



Rekhat Smai
(Ancient Egyptian Yoga of Wisdom)

***"I Aset, am all that has been, all that is, or
shall be; and no mortal man hath ever
unveiled me."***

The Wisdom of Isis (Aset)

Dua Aset!
Dua Aset!
Dua Aset!
Dua Aset!

Adorations to goddess Aset - (four times!)

FIFTH EDITION EXPANDED

The Mysteries of Isis

**Cruzian Mystic Books / Sema Institute of Yoga
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**First U.S. edition 1996
Second U.S. edition 1997
Third © 1999 By Reginald Muata Ashby
Fourth © 2000 By Reginald Muata Ashby
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Ashby, Muata

The Wisdom of Isis: The Ancient Egyptian Philosophy of Self-Realization ISBN: 1-884564-24-0

Library of Congress Cataloging in Publication Data

1 Yoga 2 Egyptian Philosophy, 3 Eastern Philosophy, 4 Esoterism, 5 Meditation, 6 Self Help.

INTERNET ADDRESS: <http://members.aol.com/semayoga/index.htm> E-MAIL: SemaYoga@aol.com

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Sema Institute of Yoga

Sema (𓇧) 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.



The Mysteries of Isis

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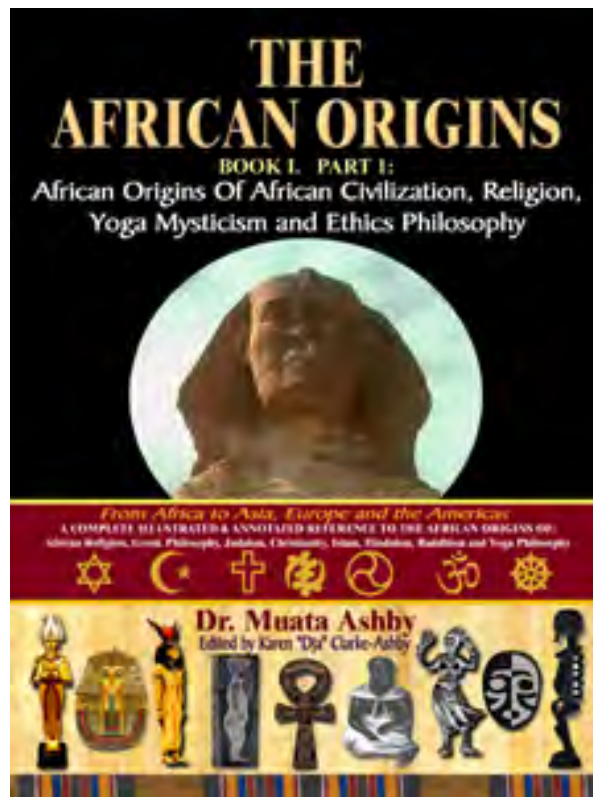
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The Mysteries of Isis

Introduction to The History and Spirituality of Ancient Egypt



The Path of Wisdom to Immortality and Enlightenment

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.



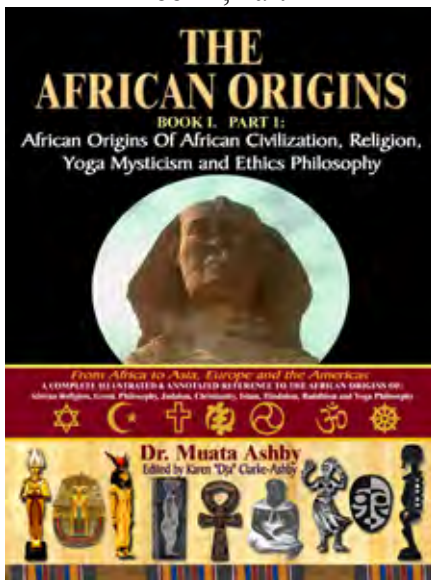
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A Long History

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.

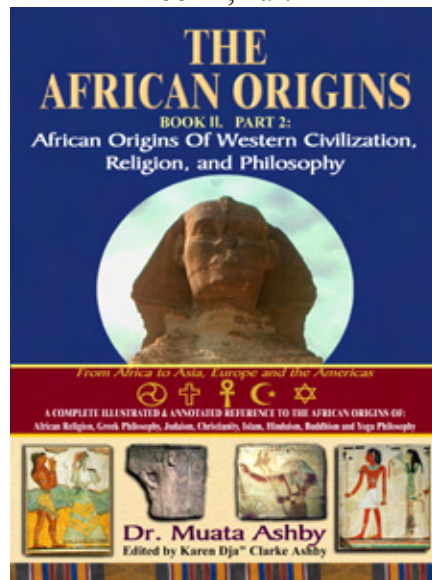
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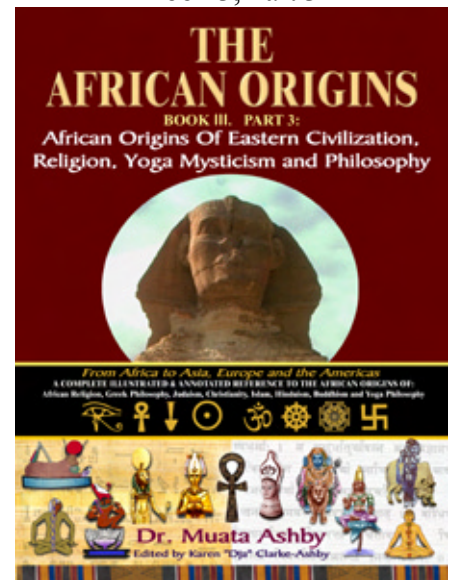
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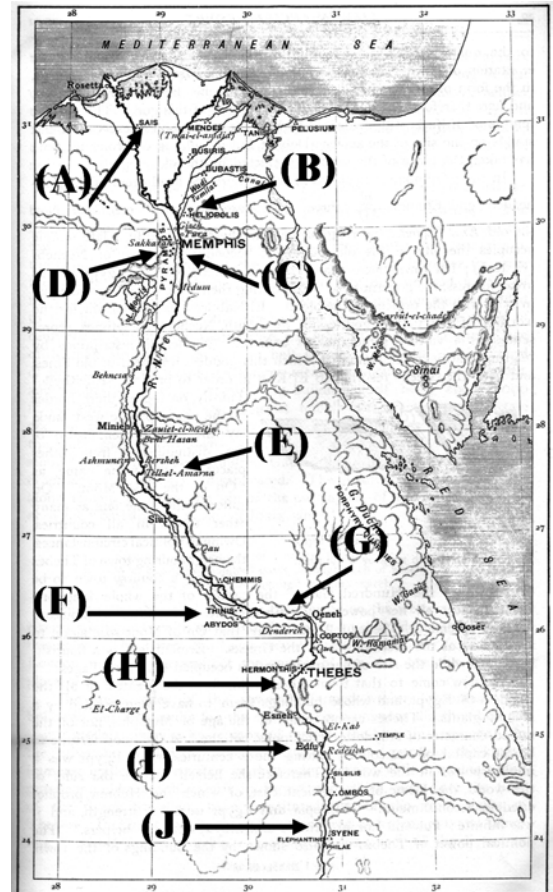
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The book *African Origins of Civilization, Religion and Yoga Philosophy*, and the other volumes on the specific traditions detail the philosophies and disciplines that should be practiced by those who want to follow the path of Hm or Hmt, to be practitioners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

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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.



Above right- The Land of Ancient Egypt-Nile Valley

The cities wherein the major theologies of Neterianism developed were:

- A- Sais (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.

The Land of Kamit in Africa

The Mysteries of Isis

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 - variant 

Ancient Egyptians-people of the black land.



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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.

MIDDLE KINGDOM PERIOD

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

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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 forced conversion to the foreign religions and destruction of Neterian holy sites by Christians and Muslims. The teaching went dormant at this time until the 20th century A.C.E.



The Mysteries of Isis

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

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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 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."

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"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.

"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).

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



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.

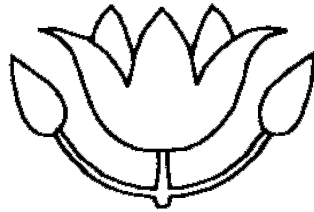
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Ancient Kemetic Terms and Ancient Greek Terms

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	Nephtys
Anpu or Apuat	Anubis
Hetheru	Hathor (Aphrodite)
Heru	Horus or Apollo
Djehuti	Thoth or Hermes
Maat	Astraea or Themis

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Introduction to Shetaut Neter



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 Mystery Teachings of the Ancient Egyptian temple of Goddess Aset (Isis) are actually one path out of several spiritual paths within Ancient Egyptian Religion. In order to understand this concept and to have a broader context in which to understand the teachings of Aset it is necessary to have a basic understanding of the general program of Ancient Egyptian Religion and Sema Philosophy or the mystical disciplines related to the religion.

The Mysteries of Isis

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*.



The Path of Wisdom to Immortality and Enlightenment

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.

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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 Sauj 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.

The Path of Wisdom to Immortality and Enlightenment

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 Mysteries of Isis

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.



The Path of Wisdom to Immortality and Enlightenment

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.

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Neter means Divinity.

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 “*Nutrimen*”, 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*.”

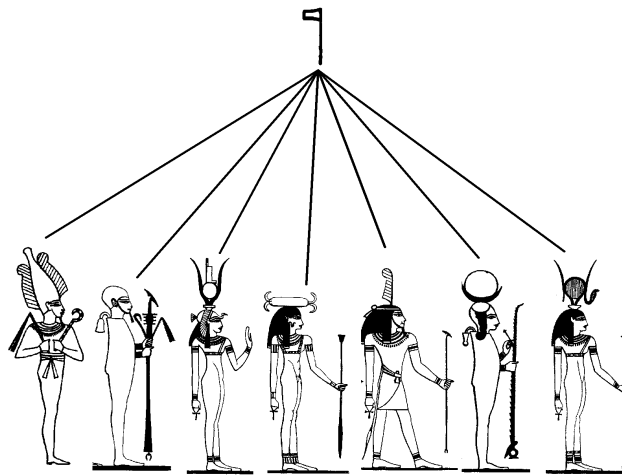
Sacred Scriptures of Shetaut Neter

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).

The Path of Wisdom to Immortality and Enlightenment

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>Coffin Texts (c. 2040 B.C.E.-1786 B.C.E.)</p> <p>Papyrus Texts (c. 1580 B.C.E.-Roman Period)² Books of Coming Forth By Day</p> <p>Example of famous papyri:</p> <p>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.</p> <p>Maat Declarations Literature (All Periods)</p>

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.

