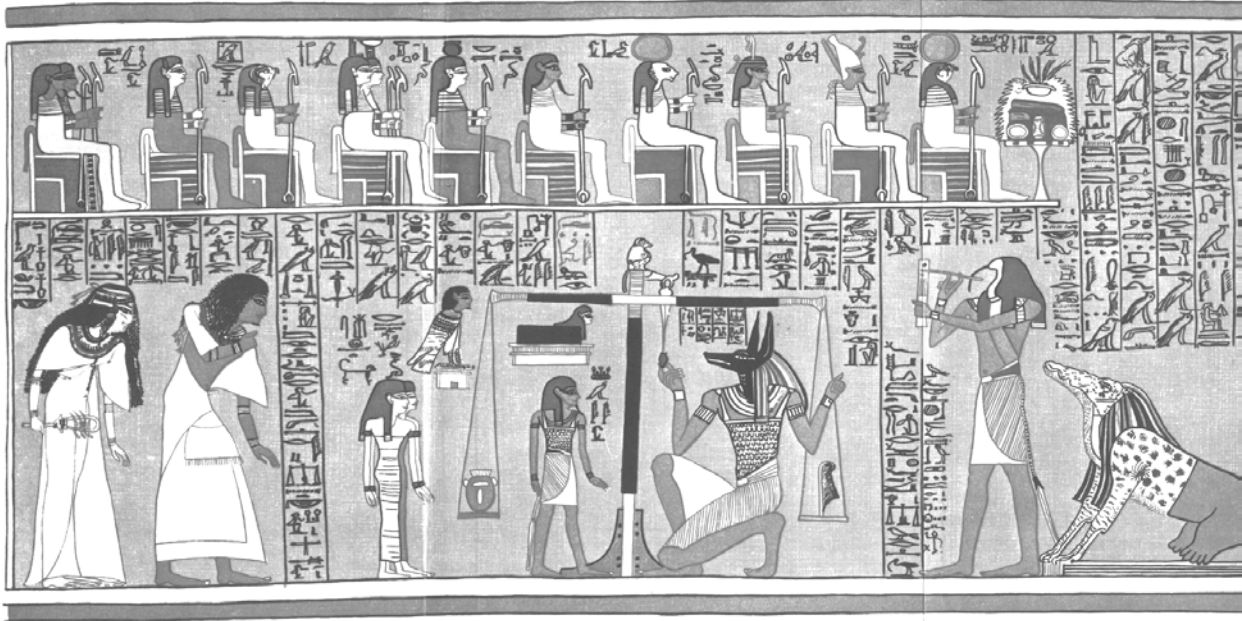
RESURRECTING OSIRIS

The Eucharist is the central rite of the Catholic mass or church service. It re-enacts the Last Supper when Christ gave his disciples bread, saying, "This is my body," and wine, saying, "This is my blood." This sacrament is also known as the Holy Communion. However, there has been a controversy over what the communion is supposed to be since the rise in prominence of the Orthodox Roman Catholic Church. At the Lateran Council in 1215, a doctrine called *Transubstantiation* was defined. It stated that there is a change in substance of the Eucharist elements after the consecration. This means that the substance of bread and wine changes to Christ's actual body and blood, respectively. This doctrine is opposed by that of *Consubstantiation* which holds that after the words of consecration are uttered in Communion, the substances of bread and wine remain, along with the body and blood of Christ.

The important idea in the ritual of the Eucharist is that identification should go beyond rituals, prayers, austerities and penances. Identification implies a complete absorption into the Divine which completely excludes the ego self. Some mystery cults such as that of Asar and Attis went further in amplifying the identification of the initiate with the death, dismemberment and resurrection of the deity by having the initiate lay in a coffin for a period of time (meditation) and then rise up in triumph over death. The stigmata is another effect of strong psychic identification with the passion of Jesus, however, if the identification with the passion of the deity is not transcended, the experience remains at the level of the senses, mind and intellect. Even these still fall under the heading of egoism. What is required is that these be transcended and for the initiate to enter into an expanded consciousness as a result of the experience in the ritual. Thus, the Eucharist ritual was a long standing ceremony which Christianity adopted from Egyptian religion. It was first practiced in the mysteries of Asar and later in those of the Pythagoreans, Dionysus, Essenes, Mithras, and Attis who were initiated into the Osirian mysteries.

The ritual of eating the body and blood of the dismembered, reconstituted and resurrected deity needs to be understood for its profound symbolic meaning. Whether or not actual bread or some other symbol is used is less important than the understanding of the underlying significance of the wisdom teaching behind it. When the world is understood as being composed of differently arranged atoms which are themselves composed of energy as modern physics has proven, the idea of consuming any kind of substance assumes a strong spiritual meaning. In this sense, keeping the metaphysical understanding in mind, every time food is consumed, the process should be viewed as an Eucharistic ritual, because all substances are composed of the same underlying essence. This essence may be called Asar, God, Brahman, Buddha, Amen, or energy. Therefore, every meal that is consumed is a communion with the Divine. Every breath is a communion as well because the body is consuming the necessary nutrients of life and in turn transferring its own essence into the environment. The environment itself is the body of God, the Divine Self. With this understanding, it is easy to understand that the body is constantly in communion with the ocean of energy for its survival. When there is conscious communion with that ocean as being one with it, then there is communion of the highest degree.

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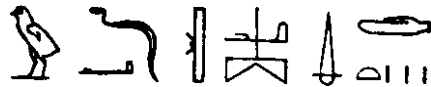


The Judgment Part One: “The Weighing of Words”

The purification of the heart and the determination of the individuals karmic destiny.
The Scene of the weighing of the heart from The Papyrus of Ani (Book of Coming Forth By Day of Ani).

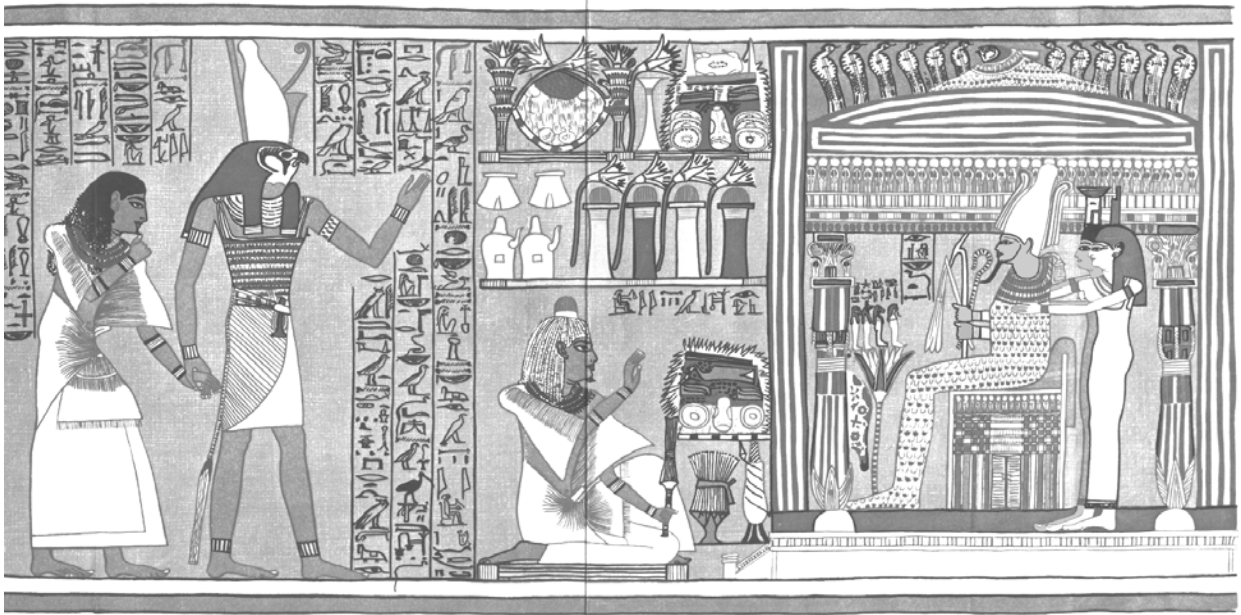
The Weighing of Words implies an examination of one’s conscience, not just the thoughts of the conscious mind, but the deep rooted convictions, desires, emotions, attitudes, intentions and motives in the unconscious and the actions which they prompted during the course of life.

Shai and Renenet are found in the judgment scene in the Hall of MAAT wherein Djehuti records the result of a person’s deeds and level of spiritual understanding. The hands of Djehuti are the goddess "SHAI" which means “fate” or “destiny” and the goddess "RENET" which means "Fortune and Harvest." The implication is that we reap (harvest) the result of our actions (destiny) according to our level of wisdom. Thus, we ourselves are the determiners of our own actions, the judge of our own actions and the determiners of our own fate and fortune or the fruits we will reap for those actions. Therefore, one’s own actions will determine one’s fate, which is carried out by Meskhenet. This is the first record of the teachings of Karma (The total effect of a person's actions and conduct during the successive phases of his existence). The decree may be that a soul will reincarnate, live an astral existence in the Field of Reeds of the Duat (Heaven), be punished by being subject to the fiends in the Duat, return to the world of the living (physical world) or move forward, meet and become one with Asar in the innermost shrine. Those who are enlightened and have come to understand their oneness with Asar go to rejoin Him in the *Beautiful West* (the Land of the Setting Sun- Ra) also known as Amenta, and become one with Him. When you succeed in cultivating an intuitive intellect (*Saa*) which understands the nature of creation and the oneness of all things in the one “Hidden God”, then you will achieve *Saa-Amenti-Ra*, the intelligence or knowledge of the Amenti of Ra, the hidden world. Those who do not achieve this level of spiritual realization are subjected to the various experiences which can occur in the Duat.



The Weighing of Words

RESURRECTING OSIRIS



The Judgment Part Two: Asar (the initiate) meets Asar (the Supreme Self)
The Scene from the Innermost Shrine From The Papyrus of Ani (Book of Coming Forth By Day
of Ani).

The initiate speaks: “There is no sin in my body. I have neither told lies nor acted
with deceit;
make me one of those favored beings who are in thy train.”

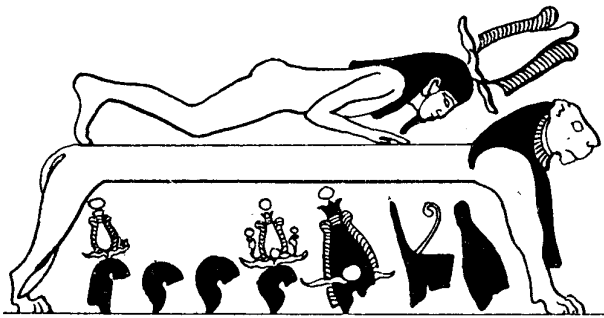
Having been found to be “Maa-kheru” (“True of Words”-innocent - righteous) by the 42 gods and goddesses in the Hall of MAATI, Horus then leads the initiate into the presence of Asar where he/she kneels and declares that he/she is innocent of all wrong doing. When spiritual discipline is perfected, the true Self within is revealed, and Asar is discovered as the innermost Self. This event is depicted in the meeting of *the Asar* (the initiate) and Asar (The Supreme Being) in the innermost shrine. It symbolizes the ultimate spiritual realization of the supreme truth of one’s own existence.

RESURRECTING OSIRIS

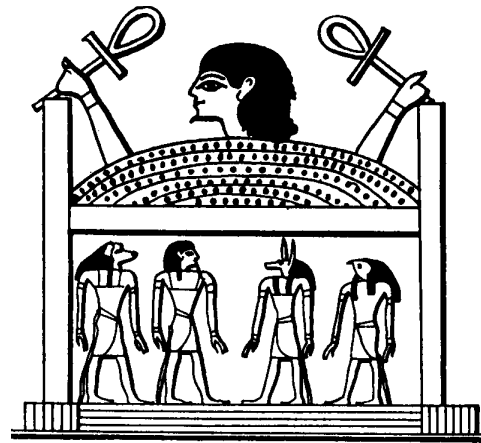
"My mouth has been opened by Ptah, Djehuti (wisdom) comes with magic, and the fetters of Set which obstructed my mouth are destroyed."

Chap. 23, Lines 1-2

The mind and body are essential elements of spiritual practice, because it is within them that spiritual discipline can be performed. They are the *Holy Land* to be cleansed, sanctified and discovered. In a figurative sense then, the human mind is the heart of the shrine of the body, the holy of holies or innermost section of the temple where divine realization occurs. When spiritual discipline is perfected, the true Self or *Shti* (he who is hidden in the coffin) is revealed and Asar is discovered as the innermost Self. This event is depicted in the meeting of the initiate and Asar in the innermost shrine. It symbolizes the ultimate spiritual realization of the supreme truth of one's own existence.



Asar rising from the leonine bed of resurrection which has seven crowns under meath. From the Temple of Hetheru at Denderah.



Nehas-t 

“resurrection” or “spiritual awakening”.
(Asar rising from the tomb)

Aset and the Wakening of the Soul

Aset is the true heroine of the epic Asarian Resurrection story. She not only causes the resurrection of Asar, but the resurrection of Heru as well. With respect to her relationship to Set, Aset represents his real nemesis. Even though the struggle of the story seems to manifest as a battle between Set and Heru, in reality it is between Set and Aset. At every turn, Set's schemes and desires are thwarted by Aset and in the end, he loses the struggle to be the king, no matter what he tries to do. Thus, it is underlying presence of the Spirit (Asar) and the cunning wisdom of Aset which enables Heru to be victorious over Set. It is this same aspect of intellectual development (as represented by Aset) which enables a spiritual aspirant to discover the increasingly subtle levels of the teachings in order to defeat Set in the form of ignorance, selfishness, egoism and brutishness within his/her own personality.

In reference to the iconography surrounding Aset in the spiritual struggle against Set, there is one important artifact which was used at the time of uttering prayers and meditations. This is the *sistrum*. The *sistrum* is commonly known as the rattle of Aset or Hetheru (both are aspects of the same goddess principle). The *sistrum* consists of a handle surmounted by a metal hoop through

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which four pieces of metal rods are set. When shaken, the rods hit against the loop and cause a distinctive sound. The sistrum was produced in two forms. The second form incorporated the figure of the *Naos* or shrine (Holy of Holies) of the goddess instead of a loop. Plutarch, the ancient Greek writer, wrote about the sistrum and its spiritual significance:



The sistrum also shows that existent things must be shaken up and never have cessation from impulse, but as it were, be wakened when they fall asleep and die away.

For they say they turn aside and beat off Typhon [Set] with sistra, corruption binds nature fast and brings her to a stand, frees her and raises her from death by means of motion. Now the sistrum has a curved top, and its arch contains the four [things]. For the part of the cosmos which is subject to generation is circumscribed to the sphere of the moon, and all [things] in it are moved and changed by the four elements - fire and earth and water and air.

And on the arch of the sistrum, at the top, they put the metal figure of a cat with a human face and at the bottom, below the shaken things, the face sometimes of Aset and sometimes of Nebthet, - symbolizing by the faces, generation and consummation, for these are the changes and motions of the elements.

The Ancient Egyptian name of the sistrum is *skhem* or *sesheshet*. The goddess or priestess who holds and plays the sistrum to the Divine is known as *Neter sesheshet*. The *hoop* is a symbol of the *world-encircling* orbit of the moon. The sistrum often has two faces of Hetheru. The two faces of Hetheru represent Aset and Nebthet or life and death, respectively. The four metal rods represent the elements, but also the four spiritual energy centers of the spiritual body known as the pillar of Asar. The human body, the energy which causes it to live and the subtle substance which composes the thoughts in the human mind, are all made up of minute particles of the elements. The mystical meaning of the shaking up of the rattle refers to the shaking up of human consciousness from the evil of ignorance and complacency which leads to spiritual stagnation and the development of evil (sinful-Setian) flaws in the human character (anger, hatred, greed, selfishness, lust, elation, depression, etc.). This process further relates to awakening the mind to the futility of trying to satisfy the desires of the lower nature, the fallacy of vanity and egoism, and the fleeting nature of happiness which is gained through and is dependent on worldly attainments or achievements. Further, the sistrum refers to realizing the transient and relative nature of human existence and the discovery of a higher vision wherein the Divine is to be recognized and experienced. It means, moving from ignorance to true knowledge, and from the pain of human suffering to the glory of divine inspiration and abiding happiness.

The sistrum may be likened to the *Conch* in Indian mystical symbolism, and the hand held Buddhist prayer wheel, as they are used for the same purpose, to “churn the ethers” in order to stir up the latent spiritual energies which lead to spiritual enlightenment. Other cultures may use bells, cymbals or other hand held objects to accomplish the same effect.

RESURRECTING OSIRIS

Incorporating the Osirian Rituals into your Life.

As explained earlier, rituals associated with religious practices can have a strong effect on transforming the mind when the deeper mystical implications are understood. The actual practice of the rituals presented in the *Book of Coming Forth By Day* represent intensive exercises and affirmations toward developing divine awareness. However, it is possible to follow important rituals on a daily, monthly and yearly basis which will allow you to incorporate the teachings into your everyday life. The following are some suggestions in this direction.

In the mysteries of the *Book of Coming Forth By Day*, every spiritual aspirant assumes the name of Asar as part of his or her previous name. This ritual establishes a close bond between the aspirant and the Divine Self as described above. Thus, constant remembrance of this important identification should be exercised as often as possible.

The observance of the moon cycle is important because it follows the passion of Asar. In this manner, a monthly reckoning of one's feelings and desires can be monitored and kept at the forefront of one's awareness while at the same time practicing reflection and remembrance of the teachings. The waning period symbolizes the destruction of Asar by the evil of Set. Therefore, there should be a special effort to control the passions and desires of the mind and body during this time. This movement is promoted by studying, reflecting and meditating on the teachings and making a conscious effort to control the lower impulses by practicing humility and selflessness, and exercising order and harmony in one's surroundings. In this manner Set is controlled in anticipation of the sublimation of Set which will occur at the pinnacle of the waxing period of the moon. When the darkened moon is facing earthward, it is called the "new moon". The other phases of the moon include crescent, half or first quarter, gibbous (more than half but less than fully illuminated: the gibbous moon.), and full. The moon wanes, through gibbous to half (last quarter) and back to new. The time of the waxing symbolizes the growth and life experiences of Asar, and the waning period symbolizes the dismemberment of Asar. The new moon symbolizes the resurrection of of Asar, and the full moon symbolizes the radiant light of Heru as the reincarnated spirit of Asar. Thus, the cycle of the moon is a daily and monthly reminder of the passion of Asar which is synonymous with the experience of every human being and therefore it is a wonderful way to practice daily awareness and remembrance of the divine play of spirit and nature as well as the positive and negative elements within the human heart.

One important correlation between Jesus and Heru is the date of the celebration of the holidays surrounding them. The birthday of Heru in Ancient Egypt was December 25. This day follows the winter solstice (around Dec. 21st.) when the sun begins to rise again towards its summit, which it reaches at the summer solstice which occurs around June 21st. This is significant since the birthday of Jesus was changed from January 6 to December 25 by Christian authorities, long after the advent of Christianity. The solstices point to another factor which is the six months of rising and the six months of lowering in the effect of solar energy on the earth.

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Aset and Sirius

Another significant correlation between Ancient Egyptian and modern Christian mythology is the Christian myth surrounding the Three Kings who traveled to the site of the birth of Jesus. The star Sirius was held to be specially important in Ancient Egyptian culture and religion, because its rising announced the coming of the New Year and the flooding of the Nile river which was the source of all sustenance.

The name Sirius comes from the Greek *Seirios*, “scorching”. It is the brightest star in the sky, situated in the constellation, Canis Major and is also known as *Sothis*. It is located at a distance of 8.7 light years (51 trillion miles) from our earth, which makes it one of the closest and brightest stars. Also, she (Sirius) is visible from all over the earth. Sirius consists of a binary star system which includes Sirius and Sirius B. Sirius B is a white dwarf star which the Dogon* peoples of West Africa knew of for many hundreds of years. It was rediscovered in 1862 by an American astronomer. The largest known stars are called supergiants with diameters that may be more than 400 times that of our sun. The small stars which are known as white dwarfs may have diameters of 0.01 times that of our sun. *(See the book *Egyptian Yoga: The Philosophy of Enlightenment* by Dr. Muata Ashby)

Many Ancient Egyptian temples were constructed in such a way that the light of Sirius reached the inner chambers. The Ancient Egyptian name of Sirius is *Sept*, Δ_{\circ} ★, or *Sopdu*. Its symbols are related to Aset, and are sometimes used in her name, ★ \bigcirc_{\circ} \downarrow \uparrow , or to refer to her. There are three stars in the Orion constellation which point almost directly to Sirius which rises in the eastern sky. Sirius is associated with Aset, the mother of Heru. Thus, the Three Kings in the Christian myth relate to the light of the three stars in the constellation which travel toward the rising light of salvation which is being born on the winter solstice (Heru), from the goddess Aset, who is the prototype of Mary, the mother of Jesus. In modern times, the star Sirius is still held in high regard by the Dogon nation of Mali in Africa. Sirius is a companion star to our sun. Our solar system and Sirius revolve around each other and both revolve around the universe. One myth surrounding Sirius is that human souls originate there and return there after death.



From a mystical perspective, the three stars refer to the Trinity principle which pervades the entire system of Ancient Egyptian mythology. The Supreme Being, *Nebertcher*, is known as the one who expresses as three, $\text{𓆎} \text{𓆏} \text{𓆐}$, “I became from God one, gods three”. Three here refers to the three states of consciousness (waking, dream and dreamless deep sleep), the modes of operation of human mind (subject, object and the relationship between the two*), and the three modes of creation (consciousness, mind and matter or Heaven, Duat and Earth). The triad or Trinity emanates from the singular source or essence of Creation, the Supreme Being, who is transcendent of the three. Thus, *one* symbolizes God, the Supreme, transcendental Divinity, and the *three* symbolize the multiplicity of Creation which is at all times sustained by divine will. Thus, the three follow the one. This principle of the *three* is also present in the annunciation scene from the temple of Luxor, Egypt, and was assimilated into the mythology of Jesus Christ as the Three kings who went to see the new born child, Jesus. (*see the

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Egyptian Yoga Guide Book Series for more information)

New Year's Eve is an especially important time in reference to the mysticism of Sirius. A little known fact about Sirius is that on New Year's Eve Sirius rises to the apex of the meridian above the earth and can be seen directly above from anywhere in the world at the midnight hour. Thus, Sirius marks the beginning of a New Year as well as the continuing cycle of life which reminds us of the glory and precision of the universe. In this aspect Sirius is a supreme example of Aset in her aspect as Maat, the universal order of Creation. Therefore, this time offers a great opportunity to reflect upon the attributes and teachings of Aset, Heru and Maat. As the segment below from the Ancient Egyptian Pyramid Texts explains, the rising of Sirius and the birth of the New Year is synonymous with the resurrection of the initiate, who is Asar, and whose spiritual seed rises in the form of Heru, the vindicator, the new life.

“Heru brings Set to you¹, he has given him to you, and he has bowed down under you, for your strength is greater than his. Heru has made it possible for you to enclose for yourself all the gods within your embrace for Heru has loved his father in you², Heru will not allow you to be troubled, Heru will not be far removed from you, Heru has protected his father in you, you being alive as a living beetle, that you may be permanent in Mendes³.

Aset and Nebthet have waited for you in Asyut because their Lord is in you in your name of 'Lord of Asyut; because their god is in you in your name of 'Canal of the God'; they worship you, do not be far from them. Aset comes to YOU rejoicing through love of you; your seed issues into her, she being ready as Sothis. Har-Sopd has issued from you in his name of 'Heru who is in Sothis'; you have power through him in his name of 'Spirit who is in the Dndrw-bark'. Heru has protected you in his name of 'Heru the son who protects his father’⁴. (Pyr. 1632-1636)

- 1- The initiate as Asar.
- 2- The soul within every human being is Asar.
- 3- Mythical tomb of Asar, the Supreme Abode.
- 4- Amsu-Min.

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CONCLUSION TO PART I

The struggle between Heru and Set represents the struggle in every human being between the lower self and the Higher. It occurs in the human mind at the conscious, subconscious and unconscious levels. Your goal is to subjugate or sublimate your lower self (Set) and allow your Higher Self (Heru) to assume control of your life. When this happens you transcend all human frailties and are not subject to the forces of nature. Death will not exist for you and your consciousness cannot be fragmented as was Asar', because you will have transcended the mind and its duality, swinging between Horian and Setian thoughts.

Two of the most important reliefs in the entire series of symbols are to be found on page 124. The first picture, Heru-Set, leads us to understand that Heru and Set are not two separate individuals, but two aspects of the same character. The entire story of the Resurrection hinges on this very point. It mystically symbolizes the plight of every human being who is struggling to conquer his or her lower nature and to become the master of his/her own life.

The second picture, Heru and Set Unite, is the next most important relief because it symbolizes the union of Heru and Set which is a mystical code for the lower and Higher Self in the individual human being. It means achieving inner harmony and peace with the universe, the culmination of the Ancient Egyptian injunction: *Know Thyself*. Set is not a devil or an evil force to be destroyed. He is the principle of the uncontrolled, untrained ego, with its rampant desires and selfish thoughts. Thus, in order to conquer Set, it is necessary to control the impulses of the lower Self. This is accomplished by allowing oneself to be nurtured and protected by Aset, which means listening to the mystical stories and myths, studying the wisdom teachings through the initiation process and practicing Maat or leading a life based on virtue, order, correctness, justice, balance and peace.

When Set is controlled and sublimated, it is a wondrous force which can be directed towards what is positive, real and true in life. This movement brings true peace and happiness in life which is abiding, rather than the fleeting desires and impulses which lead to disappointment, frustration, pain and sorrow. The sublimation of Set is symbolized by the picture where he is made to assist in the travels of the barque of Ra (page 124). Instead of being the leader of the fiends who constantly try to promote chaos by impeding the movement of Ra, he is made to serve the Divine by clearing the path so that the barque may pass freely. This is a mystical metaphor of human life. The ego (Set) gets in the way of one's divine movement, divine awareness and inner mental peace, or the true way in which life should be led in order to receive divine inspiration, strength and will to cope with and succeed in life. When Set is controlled, the divine energy flows freely, providing inspiration and positive feelings and experiences in life as well as a feeling of closeness to the Divine. Thus, the goal of spiritual life is to develop selflessness and self-control. This implies control over the passions, emotions and desires of the body, mind and senses which constitute the Setian lower nature in a human being.

RESURRECTING OSIRIS

We close with two prayers. The first constitutes Chapter 157 of *The Ancient Egyptian Book of Coming Forth By Day*. The second is the declaration of righteousness in the Hall of MAATI.

Aset came, she stopped at the town and sought out a hiding place for Heru when he came out of the marshes ... awoke in a bad state and painted his eyes in the god's ship. It was commanded to him to rule the banks, and he assumed the condition of a mighty warrior, for he remembered what had been done, and he engendered fear of him and inspired respect. His great mother protects him and erases those who come against Heru...

...a matter a million times true!

I am pure. I am pure. I am Pure.

I have washed my front parts with the waters of libations, I have cleansed my hinder parts with drugs which make wholly clean, and my inward parts have been washed in the liquor of Maat.



THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

How to study the wisdom teachings:

It is important to understand that spirituality need not be and should not be reserved for a particular time on a particular day. With this understanding, it should be easy for you to understand now that every time you eat anything you are consuming matter whose essence is God. Every time you breath you are communing with the universe. Every time you interact with the objects of the world or with other living beings you are in holy communion with God, who is in reality your very Self and the innermost Self of everything else.

Another important aspect of ritual is the study of the teachings. Every day, a portion of the myth is to be read and reflected upon so as to engender an ever deepening understanding of the meaning and practice of the myth.

There is a specific technique which is prescribed by the scriptures themselves for studying the teachings, proverbs and aphorisms of mystical wisdom. The method is as follows:

The spiritual aspirant should read the desired text thoroughly, taking note of any particular teachings which resonates with him or her.

The aspirant should make a habit of collecting those teachings and reading them over frequently. The scriptures should be read and re-read because the subtle levels of the teachings will be increasingly understood the more the teachings are reviewed.

One useful exercise is to choose some of the most special teachings you would like to focus on and place them in large type or as posters in your living areas so as to be visible to remind you of the teaching.

The aspirant should discuss those teachings with others of like mind when possible because this will help to promote greater understanding and act as an active spiritual practice in which the teachings are kept at the forefront of the mind. In this way, the teachings can become an integral part of everyday life and not reserved for a particular time of day or of the week.

The study of the wisdom teachings should be a continuous process in which the teachings become the predominant factor of life rather than the useless and oftentimes negative and illusory thoughts of those who are ignorant of spiritual truths. This spiritual discipline should be observed until inner spiritual Enlightenment is attained.

When reading the devotional texts, strive to develop a feeling of surrender to the Divine Self within you. Allow your feeling to rise as you read the texts in such a way that you become more and more exalted and more and more in tune with your inner feelings.

As you study the spiritual texts on your own, you may discover many utterances which resonate with your mind. Concentrate on these and use them in your daily practice. Never forget that the utterances are speaking about you, and not about some far off God who lives millions of miles away. Nebertcher, God, is within you, therefore, the teachings are speaking about and for you alone.

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With this understanding, you can spiritualize your life through the knowledge that God is everywhere. The universe is a majestic Temple in which every movement and sound is a holy affirmation of the Divine. Wherever you go, whatever you do, whatever thoughts appear in your mind, whatever occurs in the world of time and space, you should realize these as passing, transient and illusory waves in the ocean of primordial consciousness which you are. As waves rise and subside, so too, all of the various thoughts and objects in the world are merely waves of energy in different configurations, which are born, grow and will someday die, only to once again become a part of the primordial pool of matter from whence they came. All the while you must be the observer, the detached watcher, who is awakening from the long dream of time and space. This is your dream. You are essentially God and therefore, you are the immortal essence of this ocean of consciousness.

Meditation on The Asarian Myth: A Journey to the Duat

Meditation on the Asarian Resurrection*

Before practicing the following meditation, it would be auspicious to follow the procedure described below.

In the beginning, the mind may be difficult to control. What is needed here is perseverance and the application of the techniques described here. Another important aid to meditation is ritualism. You should observe a set of rituals whenever you intend to practice meditation. These will gradually help to settle the mind even before you actually sit to practice the formal meditation. They are especially useful if you are a busy person or if you have many thoughts or worries on the mind. First take a bath. Water is the greatest cleanser of impurities. In ancient times the Temple complex included a sacred lake for bathing. Practitioners of yoga would bathe before entering the temples and engaging in the mystery rituals.

Once you have bathed, put on clothing which you have specifically reserved for the practice of meditation. This will have a strong effect on your mind and will bring meditative vibrations to you because the clothing will retain some of the subtle essence of the meditation experience each time you use them. The clothing should be loose and comfortable. We recommend 100% Cotton or Silk because it is a natural material which will allow the skin to breath. Keep the clothing clean and use the same style of clothing for your meditation practice.

When you are ready, go to your special room or corner which you have set aside for meditation. Take the phone off the hook or turn off the ringer and close the door behind you, leaving instructions not to be disturbed for the period of time you have chosen or practice meditating when there is no one around to disturb you (4-6am). When you sit for meditation, light a candle and burn some incense of your choice, and then choose a comfortable position, maintaining your back straight, either sitting on the floor in the cross-legged posture (Lotus), sitting in a chair with feet on the floor or lying on your back on the floor in the corpse-mummy pose (without falling asleep). If possible, use a sistrum, bell or other noise making device before and after uttering the following prayers.

Next, invoke the assistance of the deity or cosmic force which removes obstacles to your success in spiritual practice. Anpu is the deity which leads souls through the narrow pathways of the Duat. Therefore, request the assistance of Anpu, who represents the discriminative intellectual ability so that you may “*distinguish the real from the unreal*”.



“O Apuat (Anpu), opener of the ways, the roads of the North, O Anpu, opener of the ways, the roads of the South. The messenger between heaven and hell

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displaying alternately a face black as night, and golden as the day. He is equally watchful by day as by night.”

“May Anpu make my thighs firm so that I may stand upon them”.

“I have washed myself in the water wherein the god
Anpu washed when he performed the office of embalmer and bandager.
My lips are the lips of Anpu”.

Next, invoke the presence of Aset-Maat who is the embodiment of wisdom and inner discovery of the Divine. Aset (Aset) is the mother of the universe, and she herself veils her true form, as the Supreme Transcendental Self. This “veil” is only due to ignorance. Therefore, pray for Aset to make her presence, which bestows instant revelation of her true form. This “unveiling” is a metaphor symbolizing the intuitional revelation of the Divine (Enlightenment) in your mind. Aset is in your heart and only needs to be revealed. However, she can only reveal herself to the true aspirant, one who is devoted to her (the Self) and her alone. Aset says: *"I Aset, am all that has been, all that is, or shall be; and no mortal man has ever unveiled me."* The invocatory prayer to Aset is:



“Oh benevolent Aset, who protected her brother Asar, who searched for him without wearying, who traversed the land in mourning and never rested until she had found him. She who afforded him shadow with her wings and gave him air with her feathers, who rejoiced and carried her brother home.

She who revived what was faint for the weary one, who received his seed and conceived an heir, and who nourished him in solitude while no one knew where he was. . .

“



"I am the hawk (Heru) in the tabernacle, and I pierce through the veil."

Then remember your Spiritual Preceptor, the person who taught you how to meditate. Thank them for their teaching and invoke their grace for success in your meditation.

"I have faith in my master's ability to lead you along the path of truth".

"The lips of the wise are as the doors of a cabinet; no sooner are they opened, but treasures are poured out before you. Like unto trees of gold arranged in beds of silver, are wise sentences uttered in due season."

Next, utter some invocatory prayers such as the Hymns of Asar to propitiate the benevolent presence of the Supreme Being. Visualize that with each utterance you are being enfolded in Divine Grace and Enlightenment.

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

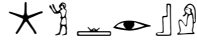
A Hymn To Asar

"Glory to Asar Un-Nefer, the great god within Abdu, king of eternity, lord of the everlasting, who passeth through millions of years in his existence. Eldest son of the womb of Nut, engendered by Geb, the chief lord of the crowns of the North and South, lord of the lofty white crown. As Prince of gods and of men he has received the crook and the flail and the dignity of his divine fathers. Let thy heart which is in the mountain of Amenta be content, for thy son Heru is established upon thy throne. You are crowned lord of Djeddu and ruler in Abdu. Through thee the world waxeth green in triumph before the might of Neb-er-tcher. He leadeth in his train that which is and that which is not yet, in his name Ta-her-seta-nef; he toweth along the earth in triumph in his name Seker.

He is exceedingly mighty and most terrible in his name Asar. He endureth forever and forever in his name Un-nefer. Homage to thee, King of Kings, Lord of Lords, Prince of Princes, who from the womb of Nut have possessed the world and have ruled all lands and Akert. Thy body is of gold, thy head is of azure, and emerald light encircleth thee. O "An" of millions of years, all-pervading with thy body and beautiful in countenance in Ta-sert. Grant thou to the Ka of Asar, the initiate, splendor in heaven and might upon earth and triumph in Neter-khert; and that I may sail down to Djeddu like a living soul and up to Abdu like a bennu (phoenix); and that I may go in and come out without repulse at the pylons of the Duat. May there be given unto me loaves of bread in the house of coolness, and offerings of food in Annu, and a homestead forever in Sekbet-Aru, with wheat and barley therefor..."

Close here by reciting the auspicious hekau-mantras for commencing your meditation practice. The prayers should be recited four times. This quadruplicate format is a symbolic way to propitiate the divine forces which control the four quarters of the phenomenal universe and the heavenly realms. There are four directions which the mind is aware of (East, North, West and South) in the physical plane as in the astral. The prayer is directed toward the purification of the mind and body which will allow your spiritual practice (movement) to be unobstructed on earth as well as in heaven. It is a propitiation to the Divine that you should not be confined to the temporal world of time and space, and physical body and ego-self consciousness, so that you may go beyond the ignorance of ordinary human existence and thereby discover the truth of your true nature as one with the Supreme Self. As you utter the following words of power, visualize that you embody the qualities of the neters in the Asarian Myth. See their virtues becoming your virtues and gain insight into their way. This is the deification of your personality, invoking your power within to transform yourself into a neter.

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dua Asar

Adorations to Asar



dua Aset

Adorations to Aset



dua Heru

Adorations to Heru



dua Het-Hor

Adorations to Hetheru



dua Anpu

Adorations to Anpu



dua Djehuti

Adorations to Djehuti



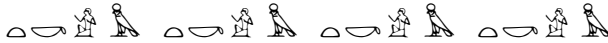
Nuk pu Anpu, Nuk pu Anpu, Nuk pu Anpu, Nuk pu Anpu,
I am Anpu, I am Anpu, I am Anpu, I am Anpu



Nuk pu Maat, Nuk pu Maat, Nuk pu Maat, Nuk pu Maat
I am Maat, I am Maat, I am Maat, I am Maat



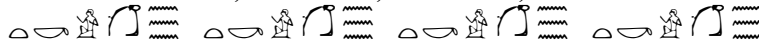
Nuk pu Aset, Nuk pu Aset, Nuk pu Aset, Nuk pu Aset
I am ASET, I am ASET, I am ASET, I am ASET



Nuk pu Heru, Nuk pu Heru, Nuk pu Heru, Nuk pu Heru
I am Heru, I am Heru, I am Heru, I am Heru



Nuk pu Asar, Nuk pu Asar, Nuk pu Asar, Nuk pu Asar
I am Asar, I am Asar, I am Asar, I am Asar



Nuk ab, Nuk ab, Nuk ab, Nuk ab
I am Pure, I am Pure, I am Pure, I am Pure

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Now relax in silence for a few moments. Allow the utterances to resonate in your mind and become a witness to whatever you see in your mind's eye. Take several deep breaths, and with each one, feel your body becoming lighter and more relaxed.

For the next five minutes, take deep breaths and hold them for five seconds. As you do so, visualize that Life Force energy from the universe is pouring into your body. This is the Hetheru breath for replenishing and accumulating mental energy. Feel revitalized and renewed.

Visualize that your body is rising up into the air, above the clouds and into space. Now visualize that you are in an astral plane. It is a dark realm, but it is not empty. Visualize that your body is made of pure light and there are stars all about you. Experience the vast expanse of your surroundings and feel at ease in the realm. Relax every muscle in your body and discover the peace and joy of expansion.

Now take flight by simply willing yourself to move up and away. Travel to the far reaches of this plane. Visit the stars and the planets. There are worlds, galaxies and universes which expand to infinity. Behold the beauty and majesty of the Divine. Now relax and allow the feeling of joy, immortality, infinity and eternity to permeate every part of you.



The God Asar

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Now see in the distance, a dark realm. It is the darkest place you have ever seen. No light emanates from or reaches this place. Nothing grows there. Come closer to this place and look into it. There is nothing to be seen but you feel a strange affinity to this place. It is beckoning to you, calling your soul to enter. You cannot explain it but somehow it feels warm, loving and complete. You attempt to go in but something prevents you, even as a glass door permits you to look within but not to enter.

What prevents you from entering is your ego. The deepest, darkest realm is the abode of the Supreme Self and none other can exist there. So if you wish to enter into the presence of the Divine, you will need to discard all notions of separation and all notions of individuality.

When you say "*I am Asar,*" who is the "I"? You must forget the "ego-I" now and be Asar. Therefore, allow the mind and its thoughts of separation, worries, anxieties, etc. to subside as you discover the essence of who the "I" is referring to, deep down. Leave the mind behind; its thoughts cannot help you now. Feel and experience the silence of the quiet mind and allow yourself to melt into the cosmic mind. Reflect thus: This vast universe, these stars, this body, all this is me; I am the universe. I am the gods and goddesses. I am the Divine Self! Become one with the peace and emptiness. Now there is only awareness, pure consciousness. No thoughts reach you; this is perfect being. Now you are entering into the realm of absolute darkness, the realm of Asar.

Remain in this place of peace and tranquillity for as long as you like. When you are ready, gently return to normal body consciousness and slowly move your limbs as you rise. Paying your respects to the neters with upraised hands, utter the closing words of power and leave the meditation area feeling that divine grace has fallen upon you and will be with you throughout the rest of your day.



The God Asar

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT



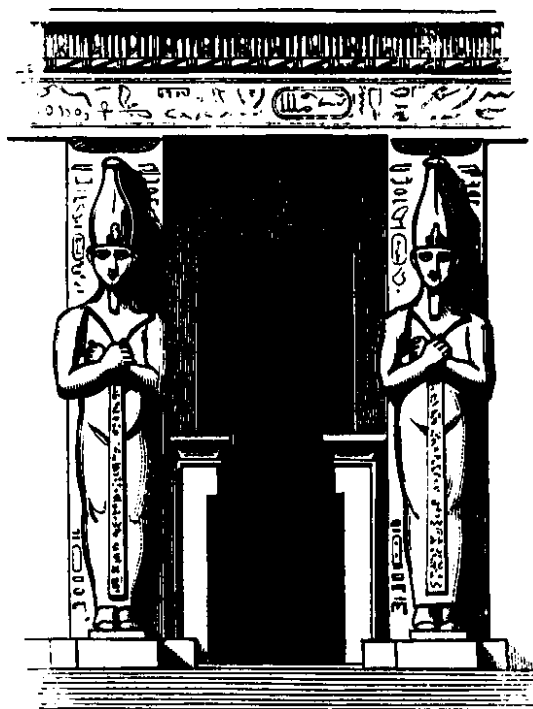
*Om Asar Aset Heru,
Om Asar Aset Heru,
Om Asar Aset Heru,
Om Asar Aset Heru,*

As you commune more and more with the Divine, your awareness will increase gradually and you will achieve greater and greater control of your thoughts, emotions, mind and senses, until you are in complete control and experience abiding spiritual awareness. This is the state of Enlightenment.

May you discover the glory of Meditation!



Part II: The Mystical Teachings of The Asarian Resurrection



"The principles of truth are seven. They who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open."

-Ancient Egyptian Proverb

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INTRODUCTION

In Ancient Egyptian mystical philosophy the king is a metaphor of all human beings, be they male or female. This means that the living king or Per-aah, is actually Heru incarnate. Heru represents the potential self-mastery and enlightenment of every human being. When the king or queen dies they become the resurrected Asar if they have lived in accordance with Maat while they were alive. In order to accomplish this exalted goal of life one must discover and cultivate the Heru qualities and these lead one to discover the Asarian Higher Self. This process is facilitated by the goddess in her various forms. Her primary form is Rekhat or Wisdom incarnate. It is this power which makes the resurrection of Asar as well as that of Heru possible and every initiate is that Heru, persecuted by the world and pursuing the goal of self-discovery.

This section will detail the myth of the Asarian Resurrection, The Story of Horus and Set and their mystical implications in the life of the aspirant/initiate. Then the volume will show to how to practice the teachings derived. Mythology will come alive as a message from the ancient sages to the initiates and not just as stories for entertainment. This volume is special because it links the individual student to the myth and thereby gives her/him deep insight into his/her own true nature.

The Asarian Mystery is one of the most important myths of Ancient Egypt. From pre-dynastic times (before-5,500 B.C.E.) up to 300 A.C.E., well after the dawn of Christianity, the story of Asar and the struggle of Horus were well known and most popular among ancient myths. The story of Asar is important because the principle ideas about human existence and destiny were embodied in this timeless story. Consequently, the myth found many forms in other religions and mystery systems which the Ancient Egyptians came into contact with. Most notable similarities are within the Christian and Hindu religions. However, the mysteries of Asar and Aset had a profound influence on other mystery cults of the ancient world. In this volume we will explore these effects and see how the teachings of the Asarian myth have lived on in present day religion and what they truly mean for modern day life and spiritual practice.

First we must begin by gaining a deeper understanding of what mythology is. With this understanding, we may then undertake the study of the Asarian myth or any other mystical story and be able to understand its psycho-spiritual implications.

The American Heritage Dictionary defines *Mythology* as follows:

1. A body of myths about the origin and history of a people.
2. The study of myths.

The Random House Encyclopedia defines *Mythology* as follows:

Mythology, a body of myths, or traditional stories, dealing with gods and legendary heroes. The mythology of a people serves to present their world view, their explanations of natural phenomena, their religious and other beliefs. Mythological literature includes the Greek Iliad and Odyssey, the Scandinavian Edda, the Indian Ramayana, and the Babylonian Gilgamesh, among others. Various interpretations of mythology have been made by anthropologists such as Sir James Frazer and Claude Lévi-Strauss. In literature, myth has been used as the basis for poetry, stories, plays, and other writings.

These definitions have been included here to give you a reference as to what society at large has accepted as the definition and purpose of mythology. Now we will explore the initiatic-yogic-mystical definition of *Mythology*. First however, one more definition is required. We need to understand what a *metaphor* is. The American Heritage Dictionary defines *metaphor* as follows:

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A figure of speech in which a term that ordinarily designates an object or idea is used to designate a dissimilar object or idea in order to suggest comparison or analogy, as in the phrase “evening of life.”

Mystical mythology is much like a metaphor in that its stories and characters are designed to provide a reference toward something other than the story itself. Through the story, many ideas which are not easily explained in rational, logical terms can be freely explored and elucidated in imaginative and colorful ways. Mystical myths are particularly important because their purpose is to point to the answers to every individual's most important questions may be found. The answers to questions like Who am I really? Is this all that I am? What is my purpose in life? Through myths, the teachings of sages and saints can take full flight, free of the constraints of normal literary writing. Therefore, myths are a strong way to impart spiritual truths. As we have discussed throughout this course, the essence of creation and of each individual human being is mental. The Supreme Being created the universe out of a mental desire, and that creation is within the Cosmic Mind of God; therefore, the heart of all human experience, be it pain or pleasure, is rooted in the mind, the *psyche*. Mythology must be understood in the light of its psychological implications; thus, a myth should be understood as a psychological story possessing mythological and mystical implications. So here we will introduce a new term: "*Psycho-Mythology*".

The study of mythical stories is important in order to gain insight into the "*Psycho-Mythology*" or psychological implications of mythology for the psycho-spiritual transformation of the individual, leading to the attainment of Enlightenment. Here, the term *psycho* must be understood as far more than simply that which refers to the mind. "*Psycho*" must be understood to mean everything that constitutes human consciousness in all of its stages and states. "*Mythology*" refers to the codes, messages, ideas, directives, beliefs, etc. that affect the psyche through the conscious and subconscious mind of an individual, specifically those effects which result in transpersonal or transcendental changes (movement towards Enlightenment) in the personality of the individual or those which constitute anti-transcendental movements (movement towards ignorance).

A myth should never be understood literally. This would be like believing in a fictional movie or a fantasy novel. Yet mystical myths are not to be understood as being completely baseless nor as having been put together purely for entertainment purposes. Myths are symbols which speak to people in a psycho-symbolic way. This psychological language can lead people to understand and experience the transcendental truths which cannot be easily expressed in words through the medium of the particular mythological system which they have chosen. This choice should be based on what is most comfortable and appealing to the mind of the individual. This means that if a follower of the Ancient Egyptian Mysteries has an appearance of the Supreme Being in the form of Asar or Aset, this is perfectly compatible with a Hindu who experiences the Divine as Krishna or a Christian who experiences the Divine as Jesus Christ.

The myth of Asar holds deep implications for psycho-mythological study and it must be approached with reverence and patience by every aspirant. The actual story of Asar is a simple collection of facts with which several rituals have been associated. The story itself represents a set of events which together compose a plot like any other story or life situation. This level of understanding is the first level of religious practice: Mythology. The ritual associated with the myth may be found in such texts as the *Ancient Egyptian Pyramid Texts* and the various versions of the *Egyptian Book of Coming Forth By Day*. Their corresponding rituals in the Christian religion would be akin to the mass service and the Eucharist.