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

The Mysteries of Isis

The Neteru



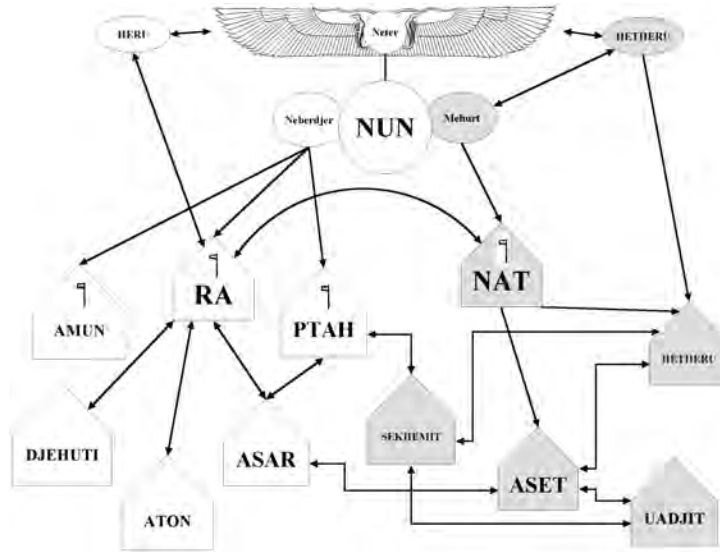
The term “Neteru” means “gods and goddesses.” This means that from the ultimate and transcendental Supreme Being, “Neter,” come the Neteru. There are countless Neteru. So from the one come the many. These Neteru are cosmic forces that pervade the universe. They are the means by which Neter sustains Creation 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 Path of Wisdom to Immortality and Enlightenment

The Neteru and Their Temples

Diagram 1: The Ancient Egyptian Temple Network



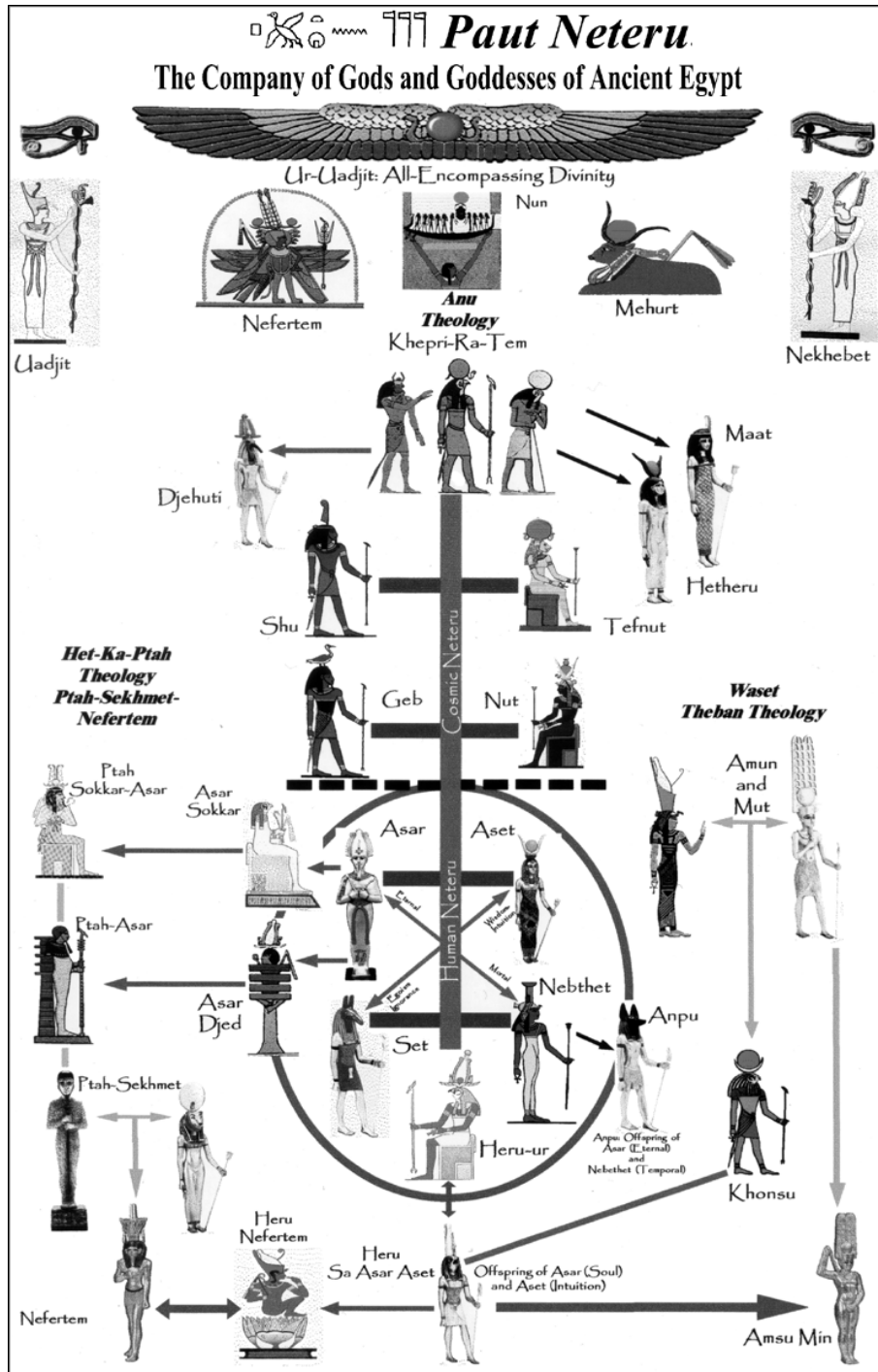
The sages of Kamit instituted a system by which the teachings of spirituality were espoused through a Temple organization. The major divinities were assigned to a particular city. That divinity or group of divinities became the “patron” divinity or divinities of that city. Also, the Priests and Priestesses 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 (𓂏). 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.

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The Neteru and Their Interrelationships

Diagram : The Primary Kamitan Neteru and their Interrelationships



The Path of Wisdom to Immortality 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.

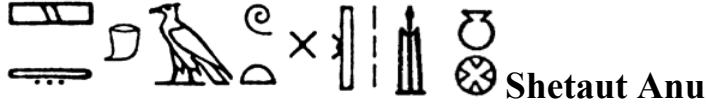
An aspirant may choose any one of the 5 main Neterian Traditions.

- 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

The Mysteries of Isis

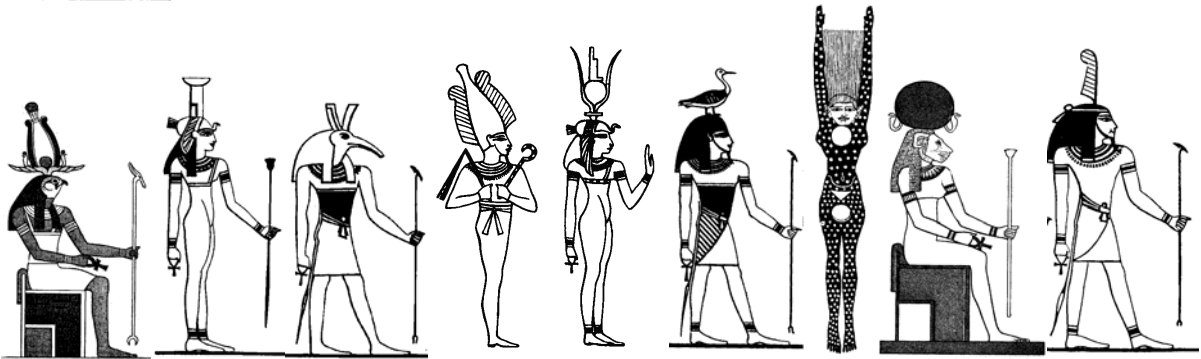
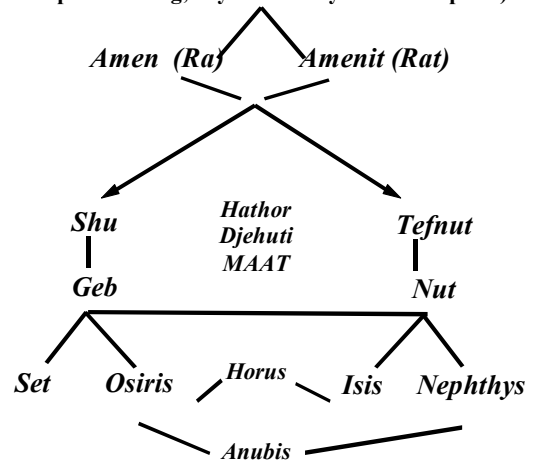
The Anunian Tradition



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)

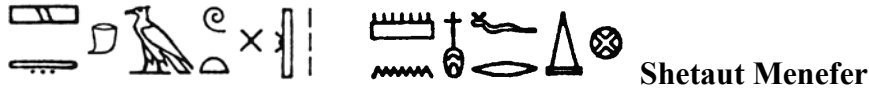


Top: Ra. From left to right, starting at the bottom level- The Gods and Goddesses of Anunian Theology: Shu, Tefnut, Nut, Geb, Aset, Asar, Set, Nebthet and Heru-Ur

⁴ See the Book Anunian Theology by Muata Ashby

The Path of Wisdom to Immortality 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.

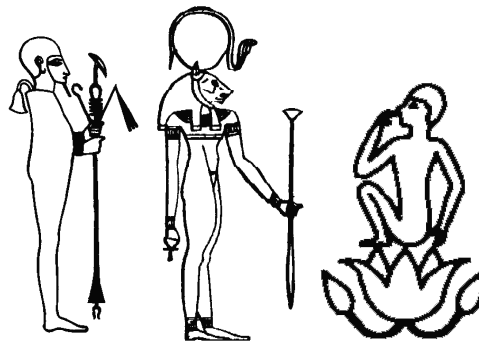
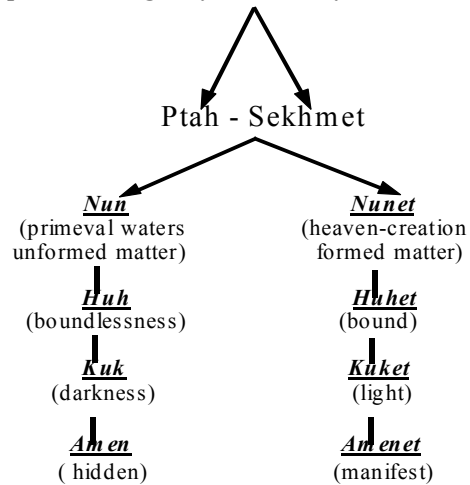
Below: The Memphite Cosmogony.

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)

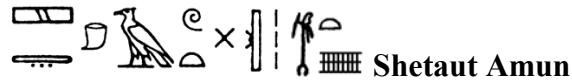


Ptah, Sekhmit and Nefertem

⁵ See the Book Memphite Theology by Muata Ashby

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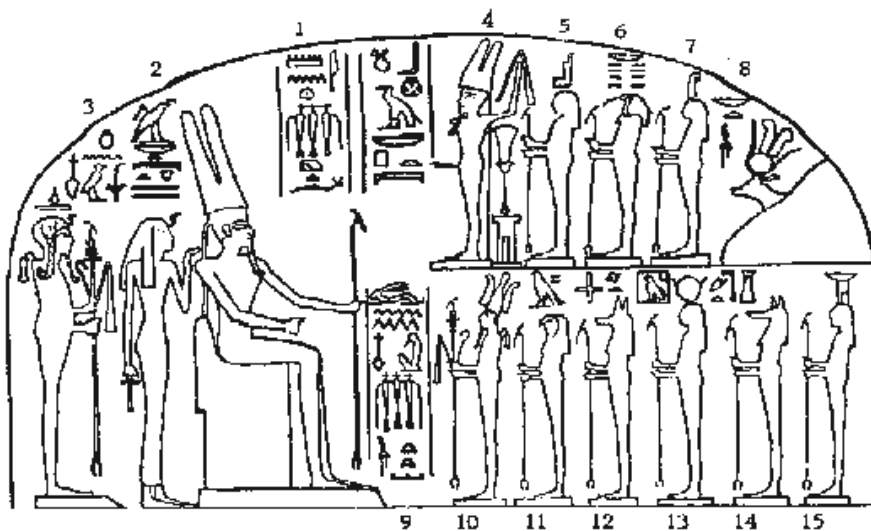
The Theban Tradition



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 Path of Wisdom to Immortality and Enlightenment

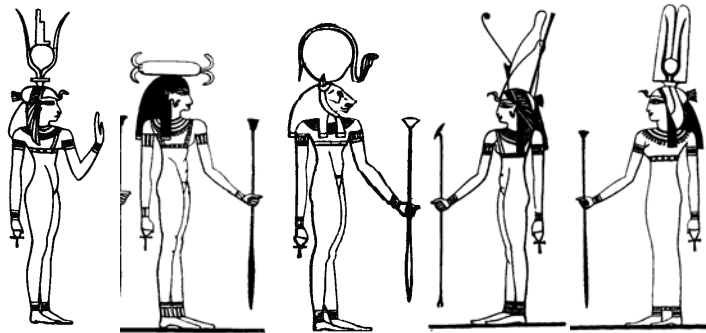
The Goddess Tradition

Shetaut Netrit

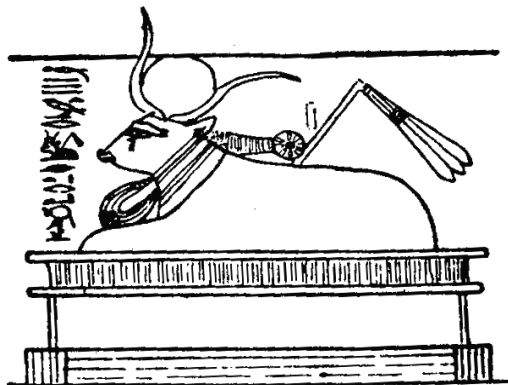


“Arat”

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

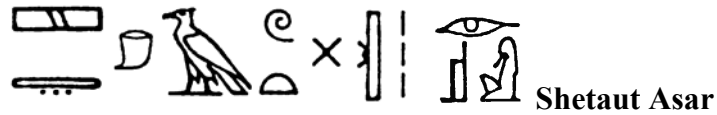


Mehurt (“The Mighty Full One”)

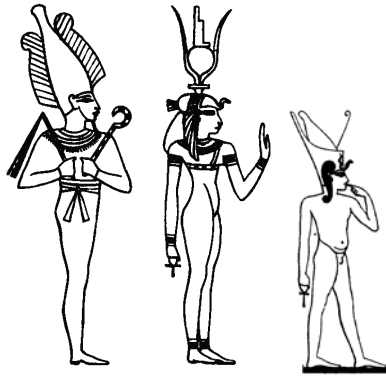
⁶ See the Books, *The Goddess Path*, *Mysteries of Isis*, *Glorious Light Meditation*, *Memphite Theology* and *Resurrecting Osiris* by Muata Ashby

The Mysteries of Isis

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)

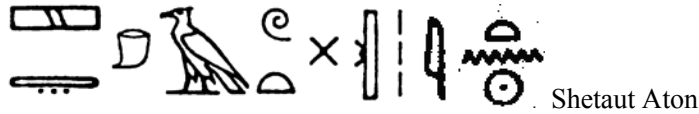


The tradition of Asar, Aset and Heru was practiced generally throughout the land of ancient Kamit. The centers of this tradition were the city of Abdu containing the Great Temple of Asar, the city of Pilak containing the Great Temple of Aset⁷ and Edfu containing the Ggreat Temple of Heru.

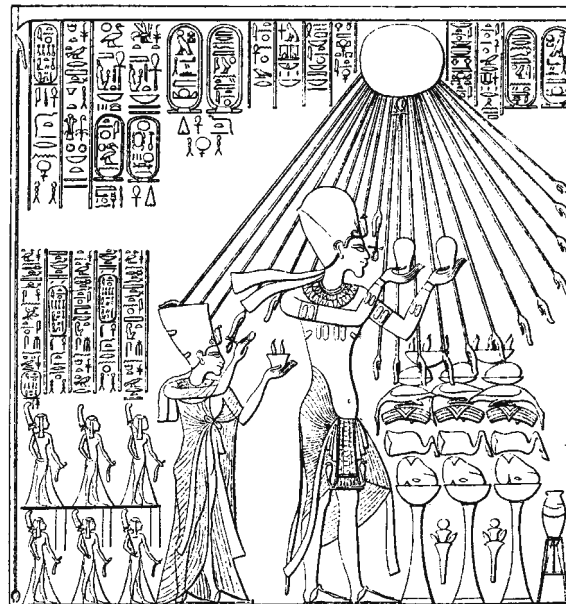
⁷ See the Book Resurrecting Osiris by Muata Ashby

The Path of Wisdom to Immortality 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.



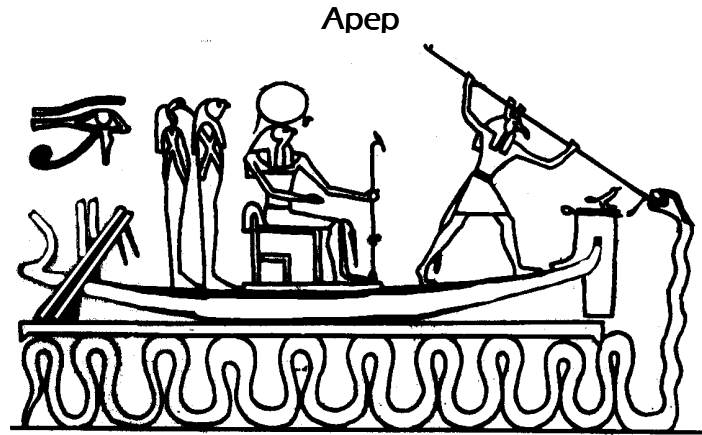
Akhnaton, Nefertiti and Daughters

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

The Mysteries of Isis

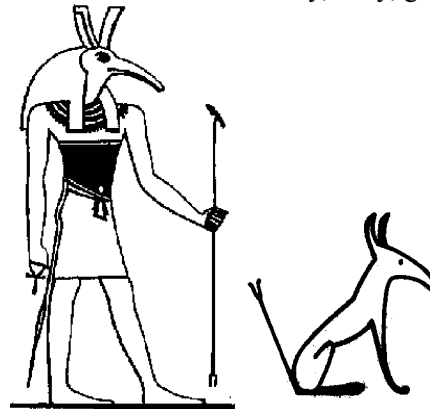
The Forces of Entropy

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

The Path of Wisdom to Immortality and Enlightenment

The Great Awakening of Neterian Religion



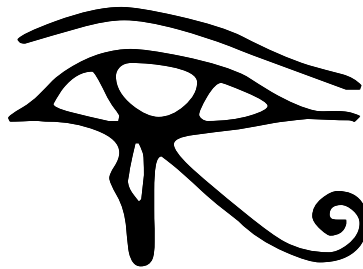
Nehast means to “wake up,” to Awaken to the higher existence. In the Prt m Hru Text it is said:

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!



ZIojat

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

⁸ (Prt M Hru 9:4)

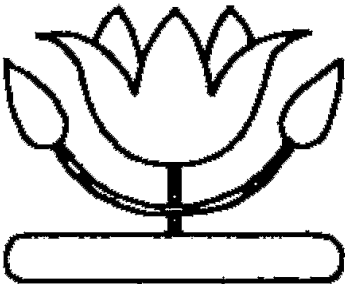
The Mysteries of Isis

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 Path of Wisdom to Immortality and Enlightenment

Introduction to Egyptian Yoga



The Mysteries of Isis

What is Yoga and How does Wisdom Philosophy Relate to Yoga?

Wisdom Philosophy is an aspect of Ancient Egyptian Yogic Teaching. Therefore it is important to understand Rekhit Sema (Yoga of the wisdom goddess) in the context of all the Smai Tawi (Egyptian Yoga) traditions. Therefore it is appropriate here to present a brief introduction to the concepts of Yoga and the specific Yogic teachings that developed in Ancient Africa and later in India.

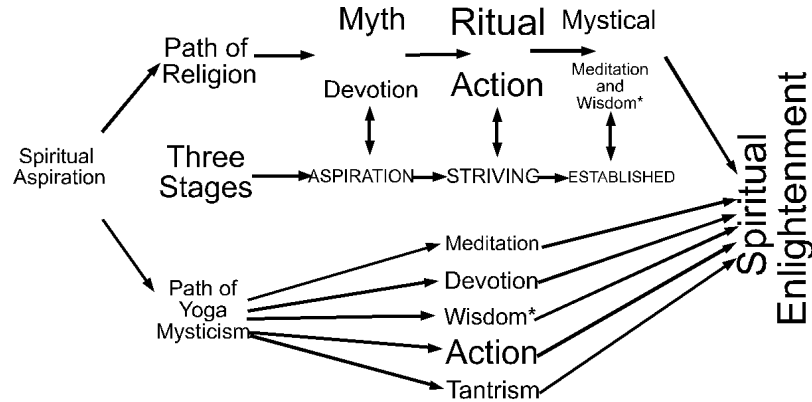
Most students of yoga are familiar with the yogic traditions of India consider that the Indian texts such as the Bhagavad Gita, Mahabharata, Patanjali Yoga Sutras, etc. are the primary and original source of Yogic philosophy and teaching. However, upon examination, the teachings currently espoused in all of the major forms of Indian Yoga can be found in Ancient Egyptian scriptures, inscribed in papyrus and on temple walls as well as steles, statues, obelisks and other sources.

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), also known in Ancient times as *Smai Tawi* "Egyptian Yoga," should as well be considered as universal streams of self-knowledge philosophy which influenced and inspired the great religions and philosophers to this day. In this sense, religion, in its purest form, is also a Yoga system, as it seeks to reunite the soul with its true and original source, God. In broad terms, any spiritual movement or discipline that brings one closer to self-knowledge is a "Yogic" movement. The main recognized forms of Yoga disciplines are:

- *Yoga of Wisdom,*
- *Yoga of Devotional Love,*
- *Yoga of Meditation,*
 - *Physical Postures Yoga*
- *Yoga of Selfless Action,*
- *Tantric Yoga*
 - *Serpent Power Yoga*

The diagram below shows the relationship between the Yoga disciplines and the path of mystical religion (religion practiced in its three complete steps: 1st receiving the myth {knowledge}, 2nd practicing the rituals of the myth {following the teachings of the myth} and 3rd entering into a mystical experience {becoming one with the central figure of the myth}).

The Path of Wisdom to Immortality and Enlightenment



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*. When these disciplines are practiced in a harmonized manner this practice is called “Integral Yoga.” Within these categories there are subsidiary forms which are part of the main disciplines. The emphasis in the Kamitan Asarian (Asarian) 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 (practitioner of Yoga, aspirant, initiate) 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*.

Thus, whether or not you refer to it as such, 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 {Kamitan-Rekh, Indian-Jnana} and the Yoga of Devotional Love {Kamitan-Ushet, Indian-Bhakti} of the Divine). If you develop your physical nature and psychic energy centers, you are practicing *Serpent Power* (Kamitan-Uraeus or Indian-Kundalini) *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* (Kamitan-Maat, Indian-Karma) 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), or the term “Yogi” may be used to refer to either a female or male practitioner in general terms. One who has attained the culmination of Yoga (union with the Divine) is also 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 is to 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.

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

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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.


What is Egyptian Yoga?