The rituals in the *Book of Coming Forth By Day* constitute the second level of the Asarian Mysteries and they will be explained along with the metaphysical implications in the book *The Blooming Lotus of Divine Love*. These principles are universal truths which are common to the life experience of every human being, but a mystical myth goes much further than just telling a story about human pain and pleasure as an ordinary

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story would. A mystical myth provides the answers to the origins of existence, the universe and humanity. It talks about the fate of human existence and it provides a guiding light for traversing the many winding roads of life in such a way as to avoid pain and sorrow while also reaching the abode of supreme peace and happiness. Behind each principle there are many implications which must be understood and practiced in daily life in order for the teaching to become an integral part of your life.

Thus, when you delve into the myth you must expect more than entertainment. You should be equipped with the knowledge which will allow you to decipher the hidden meanings in the story so that you may also begin to experience and benefit from them. Only then will you be able to engender a real transformation in your life which will lead you to Enlightenment.

The first and most important key to understanding a mystical myth is comprehending that the myth is not talking about some person or story which occurred a long time ago which has no relevance to the present. In fact, the myth is speaking about you. It is a story about human life, its origins, its destiny, its plight and the proper goals for leading a truly successful life which leads to Enlightenment and happiness.

The second key to understanding a mystical myth is comprehending that it is usually written in the form of a journey in which the subject is to learn about him/herself and to transcend the ordinary human consciousness. It is a movement from ignorance and darkness toward light and wisdom, Enlightenment.

The third key to understanding a mystical myth comes from living the myth. Living a myth does not mean simply practicing the rituals of a myth but it means making it an integral part of your life. If this practice is not implemented the teaching remains at the intellectual level and the deeper truths of the myth are not revealed. Therefore, you must resolve to discover the myth in every facet of your life and in so doing you will be as triumphant as the hero(ine) of the myth.

Origins of the High God

There were several "High God" systems in Ancient Egyptian Mythology. High God means that the highest God or Goddess within that particular system of theology is considered to be the original Deity from which all others emanated. It is important to understand that all High Gods and even the Egyptian Trinity originated from the same Transcendental Supreme Being which was without name or form but was referred to as *The Neter*, or *Neter Neteru* (Neter of Neters - Supreme Being above all Gods and Goddesses) and *Nebertcher*. In this manner the initiate is to understand that all of the Gods and Goddesses are in reality symbols with a name and form which represent the Divine in the manifest aspect. This produces a two-aspected format of religion in which there is a *personal* aspect and a *transpersonal* aspect. The personal aspect is fixed in time and space, in the way normally understood by the masses of human beings. The second aspect, the *transpersonal* side, points our interest toward what lies beyond the symbolic form. This is the *unmanifest* form of the Divine.

Supreme Transcendental Being - *The Neter - Neter Neteru - Nebertcher*
(unmanifest realm beyond time and space - names and forms)



High Gods and Goddesses - *Amun-Ra-Ptah, Asar, Aset, Horus, Hathor*
(manifest realm of time and space which emanates from the unmanifest)

The activity within the manifest area of religious practice is within the purview of the mythological and ritual stages of religious practice. The activity within the unmanifest is within the area covered by the metaphysical level of religious practice.

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In the creation story involving the Asarian Mysteries, Asar assumes the role of Neb-er-tcher, Khepera and Tem. Here Asar is the embodiment of the Primeval Ocean. Asar assumes the role of Cosmic Mind from which the entire Universe emanated in much the same way that *Ptah* does in *Memphite Theology* (see the book *The Hidden Properties of Matter* by Muata Ashby):

"Neb-er-tcher 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 Ausares (Asar). I was alone, for the gods were not yet born, and I had emitted from myself neither Shu nor Tefnut. I brought into my own mouth, *hekau*, 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-er-tcher* in its physical manifestation. Nebertcher, as discussed in the book *Egyptian Yoga: The Philosophy of Enlightenment*, is a name which signifies the *All-encompassing Divinity - The God of The Universe*. It envelops the collective members of the Trinity (Amun-Ra-Ptah). 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. While Asar is depicted as a male deity, in reality his essence is androgynous and cannot be understood fully in a mystical way without his female counterpart-aspect, which is personified by Aset.

THE ASARIAN MYTH

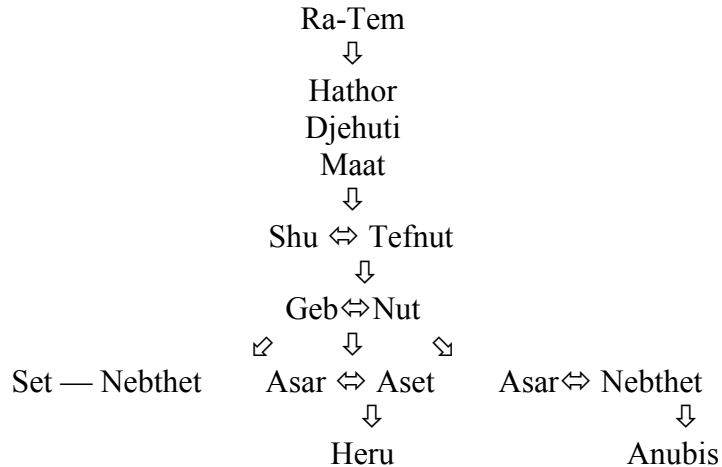
The following is a compendium or summary of the Asarian myth. It is presented as an aid to understanding the main events in the plot of the myth. It will also serve as a guide as you read through the unabridged version which will follow.

A Compendium of The Asarian Resurrection

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 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 *Pautti* 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.

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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 or Ra-Tem 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 *Neters* of the Ennead are Ra-Atum, Shu, Tefnut, Geb, Nut, Asar, Aset, Set, and Nebthet. Hathor, 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 Nebthet represent the principles upon which creation manifests. Anubis 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.

Asar, Aset and 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’ 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’ return, through his lack of vigilance, became intoxicated and slept with Set’s wife, Nebthet. Nebthet, as a result of the union with Asar, begot Anubis.

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.

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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' 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' 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 which burns away ignorance and egoism. Aset, by virtue of her qualities, has the power to bestow immortality through the transformative power of her symbolic essence. So intuitional wisdom leads to the eradication of mortal consciousness and the birth of immortal consciousness when one's intuition allows one to realize one's true nature. 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). With the assistance of Sebek Aset brought back the body of Asar.

Upon her return to Kmt, Aset went to the papyrus swamps where she lay over Asar' 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 then they united once more. From their union was conceived a son, Heru (Heru), with the assistance of the Gods Djehuti (Djehuti) and Amon. 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.

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 Anubis and Nebthet.

After searching all over the world, they found all the pieces of Asar' 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 and celibacy in order to channel the sexual energy to the higher spiritual centers, thereby transforming it into spiritual energy. Aset, through her love, devotion and wisdom and with the help of Apuat, and Nebthet re-membered the pieces, all except the phallus which was eaten by a fish. Asar thus regained life and became the king of the realm of the dead.

Aset took Heru into hiding so that he could grow up safely away from Set. One day Set sent an evil scorpion to find Heru and kill him so that he could not grow up to challenge him for the throne of Egypt. The scorpion found him, stung him and killed Heru. When Aset found out about

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this she was so grief stricken that her cry was heard to the farthest reaches of the universe. When Ra, the Supreme Being, heard it he stopped his movement. This effectively brought the entire universe to a standstill. In response to Aset Ra sent Djehuti (Greek Hermes) to assist Aset. Djehuti carried special words of power which allowed him to revive Heru.

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 (Heru) 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 Hathor (Goddess of passionate love, desire and fierce power), who also represents the left 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 Ennead Gods (company of the nine Gods 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 (see Min and Hathor). 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).

This signifies that even the Gods cannot escape judgment for their deeds. Since all that exists is only a manifestation of the absolute reality which goes beyond time and space, that which is in the realm of time and space (humans, spirits, Gods, Angels, Neters) are all bound by its laws.

Following the receipt of Asar's scroll (letter), Heru was crowned King of Egypt. Set accepted the decision and made peace with Heru. All the Gods rejoiced. Thus ends the legend of Asar,

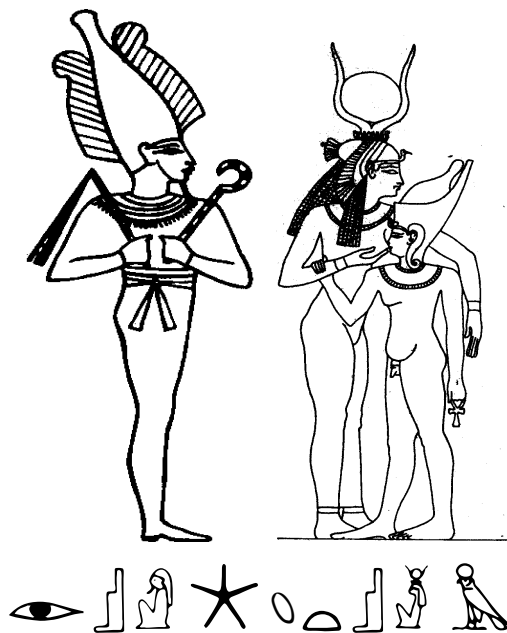
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Aset, and Heru. The Resurrection of Asar and his reincarnation in the form of Heru is a symbol for the resurrection which must occur in the life of every human being. In this manner, the story of the Asarian Trinity, Asar, Aset and Heru, and the Egyptian Ennead holds hidden teachings, which when understood and properly practiced, will lead to spiritual enlightenment.

So Aset is the true heroine of the entire myth relating to Asar. It was because of Aset's love, devotion and knowledge of how to call on the Divine (Ra) that Heru, the redeemer of righteousness upon earth, was resurrected.

So what was this special nature of the goddess which allowed her to resurrect Asar and Heru and what is the significance of this resurrection? What relation does it have to people in modern times? The follow sections will provide a detailed examination of the verses of the Asarian Resurrection myth along with their mystical teachings in order to promote a deeper understanding of the Asarian Religion.

THE MYSTICAL SYMBOLISM OF THE STORY OF ASAR ASET AND HERU



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Asar represents the human soul which has incarnated on earth in human form. Thus, he represents the innermost reality of all human beings. The soul falls in love with life and the physical human existence which is symbolized by Nebthet. The soul forgets its true nature and so it becomes overpowered by the lower nature, the ego.

Asar's brother, Set, symbolizes egoism and all of the negative qualities which a human being can develop when they are ignorant of their higher essence. So the ego, Set, hacks to pieces the soul and attempts to stop any chance for it to reincarnate in order to seek redemption and enlightenment. Nebthet represents physical pleasure. Set is also the treachery of the world, that which seems to be a promise of pleasure is in reality a snare which enslaves the soul to the myriad forms of misery of human existence. Thus, Heru represents spiritual aspiration, the desire to study and practice the teachings. Set is the distractions and pressure of life to indulge in the pleasures of the senses.

Aset is the wisdom which allows a person to put together the understanding of their higher reality, the spirit. She is also the knowledge of how to call to the Divine in order to discover one's spiritual essence. She, together with the inner spirit, as symbolized by the spirit of Asar, are also the power within the heart which gives a person encouragement and strength to face the adversities of the world and then to call out to the Divine in order to attain enlightenment. So when a desire to learn spirituality emerges it is the spirit of Asar which is urging the aspirant onward. Then that movement towards spirituality is nurtured by the goddess as a mother who brings forth new life and nurses to health and growth by protecting it from the elements and from all negative influences until it is strong enough to stand on its own. Apuat represents the development of intellectual discrimination, the ability to understand truth from untruth, reality from unreality and Sebek represents the power of the lower nature, the physical body, when it is sublimated and placed in the service of the Higher Self.

The Mystical Symbolism of The Characters in the Asarian Mystery

Traditional Egyptologists normally classify Ancient Egyptian civilization into two major periods, the *pre-dynastic*, and the *Dynastic*. The dynastic period is further classified into the *Old Kingdom*, *Middle Kingdom* and *New Kingdom*. These classifications are based on their assessment as to the dates of the known kings or Pharaohs of Ancient Egypt and also partially based on the writings of Manetho, the last known High Priest of Ancient Egypt, who classified Ancient Egyptian History into various periods which included dynasties. The characters in the Asarian Mystery are said to have originated in the Mysteries of Anu. Anu is the city where the first major priesthood of the Dynastic Period arose. Anu was the seat of the worship of the Supreme Being in the aspect of a solar divinity with the name Ra. However, new archeological evidence shows that the worship of the Supreme Being as Asar, Horus, Hathor and Aset all date back to an ancient period in the pre-dynastic period perhaps dating back to 50,000 B.C.E. The sun is not God, but a symbolic representation of the dynamic aspect of the manifesting power of the Supreme Being. Thus, all forms of the Supreme Being were associated with the Sun as their most visible and powerful symbol. The Pyramid texts of *Pepi II* determine the Company of gods and goddesses of Anu to be: Tem, Shu, Tefnut, Geb, Nut, Asar, Aset, Set and Nebthet. Of these, Asar, Aset, Set and Nebthet play a most important role in the Asarian Mystery. Each character in the Asarian Myth is a symbol of the human struggle for spiritual emancipation. Each of them carry a message for the spiritual aspirant which is woven into the fabric of the teaching. It is imparted through the principles which the characters represent and through the interactions between them throughout the story. Therefore, we may proceed now to discover some of the most important mystical implications of the symbols and characters of the Asarian Myth.

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Asar Incarnation of the Higher Self into the Realm of time and Space

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 unmanifest regions of existence. Asar is the essence of all things and the very soul of every human being, the his/her Higher Self, who, through ignorance, has become involved in the world and is struggling to achieve its original state of perfection. Asar symbolizes the fragmented ocean of consciousness which has been cut into pieces by the lower self. No longer is there vast all-encompassing, all-knowing, all-seeing consciousness. The Divine has become limited in association with the human body 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 himself through billions of life forms whose bodies, minds and senses are too limited to see the vastness of creation.

Set The Lower Self

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 and body. The lower self is represented by the desires of the mind which lure the soul into the varied situations of alternating pain or pleasure in the world of time and space (the relative existence). These desires lead to selfishness, greed, hatred, anger, lust and other human failings. Set is also identified with the desert, the waste land. This is a symbolic reference to those who are selfish, argumentative and egoistic. Their life is based on fighting with others over what in reality they have not earned, and, therefore, they live a life which is constantly agitated and devoid of real peace. They are constantly seeking to fulfill their needs and desires and never feel contented except temporarily when they are feeling that they are getting what they want. This may be by hook or by crook. They do not think about the feelings of others, only about what they want, and they don't care if they must hurt others to get it. This is the *setian* quality and it is a negative feature in the personality of those who are at a low level of spiritual evolution.

Those who act in an egoistic fashion *destroy* their ability to use reason. Their actions are based on impulse and emotion and they are easily carried away with their desires. Thus, it is Set (egoism, selfishness, desire, greed, hatred, anxiety, lust, etc.) who brings the downfall of Asar.

Aset Love and Wisdom

The motherly love of Aset is instrumental in discovering and putting back together the pieces of Asar' dead body. The two most important features which Aset encompasses are love and wisdom. Aset' undying love and devotion to Asar transcended her loss of him twice. This divine devotion led her to discover the pieces of Asar' dead body. This is the devotion of the initiate which leads him or her to the Divine. All that is needed is a deep, ardent love for the Divine.

The name "ASET" represents wisdom itself which bestows the knowledge of the true Self of the initiate. In the Asarian Mysteries, when Set killed Asar by tearing him into pieces, he was symbolically tearing up the soul. However, Aset restores the pieces of the soul (Asar). Therefore, pride and Insolence (Set-egoism) destroy the soul and knowledge of the Self (Aset) restores it to its true nature.

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Aset is the potential wisdom faculty within the heart of everyone which can be developed through the practice of the teachings. This is the wisdom that has profound understanding of the essence of the Divine. This kind of wisdom is not intellectual. When you go to school you get intellectual information which you use for a job or to live in society but you remain the same personality. The wisdom which Aset represents is the wisdom that comes from actually experiencing the Divine, being one with the Divine. This wisdom has a transformative effect on the mind. You discover your true identity as not being separate from God but as being one with the Supreme. When Aset imparts this wisdom she is said to be *unveiling* her true nature.

*"I Aset, am all that has been, all that is, or shall be;
and no mortal man hath ever unveiled me."*

A devotee of ASET is: *One who ponders over sacred matters and seeks therein for hidden truth.* It is not enough to just hear the ancient myths or to understand them at an intellectual level. The aspirant must go deep within him/herself to discover the subtle ideas being conveyed. *Plutarch* describes the character of an initiate of Aset as:






He alone is a true servant or follower of this Goddess who, after has heard, and has been made acquainted in a proper manner (initiated into the philosophy) with the history of the actions of these gods, searches into the hidden truths which lie concealed under them, and examines the whole by the dictates of reason and philosophy. Nor indeed, ought such an examination to be looked on as unnecessary whilst there are so many ignorant of the true reason even of the most ordinary rites observed by the Egyptian priests, such as their shavings and wearing linen garments. Some, indeed, there are who never trouble themselves to think at all about these matters, whilst others rest satisfied with the most superficial accounts of them: They pay a peculiar veneration to the sheep, therefore they think it their duty not only to abstain from eating flesh, but likewise from wearing its wool. They are continually mourning for their gods, therefore they shave themselves.*

In this manner, Aset is one with Asar and all who come to her temple are given wisdom which leads them to experience the Divine. This wisdom is the intuitional realization which comes from pondering on the nature of the Divine. Pondering implies repeated reflection on the Divine, trying, with sincerity and humility, to understand.

Nebthet Nature and Death

Nebthet is the sister of Asar and she represents nature and the natural phase of life called death. Nature is what the spirit impregnates with its life giving essence. Therefore, nature (Nebthet) 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 and becomes associated with it through intercourse with Nebthet. This is the predicament of every individual human being. The human spirit becomes involved with nature in the form of the natural elements and thereby produces a physical body composed of an aggregate of physical elements (water, earth, fire, air) which interact in various ways through the qualities of each.

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There is deep mystical symbolism in the images and teachings surrounding the Triad or Asar, Aset and Nebthet. 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 and Aset and Nebthet are nearby and are referred to as the “two widows” of the dead Asar. Aset and Nebthet are represented as looking exactly alike. The only main difference being in their head dress: Aset , Nebthet  or . However, the symbols of these goddesses are in reality just inverted. The symbol of Nebthet is the symbol of Aset when inverted  → . Therefore, each is a reflection of the other and it may be also said that both are aspects of the same principle. Their body and facial features are exactly alike. This likeness which Aset and Nebthet share is important when they are related to Asar.

There is a very similar story to this one to be found in the Indian Vedantic text, *Yoga Vasistha Ramayana*.” In this book there is a parable told to the initiate *Rama* which relates the story of *Lila*. Lila is a virtuous lady who had been practicing devotion to the Supreme Being in the form of Goddess Saraswati, the Hindu goddess of wisdom. Lila’s austerities and meditations were noticed by the goddess, who then appeared to Lila and granted her the boon of wisdom and the ability to accompany her husband at the time of his death to observe his fate. The goddess led Lila to see her previous incarnations and to see the different dimensions visited by the soul at the time of death. She saw her husband in a different world system as he grew up and became a king, as he had been in the previous life time with Lila. In his new lifetime he had led himself, by the force of the karma which impelled him, to experience conditions and personalities similar to those he had known in his previous lifetime with Lila. When her husband’s new life time was coming to an end, Goddess Saraswati told Lila that he had practiced devotion to her and would become Enlightened. When he was on his deathbed, his queen came in to tend to him. To Lila’s surprise, he had married another queen in that lifetime who looked exactly like her (Lila).

Lila asked Saraswati about this and the goddess explained that the soul moves to different realms according to its karma and this leads it to the experiences it will have. The king, at the time of his death in the previous lifetime, still had certain desires which continued to manifest themselves in the new lifetime. Therefore, his ministers and his queen looked like those of the previous lifetime. However, the queen of the second lifetime, Lila-2, was not as advanced spiritually as the first Lila. Therefore, her interests were more of a worldly nature and she asked Saraswati to allow her to go with her husband when he died since she loved him so much. Lila-1, the first Lila, had not only asked to be with her husband but also for Enlightenment. She wanted to know the secrets and mysteries of the Self. Thus, Saraswati granted them both their desires. When the king died his soul traveled back to the original world system where he had lived with Lila-1. Through the boons given by Goddess Saraswati, Lila-2 died when the king died and awoke again to find herself in the new world system at the side of the king. Lila-1 returned also, having attained wisdom and Enlightenment, and through the force of Goddess Saraswati, the people of the kingdom forgot that the king had died and accepted the two Lilas as his queens even though there had only been one Lila originally. Now the king lived out his present lifetime with two Lilas to tend on him.

Mystically, Lila-1 represents wisdom and Enlightened consciousness. Lila-2 represents worldly or relative consciousness, the consciousness which is aware of time and space and ordinary human life. The king represents the Enlightened Sage who has double consciousness, being aware of the transcendental reality (Lila-1) while at the same time being aware of the relative or temporal (Lila-2). The power of illusion which Saraswati wielded over the kingdom is symbolic of the power which the world has to confound the human senses. In reality the physical world is not solid and yet it “appears” to be. This has been proven by modern science. When you are asleep the dream world appears to be real and solid and yet when you wake

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up it vanishes into thin air. This is the force of ignorance which Lila-1 and the king sought to overcome by becoming Enlightened.

In the same way, Asar sits on the throne and he is supported by the two goddesses Aset and Nebthet. Symbolically, Asar represents the Supreme Soul, the all-encompassing Divinity which transcends time and space. Aset represents wisdom and Enlightened consciousness. She is the knower of all words of power and has the power to resurrect Asar and Horus. Nebthet represents temporal consciousness or awareness of time and space. She is related to mortal life and mortal death. This symbolism is evident in the sistrums which bear the likeness of Aset on one side and of Nebthet on the other. It is also apparent in the writings of Plutarch when he says that Aset represents “generation” while Nebthet represents “chaos and dissolution”. Also, in the hieroglyphic texts, Aset is referred to as the “day” and Nebthet as the “night”. Aset represents the things that “are” and Nebthet represents the things which will “come into being and then die.” Thus, Enlightenment is being referred to here and it is this Enlightened state of mind which the initiate in the Asarian Mysteries (*Asar Shetaiu*) has as the goal. To become one with Asar means to attain the consciousness of Asar, to become aware of the transcendental, infinite and immortal nature while being aware of the temporal and fleeting human nature.

*see “The teachings of the temple of Aset and The Diet of the Initiates” in the Book “*Initiation Into Egyptian Yoga: The Secrets of Sheti*” by Muata Ashby.

Anubis Discernment and Discrimination

Anubis is the trained intellect of the aspirant. This implies the ability to discipline the body and mind 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 does not necessarily imply an outer situation of calm. It does imply an inward peace which comes from understanding the implications of the wisdom teachings. Anubis represents the dawn when darkness turns to light. He watches over the balance (scales) in the hall of judgment of the *Book of Coming Forth By Day* 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 discrimination allows the aspirant to *diligently* watch the mind and to determine which thoughts are divine and which are egoistic and tending toward nature and its perils (life, death, pain, pleasure, etc.). Anubis, as the son of Nebthet and Asar is, therefore, a combination of nature (Nebthet) and spiritual aspiration (Asar).

As the principle of discriminative intellect, Anubis represents the aspirant who has developed a keen understanding of what is real and what is unreal. This form of reason is the most important quality that needs to be developed by an aspirant who is on the path of spiritual discovery. You must be able to know, at least intellectually, what the world is and is not, what you are and what you are not, etc. The teachings contain many precepts of wisdom but they are not truly real for you until you discover the truths for yourself. However, through your developed intellect you should be able to reason that physical matter is not really solid even though your senses tell you that it is. You should be able to reason that you are in reality an immortal spirit and not just a physical body composed of elements even though you do not yet have experience of your immortality. This reasoning process is the kind of discriminative knowledge which will lead you to self-discovery.

The jackal deity has two aspects. *Anubis* is the embalmer, the one who prepares the initiate, the *Shti* (one who is in his coffin-the body). Up to this point the initiate is considered to be dead, a mummy, since he/she does not have conscious realization of the transcendental reality beyond the ego-personality. At this stage

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the aspirant must be prepared (through virtue and physical purification) to receive the teaching because without preparation, the highest teaching would fall on deaf ears. The next aspect is *Apuat, The opener of the Ways*. In this context Anubis represents vigilance and constant practice of discrimination and watchfulness (mindfulness) over the ego-self. Apuat represents the development of intuitional realization which occurs in degrees. Gradually, the ego-self becomes effaced and reveals the true Self as one with Amun. Then the mysterious hidden essence of all things is realized as one's very Self. All of a sudden it is realized that this was always the true self and that the individual ego-personality was a misunderstanding born out of one's ignorance.