The Term “Egyptian Yoga” and The Philosophy Behind It

As previously discussed, Yoga in all of its forms were practiced in Egypt apparently earlier than anywhere else in our history. This point of view is supported by the fact that there is documented scriptural and iconographical evidence of the disciplines of virtuous living, dietary purification, study of the wisdom teachings and their practice in daily life, psychophysical and psycho-spiritual exercises and meditation being practiced in Ancient Egypt, long before the evidence of its existence is detected in India (including the Indus Valley Civilization) or any other early civilization (Sumer, Greece, China, etc.).

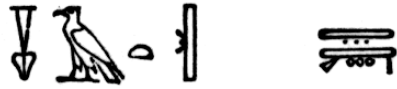
The teachings of Yoga are at the heart of *Prt m Hru*. As explained earlier, the word “Yoga” is a Sanskrit term meaning to unite the individual with the Cosmic. The term has been used in certain parts of this book for ease of communication since the word “Yoga” has received wide popularity especially in western countries in recent years. The Ancient Egyptian equivalent term to the Sanskrit word yoga is: “**Smai.**” **Smai** means union, and the following determinative terms give it a spiritual significance, at once equating it with the term “Yoga” as it is used in India. When used in conjunction with the Ancient Egyptian symbol which means land, “**Ta,**” the term “union of the two lands” arises.

In Chapter 4 and Chapter 17 of the *Prt m Hru*, a term “Smai Tawi” is used. It means “Union of the two lands of Egypt,” ergo “Egyptian Yoga.” The two lands refer to the two main districts of the country (North and South). In ancient times, Egypt was divided into two sections or land areas. These were known as Lower and Upper Egypt. In Ancient Egyptian mystical philosophy, the land of Upper Egypt relates to the divinity Heru (Heru), who represents the Higher Self, and the land of Lower Egypt relates to Set, the divinity of the lower self. So **Smai Tawi** means “the union of the two lands” or the “Union of the lower self with the Higher Self. The lower self relates to that which is negative and uncontrolled in the human mind including worldliness, egoism, ignorance, etc. (Set), while the Higher Self relates to that which is above temptations and is good in the human heart as well as in touch with transcendental consciousness (Heru). Thus, we also have the Ancient Egyptian term **Smai Heru-Set**, or the union of Heru and Set. So Smai Tawi or Smai Heru-Set are the Ancient Egyptian words which are to be translated as “**Egyptian Yoga.**”

Above: the main symbol of Egyptian Yoga: *Sma*. The Ancient Egyptian language and symbols provide the first "historical" record of Yoga Philosophy and Religious literature. The hieroglyph Sma,  "Sema," represented by the union of two lungs and the trachea, symbolizes that the union of the duality, that is, the Higher Self and lower self, leads to Non-duality, the One, singular consciousness.

The Path of Wisdom to Immortality and Enlightenment

The Ancient Egyptians called the disciplines of Yoga in Ancient Egypt by the term “*Smai Tawi*.” So what does *Smai Tawi* mean?

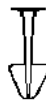


Smai Tawi
(From Chapter 4 of the *Prt m Hru*)

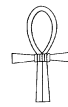
The Ancient Egyptian Symbols of Yoga



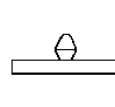
A,



B,



C,



D

The theme of the arrangement of the symbols above is based on the idea that in mythological and philosophic forms, Egyptian mythology and philosophy merge with world mythology, philosophy and religion. The hieroglyphic symbols at the very top (†) mean: ***“Know Thyself,” “Self knowledge is the basis of all true knowledge”*** and (±) abbreviated forms of *Smai tau*, signifies “Egyptian Yoga.” The next four below represent the four words in Egyptian Philosophy, which mean ***“YOGA.”*** They are: (A) ***“Nefer”***(B) ***“Sema”*** (C) ***“Ankh”*** and (D) ***“Hetep.”***

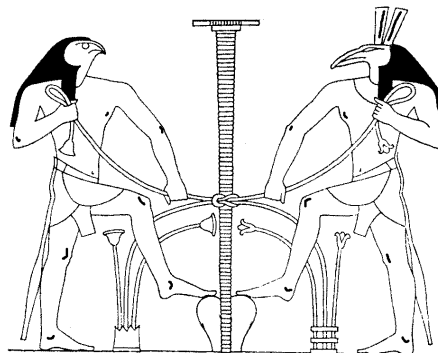
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Above left: Smai Heru-Set, Heru and Set join forces to tie up the symbol of Union (Sema –see (B) above). The Sema symbol refers to the Union of Upper Egypt (Lotus) and Lower Egypt (Papyrus) under one ruler, but also at a more subtle level, it refers to the union of one's Higher Self and lower self (Heru and Set), as well as the control of one's breath (Life Force) through the union (control) of the lungs (breathing organs). The character of Heru and Set are an integral part of the Pert Em Heru.

The Path of Wisdom to Immortality and Enlightenment

The central and most popular character within Ancient Egyptian Religion of Asar is Heru, who is an incarnation of his father, Asar. Asar is killed by his brother Set who, out of greed and demoniac (Setian) tendency, craved to be the ruler of Egypt. With the help of Djehuti, the God of wisdom, Aset, the great mother and HetHeru, his consort, Heru prevailed in the battle against Set for the rulership of Kemit (Egypt). Heru's struggle symbolizes the struggle of every human being to regain rulership of the Higher Self and to subdue the lower self.

The most ancient writings in our historical period are from the Ancient Egyptians. These writings are referred to as hieroglyphics. The original name given to these writings by the Ancient Egyptians is *Metu Neter*, meaning "the writing of God" or *Neter Metu* or "Divine Speech." These writings were inscribed in temples, coffins and papyrus and contained the teachings in reference to the spiritual nature of the human being and the ways to promote spiritual emancipation, awakening or resurrection. The Ancient Egyptian proverbs presented in this text are translations from the original hieroglyphic scriptures. An example of hieroglyphic text was presented above in the form of the text of Smai Tauu or "Egyptian Yoga."

Egyptian Philosophy may be summed up in the following proverbs, which clearly state that the soul is heavenly or divine and that the human being must awaken to the true reality, which is the Spirit, Self.

"Self knowledge is the basis of true knowledge."

"Soul to heaven, body to earth."

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

*"Salvation is accomplished through the efforts of the individual.
There is no mediator between man and {his/her} salvation."*

*"Salvation is the freeing of the soul from its bodily fetters, becoming a God through knowledge and wisdom, controlling the forces of the cosmos instead of being a slave to them, subduing the lower nature and through awakening the Higher Self, ending the cycle of rebirth
and dwelling with the Neters who direct and control the Great Plan."*

Egyptian Yoga is a revolutionary new way to understand and practice Ancient Egyptian Mysticism, the Ancient Egyptian mystical religion (*Shetaut Neter*). 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. What is Yoga? The literal meaning of the word YOGA is to "YOKE" or to "LINK" back. The implication is to link back individual consciousness to its original source, the original essence: Universal Consciousness. In a broad sense Yoga is any process which helps one to achieve liberation or freedom from the bondage to human pain and spiritual ignorance. So whenever you engage in any activity with the goal of promoting the discovery of your true Self, be it studying the

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wisdom teachings, exercise, fasting, meditation, breath control, rituals, chanting, prayer, etc., you are practicing yoga. If the goal is to help you to discover your essential nature as one with God or the Supreme Being or Consciousness, then it is Yoga. Yoga, in all of its forms as the disciplines of spiritual development, as practiced in Ancient Egypt earlier than anywhere else in history. The ancient scriptures describe how Asar, the first mythical king of Ancient Egypt, traveled throughout Asia and Europe establishing civilization and the practice of religion. This partially explains why the teachings of mystical spirituality known as Yoga and Vedanta in India are so similar to the teachings of Shetaut Neter (Ancient Egyptian religion - Egyptian Yoga. 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, psychology and the way to spiritual development leading to spiritual Enlightenment. So Egyptian Yoga is not merely a philosophy but a discipline for promoting spiritual evolution in a human being, allowing him or her to discover the ultimate truth, supreme peace and utmost joy which lies within the human heart. These are the true worthwhile goals of life. Anything else is settling for less. It would be like a personality who owns vast riches thinking that he is poor and homeless. Every human being has the potential to discover the greatest treasure of all existence if they apply themselves to the study and practice of the teachings of Yoga with the proper guidance. Sema (𐎓) is the Ancient Egyptian word and symbol meaning *union or Yoga*. This is the vision of Egyptian Yoga.

The Study of Yoga

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? Where am I going?

As explained earlier, the literal meaning of the word *Yoga* is to “Yoke” or to “Link” back, the implication being to link the individual consciousness 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, termed “Universal Consciousness. While in the strict sense, Yoga may be seen as a separate discipline from religion, yoga and religion have been linked at many points throughout history and continue to be linked even today. 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 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 our book *Egyptian Yoga: The Philosophy of Enlightenment*. The Indian Mysteries of Yoga and Vedanta may therefore be understood as representing an unfolding exposition of the Egyptian Mysteries.

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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.

The central and most popular character within ancient Egyptian Religion of Asar is Heru who is an incarnation of his father, Asar. Asar is killed by his brother Set who, out of greed and demoniac (Setian) tendency, craves to be the ruler of Egypt. With the help of Djehuti, the God of wisdom, Aset, the great mother and HetHeru, his consort, Heru prevails in the battle against Set for the rulership of Egypt. Heru' struggle symbolizes the struggle of every human being to regain rulership of the Higher Self and to subdue the lower self. With this understanding, the land of Egypt is equivalent to the Kingdom/Queendom concept of Christianity.

The most ancient writings in our historical period are from the ancient Egyptians. These writings are referred to as hieroglyphics. Also, the most ancient civilization known was the ancient Egyptian civilization. The proof of this lies in the ancient Sphinx which is over 12,000 years old. The original name given to these writings by the ancient Egyptians is *Metu Neter*, meaning "the writing of God" or *Neter Metu* or "Divine Speech." These writings were inscribed in temples, coffins and papyrus and contained the teachings in reference to the spiritual nature of the human being and the ways to promote spiritual emancipation, awakening or resurrection. The —Ancient Egyptian Proverbs presented in this text are translations from the original hieroglyphic scriptures. An example of hieroglyphic text is presented on the front cover.

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

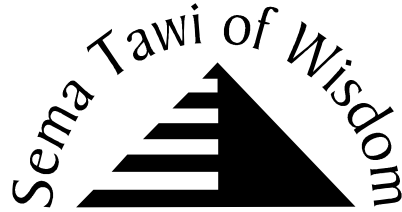
"Salvation is accomplished through the efforts of the individual. There is no mediator between man and his / her salvation."

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Smai Tawi
(From Chapter 4 of
the *Prt m Hru*)

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The Sema Tawi of Wisdom

THE THREE-FOLD PROCESS OF WISDOM YOGA IN EGYPT:

According to the teachings of *the Ancient Temple of Aset* the Yoga of Wisdom, entails the process of three steps:

Discipline of Wisdom Yoga in Ancient Egypt
1- <u>Listening</u> to the wisdom teachings on the nature of reality (creation) and the nature of the Self.
2- <u>Reflecting</u> on those teachings and incorporating them into daily life.
3- <u>Meditating</u> on the meaning of the teachings.

In the Temple of Aset (Aset) in Ancient Egypt the Discipline of the Yoga of Wisdom is imparted in three stages:

- 1-Listening to the wisdom teachings on the nature of reality (creation) and the nature of the Self.
- 2-Reflecting on those teachings and incorporating them into daily life.
- 3-Meditating on the meaning of the teachings.

Aset (Aset) was and is recognized as the goddess of wisdom and her temple strongly emphasized and espoused the philosophy of wisdom teaching in order to achieve higher spiritual consciousness. It is important to note here that the teaching which was practiced in the Ancient Egyptian Temple of Aset⁹ of **Listening** to, **Reflecting** upon, and **Meditating** upon the teachings is the same process used in Vedanta-Jnana Yoga of India of today. **The Yoga of Wisdom** is a form of Yoga based on insight into the nature of worldly existence and the transcendental Self, thereby transforming one's consciousness through development of the

⁹ See the book *The Wisdom of Aset* by Dr. Muata Ashby

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wisdom faculty. Thus, we have here a correlation between Ancient Egypt that matches exactly in its basic factor respects.

Figure 1: The image of goddess Aset (Aset) suckling the young king is the quintessential symbol of initiation in Ancient Egypt.

Temple of Aset GENERAL DISCIPLINE



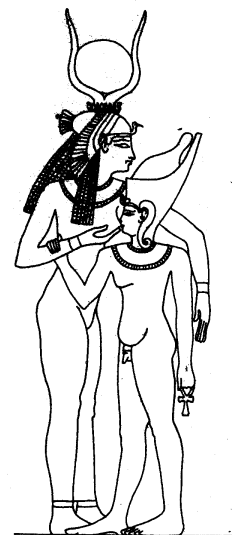
Fill the ears, listen attentively- Meh mestchert.

Listening

1- Listening to Wisdom teachings. Having achieved the qualifications of an aspirant, there is a desire to listen to the teachings from a Spiritual Preceptor. There is increasing intellectual understanding of the scriptures and the meaning of truth versus untruth, real versus unreal, temporal versus eternal. The glories of God are expounded and the mystical philosophy behind the myth is given at this stage.



“to think, to ponder, to fix attention, concentration”



Reflection

2- Reflection on those teachings that have been listened to and living according to the disciplines enjoined by the teachings is to be practiced until the wisdom teaching is fully understood. Reflection implies discovering, intellectually at first, the oneness behind the multiplicity of the world by engaging in intense inquiry into the nature of one's true Self. Chanting the hekau and divine singing *Hesi*, are also used here.

“Devote yourself to adore God's name.”

—Ancient Egyptian Proverb



Meditation

3- Meditation in Wisdom Yoga is the process of reflection that leads to a state in which the mind is continuously introspective. It means expansion of consciousness culminating in revelation of and identification with the Absolute Self.

The Path of Wisdom to Immortality and Enlightenment

Note: 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 (from India) of today.

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The Sema Tawi of Right Action



Ari

“Action,” “to do something,” “things done”

GENERAL DISCIPLINE In all Temples especially The Temple of Heru and Edfu

Scripture: Prt M Hru and special scriptures including the Berlin Papyrus and other papyri.

1- Learn Ethics and Law of Cause and Effect-Practice right action

(42 Precepts of Maat)

to purify gross impurities of the personality

Control Body, Speech, Thoughts

2- Practice cultivation of the higher virtues

(selfless-service)

to purify mind and intellect from subtle impurities

3- Devotion to the Divine

See maatian actions as offerings to the Divine

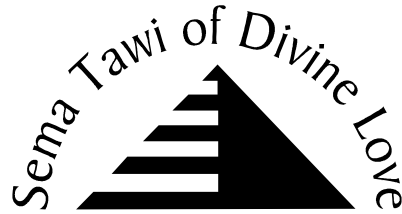
4- Meditation

See oneself as one with Maat, i.e. United with the cosmic order which is the Transcendental Supreme Self.

Plate 1: The Offering of Maat-Symbolizing the Ultimate act of Righteousness (Temple of Seti I)



The Path of Wisdom to Immortality and Enlightenment



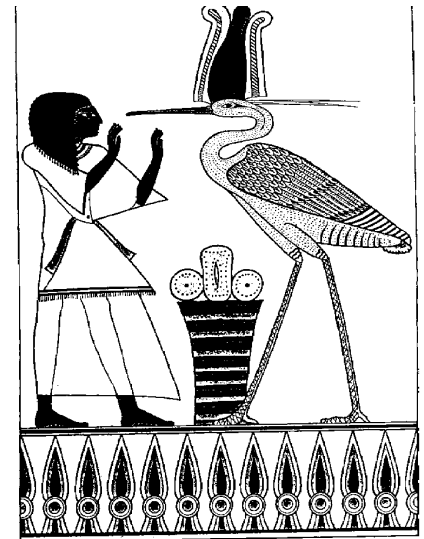
The Sema Tawi of Divine Love

GENERAL DISCIPLINE In all Temples

Scripture: Prt M Hru and Temple Inscriptions.

Discipline of Devotion

- 1- Listening to the myth
 - Get to know the Divinity
 - Empathize
 - Romantisize
 - 2-Ritual about the myth
 - Offerings to Divinity – propitiation
 - act like divinity
 - Chant the name of the Divinity
 - Sing praises of the Divinity
 - COMMUNE with the Divinity
 - 3- Mysticism
 - Melting of the heart
 - Dissolve into Divinity
- IDENTIFY-with the Divinity



The Dua Pose- Upraised arms with palms facing out towards the Divine Image

In the Kamitan teaching of Devotional love:



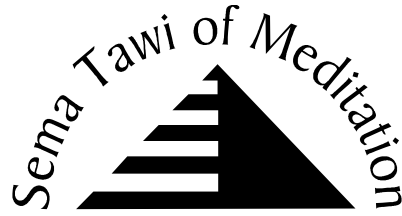
God is termed *Merri*, "Beloved One"

Love and Be Loved

"That person is beloved by the Lord." PMH, Ch 4

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Offering Oneself to God-Surrender to God- Become One with God



The Sema Tawi of Meditation

Posture-Sitting With Hands on Thighs

It is well known and commonly accepted that meditation has been practiced in India from ancient times. Therefore, there is no need to site specific references to support that contention. Here we will concentrate on the evidence supporting the existence of the philosophy of meditation in Ancient Egypt.



The Paths of Meditation Practiced in Ancient Egypt

System of Meditation: Glorious Light System

Location where it was practiced in ancient times: Temple of Seti I, City of Waset (Thebes)¹⁰

System of Meditation: Wisdom System

Location where it was practiced in ancient times: Temple of Aset – Philae Island, Aswan

System of Meditation: Serpent Power System

Location where it was practiced in ancient times: Temple of Asar- City of Abdu

System of Meditation: Devotional Meditation

Location where it was practiced in ancient times: IN ALL TEMPLES- GENERAL DISCIPLINE

Basic Instructions for the Glorious Light Meditation System- Given in the Tomb of Seti I. (1350 B.C.E.)

Formal meditation in Yoga consists of four basic elements: Posture, Sound (chant-words of power), Visualization, Rhythmic Breathing (calm, steady breath). The instructions, translated from the original hieroglyphic text contain the basic elements for formal meditation.

(1)-Posture and Focus of Attention

iufiri-f ahau maq b-phr nty hau iu

¹⁰ For More details see the book *The Glorious Light Meditation System of Ancient Egypt* by Dr. Muata Ashby.

The Path of Wisdom to Immortality and Enlightenment

body do make stand, within the Sundisk (circle of Ra)

This means that the aspirant should remain established as if in the center of a circle with a dot in the middle.

(2)- Words of power-chant¹¹

Nuk Hekau (I am the word* itself)

Nuk Ra Akhu (I am Ra's Glorious Shinning** Spirit)

Nuk Ba Ra (I am the soul of Ra)

Nuk Hekau (I am the God who creates*** through sound)

(3)- Visualization

Iuf mi Ra Heru mestu-f n-shry chet
“My body is like Ra's on the day of his birth

This teaching is what in Indian Vedanta Philosophy is referred to as Ahamgraha Upashama – or visualizing and meditating upon oneself as being one with God. This teaching is the main focus of the *Prt m Hru* (Book of Enlightenment) text of Ancient Egypt. It is considered as the highest form of meditation practice amongst Indian mystics.¹²

Basic Instructions for the Glorious Light Meditation System- Given in the Tomb of Seti I. (c. 1350 B.C.E.)



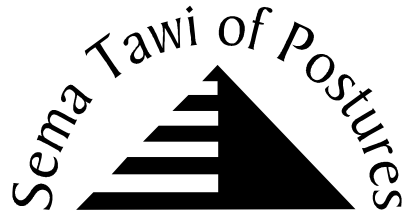
¹¹ The term “Words of Power” relates to chants and or recitations given for meditation practice. They were used in a similar way to the Hindu “Mantras.”

¹² Statement made by Swami Jyotirmayananda in class with his disciples.

The Mysteries of Isis

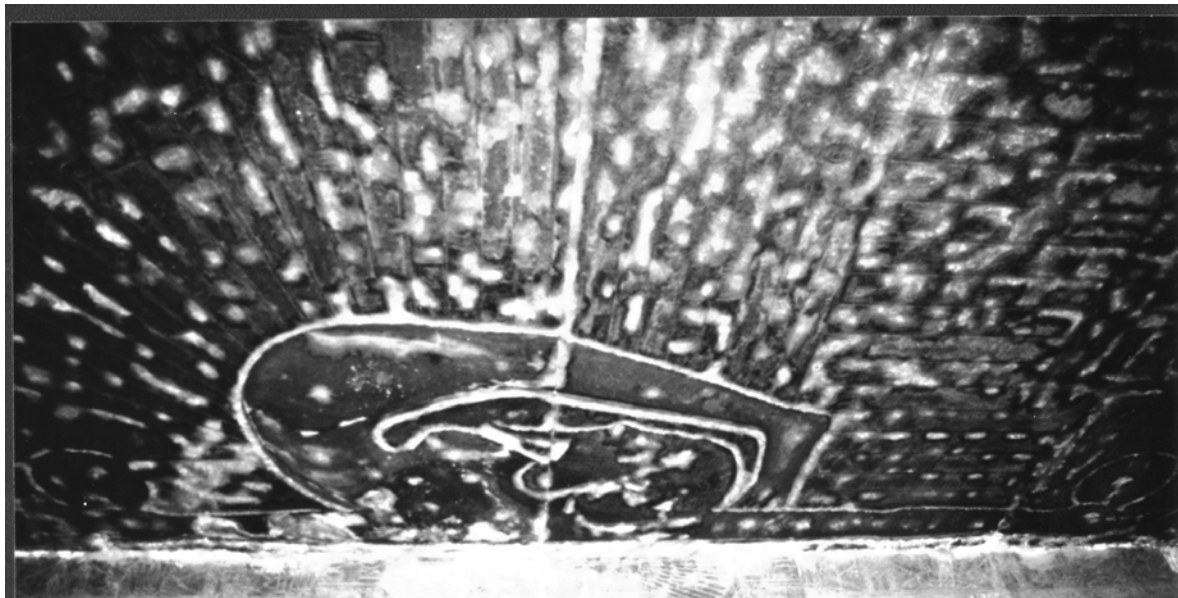
As we have seen, the practice of meditation in Ancient Egypt and its instruction to the masses and not just to the priests and priestesses, can be traced to at least 800 years earlier. If the instructions given by sage Seti I and those given by sage Patanjali are compared, many similarities appear.