Heru (Divinity - The Sun Divinity)

Heru is the original pre-dynastic form of the Supreme Being associated with the sun. Heru (God) and Hat-hor (Hathor - the house of Heru) were the first divinities to be worshipped generally throughout Ancient Egypt and as such, were the first theological expression of the duality of existence. The Supreme Being lives within his own house, the universe. Thus, God (spirit) and Goddess (creation) are in reality one and the same. In the pyramid texts, at the beginning of the Dynastic Period, the symbol of Heru, ☉, is used interchangeably with ☉, The Neter. In dynastic times Heru was associated with Horus as in the Asarian Mystery where he was represented in the form of Heru-p-khart or Horus the child, who later becomes Min, the *avenger of his father*.

Horus (The Rebirth of the Spiritual Life)

Horus is the rebirth of the spirit of the Divine, i.e. the Supreme Being manifesting as the son of Asar and Aset. This rebirth is not a physical birth from the womb, but a rebirth of the mind. No longer is there interest in worldly pursuits which are empty and shallow. Instead, there is a burning desire to conquer the lower self and regain the original glory and freedom of knowing and becoming one with the Higher Self. This is symbolized by Horus regaining the throne of Upper and Lower Egypt. In doing so he has regained mastership of the higher and the lower states of consciousness.

Min and Hathor (Sublimation of Passion, Desire and Sexual Energy)

Min is the aspect of Horus in the form of the victorious savior of his father's honor. Hathor is his companion and female aspect, whose passion and restorative influence provides healing and strength to allow Horus to continue the struggle against Set. Both of them represent the idea of aroused and sublimated sexual energy.

Horus and Set (The Struggle between the Higher and the lower self -Purification)

The struggle between Horus and Set is the struggle of every human being to control the mind with its erratic desires, longings, unfulfilled expectations and disappointments. This struggle cannot be avoided 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 development 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 divine nature which is

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buried deep within under the egoistic thoughts and unconscious ignorant feelings. When aspiration arises, the aspirant practices living according to the precepts of Maat until life becomes an expression of virtuous order leading to the stage of *Maak-heru* or being true of word and deed, i.e. established in Maat and established in the knowledge of the Self (Heru). This process serves to cleanse the heart (mind) of the impurities of the lower self and place the aspirant on the road to victory. When the light of wisdom and the determination to pursue the Divine arise, then struggle becomes a holy war against ignorance and illusion within one's own consciousness. From this struggle arises understanding and strength which leads to final victory of the Higher Self over the lower.

The objective is to sublimate the feelings of anger, hatred, greed, jealousy, bigotry, etc. within oneself. This is represented by the ancient relief of the combination deity Horus-Set where the two are depicted as sharing one body with their two heads. Therefore, the battle of Horus and Set is a battle within the aspirant to choose where to focus his/her time, energy and emotions.

"Follow your heart throughout your life. Do more than is required of you. Spend no more time on daily cares than required by your household, when wealth ultimately arrives, then too follow your heart for wealth does no good if you are downhearted."

"Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways."

After the necessary duties are performed for your survival (job, household chores, etc.) what do you do? Do you engage in uplifting endeavors? Are they virtuous? Do they lead to a sense of peace and fulfillment? Do they lead you to activities where there is a lot of aggravation, annoyance and distress? Are you in constant pursuit of satisfying some desire or fancy in your mind? Do you gossip and engage in emotionality or do you feel inclined to go to a quiet place and study the teachings? Do you refrain from engaging in fits of anger and hurtful comments toward others or do you enjoy picking fights or watching others hurt each other?

Wherever you direct your mind, there is where you will be. If you direct it to activities which involve a lot of extrovertedness, argumentativeness and unrest, you will have that kind of mind even when there is peace and quiet. However, if you direct the mind to peace and harmony, in time you will have peace and harmony even under the most stressful conditions. This is the miracle and mystery of the mind. Where the attention goes, the energy and desire flows as well. Thus, the challenge for a spiritual aspirant is to lead him/herself to become more *Horian* instead of *Setian*. The path of Horus, virtue and effacement of the ego, leads to spiritual Enlightenment and victory while the path of Set, ignorance and egoism, leads to an endless search for fulfillment of worldly desires. The path of Set is the cycle of birth and death, reincarnation and countless experiences of disappointments and unfulfilled desires. Thus, if you have fanciful notions of being happy in the world of human experience, you are living a life based on illusion and ignorance because no one is truly happy in the world. If you choose to live according to the precepts of Maat, then you are aligning yourself with order, truth and reality.

Djehuti (Reason)

The struggle between Horus and Set does not end with either struggler destroying the other. Horus pursues the path of reason, seeking counsel with the wisdom of Djehuti. 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

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end, when the aspirant is aligned with all 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.


Opening The Mouth of The Asar (The Initiate) Part II

In the Hermetic Texts, which are the later development in Ancient Egyptian scripture, Hermes, the Greek name ascribed to the Ancient Egyptian god Djehuti, states to his pupil Asclepius (Egyptian Imhotep) that *“Did you know, O Asclepius, that Egypt is made in the image of heaven?”* The Ancient Egyptian Pyramid Texts and the Pert M Heru (Book of Enlightenment) texts contain more references to stellar mysticism. The stellar symbolism of Ancient Egypt relates to the passage of time but also to mystical awakening and spiritual realization.

As to these all, Maat and Djehuti, they are with Isdesba Lord of Amentet. As to the divine beings behind Asar, they are again Mseti, Hapy, Duamutf, and Kepsenuf. They are behind the Chepesh in the northern heavens.

From Prt M Hru Chap. 4, V. 22

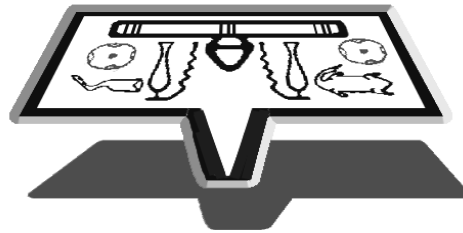
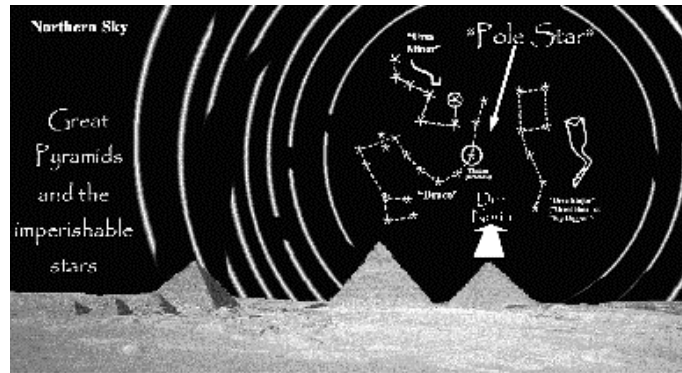
The Chepesh has important mystical symbolism. Mythically it represents the foreleg of the god Set which was torn out and thrown into the heavens by the god Heru during their epic battle. A similar teaching occurs in the Babylonian epic of Gilgamesh when the “foreleg of the Bull of Heaven” is ripped out and thrown at the goddess Ishtar, who was the goddess or Queen of Heaven in Mesopotamia. It symbolizes the male generative capacity and is one of the offerings of Hetep given in Chapter 36 (usually referred to as #30B) of the Pert M Heru. Its cosmic and mystical implications provides us with insight into Kemetic philosophy as well as ancient history.

Also, in ancient times the Chepesh symbol represented the “Northern path” of spiritual evolution. Since the constellation of the Ursa Major (“Great Bear” or “Big Dipper”), known to the Ancient Egyptians as “Meskhetiu,” contains *seven* stars and occupied the location referred to as the “Pole Star,” it does not move, while all the other stars in the sky circle around it. This constellation, whose symbol is the foreleg, , was thus referred to as “the imperishables” in the earlier Pyramid Texts: “He (the king-enlightened initiate) climbs to the sky among the imperishable stars.”

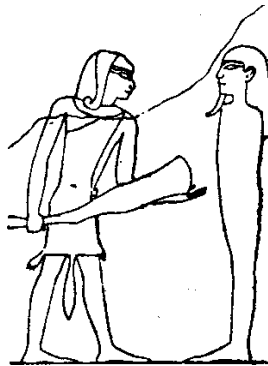
The Great Pyramid in Egypt, located in the area referred to as “The Giza Plateau” in modern times, incorporated this teaching. The main chamber in the Great Pyramid incorporates two shafts that pointed in ancient times, to the Chepesh (Ursa (Bear) Major (Great) - the foreleg) in the north sky and to Orion (Sahu or Sah), the star system of Asar (Osiris) in the southern sky. The imperishable constellation refers to that which is unchanging, absolute, transcendental and perfect.

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The Perishable and Imperishable stars.



Above- The Chepesh (foreleg) with constellation. Right- The Chepesh as part of the Hetep offering in the Pert M Heru Texts and temple inscriptions.



Vignettes from the Opening of the Mouth Ceremonies from the Ancient Egyptian texts.

Above- with Chepesh (Chpsh-foreleg), below with the Seba (Sba) ur instruments.

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When the Great Pyramids are viewed over the course of one evening, from the south to north, the perishable stars (forming circles, moving below the horizon) moving around the center and the imperishable stars in the center, which do not set, that is go below the horizon, can be seen.

Time lapse photographs of this constellation show it as remaining in the center and other stars moving around it. Also, it does not sink below the horizon and become “reborn” in the eastern horizon each day as other stars. The Orion constellation refers to that which is changing, incarnating (rising in the east) and becoming. In this manner Asar is reborn through Sopdu (the star Sirius-Aset, Isis) in the form of Heru-Sopdu (Heru who is in Isis) also known as Sirius B. Therefore, mystically, the “Northern Path” is promoted as the path to immortality and enlightenment through the attainment of absolute consciousness which transcends the perishable and ever-changing nature of creation. The “Southern Path” is the process of reincarnation, renewal and repeated embodiment (*uhem ankh*), for the purpose of further spiritual evolution through self-discovery by means of human experiences. This teaching is also reflected in the zodiac inscription from the temple of Hetheru at Denderah and in the “Opening of the Mouth ceremony” where a symbol of the imperishable constellation, ♁, is carried by the priest. The mystical intent is to open the mind, through mystical wisdom and disciplines, so as to render it *ur-uadjit*, , (universal and infinite, all-encompassing, unlimited) and beyond the fluctuations of egoism, i.e. mortal consciousness.

Used in the Hetep (Hotep) offering table, the leg symbolizes the male gender. The goose symbolizes the female gender. Thus, the initiate offers duality in the form of sex awareness to the divinity in exchange for the realization of nod-duality, or the transcendence of gender (dual) consciousness altogether, i.e. the “imperishable” or eternal realization of the Higher Self.

“O Initiate, I have come in search of you, for I am Horus; I have struck your mouth for you, for I am your beloved son; I have split open your mouth for you... I have split open your eyes for you... with the Chepch of the Eye of Heru- Chepesh (Foreleg). I have split open your mouth for you... I have split open your eyes for you... with the adze of Upuaut..... with the adze of iron . . . [PT 11-13]

The opening of the mouth and eyes is a mystical teaching relating to expansion in expression (mouth) and awareness (open eyes). These factors (mouth and eyes) are the signs of the existence of consciousness or its absence. From the passages above we learn that the priests and priestesses “open” the mouth and eyes by touching them with the ritual instruments which symbolize the eternal, the absolute, i.e. the expansion of consciousness immortality and spiritual enlightenment. Also, we learn that the adze instrument (ursa minor) is actually also the Eye of Heru, which is the greatest offering-eucharist of the Egyptian mysteries. The Eye symbolizes divine consciousness as it is one and the same with Heru, Asar and Ra. Therefore, being touched with these instruments means attaining god-consciousness.





**A Commentary On The Asarian
Resurrection The Mystical Teachings
of The Asarian Myth**

THE SECRET MYSTERIES OF REBIRTH AND ENLIGHTENMENT

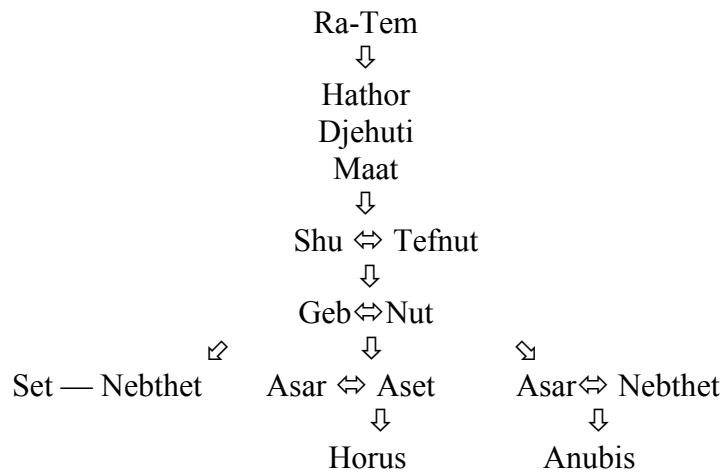
The following is a detailed study of specific teachings presented in the Asarian Myth. You may reference the commentary to the verses in the myth by looking up the line number at the beginning of each paragraph.

1-2 **THE ANCIENT WRITINGS** themselves tell us that the story of the Asarian Trinity actually begins with the creation of the universe.

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 Egyptian philosophy through the main religious systems or Company 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 whom they have emerged. The Self or Supreme Being has manifested creation through the properties and principles represented by the *Pautti* or 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 following way.

Shetai-Neter Neteru-Nebertcher

(unseen, hidden, omnipresent, Supreme Being, beyond duality and description)



The diagram above shows that from the Supreme Being the following divine entities and principles emanated. Ra or Ra-Tem 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. This “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 or existence in time or space.

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Nu: the Primeval Ocean



Egyptian Mythology is filled with stories of gods and goddesses but all of them are related in a harmonious manner, which when understood correctly, helps to unlock the mysteries of the human heart. Egyptian mythology begins with the existence of the Primeval Ocean.

Before there was any god or goddess, even Ra or Asar and Aset, and before there was any physical matter, the planets, the sun, animals, human beings, etc., there was the Primeval Ocean and from it emanated all that exists. There are stories of a Primeval Ocean in other cultures. Hinduism also includes teachings in reference to the Primeval Ocean and the Christian Bible begins with creation forming out of the Primeval Ocean in the book of Genesis. The oldest notion and greatest emphasis on the concept of the Primeval ocean comes from Ancient Egypt.

In the same manner that waves arise out of the sea and appear to be formed of different shapes, sizes and textures, the objects of the phenomenal universe, the sun, stars, planets trees, animals and all living beings arise out of this ocean. This rising did not only occur once but it is continually occurring. All objects in nature are continuously sustained by an “unseen” force which modern science cannot fully explain. However, science does explain some characteristics of the phenomenal universe and these reveal an ocean of energy wherein all things are interrelated and bound together as opposed to the ordinary way of thinking of the universe as being full of separate objects which are composed of different elements. In fact, modern science reveals that all objects in the universe are composed of the same “stuff”. Further, all matter is merely a manifestation of that same essence but in different modes of manifestation. This facet of matter was explained thousands of years ago by the sages of mystical wisdom.

The sages have shown that consciousness or pure awareness is the basis of all matter, just as when you are not thinking there are no thoughts or vibrations in the consciousness of your mind. In the same way, this universe is a manifestation of the thought process of the Supreme Being. Therefore, it is possible to have an infinite number of elements and combinations of those elements just as it is possible for you to create anything in your mind out of your consciousness when applied towards the imaginative process.

When the body dies it returns to the earth from whence it arose. Where does the soul go? It returns to the ocean of consciousness and if it is not Enlightened, through the process of reincarnation, it is reborn into the world of time and space in order to have more human experiences. When it is Enlightened through the practice of Yoga it communes with the ocean of pure and infinite consciousness, and when the body dies it finally rejoins the ocean and does not come back. Our limited minds are like waves in the ocean of the Supreme Being.

When we delve deeply into the mysteries of the ocean of consciousness within our minds, we are able to discover the deeper truths about our real essence, origin and purpose. This is the process called *Sheti*. When the wisdom teachings are studied deeply and the mystical implications are understood clearly a special form of transformation occurs in the human heart. This is the process of purification which leads to the discovery of the highest spiritual truths within one’s heart. Discovering the glorious truth of the union between yourself and the Supreme Divinity is the goal of Yoga and all mystical philosophies.

Thus, in the same way as a form already exists within a stone and can be carved into a sculpture, all objects in creation exist, arise and dissolve into the Primeval Ocean. In other words, from the singular,

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preexistent ocean of consciousness arises all that exists as a thought in the mind of God in the form of a Trinity or Triad of consciousness. Therefore, from the one arises the three. The triad teaching, which is embedded in the symbolism of the Trinity, is very profound and Enlightening. It refers to the nature of Creation as well as the nature of human consciousness.

The Triad of consciousness is composed of three aspects. There are objects, a subject and there is interaction between the two. As a soul you are a special reflection of the light of Supreme Consciousness which emanates from the Self (Asar). This is why you have consciousness and awareness of being alive. However, due to your ignorance you are wandering in the vast realm of the mind which can only operate in the Duat or in the physical world. You have forgotten your Higher Self which is needed in order to perceive that which transcends the vibrations of the mind and senses.

All of the states of consciousness which are experienced through the mind (waking, dream and dreamless deep sleep) are nothing but vibrations in consciousness. These states of consciousness are expressions of the Triad of consciousness. They are not real in themselves but they reflect the absolute reality which transcends them. They can exist only because consciousness, the Self, is there to support them just as an image is supported in a mirror because the mirror is present. All vibrations in the mind are like waves in an ocean, in this case, the ocean of consciousness. The ocean supports the waves and these cannot exist separate from the ocean. Also, the thought waves in the mind cannot encompass the entire ocean, therefore, only a portion of consciousness is reflected at any time. This limited reality is what most people are aware of and call life. The experiences of the past, present, future, the awareness of being born, growing up and death are also vibrations in consciousness. Also, your awareness of your history, your memories, your family relationships, etc., are nothing more than vibrations in your mind which is supported by your deeper consciousness, your true Self. They are not really “happening” to the deeper “you”. Therefore, life and the phenomenal universe is compared to a “dream” in which various experiences seem to occur but upon waking up, the experiences are discovered to be “unreal” even though while at the time they were happening they seemed to be very real. Thus, the human concept of “time” is only a minute segment along the stream of eternity.

The Cycles of Creation and The Illusoriness of Time

The movement of time and the cycles of creation are symbolized by the movement of Ra. In his boat of day and boat of evening, Ra sustains creation. Creation itself came to be when Ra emerged out of the Primeval Ocean and if Ra does not move, time itself stops and the universe collapses into its constituent elements. In other words, the universe reverts back to its original state as the Primeval Ocean. The following hekau, implies that Ra will not be the creator until another creation occurs.

“And the Majesty of this God (Ra) said unto the Majesty of Nu, “My members are weak and have suffered pain since primeval time, and I shall not regenerate until another period comes.””

The “period” referred to above is related to the cycle of creation in which Ra emerges from the primeval waters and emanates creation in the form of the Ennead. This implies that creation has not occurred once but countless times. Creation is a cycle in which there is emergence and expansion, which in human terms, occurs over a period of billions of years, while from the perspective of God it occurs in a moment.

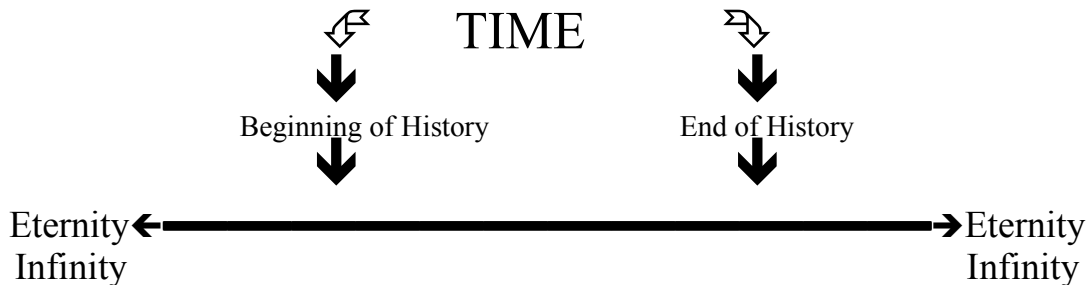
The “Great Year” consists of the reckoning of the procession of the equinoxes as they progress in a retrograde fashion against the background of stars. This period consists of 25,860-25,920 years. This period

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has been divided into 12 arcs known as the “Zodiac” which is related to the constellations of stars. Each of the 12 arcs represents a “Great Month” consisting of 2,155-2160 years.

The Earth revolves around the star Sirius and the two together revolve around the center of the Milky Way galaxies. However, the Milky Way revolves around a greater and more vast heavenly body and so on. So where is the beginning? Where is the ending? Time and space are in reality segments which the mind perceives out of the vast realms of the universe. The human mind has created the concept of time and history in order to mentally conceptualize and understand the occurrence of events and the changes that occur in the physical universe. What human beings call time is nothing but a segment of eternity and infinity. An ordinary human being’s perception of time and space is limited to a short duration of physical existence on earth as well as the limited mind and senses which cannot grasp the entire cosmos within the mind except in the form of concepts and ideas but not the reality. Thus, the mental interpretation of time and space is limited and erroneous. Therefore, the truth can only be known through spiritual Enlightenment which occurs when the limited mind and senses are transcended.

In the discipline of Geometry, is it accepted that a line which extends in opposite directions will join in infinity. The line extending into infinity is therefore nothing but a segment of a circle. This circle has cycles or stages which recur again and again without beginning and without ending. It is these cycles which human beings refer to as time and history. But how many histories have there been? How many cycles have there been? This is a mathematical interpretation of the most important teaching inherent in the symbol of the circle, \bigcirc . What is normally called time is nothing but a piece of eternity. Thus, eternity is also symbolized in the sundisk of Ra, \odot , which also contains the source of creation itself, the primordial dot, \bullet .



Where is the beginning of eternity and infinity? Where is the ending of eternity and infinity? Where is the beginning and ending of a circle? The concepts of beginning and ending, now and later, are merely concepts of the mind which have no bearing on reality except from the point of view of an objective observer. These concepts are relative and therefore illusory. Time is not experienced in the same way uniformly throughout the universe. Therefore, it is not stable or abiding and thus, unreal. A rock knows nothing of today and tomorrow. Where is the beginning and ending of a dream? These concepts are only valid for those who are ignorant of the eternal nature of the universe and the true nature of the Divine. Time is a concept that has relation only to the human mind. When the limiting factors of the mind (ignorance, egoism, desire, agitation) are transcended, the transcendental nature of the universe and of the human soul are revealed.

How does the transition occur from one cycle of creation to another? In the ancient teachings the metaphor of the word “flood” is used to represent the end of a world system and the beginning of another. In Memphite Theology, as expressed in the Shabaka inscription, Ptah emerges from the primeval waters and creates all by mere thought. This act of thinking creation is indeed a most profound teaching. Just as a

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thought emerges in your mind and then subsides into your mind and then another thought emerges, this entire universe emerges out of the mind of God. In Chapter Three of *Egyptian Yoga: The Philosophy of Enlightenment* we showed how the ancient mystical philosophy of Egypt taught that physical matter is not physical but composed of energy. This energy in turn has a deeper source: God. Therefore, it is an expression of the Divine just as your thoughts and dreams are an expression of your consciousness. However, just as your thoughts and varied life experiences change but you remain the same person, in the same way the changes occur in the world of time and space but do not affect God or change God in any way. Thus, the end of one cycle of creation is in reality like the end of a thought. The beginning of a new cycle is like the beginning of a new thought. At the end of one cycle, those souls who did become Enlightened do not reincarnate again but merge into the absolute source of consciousness: God. Those who did not become Enlightened will remain in a state of swoon as in sleep, until a new creation emerges. Then they will reincarnate again. Among these, those who were practicing Yoga will have an inclination to continue however, without Enlightened spiritual preceptors they will have to practice by trial and error. Eventually they will succeed in discovering their true Self and then they will create new spiritual scriptures, religious symbols, and systems of theology and Yoga for the benefit of others who will follow the path of self discovery in order to make their path easier and more direct. These are the Sages and Saints of the “new period of history.”