The Path of Wisdom to Immortality and Enlightenment



The Yogic Postures in Ancient Egypt

Since their introduction to the West, the exercise system of India known as “Hatha Yoga” has gained much popularity. The disciplines related to the yogic postures and movements were developed in India around the 10th century A.C.E. by a sage named Goraksha.¹³ Up to this time, the main practice was simply to adopt the cross-legged meditation posture known as the lotus for the purpose of practicing meditation. The most popular manual on Hatha Yoga is the *Hatha Yoga-Pradipika* (“*Light on the Forceful Yoga*”). It was authored by Svatamarama Yogin in mid. 14th century A.C.E.¹⁴



Above- The god Geb in the plough posture engraved on the ceiling of the antechamber to the Asarian Resurrection room of the Temple of HetHeru in Egypt. (photo taken by Ashby). Below: Illustration of the posture engraved on the ceiling.

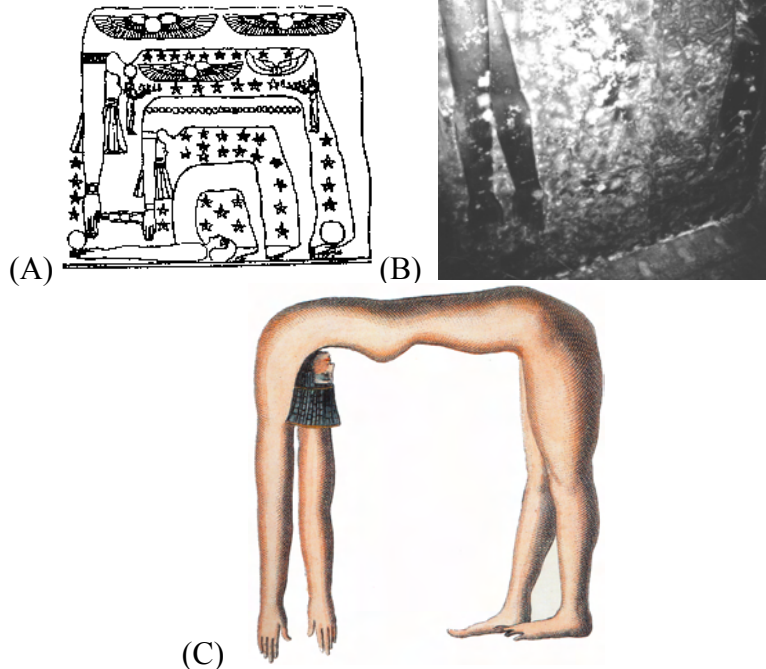


¹³ Yoga Journal, {The New Yoga} January/February 2000

¹⁴ *Hatha-Yoga-Pradipika*, *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein, Ph. D.

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Prior to the emergence of the discipline of the physical movements in India just before 1000 A.C.E.,¹⁵ a series of virtually identical postures to those which were practiced in India can be found in various Ancient Egyptian papyruses and inscribed on the walls and ceilings of the temples. The Ancient Egyptian practice can be dated from 10,000 B.C.E to 300 B.C.E and earlier. Examples: Temple of HetHeru (800-300 B.C.E.), Temple of Heru (800-300 B.C.E.), Tomb of Queen Nefertari (reigned 1,279-1,212 B.C.E.), and various other temples and papyruses from the New Kingdom Era (c. 1,580 B.C.E). In Ancient Egypt the practice of the postures, called *Tjef Sema Paut Neteru* which means “Movements to promote union with the gods and goddesses” or simply *Sema Paut* (Union with the gods and goddesses), were part of the ritual aspect of the spiritual myth, which when practiced, served to harmonize the energies and promote the physical health of the body and direct the mind in a meditative capacity to discover and cultivate divine consciousness. These disciplines are part of a larger process called Sema or *Smai Tawi* (Egyptian Yoga). By acting and moving like the gods and goddesses one can essentially discover their character, energy and divine agency within one's consciousness, and thereby also become one of their retinue, that is, one with the Divine Self. In modern times, most practitioners of Indian Hatha Yoga see it primarily as a means to attain physical health only. However, even the practice in India had an origin in myth and a mythic component which is today largely ignored by modern practitioners.



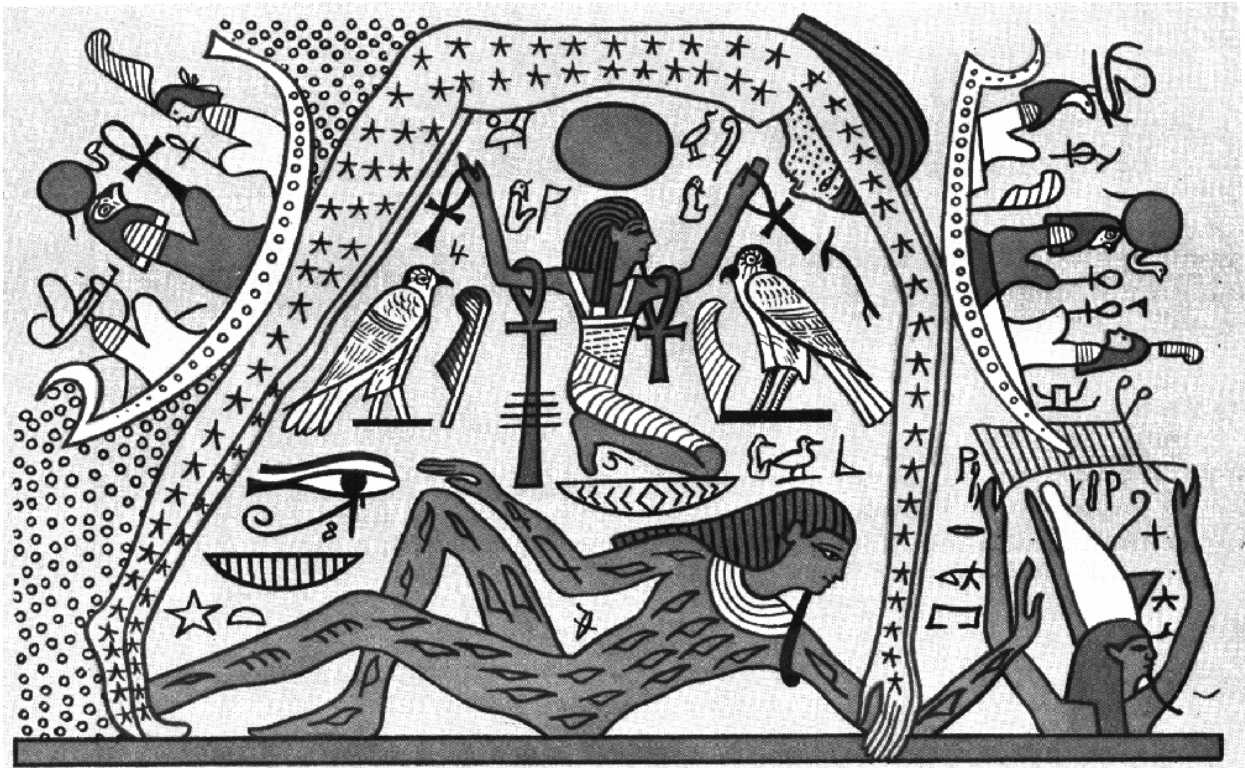
¹⁵ *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein, Ph. D.

The Path of Wisdom to Immortality and Enlightenment

Above left: The Kamitan goddess Nut and god Geb and the higher planes of existence. Above center and right: The goddess Nut performs the forward bend posture.

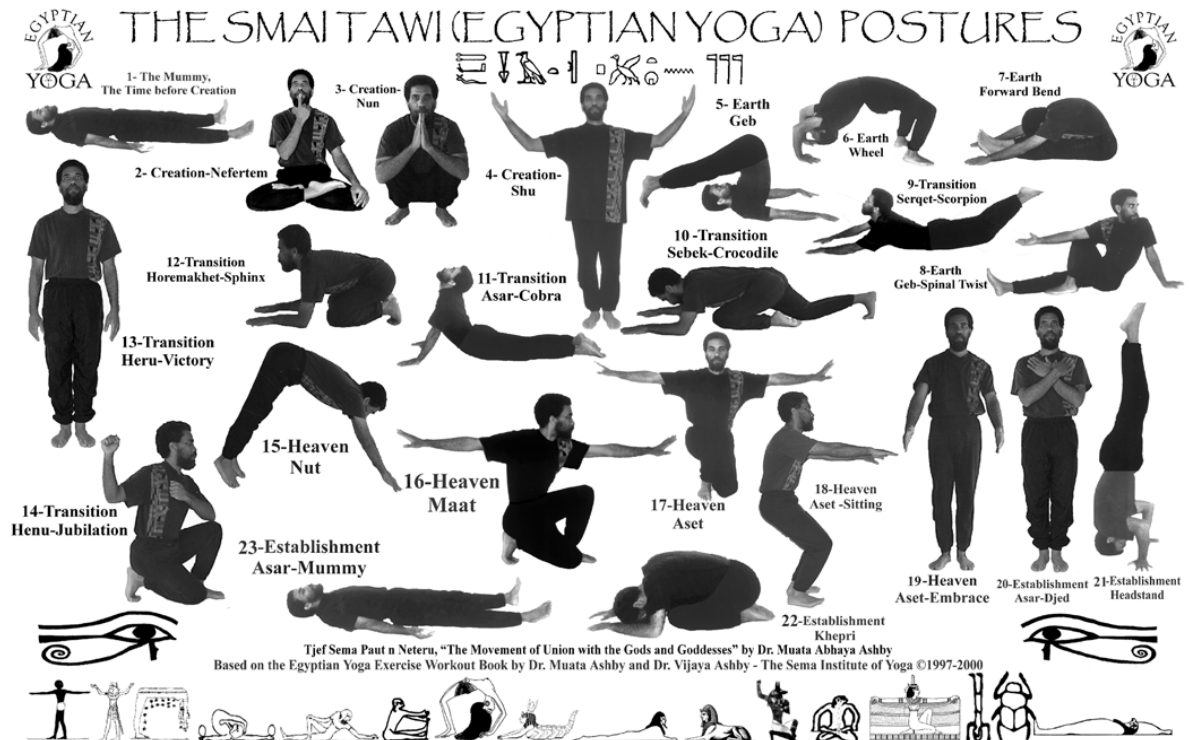
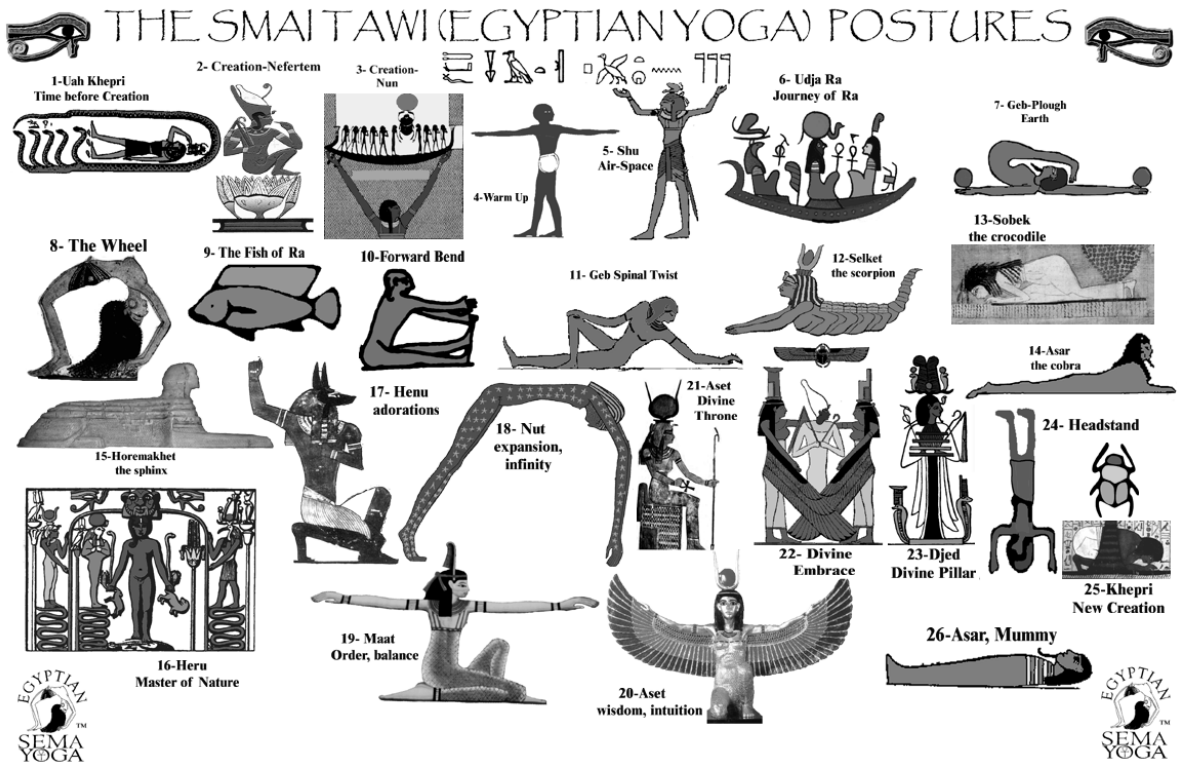
The figure above (left) depicts another conceptualization of the Netherworld, which is at the same time the body of Nut in a forward bend yoga exercise posture. The innermost goddess symbolizes the lower heaven where the moon traverses, the physical realm. The middle one symbolizes the course of the sun in its Astral journey. This shows a differentiation between the physical heavens and the Astral plane, as well as time and physical space and Astral time and space, i.e., the concept of different dimensions and levels of consciousness. The outermost symbolizes the causal plane.

Below- The Egyptian Gods and Goddesses act out the Creation through their movements: Forward bend -Nut, Spinal twist -Geb, Journey of Ra – Ra in his boat, and the squatting and standing motions of Nun and Shu.
















The Mysteries of Isis

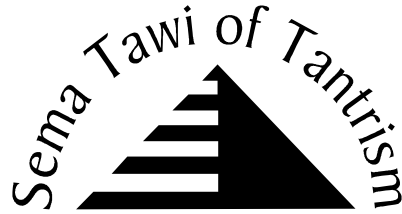
The varied postures found in the Kamitan papyruses and temple inscriptions.
The practice of the postures is shown in the sequence below.



The Path of Wisdom to Immortality and Enlightenment

20th Century A.C.E.	<ol style="list-style-type: none"> 1. Ananda Yoga (Swami Kriyananda) 2. Anusara Yoga (John Friend) 3. Ashtanga Yoga (K. Pattabhi) 4. Ashtanga Yoga (Pattabhi Jois) 5. Bikram Yoga (Bikram Choudhury) 6. Integral Yoga (Swami Satchidananda b.) 7. Iyengar Yoga (B.K.S. Iyengar) 8. Kripalu Yoga (Amrit Desai) 9. Kundalini Yoga (Yogi Bhajan) 10. Sivananda Yoga (Swami Vishnu-devananda) 11. Svaroopo Yoga (Rama Berch) 	 	
	Women first admitted to Hatha Yoga practice		
	1893 A.C.E.	World Parliament of Religions – Vedanta Introduced to the West	
	1750 A.C.E.	Shiva Samhita – Hatha Yoga text – melds Vedanta with Hatha	
	1539 A.C.E.	Birth of Sikhism	
	1350 A.C.E.	Hatha Yoga Pradipika text -India	
	1000 A.C.E.	Goraksha – Siddha Yogis First Indian Hatha Yoga Practice	
	600 A.C.E.	Birth of Islam	
	Year 0	Birth of Jesus – Christianity	
	300 B.C.E.	Arat, Geb, Nut Egyptian Yoga Postures – Late Period	
	1,680 B.C.E.	Geb, Nut, Ra, Asar, Aset, Sobek Egyptian Yoga Postures – New Kingdom	
2,000 B.C.E.	Indus Valley – Kundalini – Serpent Power-Lotus Pose		
3,600 B.C.E.	Nefertem Egyptian Yoga Posture – Old-Middle Kingdom Period		
10,000 B.C.E.	Serpent Power-Horemakhet Egyptian Yoga Posture – Ancient Egyptian		

The Mysteries of Isis



The Sema Tawi of Tantrism

Tantric influence, however, is not limited to India alone, and there is evidence that the precepts of tantrism traveled to various parts of the world, especially Nepal, Tibet, China, Japan and parts of South-East Asia; its influence has also been evident in Mediterranean cultures such as those of Egypt and Crete.¹⁶

-Ajit Mookerjee (Indian Scholar-Author –from the book *The Tantric Way*)

Tantra Yoga is purported to be the oldest system of Yoga. Tantra Yoga is a system of Yoga which seeks to promote the re-union between the individual and the Absolute Reality, through the worship of nature and ultimately the Cosmos as an expression of the Absolute. Since nature is an expression of GOD, it gives clues as to the underlying reality that sustains it and the way to achieve wisdom, i.e. transcendence of it. The most obvious and important teaching that nature holds is the idea that creation is made up of pairs of opposites: Up-down, here-there, you-me, us-them, hot-cold, male-female, Ying-Yang, etc. The interaction, of these two complementary opposites, we call life and movement.

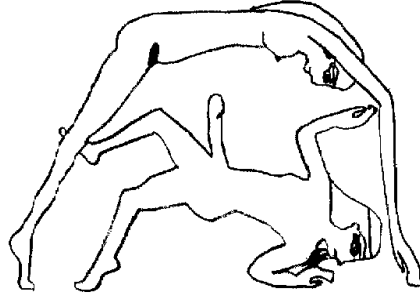
Insight (wisdom) into the true nature of reality gives us a clue as to the way to realize the oneness of creation within ourselves. By re-uniting the male and female principles in our own bodies and minds, we may reach the oneness that underlies our apparent manifestation as a man or woman. Thus, the term Tantra means to create a bridge between the opposites and in so doing the opposites dissolve, leaving unitary and transcendental consciousness. The union of the male and female principles may be effected by two individuals who worship GOD through GOD's manifestation in each other or by an individual who seeks union with GOD through uniting with his or her male or female spiritual partner. All men and women have both female and male principles within themselves.

In the Egyptian philosophical system, all Neteru or God principles emanate from the one GOD. When these principles are created, they are depicted as having a **male and female** principle. All objects and life forms appear in creation as either male or female, but underlying this apparent duality, there is a unity which is rooted in the pure consciousness of oneness, the consciousness of GOD, which underlies and supports all things. To realize this oneness consciously deep inside is the supreme goal.

¹⁶ *The Tantric Way* by Ajit Mookerjee and Madhu Khanna

The Path of Wisdom to Immortality and Enlightenment

In Tantrism, sexual symbolism is used frequently because these are the most powerful images denoting the opposites of Creation and the urge to unify and become whole, for sexuality is the urge for unity and self-discovery albeit limited to physical intercourse by most people. If this force is understood, harnessed and sublimated it will lead to unity of the highest order that is unity with the Divine Self.

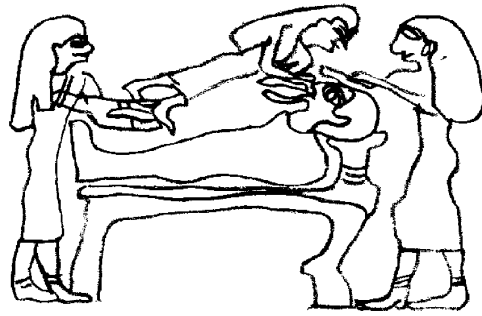


Above- the Kamitan God Geb and the Kamitan Goddess Nut separate after the sexual union that gave birth to the gods and goddesses and Creation. Below: three depictions of the god Asar in tantric union with Aset.



Above-The virgin birth of Heru (The resurrection of Asar - higher, Heru consciousness). Aset in the winged form hovers over the reconstructed penis of dead Asar. Note: Asar uses right hand.

The Mysteries of Isis



Drawing found in an Ancient Egyptian Building of The Conception of Heru¹⁷

Aset (representing the physical body-creation) and the dead body of Asar (representing the spirit, that essence which vivifies matter) are shown in symbolic immaculate union (compare to the "Kali Position" on the following page) begetting Heru, symbolizing to the immaculate conception which takes place at the birth of the spiritual life in every human: the birth of the soul (Ba) in a human is the birth of Heru.

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

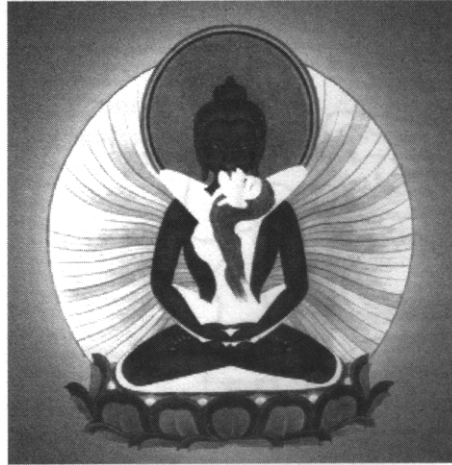


Above- the god Shiva and his consort Shakti

The "Kali position" (above) features **Shiva and Shakti (Kundalini-Prakriti)** in divine union (India). As with Asar and Aset of Egypt, Shiva is the passive, male aspect who "gives" the life essence (spirit) and creative impetus and Shakti is energy, creation, the active aspect of GOD. Thus Creation is akin to the idea of GOD making love with him/herself. Shiva and Shakti are the true essence of the human being, composed of spirit and matter (body). In the active aspect, the female is in the "active" position while the male is in the "passive" position. In Kamitan philosophy, the god Geb is the earth and the goddess Nut is the sky. Just as the earth is sedentary and the sky is dynamic so too are the divinities depicted in this way in Southern (African) and Eastern (India) iconography.

¹⁷ *Sexual Life in Ancient Egypt* by Lise Manniche

The Path of Wisdom to Immortality and Enlightenment



Above- Buddha and his consort.

Above: Tibetan Buddhist representation of The Dharmakaya, the cosmic father-mother, expressing the idea of the Supreme Being as a union of both male and female principals.

Notice that the female divinities are always on the top position. This is classic in Eastern and Kamitan mysticism. It is a recognition that the spirit (male aspect) is sedentary while matter, the female aspect, is in perpetual motion and the two complement and complete each other.