Ancient Egyptian writings spoke about the relativity of time many thousands of years before Albert Einstein proved his theory of relativity earlier in this century.

“The whole period of things done on the earth is but a period of a dream.”

Ancient Egyptian Proverb

In the following text, a pharaoh teaches his son about the importance of performing righteous actions in this lifetime because he will be judged by the assessors of Maat who exist in a different time reference than the one which is known of by ordinary humans:

"You know that they are not merciful the day when they judge the miserable one..... Do not count on the passage of the years; they consider a lifetime as but an hour. After death man remains in existence and his acts accumulate beside him. Life in the other world is eternal, but he who arrives without sin before the Judge of the Dead, he will be there as a Neter and he will walk freely as do the masters of eternity"

**From the Ancient Egyptian
"Instruction to Mer-ka-Ré"**

As a spiritual aspirant you must develop a keen understanding of the relativity of time. In reality there is no time, only eternity. Out of this eternity the human mind has recognized elements which it calls events and has created a concept of time in which those events “take place”. Think of eternity as an endless flow of water in a river. Time is like taking a glass and scooping out one drop of that river and living an entire lifetime within the drop. When human life is beset by ignorance there is only awareness of the drop. However, when spiritual wisdom is experienced through the practices of Yoga, it is possible to discover the eternal nature of existence, one’s own immortality and divinity. Thus, time is illusory and only has validity in the relative world of human experience. When Enlightenment dawns on the mind, the absolute, eternal and transcendental nature of existence becomes revealed in a flash of a moment. Therefore, as a spiritual aspirant, your goal is to develop a keen understanding and discernment between the relative or practical

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realities to which the mind and body are bound while also developing an awareness of the transcendental nature of the Self within.

As a spiritual aspirant you need to go beyond your personal history, your memories of the past, your present situation and your future aspirations and hopes. You must begin to focus on that which is transcendental rather than on that which is temporal. Reflect on how many times you have reincarnated. You have not existed in this historical cycle alone but you have come back to the world through reincarnation millions of times. You have experienced many societies and lifestyles in this world as well as others. You have lived in Ancient Egypt, Rome and this time period as well as in previous creations. Therefore, what is there to hold onto in this history? Why become upset or elated over what happens? In the end it is all fleeting and illusory. What is there to expect in the future? Your body and mind are temporal creations. They are fleeting and limited. This creation is vast but it still has limits and therefore it is not abiding and real. The past, present and future are mere thoughts or imaginations in the mind of God. God is the only reality just as you are the only reality in your dreams. You must discover the deeper aspect of yourself which never changes. During this lifetime you have had many experiences, being born, growing up, disappointments and pleasures, the loss of loved ones, etc. But this has gone on for millions of years and will continue to go on, just like a dream has no beginning or end. Is this to be your fate or will you put an end to the cycle of birth and death (reincarnation)?. This is the challenge for every human being.

Another important teaching in this verse is the understanding that as Ra sustains Creation he is standing on the pedestal of Maat. This signifies that he is established in order, regularity, truth, etc. Thus, in order to understand and approach the Divine it is necessary to live according to the qualities which are Divine. In this sense, like attracts alike. In spiritual practice this adage may be understood as "like becomes unto itself," meaning as you become more like the Divine you become The Divine.



3 AFTER THE CREATION, Ra ruled over the earth for uncounted years and men and women who lived on earth began to forget about his majesty and considered him old and feeble. They became prideful and selfish. Men and women began to develop vanity, egoism, conceit, and arrogance and began speaking evil of Ra, saying that he was growing old and weary. As a result, Ra proposed to destroy all those who engaged in evil. This evil speaking is what human beings do when forgetfulness of spirituality is prevalent. God is not acknowledged and life becomes a process in which people believe that they are the center of the universe and that they do not owe their existence to anything other than themselves. This kind of pride and conceit leads to a forsaking of one's own spiritual nature and it leads to greater and greater levels of ignorance and evil. When people live in this manner, they lead themselves into situations which will inevitably cause them pain and sorrow. This is because pride and conceit depends on the human relations and possessions you have. Once these are taken away, you feel you have lost something and thereby develop frustration, tension and anxiety. These feelings prevent you from discovering the peace and happiness within. However, adversity comes to you as a reminder to show you that the world of time and space is not where true happiness and peace are to be found. The destructive power of the Eye destroys your illusions by bringing adversity to your life. If you have developed spiritual sensitivity you will accept your adversity as an unfoldment of the Divine plan in your life and thereby swallow your pride and egoism. If this is accomplished you will be in a position to overcome any and all adversities of life.

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Thus, Ra decreed that His Eye, the destructive force symbolized by the form of Hathor, should go into the world and slay all those who spoke against Ra and to establish the law on earth.



4 HATHOR IS THE DYNAMIC power of God. She is the force itself which emanates from Ra. However, In this episode she represents the spirit which has left the heavenly abode of God and has come into the world of time and space. Forgetting that she must follow God's law she becomes overpowered by the pleasure she gains from her actions in time and space and continues to kill not only those who are evil but anyone she can find. Soon there will be no human beings on earth. Therefore, Ra creates a special nectar which will intoxicate her and calm her desire for the pleasure she derives from killing men and women.

The *Mandrake* is a common name given for any of a genus of herbs. The particular species to which the name is applied has two different varieties, autumnal and vernal. Both are native to the Himalayan and Mediterranean regions and can be found especially in Greece. The entire plant possesses a strong odor which is sometimes considered offensive. In the Middle Ages, a dose was administered to patients as a narcotic prior to surgery. The mandrake has also been used as an aphrodisiac. This Mandrake based nectar, prepared by Ra, also appears in the Christian Bible and throughout Christian and Hebrew scriptures (Genesis 30:14-16, King Solomon's Song of Songs 7:14) may be compared to the Soma Juice mentioned in the Indian Upanishads and the Bhagavad Gita as well as the special drink used in the Eleusinian Mysteries.

The actions of Hathor also represent the fate of the human spirit as well as the nature of human consciousness which expresses in three modes, Agitated, Dull and Lucid.*. As emanations of God human beings have become intoxicated with human desires and thus develop pride, egoism as well as enmity toward God and aggression towards other human beings. In an attempt to calm the human spirit many intoxicants are used (alcohol, drugs, etc.) but none of these will work fully. They will always wear off and there will always be a need for more because there is a special ingredient missing. This special ingredient transforms an ordinary intoxicant into nectar. This ingredient is the Divine feeling. When divine feeling and awareness is added to your activities it not only has a calming effect but blossoms into a feeling of Divine Bliss. Divine feeling born from devotional worship (Yoga of Devotion) of the Divine is so strong that it does not require any assistance from alcohol or any other drugs. *For more on the states of human consciousness see the book *Meditation, The Ancient Egyptian Path to Enlightenment* by Dr. Muata Ashby.



4f THIS HEKAU POINTS to the fact that ritualistic acts of worship of God are less important than the actual work towards destroying the enemies of God. Of course, the enemies being referred to here are not some army from another country or alien invaders from space. The enemies of God are anger, hatred, greed, desire for sense enjoyments, unrest, unrighteousness, etc. which lie within the human heart. They distract the mind from awareness of the Divine essence (God). Thus, the "slaughtering" of the enemies" implies any movement against one's conscience and against nature which signifies the removal of hatred, anger, greed, and most importantly ignorance of the Self, from one's psycho-spiritual personality. These enemies must be defeated or slain, as it were, in much the same way as Hathor slew those who were sinful. Sin here refers to a life based on egoistic values, a life of greed and selfishness, and activities which engender pride, conceit and individuality. They are feelings, thoughts and actions which distract the mind and make you feel you are

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a separate individual. Sin is that which leads to egoism and egoism is separation from one's own Divine nature.

All things in nature are Divine. They exist and are sustained by God. If you deny someone in need or if you hurt someone or hurt nature, you are in reality committing a sin against God and ultimately against yourself since deep within your heart you are one with God. In this manner, due to ignorance of this knowledge, people hurt one another and create unrest in their own deep unconscious mind which creates indelible impressions that will lead them to experience unrest and suffering while alive on earth, and also in the after-life period.

Therefore, those who only go through the motions of religious rituals and do not seek to understand the deeper implications of spirituality by eradicating their negative qualities will suffer the consequences of their negative karmas (actions). Negative karmas lead to entanglements in the world of time and space. This keeps the soul from discovering its true nature as it incarnates into the world, again and again, using different bodies, in a futile search for human experiences which will provide true fulfillment of its desires. This endless search to fulfill the desires leads to a cycle of birth and death called reincarnation wherein the soul experiences countless embodiments along with the birth, growth, old age and death of each body. This negative karma is known as hell and it is the fate of all who are ignorant about their true spiritual nature.

However, those who seek to change their lives by performing good deeds and who practice yogic techniques for spiritual transformation will experience the fruits of their positive karma. Positive karma implies actions which lead to self-discovery and an end to the cycle of birth and death.

The Ancient Egyptian word for karma is *Meskhenet*. The more popular word "karma" has been used here for ease of understanding. Karma can be negative or positive and it is up to each individual to watch their thoughts and actions in order to prevent negative karma and to promote positive karma which will lead to spiritual realization.

The destructive power of Hathor is none other than the destructive force of light when it encounters darkness. Hathor is the scorching light of her Father, Ra. When you practice gathering will power to control your mind, senses, desires and other negative qualities and concentrate on acquiring spiritual knowledge, a tremendous force builds up within you which can destroy all forms of negativity within and without.

A teaching appears in the Bhagavad Gita which closely resembles the teaching given in hekau 4f (*the slaughtering of the enemies is above the slaughter of sacrifice*). It states that the sacrifice of the attaining wisdom of the Self (Enlightenment) is better than ritualistic sacrifices because all sacrifices are actions performed in the realm of time and space, and these lead to more actions, desires and thoughts and these lead to more involvement and entanglement into the world of human experience (karma), all of which occurs in the realm of time and space knowledge. When rituals are performed with the higher understanding of the teachings they lead to knowledge that goes beyond the realm of time and space knowledge. They lead to liberation and transcendence of the world (transcendence of karma itself- both positive and negative). This teaching is echoed in the Bhagavad Gita scripture from ancient India.

33. The sacrifice of knowledge, O Scorcher of Foes, is better than the sacrifice of material objects, because all actions, without exception, are terminated when knowledge is attained.

-Bhagavad Gita: Chapter 4 Jnan Vibhag Yogah
The Yoga of Wisdom

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The knowledge being referred to in the verse from the Gita is intuitive knowledge of the Divine Self, i.e. Enlightenment. Knowledge is of two types, indirect and direct. When you are told about the wisdom teachings of the spirit realm and about your transcendental union with the Divine, you are learning indirect knowledge. When you practice rituals which affirm that reality, you are still in the realm of indirect time and space knowledge, but you are leading yourself toward the transcendental reality by retraining your mind and body. When you actually experience your oneness with the universe (God) then you have gained direct knowledge. This knowledge is what the Gnostics call Gnosis or Knowing. In reality, there is no true knowledge until this experience is achieved. All philosophies and religious theories are transcended (*terminated* or transcended) in the experience of the truth. Therefore, the spiritual aspirant should never become attached to concepts but should use them in order to gain higher and higher understanding until the ultimate understanding, which transcends the human mind, is finally achieved.



4g IN THE MOST ANCIENT TIMES, prior to 10,000 B.C.E., Ra ruled over the earth himself. This teaching is supported by the writings of the Ancient Egyptian High Priest Manetho who, in his history of Egypt which he was commissioned to compose, compiled a list of rulers of Egypt which extended into the distant past well before the first acknowledged Pharaoh, Menes Narmer. There is also archeological evidence which shows that the Ancient Egyptian Sphinx is not 3000 - 4000 years old as is commonly accepted by traditional archeologists and Egyptologists. Weathering damage shows that it is at least 12,000 years old. This makes it the oldest known structure in the world and proves that there was an Egyptian civilization which existed prior to other world civilizations in Mesopotamia, India, China and the Americas. Also, the creation of the Sphinx and the Great Pyramid provides evidence of a civilization which was more technologically advanced than modern day culture. Further, this civilization was unknown to the general population of Ancient Egypt, however, the priests and priestesses carried on the teachings of mystical spirituality from the dawn of the dynastic period in circa 5,500 B.C.E. down to the waning years of the Roman empire circa 400 A.C.E.

Thus, after Ra sent out his Eye into creation to destroy evil (it was this same Eye which he had used to create the Universe), he mounted to the heavens and set up Djehuti as his minister or vicar. From here he maintains creation through his daily voyages in the boat of millions of years of night and day. In order to insure that humanity would be guided toward righteousness, Ra not only instituted Djehuti as his minister and the transmitter of his wisdom, but he also caused his own spirit to incarnate upon earth, in the form of gods and goddesses, in order to instruct humankind and set it on the path to wisdom and truth. Thereby, the children of Nut were born, and they were *Avatars* or incarnations of God upon earth.

4h For a complete rendering and commentary on the Story of Hathor and Djehuti see the book *Glorious Light* by Dr. Muata Ashby.



8 THIS HEKAU introduces the concept of unity within an apparent duality. In other stories, Asar and Aset are considered to be the sun and moon, respectively pointing to the fact that while there appears to be a multiplicity of separate objects in the world and while God appears to be found nowhere in creation, God is

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no farther than creation itself. God is ever-present and ever vigilant over creation both by day and by night, which mystically implies that God is always present and witnessing all events, transcending time and space.

There is another implication here. God appears in nature as both the sun and the moon, meaning that there is one Divine source for both elements of duality. Thus, the scorching heat of the sun and the cooling rays of the moon have one ultimate reality. In the same way, human beings exist in their own mind which is based on duality. You see yourself as an entity, a subject, in a world of objects and other human beings as subjects. However, upon deeper reflection you will realize that the same power which sustains you and others, all of creation as well as all objects in creation. Therefore, in reality there is no true duality. Duality is an illusion which has developed in the mind due to ignorance about the nature of the universe and of God.

Another implication of this hekau is that the two aspects of consciousness, the soul and the mind, also have a singular source. In His aspect as creator, Ra represents the Universal Soul, the Supreme Being, and Djehuti in his aspect as minister or vicar of Ra symbolizes the mind which the soul uses to have perceptions of the world. Just as there is a universal Soul (RA) and a Cosmic Mind or Intellect (Djehuti) there is an individual soul and an individual mind in all human beings. In this way each human being is a microcosm which reflects the ultimate reality of the universe and is one with that ultimate reality.



9 THE UNFOLDING PROCESS of the principles of nature which was represented by each god and goddess reinforces the teaching that the Spirit of God extends throughout the universe and expresses in a myriad of ways. This expression was followed by the birth of the main characters of the Asarian drama, which in a subtle way, refers to the creation of the phenomenal universe followed by the incarnation of the spirit of God into human form within that universe and the subsequent passions which are suffered by the human spirit in the form of Asar, Aset and Horus in the quest for fulfillment and abiding happiness.

Horus the Elder is an aspect of Horus. He represents *the face of heaven*. He is also the counterpart of Set. Thus, Horus the Elder represents the day and Set represents the night. The day is also used as a metaphor to represent life and truth while the night represents darkness, gloom, etc.



12-15 THE EVENTS SURROUNDING the expansion of Egyptian culture outward from North-East Africa and into the Near East, Southern Europe and into Eastern Asia including India and China are well documented by classical writers of ancient times such as Herodotus and Diodorus. The most important thing to understand here is that at one time the area just described was composed of one homogenous culture. This led to a special synchronicity in religious and mystical thought which expressed itself later in history even after the cultural unity came to an end and the languages and customs changed. Therefore, when the deeper aspects of the mythology of these areas are examined and compared, a synchronicity of teachings emerges which points to a common origin in ancient times. Ancient Egypt being the oldest know civilization to practice the mystical disciplines and civilization is the common link between the world civilizations and mystery teachings which emerged later. These include Christianity in the West and Vedanta Yoga, Taoism and Buddhism in the East.



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21 THERE IS ONE VERY important idea being expressed here in the reference to the pleasant aroma of Asar and Aset. It is said that when the state of Enlightenment is reached, the mind and consequently physical body undergoes certain changes. This occurs because the mind and body are no longer burdened by the conflicting thoughts which lead to negative and “pestilential” conditions within the body. The spiritual energy is able to flow unobstructed throughout the body and thereby produce healthful and youthful conditions. This, coupled with the factor of consuming the proper foods causes a situation in which the Sage (Enlightened personality), working more efficiently in mind and body through correct thoughts and nourishment, produces a fragrant aroma. When a human being takes in negative mental and physical nourishment in the form of conflicting thoughts and foods such as meat, overcooked food, artificially produced products etc., the mind produces sinful cogitation's, ideas, and imaginations and the body produces disease and untoward odor and aura. Negative foods produce detrimental conditions in the mind and body and henceforth, pungent and pestilential emanations arise. Therefore, a mental diet of positive, spiritual thoughts and a physical diet based on living foods is the correct course for spiritual development. When this aroma, which is both a mental-psychic as well as physical emanation becomes effective it affects others who are weak willed and spiritually ignorant. Consciously or subconsciously toward negativity. This effect occurs with Sages in a similar manner. When a person who is spiritually advanced comes into contact with others who are weak willed and spiritually immature they will have the effect of influencing those people toward spiritual Enlightenment.



22 HERE ASET DISPLAYS her divine power to bestow immortality to the young prince. Through the “bemoaning” of Aset, which is essentially her utterance of words of power in a continuous manner, she begins to fill the mind of the Prince (initiate) with wisdom and knowledge of his true Self. The burning symbolizes the consumption of his mortal existence in the form of his ego consciousness.

While Aset was able to maintain the words of power, the fire did not affect the body of the Prince but was consuming his mortality (egoism). When the Queen walked in and broke the trance which the Prince was in, by interrupting the utterance, mortality once again took effect on the Prince. Thus, the emotionality and mental agitation of the queen disturbed the peace and wisdom of the Prince and brought him back to mortal status, i.e. identification with the perishable physical body instead of the Higher Self which can remain in fire and not be burned.

The mystical implications here are clear. The practice of studying the teachings, uttering words of power and meditation should be developed until they reach a trance state and when this occurs they should be followed to their utmost until the final attainment is reached. That is, until all ignorance in the mind is burnt up in the fire of wisdom and knowledge of the Self. Otherwise there is a chance for emotionality and ignorance to once again take hold.

Another point brought out by this verse is the mystical way in which Spiritual Preceptors and Spiritual Aspirants (initiates) meet. Aset and the Prince had not met before, however, the quest of Aset led her to be in the company of the Prince and this enabled her to begin purifying him and preparing him for immortality. In the same manner, authentic Spiritual Preceptors and Spiritual Aspirants meet when their karma leads them to situations where they can come together. It was no accident that the Prince was born into a family which would acquire the Pillar of Asar and cause Aset to come looking for it. It was no coincidence that Aset knew where to look for the pillar or that she accepted the job of nurse to the Prince. When a spiritual

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aspirant lives according to the teachings of truth and righteousness, he or she is helped along in a mysterious way and they are led to eventually meet an authentic spiritual preceptor who will show them the way to discover the Higher Self within.



26 THE CITY OF BUTO is the city of the Egyptian Uraeus serpent goddess, who is of course, a form of Aset. The serpent goddess presides over the “*Serpent Fire*” also known as Kundalini energy. When this Serpent Power is discovered and developed, by acquiring purity of heart, it leads to the unfoldment of self knowledge by sublimating the various psychic forces of the body, or individual self, with that of the Cosmic Self. As we will see later in the story, Horus’ training leads him to ultimately develop control and sublimate his sexual energies and emotions, all of which allow him to be victorious over his greatest rival, Set.

The fourteen pieces of the body of Asar symbolize his aspect as the Lunar Divinity (*Asar Aah* meaning: “Asar the Moon”). In the same way that the moon is “torn apart” over a period of fourteen days, as symbolized by the waning moon, only to be “reborn” again, so too the pieces of Asar’ body are dismembered and later restored by Aset. In the same way, the Soul, the consciousness within every individual human being has been torn apart, scattered, through identification with the desires, cravings and ignorance of the ego-personality and must be reconstituted, through spiritual practices - Yoga, in order to have full spiritual insight.



31 THE VEIL here referred to is the veil of Aset. Aset in this aspect represents nature and nature is covered by a veil through which ordinary human consciousness, that is, those who are caught up in the ignorance of their true self, cannot see through. In the state of ignorance, the mind sees only the reality before it and is unaware of the vastness of the spiritual realm. However, this veil is nothing more than the ego-self concept. When you believe yourself to be a personality composed of the mind, senses, and body, this reality overpowers your higher intellectual and intuitive faculties, and you live in a world of individuality among millions of other individuals who are all competing with each other to gain worldly objects in an attempt to find happiness and rest. Of course this is not possible. People go through life seeking to achieve worldly goals and to amass worldly objects, only to leave them at the time of death. The desires, to continue the search impels them to reincarnate again and again with the same futile objective. When the veil is transcended through understanding the true nature of the Self there is no longer a need to search in the world of time and space, to amass objects of enjoyment or to depend on worldly achievements for your happiness because you will discover that the world and everything in it is a manifestation of God, as are you. Therefore, there is no need to pursue objects for happiness. You can experience boundless happiness, termed *bliss*, just by being who you are: one with God.



34 THE SCORPION which stung the woman's child symbolizes the adversity of human life. Here was the child which she loved and cherished. Seeking to protect the child from any possible danger, the lady

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prevented Aset from entering her house for fear of her scorpions and of Set who would be looking for them. Nevertheless, a scorpion entered and killed her child, the object of her love and the source of her happiness.

This situation plays itself out in everyone's life and it can occur at any given point. Anything you possess or care about may be taken away from you without warning. The Divine intent behind this form of adverse situation is that you must realize that these things which you hold so dear are all perishable and will at some point leave you anyway. This points to the fact that all things arise out of the Primeval Ocean and at some point will recede into that ocean just as a thought arises in the mind and, if allowed, recedes back into the mind, or as a dream arises out of your consciousness and at the point of waking up recedes back into your consciousness. The world is nothing but the emanation of God's consciousness and as such, all objects in it, including yourself, will someday recede into the ocean of cosmic consciousness. Therefore, it would be an expression of ignorance to hold onto any object or attainment in the world of time and space.

When the lady became extremely anguished over her loss she called out for help. She was experiencing the pain of ignorant human existence. Through this experience she realized that she needed to allow the Divine to come into her life and that she should not have slammed the door in its face. Having now allowed Aset in she was taken pity on and assisted in her plight. Most people call for God's help when there is an adversity. They become pious and prayerful when there is a problem in life or some loss.

The Divine is always there, ever watchful and always sustaining the activities of life. It is the presence of the Divine which allows each individual human being to carry on actions out of their own free will and to act out of ignorance and egoism or out of wisdom and self-knowledge. The Divine Self will assist in the execution of one's desires. If you want worldly attainment, the Divine will help you to achieve that. If you want self-knowledge, the Divine will promote that, all that is needed is that you call on the Divine and open your doors, meaning your mind and heart, to spiritual teaching about the Divine and devotion to the Divine.

Therefore, adversity is really a beckoning process in which the Divine is trying to awaken you to its presence and power to fulfill your every need. Thus, the Divine, in the form of Aset, beacons the lady to come to her.



40 EGOISM IS THE SOURCE OF ALL ADVERSITY. Set sends the evil scorpion to kill Horus. This is a dramatic depiction of how the Spiritual Self is thwarted on the spiritual path due to adversities of all kinds. Set represents your own egoism which is constantly sending scorpion stings of anger, hatred, greed and ignorance into the mind which kill off the spiritual aspiration. The answer to this problem is given in verse 46.



41 THE ABUT FISH travels in front of the Barque of Ra and directs its path through the primeval waters of creation, infinite the waters of cosmic consciousness which encompass the entire universe. This name, along with the other titles and accolades given to Horus in this hekau, are a subtle poetic way to describe Horus' true attributes as the deepest source of creation and as its director.

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As the symbol of the human soul, this portrayal of Horus gives insight into the true nature of the soul in every human being. The deepest Self within all human beings is the same majestic Divine Self. This is what Aset means when she says “*No evil thing of any kind whatsoever shall happen unto thee, for there is in thee the fluid-essence which made the things which exist.*” It is this same Self which directs the life of each individual and is the ultimate destiny of every individual human being at the culmination of their spiritual journey. The true essence of Horus is *The Self*. Thus, no real harm can come to him, just as no real harm can come to a person in their dream, no matter what happens in it. In life nothing can happen either since you are essentially the *Self* which transcends the waking, dream and dreamless sleep states of consciousness.




42 HERE THE SUPREME BEING manifests to assist Horus. The eyes upon whose opening and closing the night and day come into being, mystically imply that the phenomenal existence, that is, the existence of creation, comes into being upon God’s will. The same idea surrounds the Divine Self in the Indian (Hindu-Vedanta) form known as *Shiva*. The word Shiva means *Auspiciousness*. Auspiciousness here refers to the good fortune of discovering your Divine nature. Thus, Shiva's eye is related to the intuitive eye of the aspirant which opens up upon successful practice of the spiritual discipline. This is the third eye of intuitional vision symbolized by the eye in the forehead in the Indian (Hindu-Vedanta) system and the Uraeus Serpent at the forehead in the Ancient Egyptian religion. This is the Eye of Horus which every aspirant must strive to open.

Thus, when God’s eye opens, there is illumination and knowledge. This is related to the eye of intuitional vision which awakens in the spiritual aspirant and dispels the ignorance which existed previously. Therefore, illumination or Enlightenment means the discovery of one’s immortality and oneness with the Divine and darkness means ignorance and existence as a mortal human being, subject to the pains and sorrows of life based on egoistic desires and frustrations.



46 EVEN THOUGH ASET was performing *Ushet* (ritual worship of the Divine), upon her return she did not become agitated beyond the level called for to deal with her predicament. She did not give way to hysterics or to curses of the person who had done wrong to her and who had cause her supreme anguish. Instead she turned her grief into a call to the Divine to intercede for the life of Horus. In the same manner, adversity is a test of human character and spiritual maturity. When you experience an adversity do you give into emotionality beyond what is called for? Do you rant and rave to the point of losing sight of what your problem is and how to get out of it? Or do you turn toward the Self for help, through prayer, meditation, and selfless service? If you do the latter you will draw divine grace and mental peace and these will allow your mind to intuit the correct course of action and how to steer clear of trouble.



47 THE SYMBOL OF THE MOUTH is of paramount importance in Ancient Egyptian Mystical wisdom and particularly in the philosophy of MAAT. The mouth, , is a symbol of consciousness and it

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is the mouth which is used in two of the most important mystical teachings of ancient Egyptian Yoga, The Creation and the Opening of the Mouth Ceremony of the Book of Coming Forth By Day.



Consider the following. When you think of anything you attach words to your thoughts. In fact, it is difficult to think without words. Therefore, words are the symbols which the human mind uses to group thoughts and which constitute intellectual forms of understanding. However, thoughts are conditioning instruments. This means that when you think you are actually differentiating. The differentiating process allows the mind to be conscious or aware of differences in matter so it labels these differences with different names based on the form or function of the object or the relationship it has to it.

The mind learns to call objects by names. For example a chair is an aggregate of matter just like a rock. However, the mind has learned to call it a particular name and to associate the name “chair” with a particular kind of object which looks in a particular way and which serves a particular function.

When the mind goes beyond words it is going beyond thoughts and thereby experiences undifferentiated consciousness. This is the deeper implication of the opening of the mouth ceremony. It signifies opening the consciousness and memory of the undifferentiated state because at a lower state of spiritual evolution, consciousness appears to be differentiated, the underlying essence is undifferentiated. When intuitional realization or spiritual Enlightenment dawns in the human mind, words are no longer viewed as differentiating instruments, but merely as practical instruments for the spirit to operate and interact with the world through a human personality. This is the 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 which they regret later. 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* or 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 since it is synonymous with coming into harmony with the universe and spiritual Enlightenment.

Thus, the reference to “*him whose throat is closed up*” relates to the *Supreme Self* from which all names and forms have emanated. Opening of the mouth signifies expansion in consciousness and closing signifies withdrawal of consciousness (The Self) into itself.

The word *Shetemu* relates to the word *Shetai*. *Shetai* refers to *The Hidden One* or the supreme underlying essence from which the phenomenal universe arises. In other words, Horus is a product of that hidden essence. As a symbol of the human soul, Horus symbolically represents the essential truth of each individual human being. Everything and everyone has the same origin. Ancient Egyptian Religion has been referred to as “*The Mysteries*” but in reality the correct interpretation is “*The Way of the Hidden Essence of Creation*” Hidden simply means that the names and forms of objects in Creation come from an unmanifest and formless, hence hidden, substance in much the same manner as a myriad forms of pottery can arise from a single lump of clay depending on the artist. In a correct way of mystical understanding, God, the Self, is the

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lump of clay as well as the artist who is giving it form. The Ancient Egyptian form of the Divine, *Knum*, has been pictured as a potter who fashions human beings while another aspect of the Divine, Djehuti, assigns the allotted period of life (karma).




48 **THIS VERY IMPORTANT HEKAU** proclaims the true identity of Horus. Horus is indeed the one who dwells in the *House of Hathor* (Het-ur, Het-Hor) creation itself. Horus is none other than Ra in another form. Horus is also Djehuti. Horus is also Nefer-Tem. Nefer-Tem is the beautiful one arising from the primeval waters. Thus, every soul (Horus) is not separate from God but is essentially God, who arose from the primeval waters (Nefer-Tem), who manifests as the universe as well as the consciousness (Ra) and intelligence (Djehuti) which resides, lives and interacts within that creation.



49 **PTAH IS THE THIRD MEMBER** of the Ancient Egyptian Trinity of *Amun-Ra-Ptah*. In the *Egyptian Book of Coming Forth By Day* he is the opener of the mouth of the initiate. He is the one who bestows remembrance of one's true nature and delivers the aspirant from the forgetfulness which has led to the ignorant state of mind. Thus, by understanding the inner meaning of the ancient Trinity formula, the knowledge of one's true nature is re-membered in the same way as the pieces of Asar's body are put back together (re-membered). Horus is here also related to Amun and Asar who are both known as *Kamutef*.



Ka-Mut-F means "the Bull of his mother," signifying that the hidden Soul within all things has the power to exist and generate life from within itself. Therefore, all life is an expression of the self-existent being, beyond time and space, though manifesting as time and space and all objects in creation. Amen is shown in the *Books of the Duat* holding the serpent-shaped scepter. This serpent was called *Kam-at-f* , "He who hath finished his moment." This serpent, representing creative power, was supposed to enshrine the soul of Amun. Thus, the source of creation is also that which surrounds and enfolds it. Therefore, there is only one God which exists, and God is the source of creation as well as creation itself. Thus, God has the power to create anything and be anything within creation. Mystically, the human soul, being one with God, has the same power when ignorance, the veil which separates it from God, is dispelled through the attainment of wisdom and intuitional vision.



55 **WHEN DJEHUTI SAYS:** *Verily I am a favored one, and I will join myself to his hour, the time of need, to hurl back the report of evil to him that sent it forth,* it is important because it points to the powerful ability of wisdom and righteousness to repel evil and unrighteousness. At the request of Aset, who is the embodiment of wisdom and self-knowledge, Djehuti, who is the bearer of *maak-heru*, or the word of truth which carries with it absolute force over all things, has pledged to be at the side of Horus in the time of need.

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The teaching of maak-heru is similar in most respects to the idea of *Sat-Samkalpa* in Indian Vedantic mysticism. Sat-samkalpa means “infallible will.” This means that he or she who possesses sat-samkalpa has such resolute and complete power that every wish in accordance with this faculty must come true. There is only one being in the universe with such power: The Supreme Being, God. However, as one comes into conscious union with that Supreme Self, one’s individual will becomes merged in God’s will and thus, one’s desires, in accordance with the Divine will, must come true. Djehuti, as the vicar or minister of Ra, has the power given to him by Ra to carry out his (Ra’s) will. In this manner every person who attains Enlightenment becomes an instrument for the Divine will force to be manifested.



70 THIS SECTION IS MOST IMPORTANT because it elucidates the principles under which life should be lived. Love and Necessity are given here as the guiding principles of human existence. Upon reflection, it becomes clear that life’s problems arise whenever there is an effort to exert one’s personal will in trying to achieve some worldly attainment. If one tries to gain some object of desire or to accomplish some worldly goal, there are always a set of questions which arise. Am I doing this out of love, and is this necessary for my spiritual evolution, or is it being done out of greed and egoistic desire? Am I something for this person because I love this person and want to love that person through my actions or am I doing it because I expect them to love me in return and to make me happy by being grateful to me and doing something for me in return?, Am I loving selflessly or am I always expecting others to serve me and keep me company? Am I pursuing this job because it is fulfilling to my soul or is it because it pays a lot of money? On a more personal level, the questions come closer to the heart. Am I buying this object because I need it or because I want to pamper my senses? Is it a necessity or is it a luxury?

Questions such as these are important, yet they are seldom considered by those who are without spiritual insight. Engaging in actions that are unnecessary, and with the motivation of anything other than selfless love, are eventually going to drive you away from divine awareness and realization. They are distractions, and in reality, though they seem to be manifestations of wealth and prosperity, they are in reality opening the doorway to pain and sorrow, not only in the present lifetime but in future ones. This is because actions and desires based on egoistic thoughts and feelings (greed, hatred, selfishness, etc.) are distractions from what is real. They are perishable substitutes which people pursue out of ignorance instead of pursuing the true basis of happiness which is self-discovery.

Egoistic desires cause unconscious impressions to form in the mind. These lead to mental agitation and loss of mental peace. At the time of death they impel the soul forward in the never-ending search for fulfillment through more actions which are based on greed and egoism. The cycle is not broken until there is Enlightenment or self-discovery. Living a life based on loving all things equally and selflessly and living according to the necessity of life leads to the development of a mind which is free of fears, because there is nothing to lose. It is also free of cares because the necessities of life are provided for through righteous efforts and through divine grace. It is free of burdens because there is no need to seek for other than what is needed and therefore there is no anxiety or agitation over what might or might not have been gained or lost. This kind of lifestyle renders the mind clear and free of the veil of Aset, and unlocks the passageway to behold eternity, immortality and the end of the “*condemnation to mortal wombs.*”

Thus, the task of spiritual awakening may very well be summed up in this utterance. It is the basis of all true spiritual philosophy and the science of Yoga.

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77 IN HEKAU 73 GOD SPEAKS to the souls who have been sent to experience physical-human existence. By telling them that “I will be the Watcher and the Witness” they are being informed of the most important spiritual truth which underlies everything in the universe. God is the creator and sole living being in creation. Therefore, while there appears to exist a myriad of objects with different forms and many individual human beings seem to exist, it is in reality God who is the one doing the living in and through every life form. It is God who witnesses the deeds of everyone, and it is God who performs the deeds as well. How is this possible? God is consciousness, and behind every human ego there is an unconscious mind which is essentially that same consciousness, except that the consciousness in a human being is beset with ignorance of its true nature which leads to the development of mental complexes, agitation, misconceptions, forgetfulness, desires, etc., which obscure the awareness of the Supreme Self. This is the Veil of Aset. It is equivalent to the term “Maya” in Indian Vedanta and Yoga philosophy.

Hekau-Utterance 75 alludes to the fact that God has set up the universe according to the laws of Maat and Meskhenet (righteousness and karma). When desire, greed, hatred and those things unworthy of one’s spiritual nature are considered and fostered in the mind, there comes about a form of intellectual dullness which deludes the thinker and causes him or her to be led into situations which result in pain even though they seemed to be such good ideas. An example of this is overeating. The body, according to cosmic laws, has informed you that it is full, yet you continue to eat due to the desire for more fulfillment of your senses, the taste buds, feeling of fullness, etc. Your intellect has lost its voice and the bodily desires have won out. Being weak willed, your intellect justifies it then by reasoning: “O just this one won’t hurt.” However, this has happened many times before. You have forgotten what had occurred before because you are blinded by the senses and the desires at the time. Shortly after, when the pain and discomfort of indigestion sets in, you realize it was not worth it.

If you are developing strength of will and sensitivity, and you are trying to lead yourself to self-improvement, you will try to control yourself and impose discipline on your senses. If you are ignorant and your life is based on sensual pleasures, you will suffer through and pursue the next opportunity to experience the pleasure again and again, in an endless cycle. This is the dilemma of the masses who are unaware of their spiritual basis and internal storehouse of boundless resources. A spiritual aspirant sets out on a quest to discover these and to cleanse the mind from all impurities that promote ignorance, delusion, weak will and negative thinking.



87 THE LAST 10 UTTERANCES discuss in a very direct way the power of the human intellect to inquire and discover the mysteries of existence. However, what good is it to discover the greatest mysteries if there is no appreciation for this discovery? What good would it be to tell a five or four year old child about the nature of the universe? Would the child understand the deeper implications or would the child hear the teaching and then go back to playing with toys as before? Would the child become Enlightened? In the same way, humankind is like that child, with the ability to hear and use the mind but in a limited way, until there is spiritual maturity. This is the predicament of the masses. Maturity is gained through struggle and disappointments in life. The process of dealing with one’s emotions when there is loss and the disappointments of losing what was desired bring about an understanding and appreciation for what life is really all about, who one is and who God is.

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Disappointments, suffering and frustrations bring about humility when properly coped with and understood. However, when not understood and accepted as an inherent element of egoistic human existence, disappointment can be a source of great pain and sorrow, and for experiencing humiliation instead of humility. Humility reduces egoism and this state allows compassion and love to emerge in the heart. When there is a lot of knowledge without compassion and love there develops callousness, hard-heartedness, conceit and greed. It must be clearly understood that knowledge is not the same thing as wisdom. Wisdom may be defined as knowledge tempered and seasoned by experience. You can have a lot of knowledge about all kinds of things but that does not necessarily make you compassionate or loving. These negative qualities (callousness, hard-heartedness, conceit and greed) lead to violence and destruction. Thus, obstacles have been placed in the path of every human being and are divinely designed for the needs of each individual. By successfully meeting the challenges posed by life, the soul gradually develops divine qualities and divine knowledge. If life were without obstacles, human beings would not seek to improve themselves, but would endlessly indulge in the pleasures of the senses and self-gratification.



89 LAW OF KARMA is introduced here. God has devised the most perfect instrument that binds each human being to his/her actions. This instrument is the unconscious mind. Whenever a thought occurs in the mind or a deed is performed with the body, a record is kept in the heart, the deep unconscious mind. This record makes up the sum total of all of your experiences, your memories. These memories create an idea in the mind that “this is my history,” “this is my family,” “this is body,” “these are my possessions,” “this is my life,” and so on. In reality these memories are only illusions. Due to the process of embodiment, your identification with your body, you have forgotten your Soul-Self which is not physical at all. The thoughts in your conscious mind are all references to events that have happened in this lifetime, but what about your previous lives? What about all of those memories, families, possessions, etc.?

As long as you believe yourself to be the personality you have come to know as your personality, you will remain ignorant of your deeper identity. This ignorance of your true Self means that you believe you are the body, and therefore, every deed that you do with your body is “my” doing and every thought that comes into the mind is “my” thought. In this manner the soul causes bondage for itself by accepting the thoughts, feelings, and desires of the mind and body. This acquiescence constitutes a process in which the fruits of the thoughts and deeds are experienced by the soul as if they are its experiences. This process leads people to the varied entanglements, desires, regrets and frustrations of life in a seemingly endless way which continues even after the death of the body.

However, if the soul comes to understand that it is separate from the mind and body it can break the chains of bondage to the world of human experience. In this manner, the soul becomes free from the “karma” of the mind and body when it discovers its identity aside from the body, mind and senses. For more on Karma-Meskhenet and reincarnation, see the book *The Wisdom of Maati* by Muata Ashby.



90 THIS UTTERANCE is a reference to the primeval state of matter. As stated earlier, the primeval waters is a metaphor to explain that all creation originally had no name or form. It is human beings who have named things and who have discerned forms in nature. In reality there are no names or forms in nature. Does a mountain know and call itself “mountain”? Does a bird in the sky say, “I am a bird and I have

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appendages called wings with which to fly”? Does a fish say, “I am a fish and I belong to species so and so? Does a dog say “I am an animal called dog and I am pedigree, so I am well-bred and you must look up to me,” and so on? No, it is human beings, through the natural process, who have created all of these distinctions and all of the details that pertain to them. Nature does not call itself by any name nor does it define its existence by any accomplishment. It does not say, “I must grow plants or else I am a disgrace.” The sun does not say, “I am unworthy because the clouds are blocking my light.”

Modern science has proven that all *matter*, though appearing in a myriad of different colors and textures, is in reality one substance. Therefore, the perceptions of the human senses are illusory and deceptive.

People assign a value to their possessions and activities but all of these assignments are in reality illusions of the mind. They are illusions because they are not abiding realities. Someone who was popular at one time is not popular in another, etc. Also, people create their own goals and aspirations which they hope will bring happiness and fulfillment to their lives. However, they inevitably suffer the disappointments and frustration of unfulfilled desires, not understanding that they, like nature, do not need to “do” something in order to be happy or feel worthy. The problem is that people do not treat their disappointments as disillusionments. Rather, people dupe themselves into believing that “if they only try harder” or “get more money” or “find the right person” or “get that object that everyone else wants,” etc. that they will indeed be able to discover true happiness. However, through countless incarnations you have experienced riches and poverty, exaltation and degradation, many many times over. You have also experienced life as both male and female, and yet you have not discovered that which is truly fulfilling to your soul. Therefore, as long as you choose to continue to live in an egoistic manner, you should not expect that it will occur in the future either. Rather, apply yourself to learning the teachings of mystical spirituality (Yoga, Maat), and thereby discover what is truly abiding within your heart.

This hekau is also very important because it introduces the concepts of adversity and prosperity: *For beautiful to God are even things which men think mean, in that in truth they have been made to serve the laws of God.*

Why is there adversity (disappointment, anger, frustration, etc.) in life? Wouldn't it be nice if there was no misfortune or unluckiness to hamper your movement in life? Human life abounds with adversity. Even the very rich experience adversity. In fact, no matter who you are you will experience adversity of one form or another as you progress through life.

Adversity is a divine messenger. Imagine how life would be if you could do anything you wanted to do. You would indulge every desire and whim. You would only seek to satisfy your desire for pleasure and you would not accomplish anything significant in life. In the end you would be frustrated and disappointed because no matter how hard you try, it is not possible to ever completely satisfy your desire for the pleasures of the senses.

Adversity is a form of resistance which life places on all beings for the purpose of engendering in them a need to strive to overcome it. When adversity is met with the correct understanding and with the right attitude it can become a great source of strength and spiritual inspiration. However, if adversity makes you hardhearted, insensitivity, selfish, cold and bitter then you will lead yourself deeper into the quagmire of negativity and pain. Adversity is God's way of calling your attention away from negative ways of life and drawing your attention towards the basic elements of life. Often when people succeed in acquiring some object they desired they develop conceit and vanity. They look down on others and feel proud of their

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accomplishment. However, when they lose what they desired they fall into the valley of adversity, despair, violence and anger. They blame others for their misfortune and seek to hurt others for their loss.

Many of those people who have experienced the most adversity in history include Sages and Saints. Why should God allow those who are trying to be closest to the Divine to be plagued with adversity? The answer lies in an Ancient Egyptian proverb:

"Adversity is the seed of well doing; it is the nurse of heroism and boldness; who that hath enough, will endanger himself to have more? Who that is at ease, will set their life on the hazard?"

Ancient Egyptian Proverb

Have you noticed that it seems as though the people who are most righteous and deserving of prosperity are the ones who suffer the most in life? In families, the child who is most obedient gets the most attention and disciplinary control. People who are loving and compassionate suffer illnesses and pain from others. This is because nature has been set up by God to create situations which challenge human beings so as to provide for them opportunities to discover their inner resources which give them the capacity to overcome the trouble, and thereby grow in discovery of their deeper Self. Those who suffer most are in reality those who have drawn more attention from the Divine, indeed chosen for more intense spiritual testing. This testing process of nature allows every soul the opportunity to face trouble with either boldness and faith or with fear and negativity. The rewards of adversity faced well are increased strength of will and an increased feeling of discovery of the Divine within. When adversity is faced with negativity and ignorance it leads to pain, sorrow and more adversity.

Therefore, adversity cannot be understood and successfully faced with negativity (anger, hatred, hardheartedness, etc.). Adversity can only be overcome with wisdom and virtue, and virtue is the first and most important quality to be developed by all serious spiritual aspirants.

From a spiritual perspective what is considered to be prosperity by the masses of ignorant people is in reality adversity, and what is considered to be adversity by the masses is in reality prosperity. The masses consider that becoming rich and being able to indulge the pleasures of the senses through food, drink, drugs and sex is the ultimate goal, yet is there anyone who has discovered true peace and contentment even with billions of dollars? Having the opportunity to indulge the pleasures of the senses creates an opportunity for the mind to become more dependent on the worldly pleasures. This process intensifies the egoistic feelings and draws the soul further away from discovering true peace within. There is increasing mental agitation and worry over gaining what is desired, and then preoccupation with how to hold onto it. Not realizing that all must be left behind at the time of death, people keep on seeking worldly fame, fortune and glory and in the process, never discover true happiness. They have duped themselves into believing that material wealth brings happiness because the greedy corporations, the media and popular culture reinforce this message. In reality it is a philosophy of ignorance, based on a lack of reflection and spiritual insight. Adversity is a call to wake up from this delusion of pain and sorrow, and those who are experiencing the worst conditions are receiving the loudest call.

Therefore, adversity is in reality prosperity because it stimulates the mind, through suffering, so that it may look for a higher vision of life and discover the abode of true happiness, peace and contentment which transcends worldly measure. This exalted vision of life is the innate potential of every human being. This is true prosperity. What is necessary is the dedication and perseverance to seek a higher understanding of the Divine nature of creation and the Divine nature of the innermost heart. Only it has the power to absolve and

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redeem all negativity. This is the highest goal of human existence, and the most difficult. However, as you gain greater understanding and greater will to act with virtue, your vision of the Divine will increase and draw you closer and closer to the Higher Self. This is the glory of virtue and its power to vanquish and eradicate vice from the human heart.



94 THIS UTTERANCE brings up a recurring theme which occurs universally in world mythology, the factor of unrighteousness in the world. Sometimes certain individuals become prideful, arrogant, tyrannical and despotic. With the goal of gaining control of others, they group with those of like minds and then seek to destroy those who resist their plan of conquest. When this state of affairs reaches a high degree, it is as if creation herself cries out for relief, hearing the cries of those who have been wronged and the unhappiness of the deeds of the tyrants which defiles the sacredness of creation.



96 THIS UTTERANCE contains the sacred name of God, and it is important because the name remains constant here despite the fact that the text is part of the “Corpus Hermeticum” which is a Latin translation from the earlier Greek version which is itself a codification of the Ancient Egyptian teachings. The title “*hidden*” (unknown) is a direct reference to the Ancient Egyptian “Shetai” or “Hidden Supreme Being”.



103 THIS IMPORTANT HEKAU incorporates a most important mystical teaching. Once again God is described as the one in whom “things have the beginning of their increase and of their decrease, and into whom they cease again.” This means that creation itself, the entire universe, emanates from God and at the end of time the universe recedes back into God in much the same way as a wave rises out of the ocean and then recedes back into it again. In human life this process is more evident because the life-span of a human being is shorter than that of the universe, but nevertheless, they are the same. This point is also referred to in the Ancient Egyptian proverb: “*Soul to heaven, body to earth.*”



110 THE ELEMENTS lament their predicament due to the unrighteous life which human beings are leading. Knowing that they cannot contain the immensity of God within them the elements ask for Divine intervention in the form of an emanation (*holy Emanation of Thyself*). To this request God sends forth a *Dual Manifestation* in the form of Aset and Asar, who will establish righteousness and peace on earth. They will rule for a time and then return to the heavens from whence they came. As stated earlier, the original idea or teaching of the Divine Incarnation or Avatarism is that from time to time, when disorder (chaos) is prevalent in creation, God manifests himself in human form in order to restore virtue and order in the world. The teaching of Avatarism is very prominent in Hindu mythology. In the Bhagavad Gita Lord Krishna (God) incarnated along with Arjuna, his disciple, and Radha, his female aspect or dynamic essence. The dual incarnation occurs here as well. In the Ramayana, God incarnated as Lord Rama along with three other brothers and his wife Sita who were all aspects of the Divine Self.

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The dual incarnation of Aset and Asar represents the male and female aspects of Creation. From a relative perspective it must be understood that the male and female elements are to be found throughout nature and that both are complementary and equal manifestations of the One element which is without gender, the androgynous spirit, God. Thus, from a mystical standpoint, God, or the One divided into the two, thereby brings about duality and multiplicity. Think of your own experience, if you are alone in a room where there are no other people or objects, then you are one. If there is another person with you there is duality; there are the two of you. When there is duality there can be conversation and interaction. When there is the one there is no experience of another, only *me*. Thus, in a symbolic way the teaching of the emanation or efflux of God refers to the mystical teaching, that in the beginning, when God was alone, before creation, there was absolute oneness. When God decided to allow a portion of him/herself to emanate, then there was God and the emanation. Then God can have interaction with the emanation. However, this simile should not be understood to mean that God emanated a part of his/her body and therefore the universe is that part, separate and distinct from God. Consider the following. If you were to paint a picture on your body does your body become a picture? It may appear different but if you look at it closely you will see it for what it truly is. The universe is God's body, just as your body continues to be your body even if you were to paint a picture on it. Through the teachings of mystical spirituality and the various disciplines of Yoga, you can learn to examine the world and discover that every part of it is Divine. Likewise, you can learn how to discover, through inner reflection and meditation, that the innermost self within you is also Divine, that you are an "efflux" of the Divine, and therefore you are an incarnation of God.



119 ONCE AGAIN the importance of directing the mind toward the Divine is stressed. It is difficult to succeed even in ordinary endeavors of life if one does not focus any attention towards achieving the goal. There is no exception in spiritual development. In order for true knowledge and understanding to develop, there needs to be a process of propitiating the Divine. This is accomplished by directing the mind toward the Divine through prayer, meditation, practicing dispassion, controlling the emotions, study of scriptures, and attending discourses by qualified spiritual preceptors.

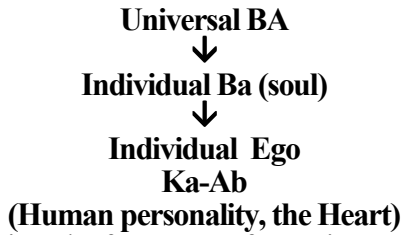


125-129 THE HUMAN BEING is not a simple life form. There are several "layers" through which the Self operates in order to manifest the human being as well as creation. The Universal Soul, God, Pure Consciousness, emanates creation and all that is within it, all that is. The human being is like a ray of that emanation and that ray refracts into several parts which compose all the levels of existence. Human consciousness may be compared to a reflection of the sun which reflects in a pool of water. Human consciousness is a reflection of divine consciousness in the pool of gray matter which composes the brain and nervous system. This idea is also evident in the relationship between the parts of the spirit called **BA** and **AB**.

BA ⇔ AB

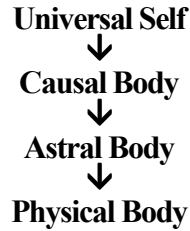
The Ab is the heart or seat of the mind, and it is in the mind where the soul, the Ba, reflects. So the mind has no independent existence without the soul's sustaining life force and consciousness, and the individual human soul has no independent existence without the Universal Soul.

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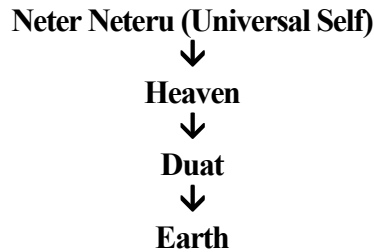


These levels of existence transfer into the four states of consciousness discussed in chapter 5 and various levels of psycho-spiritual psychology related to the Uraeus-Serpent Power system (see the book *The Serpent Power* by Muata Ashby).

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 bodies which the human being possesses, and these are further broken down into more specific parts. All of them emanate from the Universal Ba (The Self). The three basic parts of the human being are:



These bodies also relate to the bodies of the universe:



This teaching about the constitution of the human being has been set forth by ancient sages who have been able to discern, through the spiritual eye, the different levels of vibration and psychology within all human beings, and through this observation they are able to determine the level of spiritual evolution and current psychological state of the individual.

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 (physical-astral-causal 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 connected to the Universal Self as are all things and all other human beings. This ignorance then gives rise to the various egoistic feelings associated with egoistic desires. The ignorant human being is not aware of his/her fullness and peace within and goes on seeking for fulfillment in the worlds of duality instead of seeking the Universal Self which encompasses all other realms. Non-duality is experienced as absolute oneness and interconnectedness to all that exists. There is no feeling of you and me, here and 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

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oneness with the Self, therefore, these descriptions are all transcended in the actual experience. However, they serve as guides to lead the mind toward the understanding of yogic philosophy. The nine parts of the human spirit are:

Ba, Sahu, Khaibit, Khu, Ka, Sekhem, Ab, Khat, Ren

The nine parts of the human spirit may be classified as follows within the three basic bodies:

Universal Ba (The Self)



Causal Body

Ba, Sahu, Khu, Khaibit



Astral Body

Ka, Sekhem, Ab



Physical Body

Khat, Ren

The mind exists in the realm of the Astral body. The Astral body and the subtle senses are experienced exclusively in the dream state while the mind and gross senses are experienced in the waking state. The source of egoism is experienced in the Causal body. It is here where the energy and identity of the Universal Ba or the Supreme Being is beset by ignorance wherein it believes itself to be an individual human being instead of the all-pervading Universal Self. This shift in awareness from being universal to being individual is known as ignorance of the true Self. Those who are ignorant of their true Self call themselves individuals. This sense of individuality constitutes what is called “ego.” When there is egoism there is also desire and where there is desire there is disappointment and pain, because desires can never be fulfilled in the state of ignorance. They can only be fulfilled in the state of supreme knowledge or Self-discovery.

Once the ignorance of the Self is broken through the practice of spiritual disciplines, a human being can potentially discover that all the “layers” of the soul are in reality illusory reflections in consciousness due to misunderstanding the truth about oneself. For this reason the Temples of Ancient Egypt outlined a program of spiritual development which was directed toward rendering the layers *light, thin and clear*, so as to promote clarity of intellect.



141-142 IT IS NOTABLE THAT RA, the creator and father of the gods and goddesses, the one who *stands in his boat of creation on the pedestal of Maat*, should object to Horus’ coronation as the rightful heir to the throne. So then why the objection?

It must be remembered that both Horus and Set are Ra’s children. Both of them have emanated from Ra and therefore, both of them are part of Ra. Therefore, even though Set represents evil and has even committed murder, he is recognized as being part of the Supreme Being who has the innate potentiality to realize his own divinity and to change his life for the good instead of for evil and selfishness. Thus, it is not conceivable that God should want to allow those unrighteous to lead the world but the intention, through the process of the struggle of life, is to transform evil into good.

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Horus, on the other hand, is unproved and young. Although he has been taught the mysteries of the universe and trained in the magical powers by Aset and Djehuti, and even though he is the rightful heir to the throne by birthright, he is still not worthy of leadership. True leadership is not a right which can be given by blood or filial relation. It is a right which is acquired through hard work in self-development.

In Mystical terms, Horus' ascendance to the throne is a metaphor of spiritual Enlightenment. Spiritual Enlightenment cannot occur until there is a struggle between the Higher Self and the lower self. Thus, Ra's refusal to accept Horus was part of a plan to provide for the development of Horus' and Set's spiritual consciousness. In the life of every spiritual aspirant there are struggles, conflicts and challenges which afford him or her the opportunity to choose the path of Enlightenment or the path of egoism. When the path of Enlightenment is chosen (controlling anger, forgiveness, chastity, introspection, purity in thoughts, virtuous action, truthfulness, universal love, detachment, etc.), the ego begins to subside and spiritual consciousness blossoms. When the path of egoism is chosen (anger, hate, greed, lust, mental unrest, pleasure seeking, excessive extroversion, attachment to material objects and love which is limited to craving for fame, arrogance, disrespect, etc.), then the soul is more and more bound to the ignorance which leads it to experience intensified situations of disappointment, anguish and reincarnation. Thus, when the ego is intensified, bondage to ignorance is intensified. When the ego is controlled through the process of spiritual discipline (living life on the basis of spiritual principles), the struggle of good and evil, truth and falsehood, leads to spiritual Enlightenment and expansion of consciousness. One attains freedom from the bonds of ignorance and mortal consciousness.

This hekau also points to the fact that no matter how evil a person appears to be, there is always the innate possibility for attaining spiritual Enlightenment if there is sincere application to spiritual disciplines. If there is a sincere desire to atone for the sinful behavior of the past, there is opportunity for Self-discovery. When this self-discovery begins to occur, the ignorance which led to sinful behavior is eradicated and the personality which committed the sins in the past becomes transformed by the force of Aset (wisdom) and Maat (virtue). The light from the Self has only been dimmed by the heaviness of the impurities of the heart. Once the impurities are cleansed, the true divine personality, the Higher Self, emerges.

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163-163a



The Right Eye of Horus

In this version of the Osirian/Isiac drama, the intuitional vision of Horus is restored by two factors which are symbolized by Aset/Hathor and Djehuti. Having previously received the teachings of wisdom from Aset, what was needed by Horus was the opportunity to allow those teachings to be assimilated and fully digested into his very being. This is symbolized by his time spent alone in contemplation at the lowest possible condition, with all vision taken away. Once this reflective and contemplative time in solitude had passed, Hathor came to comfort and restore his spiritual vision. Hathor is the “Fiery Eye of Ra”. She represents the dynamic power of God as manifested through the Sun which scorches the ignorance of darkness with its light. Also as we discovered earlier in the story (line 144), Hathor represents the sexual Life Force which engenders the desire for action and movement.

This stage in the story represents the need for seclusion from the world. It is a time of exile wherein the spiritual aspirant moves away from worldly thoughts, desires and activities in order to spend some time looking within. It is a time of retreat for the purpose of practicing spiritual disciplines which will allow you to develop inner strength and wisdom in order to deal with the world effectively. So once the meditative process of Horus had reached a certain level he came into contact with the spiritual force of God, and thereby became whole again. Mystically speaking, the soul has rediscovered and reunited with God. This is symbolized by the right Eye (the sun) and the left Eye or the moon coming together.

In the saga of the struggle of Horus and Set, the most central issue is the return of the “Eye” to its rightful place in the “brow” of Horus. This event is synonymous with the resurrection (redemption) of the soul of Asar (soul of initiate-aspirant), who was killed by Set (ignorance-pride-ego). The metaphor of the Eye is used in the ritual of the *Books of Coming Forth By Day*. It shows the spiritual aspirant being given the Eye while being told that this is the Eye that he or she previously had possessed, but which had been damaged by Set. In this aspect, the plight of the Eye and its subsequent restoration through the teachings of Aset and the *Sekhem* or power (spiritual force) from the right Eye, symbolized by Hathor, offers the same mystical meaning as the that which is found in the Gnostic Christian and Vedantic symbol of the soul in search of union with the Divine and the Guru-Disciple relationship.

Aset, Djehuti and Hathor (a form of Aset) are the main teachers who instruct Horus about the mysteries of spirituality. In the same way the aspirant on the spiritual path of wisdom is taught by the advanced practitioner of Yoga. In teaching others, the priest or priestess assumes the role of Aset, Djehuti and Hathor as needed. In Hinduism, this process is immortalized in the epics *Bhagavad Gita* and the *Yoga Vasistha Ramayana* scriptures. In each of these two scriptures, the aspirant is reminded of his divine essential nature by his Guru who is one with the Divine Self (Enlightened). Gradually, they are led to realization of the self through the process of Yoga (wisdom, reflection and meditation). These texts are highly recommended for any serious student of Yoga scripture.

In this way of understanding, Aset, Hathor and Djehuti are the *Gurus* of the Eye of Horus. Horus being the disciple, passes through many trials which lead him to gain greater and greater strength to deal with the adversities imposed on him by Set. The Teacher-Disciple relationship is also immortalized in another Ancient Egyptian Story known as “The Destruction of Humankind.” The story relates that after the creation of the world by Ra the Eye left Ra and went into creation and was lost. Ra, (Divine Self) sent Djehuti

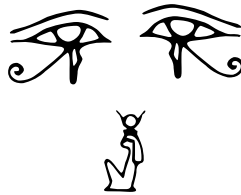
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(wisdom) to find the Eye (soul) and to bring it back. It was through the *Magic* (wisdom teachings) of the god Djehuti that the Eye (soul) realized who it was (became Enlightened) and agreed to return to Ra.



The Left Eye of Horus

Thus, we have seen that Hathor came to Horus at a time when he was at his lowest point. She restored his strength, courage and will to confront Set again. These are all characteristics of the right Eye, the Eye of Ra. There is another aspect of the Eye however. Spiritual vision requires more than the will and desire to succeed in the task of Enlightenment. An essential ingredient to the spiritual plan is wisdom or understanding. Djehuti's coming to Horus symbolized that he had brought union with the cosmic mind, Maat. As we learned earlier, Djehuti is the moon. The moon represents the cosmic mind or the higher intellect. It is akin to what is called "Buddhi" in India. Thus, Djehuti brought about the development of Saa or the subtle intellectual development in Horus which allowed him to once again see the cosmic dimensions of his struggle. Having this wisdom and the will to move forward, Horus is now endowed with fullness of intuitional vision. He now has the Solar Eye, the right Eye from Hathor, and the Lunar Eye from Djehuti. In this respect the right Eye and the left Eye really refer to a singularity of vision, a unification of consciousness which transcends ordinary vision. This form of vision is aware of the physical reality while also being intuitively aware of the transcendental spiritual essence of the Self within.



164 IN THE ASPECT OF AMSU-MIN, Horus (the spiritual aspirant), has reached the stage of control of the sexual life force. This also implies the control of desires and egoistic feelings since the energies of sexuality do not primarily express as sexuality, but as desires of various degrees. If desires rule one's life then one is a slave to the desires. They compel one to constantly be scheming and plotting ways to satisfy the desires. This is the state in which Set lives. From one desire to the next, Set has no control over himself. His great strength is not used for the glory of God but for his selfish intents. His divine sekhem (vitality - prana, chi), is turned into brute force and egoism because it is extroverted, always distracted and impure. When a person lives in a constant state of agitation due to desires, they have no control over their life. Their desires lead them to commit certain acts which they have come to believe will lead them to some satisfaction and contentment but this contentment never comes. This is because egoistic desires (desires to satisfy one's own cravings, longings and sensual pleasures) have no end. As soon as one desire is fulfilled another arises. Nothing you can do in the world of time and space will be sufficient to satisfy your worldly desires. The only true fulfillment comes when there is control of the lower self by the Higher. This implies control of the desires, emotions and feelings through the understanding that they are empty and cannot provide real and abiding satisfaction or peace.

This insight into the true nature of desires comes about through the discovery of the Self within. This is also symbolized by the name Amsu which relates Horus to Amun or the "Hidden Supreme Self". This same reference to Horus as being Amun is also found in line 47.



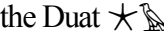


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171 SO THE BATTLE ENSUED again, and this time, after many fights, Horus took Set's phallus. In chapter 17 of the *"Egyptian Book of Coming Forth By Day,"* it is explained that *"the way to restore the Eye of Horus is to take away Set's testicles."* That is to say, mastering the sexual Life Force energy enables one to have the capacity to restore the eye of intuitive vision, the Eye of Horus. This statement is an allusion to the castration of Asar. Both of these symbolize celibacy and sublimation of the creative Life Force. Sublimation here implies that the endless craving of the mind for worldly objects and worldly experiences should be controlled, and that the energy should be used for the purpose of discovering truth and living according to the precepts of MAAT. See *Egyptian Tantra Yoga and Sex Sublimation*, by Muata Ashby.



174-176 THE CONCLUDING portion of the Asarian Myth contains a section where Asar speaks to the Ennead from the realm of the *dead*, but this is no ordinary realm. It is important to our study and spiritual practice to gain a keen insight into this teaching in order to fully understand who Asar is. In so doing you will be able to ultimately discover who we really are.

The Ancient Egyptian concept of creation includes three realms. These are the TA,  (Earth), Pet,  (Heaven), and the Duat  (the Underworld). The Duat (Duat) is the abode of the gods, goddesses, spirits and souls. It is the realm where those who are evil or unrighteous are punished, but it is also where the righteous live in happiness. It is the "other world," the spirit realm. The Duat is also known as Amenta since it is the realm of Amen (Amun). The Duat is the realm Ra traverses after reaching the western horizon, in other words, the movement of Ra between sunset and sunrise, i.e. at night. Some people thought that the Duat was under the earth since they saw Ra traverse downward and around the earth and emerge on the east, however, the esoteric wisdom about the Duat is that it is the realm of the unconscious mind.

All human experience occurs in the mind. Think about it. When you experience a dream everything occurs in the mind. When you experience the sense of touch it is not your body which is experiencing it but it is your mind which registers sensation via messages which are sent to it through the nerves which have their connection to the brain. The brain registers the sensations and the mind interprets them in a particular way according to its conditioning. For example, the sensation of touching something soft is understood as softness because the mind has learned to interpret it as such. However, what are you experiencing when you are asleep having a dream? You are not using the senses or other parts of the body and yet there are sensations and feelings. In the dream state when you are sleeping or also when you are lost in a day dream, you are experiencing the Duat or the astral world. When you die you go to this world and have various experiences based on the life you led while on earth. If you were righteous you will be led to heavenly experiences; if you were unrighteous you will be led to hellish conditions.

In this final section Asar threatens the Ennead with suffering in the realm of the dead, but how is this possible? What is heaven and what is hell? In order to understand the answers to these questions you must discover the true meaning of the abode of Asar and why it is ultimately necessary for all beings to return to it, for even the gods and goddesses of the Ennead must return to it some day. Also you must understand what the body is in relation to the soul and the relationship of the mind to the soul.

In reality you are a spirit who is using a body to have physical experiences. Having forgotten about your true nature, you experience the pleasure and pain of the body, thinking that pleasure or pain is experienced

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because of something that the body does. In reality it is your spirit which enlivens the brain and nervous system and allows them to bring sensations which you call experiences. The body acts as a safety valve in reference to pleasure and pain. If there is too much pain, the body automatically swoons and there is a cessation of experience. If there is too much pleasure or elation, then again the body swoons. However, when the body dies, the mind survives and has perception of the astral (mental) worlds in much the same way as you have various experiences tumbling from one dream to another during a night's sleep. In this condition the soul is led to experience various situations of pleasure or pain according to its past history of good or bad deeds and also according to its level of spiritual realization. This means that if you believe that you are the body, an individual personality, then you will continue to experience existence in that way. You will see yourself as an individual lost in a maze of endless situations which the mind can create. These situations are based on your deep rooted unconscious desires and your level of ignorance about yourself.

There is a big difference in the level of intensity with which the experiences of the astral plane are perceived. Now there is no safety valve to control the levels of pain or pleasure and therefore it is possible to experience unimaginable levels of pain as well as pleasure. These are known as hell or heaven, respectively.

Amentet

(Transcendental-beyond all planes)

Duat

(Subtler Astral Plane)

Pet

(Grosser Astral Plane-Heaven)

Ta

(Earth Plane)

However, there is a special realm within the Duat. This is the abode of Asar and it is the realm of Supreme Peace. It is known as *Amentet*. Amentet is a reference which unites the symbolism of Asar with that of Amun because *Amen* refers to Amun or the *hidden Supreme Being* who is the essence of all things, and refers to the Djed Pillar of Asar. The Tet symbolizes the awakening human soul who is well “established” in the knowledge of the Self. This is what the following line from the *Egyptian Book of Coming Forth By Day* is referring to:

“I am steadfast, son of steadfast, conceived and born in the region of steadfastness.”

This special realm is shrouded in the deepest darkness and it is untouched by the myriad of cries, dismemberments and sufferings of unrighteous souls (the enemies of Ra) as well as the cries of happiness of the righteous souls who are experiencing heavenly or pleasurable conditions, according to their bad or good deeds of the past. This part of the Duat is composed of seven *Arits* or Halls. It transcends time and space as well as the mind and thoughts. It is absolute existence. The rest of the Duat as well as the physical world is relative reality. In this special realm there is no growth of any kind. There is no birth and no death, no passage of time, just eternity. This is the meaning of the following hekau-utterance from *The Egyptian Book of Coming Forth By Day* Chapter 125:1-17:

The Asar, the scribe Ani (initiate), whose word is truth, saith: “I have come unto thee. I have drawn close to you in order to experience thy beauties. My hands are extended in adoration of thy name of “Maat” (Truth). I have come. I have drawn myself to the place where the cedar tree existeth not, where the acacia tree does not put forth shoots, and where the ground neither produces grass nor herbs. Now I have entered into the place of hidden

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things, and I hold converse with the god Set... Asar the scribe Ani, hath entered into the house into the House of Asar, and he hath seen the the hidden and secret things which are therein...

That which is in the place where nothing grows is the place of absolute stillness. It is a region that is devoid of forms or mental concepts of any kind. It is the primeval or celestial waters from which creation arises. It is the place which is “hidden” from that which is in motion, the relative reality. Therefore, it is hidden to those whose minds are in constant motion due to desires, cravings, emotional attachments greed, etc. That which is relative or temporal emanates out of that which is absolute and eternal. The relative reality emanates from this hidden place of stillness. It is to this place of stillness where one must go and have “communion” with God. When this occurs, that which is hidden is revealed

This deepest and most dark realm is Asar Himself, and it is why Asar is referred to as the “Lord of the Perfect Black”. It is also why Aset, Hathor, Anubis and Set are also *Black*. The term “black does not refer to the hue of the skin, although the scriptures describe them as being “dark skinned.” It is a mystical reference to the obscure region from which they originate. They are emanations from this realm of blackness which is described as a void or “*nothingness*” in the hieroglyphic papyrus entitled *The Laments of Aset and Nebthet*. This notion of nothingness is akin to the Buddhist notion of *Shunya* or the “void” which refers to the area of consciousness which is devoid of mental concepts and thoughts. When there are no thoughts or forms in the mind, it is calm, expansive and peaceful. When there are thoughts in the mind the mental awareness is narrowed and defined into concepts. If the mind is confined to these concepts and narrow forms of thought, then it is confined to that which is limited and temporal. If it eradicates the desires, cravings and illusions in the mind, then it becomes aware of the innermost reality and it realizes its connection to the entire cosmos. Therefore, the task of a spiritual aspirant is to eradicate the concepts, agitation, desires and cravings in the mind and to discover the “hidden” innermost reality which is Hetep (Supreme Peace), eternal and pure.

From a higher level of understanding the Duat is the unconscious mind and Asar is that level which transcends the thinking processes, its deepest region. It is the level of consciousness that is experienced during deep dreamless sleep. Therefore, it is the “Hidden” aspect of the human heart and thus it is also known as Amun.

All of the gods and goddesses in the Ennead have emanated from this most hidden and transcendental realm. This realm is the source of all that has been and will ever be and it is the sustaining force which supports and maintains creation at every moment. When the Supreme Divinity decides to end the present cycle of creation, the entire cosmos recedes back into this most hidden realm. This “end” to a cycle of creation is often termed a “flood” or “period of dissolution.” Thus, all beings, as emanations from the Supreme Deity, are destined to return to the source of all creation in much the same way as a dream recedes back into consciousness when a person wakes up. In this sense, the Primeval Ocean of consciousness is like the mental substance of an individual human being. Just as the world created in a dream is absorbed back into consciousness and no longer reflects in the mind, upon waking up, so too the cosmos is “absorbed” into the Supreme Being. Thus, there is a supreme, all powerful being from which not even a single atom escapes. However, this realm can only be discovered through purity of heart. Upon making this discovery it is said that the “world has come to an end.” This is because those who have discovered the truth, the absolute reality which transcends the planes of existence, now understand creation as a dream or mental projection of God. Having acquired this wisdom means that that person has attuned their consciousness to God’s consciousness, and has discovered that they are and always were one with that Divinity. Now there is no more egoism. There is only consciousness of the universe as being an emanation of the one Supreme Divinity who is in the heart of all. Therefore, the awareness of the past as an individual human being vanishes as erroneous ideas in the mind vanish when the correct idea is discovered. Next we will see how

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the teachings of the myth concerning the Duat and Amentet have been ritualized in the *Egyptian Book of Coming Forth By Day* as a spiritual exercise which will lead the practitioners to discover and experience these truths within themselves.

Having explored this most hidden region of the Duat (unconscious mind) through the practices of Yoga and meditation, the initiate can now affirm that he or she has had experience of the Divine. Those who attain to this experience are called Sages and / or Saints. Due to their mystical experience, anything that they say is considered to be directly inspired by the Divine. Thus, they are considered to be “Enlightened Human Beings.” This is the meaning of the following hekau-utterance from *The Egyptian Book of Coming Forth By Day* Chapter 125:13-17:

“I have entered into the House of Asar and I have removed the head coverings of him that is therein. I have entered into Rastau,¹ and I have seen the Hidden One² who is therein. I was hidden but I found the boundary.³ I journeyed to Nerutef⁴ and He who was therein covered me with a garment....Verily he (Asar)⁵ told me the things which concerned himself.

The mystical meaning behind the hekau just presented is very important to the understanding of what is meant by the terms “Enlightenment” and “mystical experience.” 1-Rasta or Restau refers to the site of the grave of Asar, 2-Hidden One of course refers to the Shetai or Hidden Supreme Being who is known as Asar-Amun. 3-Here the Initiate discovered that he/she was able to find the boundary and was able to discover the abode of the “Hidden One”; he / she was able to discover the difference between what is real and what is illusion, and was able to traverse the illusory Duat and discover the special location wherein there is Supreme Peace and Immortality. 4-Nerutef (Nrutef, Anrutef) refers to the mythological site of the grave of Asar or the innermost shrine. 5-This line imparts the wisdom that God Him/Herself is the one who ultimately gives the highest wisdom about God. All of the teachings of the scriptures are only incomplete and indirect descriptions of God because God transcends any and all mental concepts. Even though the spiritual scriptures are given by Sages and Saints who are in communion with God the mediums of communication, words and concepts, remains in the realm of the mind. Therefore, the study of the scriptures and various rituals cannot in themselves confer Enlightenment or mystical experience of union with the Divine. For that to occur it is necessary to actually experience the Divine, and in order for this to occur it is necessary to discover one’s true essence as one with God, for only by becoming one with something can that thing be known. In this form of knowing there is experience, unlike intellectual knowledge which does not include experience. If a teacher tells you about China you have “intellectual knowledge.” If you visit China you have “experience”.

There is no true way to convey the kind of knowledge that is gained through experience. Therefore, in order to truly have knowledge of the Divine it is necessary to commune with the Divine. All other forms of knowledge are incomplete and will not lead to abiding peace either while living on earth or in the Duat.

Those who are Enlightened and have come to understand their oneness with Asar go to rejoin Asar in the *Beautiful West* (the Land of the Setting Sun- Ra), also known as Amenta, and become one with him. When you succeed in cultivating an intuitive intellect (*Saa*) which understands the nature of creation and the oneness of all things in the one “Hidden God,” then you will achieve *Saa-Amenti-Ra*, the intelligence or knowledge of the Amenti of Ra, the hidden world. Those who do not achieve this level of spiritual realization are subjected to the various experiences which can occur in the Duat. Notice that the teaching of the Duat incorporates the main characters of the Ancient Egyptian religion: Amun, Ra and Asar, thus showing the uniformity of its understanding and the synchronicity of its teaching throughout Ancient Egypt.

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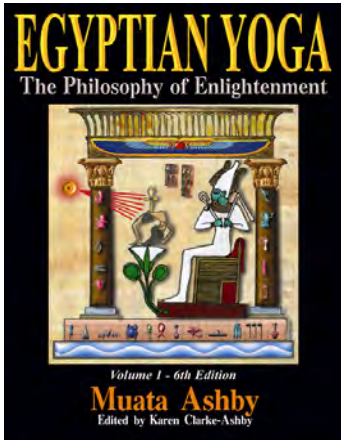
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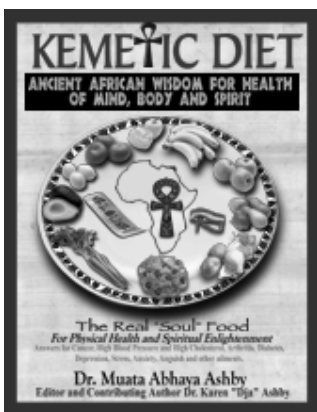
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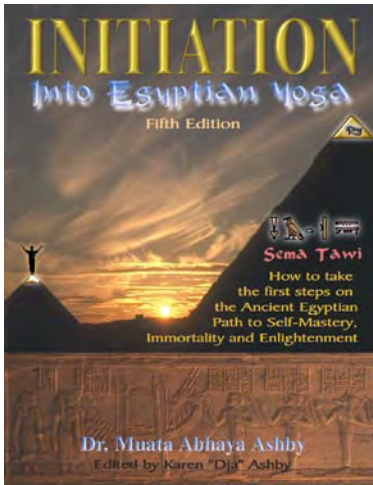
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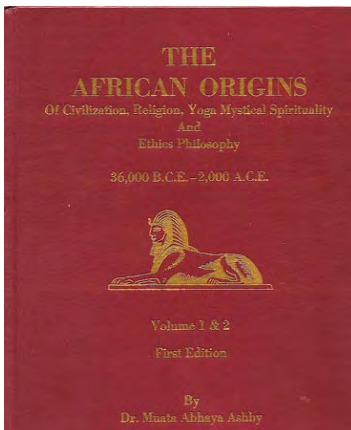
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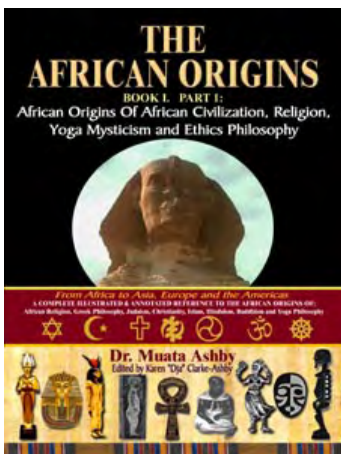
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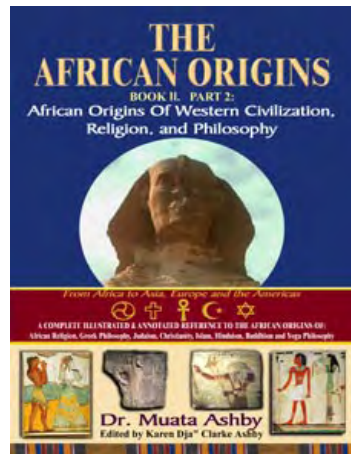
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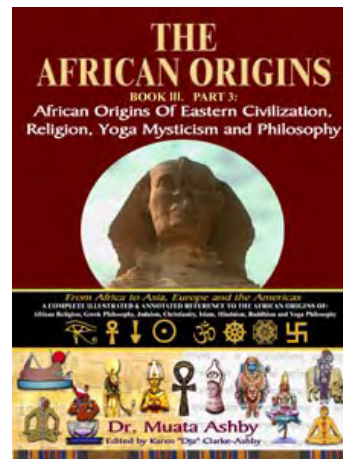
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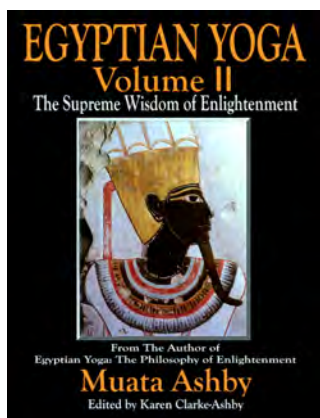
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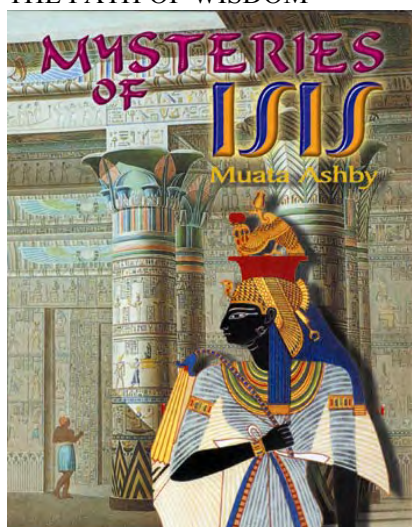
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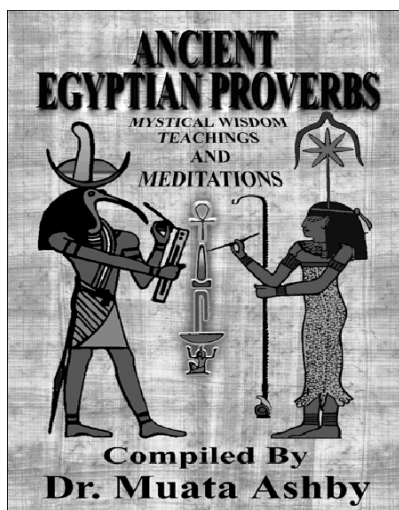


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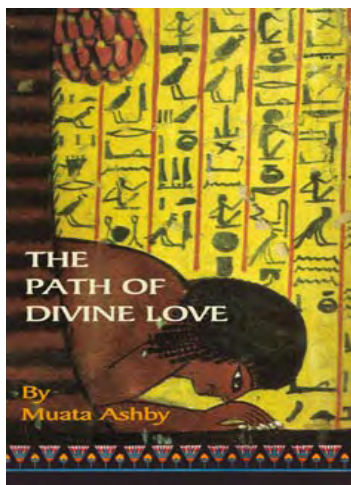
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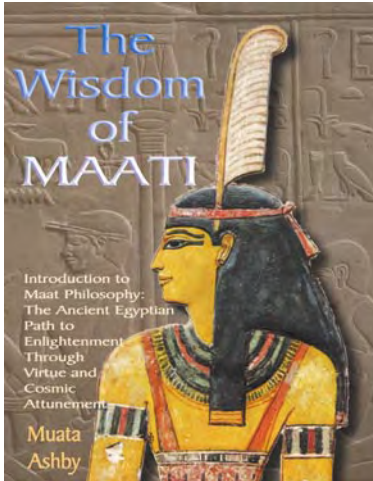


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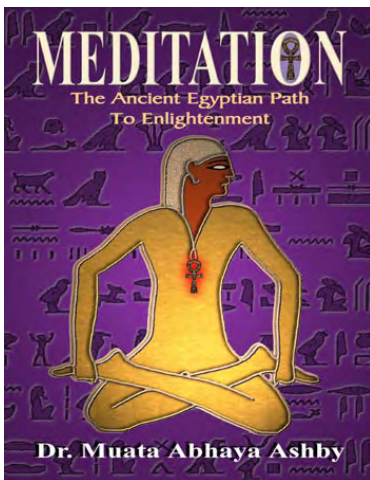
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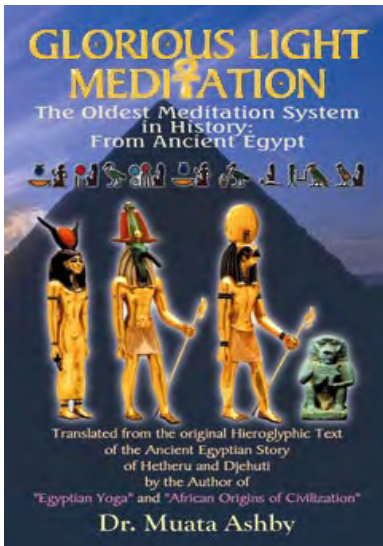
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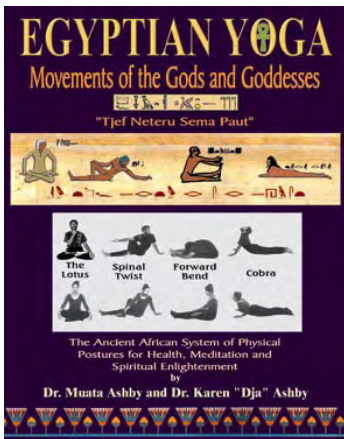
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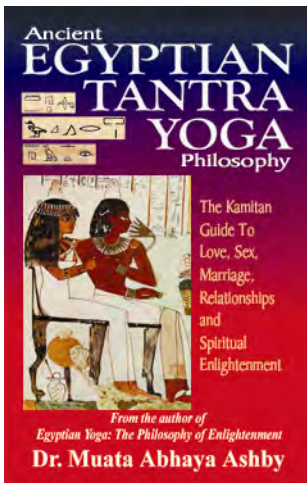
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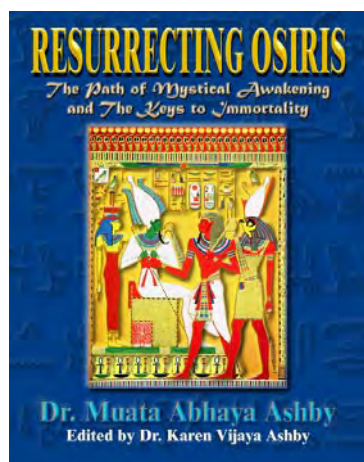
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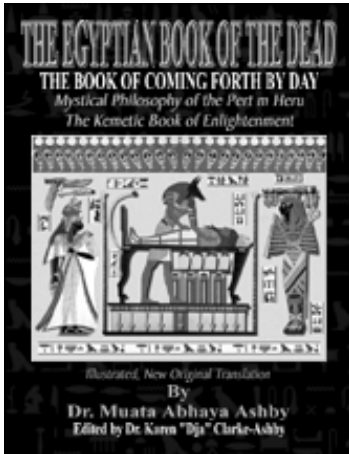
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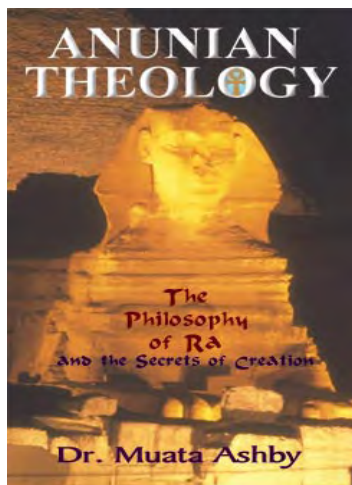
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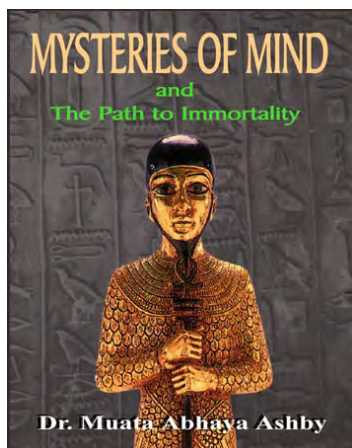


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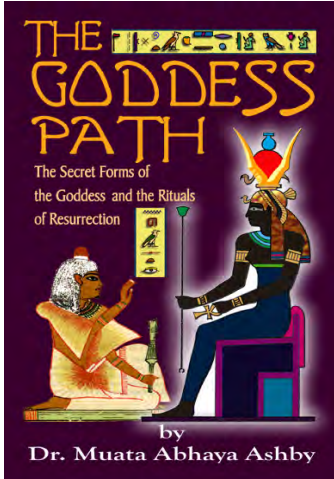
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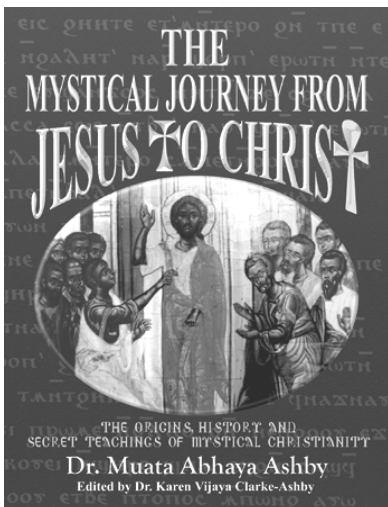
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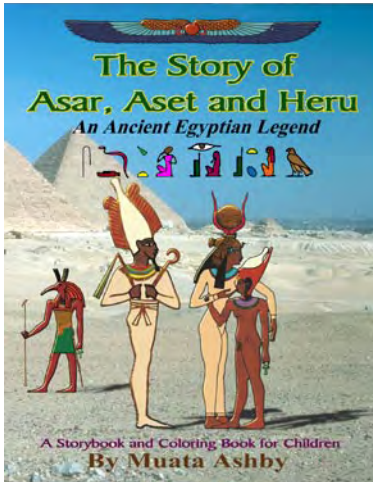
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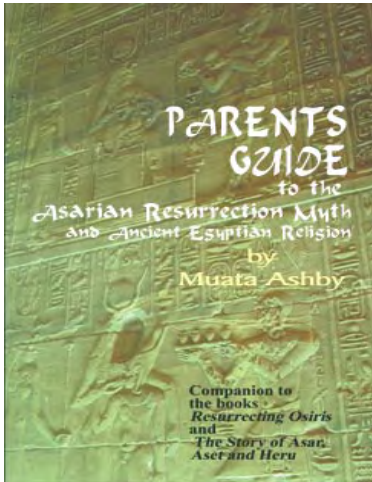
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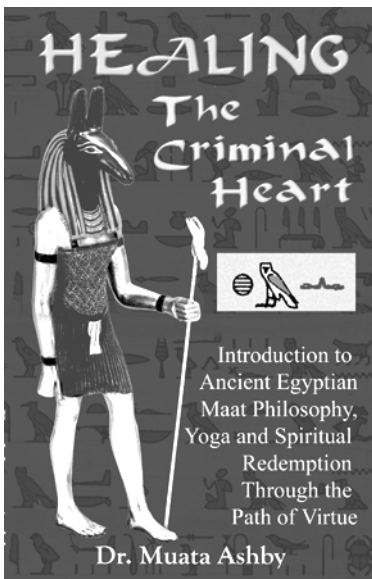
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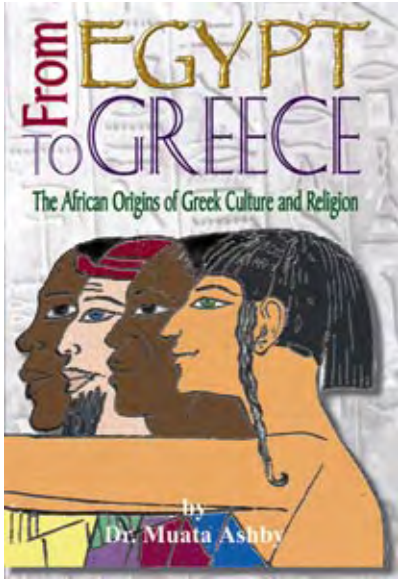
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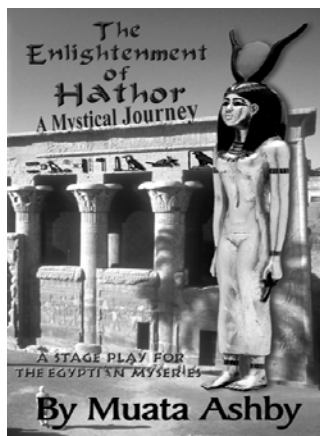
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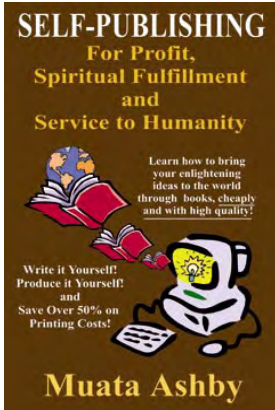
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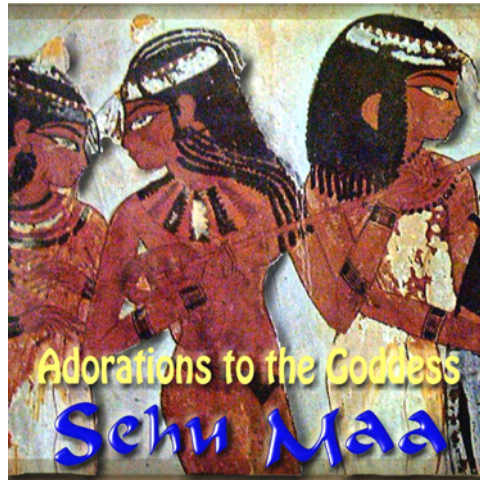
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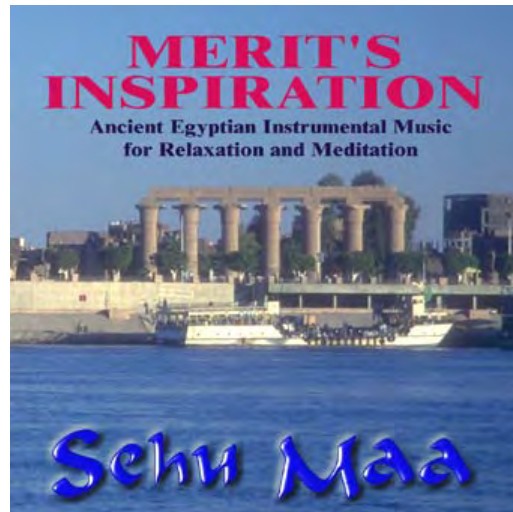
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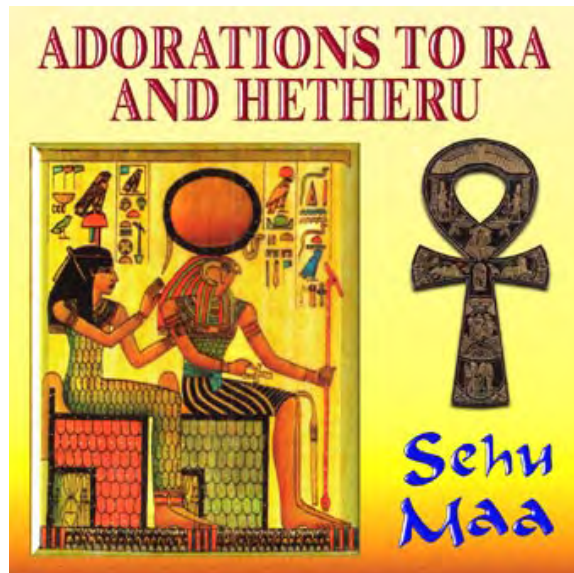
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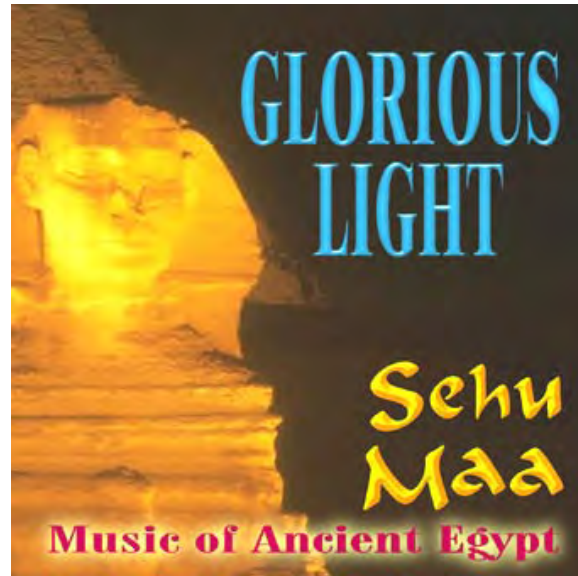
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