Below left- The Triune ithyphallic form of Asar¹⁸

Below right- the Trilinga (Triune ithyphallic form) of Shiva.¹⁹



¹⁸ For more details see the book *Egyptian Yoga Volume 1*

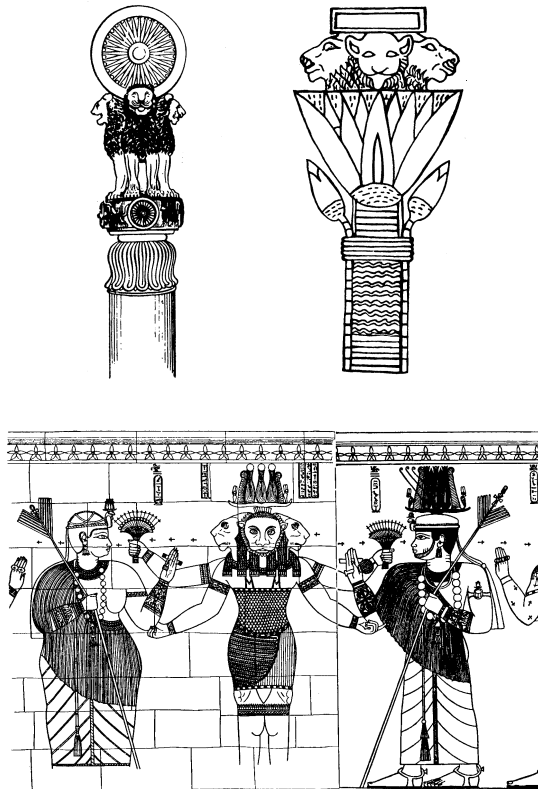
¹⁹ For more details see the book *Egyptian Yoga Volume 1*

The Mysteries of Isis

Below far right- the multi-armed (all-pervasive) dancing Shiva-whose dance sustains the Creation.



Below- left Ashokan²⁰ pillar with lion capital-Kamitan pillar with lion capitals. Center: Ancient Egyptian pillar with lion capitals. Far right: the Ethiopian divinity Apedemak, displaying the same leonine trinity concept and the multi-armed motif.



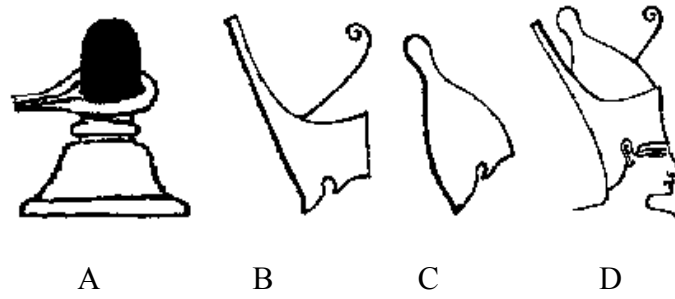
The trinity symbolically relates the nature of the Divine, who is the source and sustenance of the three worlds (physical, astral and causal), the three states of consciousness (conscious, subconscious and unconscious), the three modes of nature (dull, agitated and lucid), the three

²⁰ Constructed in the period of the Indian King Asoka (Ashoka) who adopted Buddhism.

The Path of Wisdom to Immortality and Enlightenment

aspects of human experience (seer, seen and sight), as well as the three stages of initiation (ignorance, aspiration and enlightenment). This triad idea is common to Neterianism, Hinduism and Christianity. The idea of the multi-armed divinity is common in Indian Iconography. However, the depiction above from Ethiopia spiritual iconography shows that it was present in Africa as well.

Below (A)- Line art drawing of the Hindu Lingam-Yoni (Phallus-Vulva) of India and the Crowns of Ancient Egypt.



Above left, (A)- Line art drawing of the Hindu Lingam-Yoni (Phallus-Vulva) of India symbolizes the unity of the male and female essence into one non-dualistic whole. Figures B-D display the Tantric symbolism embedded in the Ancient Egyptian Pharaonic Crowns. The Red Crown of Lower Egypt, known as the *deshret* crown (B), represents the female principle. The white Crown of Upper Egypt, known as the *hedjet* crown (C), represents the male principle. The Crown of Upper and Lower Egypt together, known as the *Wereret* crown (D), represent the male principle going into the female- symbolizing unity, balance, and transcendence of duality, i.e. it signifies the attainment of transcendental consciousness as well as rulership over the lower nature and the Higher. As, no crowns of have survived from ancient times and no references to it have been discovered in the extant records from Ancient Egypt, Egyptologists have speculated on the nature and symbolism of the Pharaonic crowns from the beginning of modern Egyptology up to the present. The understanding of the crowns in light of tantric symbolism has eluded western Egyptologists partly because of the refusal to admit the possibility that there is tantric, yogic, or mystical symbolism and metaphor in Kamitan culture. Therefore, it should be no surprise that the tantric symbolism of the crowns was first noticed in modern times by the Indian scholar Sudhansu Kumar Ray in 1956.²¹

²¹ Ray, Kumar Sudhansu, *Prehistoric India and Ancient Egypt* 1956

The *Mysteries of Isis*

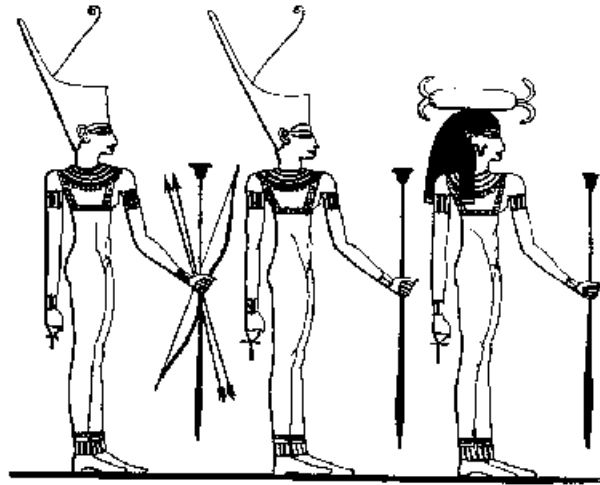
INTRODUCTION: The Ancient Origins of Goddess Aset (Isis) And Kemetic (Ancient Egyptian) Mystical Wisdom



Goddess Net

The Path of Wisdom to Immortality and Enlightenment

The Path of the Goddess



The Goddess Net

Introduction to Goddess Net

The Ancient Egyptian Goddess Net is the prototype and basis for all the teachings which are later ascribed to not only goddess Aset but also goddess Hetheru. Therefore, she deserves a mention here and an introduction.

Net is the goddess of creation and war, as well as honor and decisive action. Her attributes are the bow, shield and arrows. She is androgynous (neither male nor female), and was known to watch over Asar's ceremonial bed when he lay dead, along with Aset and Nebthet. She assisted Djehuti in bringing justice for Heru in the Asarian myth. The goddess Net is the primordial Supreme Divinity with female aspect. She is the ancient form of the goddesses Aset and Hetheru, and her worship extended to the far reaches of antiquity, into the Pre-Dynastic period of Ancient Egyptian history. There are records from both priests and priestesses who served the temples of goddess Net. These show that worship of her was most popular, and expressed generally throughout the land of Egypt in ancient times. As we will see, the teachings related to goddess Net are profound and in every way as elevated as those of the Supreme Divinities of Ancient Egypt which portray the male aspect.

In *Pyramid Text* line 606, Net, together with Aset, Nebthet and Serqet, watched over the funerary bed of Asar. The bandages and shrouds used for the mummy of the deceased was given by goddess Net and through these she imparts her protection as well as her blessings in the form of spiritual power.

In *Pyramid Text* line 620-627, it is explained that the initiate is Sebek, the god who is the son of Net, and that the initiate rises like the son of Net. In the city of Net, Sebek is recognized as a form of

The Mysteries of Isis

Heru. Therefore, there is no conflict in finding that the goddess Aset was ascribed her attributes in the later dynastic period. The following speech of the goddess is also used by goddess Aset.

“I am everything which has been, and which is, and which shall be and there has never been anyone who has uncovered my veil.”

Of the goddess it is said that she:

“Created the seed of the gods and goddesses and men and women.”

Net is the Goddess of Light, and thus her festival is characterized by the practice of lighting candles, torches and lamps. As light she gave birth to Ra, the sun divinity, who lights up the world.

Net is the:

“Divine Cow who gave birth to Ra.”

Thus, Net is *Mehurt*, the primeval waters from which creation arose.

Her androgynous nature is related in the following epithet:

“Father of all fathers and mother of all mothers.”

“Net-Menhit, the Great Lady, Lady of the south, the great cow who gave birth to the sun, who made the seed of the gods and goddesses and men and women, the mother of Ra, the one who raised up Tem in the primeval time,²² who existed when nothing else had existence and who created that which exists after she came into existence.”

The goddess gave birth to the gods and goddesses and to human beings, but she herself was not given birth. She brought herself into existence and gave birth without being impregnated. She was the primeval ocean and she emerged as herself out of herself and all has come forth through and from her. She is self-existent, and her nature is secret, a mystery to all.



shetat - deep mysterious nature of the goddess Net




Net is also referred to as:






“Ua-netert”
“Divinity One”

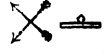
Thus, Net encompasses the non-dual, absolute, all-encompassing divinity, i.e., she is Neberdjer. This teaching is further illustrated through the hieroglyphic symbols of her name.

²² At the time of Creation.

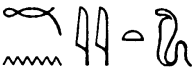

The Path of Wisdom to Immortality and Enlightenment

Her symbols are the bow, , two arrows, , the shield, , and the knitting spool, .

The name *Net*, , is a play on the word *nt*, , or *ntet*, , meaning that which is, that which exists, i.e. that which is real, true, and abiding. The goddess provides *saa*, , or protection for the spiritual aspirant. She uses a bow and arrow to shoot down the enemies of the righteous (anger, hatred, greed, jealousy, envy, lust, etc.).

In her name of *Net hetep*, , the goddess is the abiding supreme peace.

Net is also known as Amentet, the hidden goddess and consort of the god Amen as well as Rat, the consort of the god Ra. Thus we are to understand that all the goddess forms are in reality aspects of Net.

Net is also known as *Mehenit*, , the weaving goddess. The material woven by the goddess is used for wrapping the mummy, but she also weaves her own clothing. This clothing is the outer appearance of the physical universe. The objective of spiritual movement within the *het Net*, , the house of Net (Creation), is to propitiate the goddess to remove her clothing, to unveil herself, so that the initiate may see her true form...absolute existence.

Being the Goddess of Light and having the power to weave the intricate web of Creation wherein all is connected, the goddess allows herself to be disrobed by those who follow the path to her discovery. This path was given in the Temple of Aset, who is a later form of goddess Net. In the temple of Aset the path of spirituality (Shetaut Aset), known today as the Yoga of Wisdom, was taught. It is a spiritual discipline involving the following areas. The aspirant is to purify of the body through a vegetarian diet, control of the sex urge, engage in devotional practices and study of the wisdom teachings.²³ **Stage 1: Listening** to the teachings of the myth of the goddess and receiving mystical insights into these.²⁴ **Stage 2: Reflecting** on those teachings, and living life in accordance with virtue and truth (i.e. practice of the teachings in daily life). **Stage 3: Through Subtle One-pointed Mentation**, leading oneself to a meditative union with the Goddess who is the essence of light, which transcends mind, body, time and space.

²³ Chanting, singing, prayer.

²⁴ See the book *The Wisdom of Isis* by Muata Ashby.

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Initiation Into The Yoga of Wisdom



The Path of Wisdom to Immortality and Enlightenment

WHAT IS THE YOGA OF WISDOM?

The word “Yoga” is a Sanskrit term which has been assimilated into the English language, that means “to unite one’s individual consciousness with the Universal Consciousness”. The ancient Egyptian Equivalent word is “*Sema*” or “*Sma* “. There are four major disciplines in the practice of Yoga or Sema. This book is dedicated to the study of the Yoga of Wisdom. We will explore the most ancient teachings of Yoga which relate to developing the wisdom that leads to spiritual enlightenment. Thus, we must begin in Ancient Egypt because that time and place is when and where the evidence first emerges, in the present human history, of the practice of wisdom as a discipline for developing intellectual subtlety for the purpose of enlightening the mind.

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. It is a state of ecstasy and bliss which transcends all concepts and descriptions and which does not diminish and is not affected by the passage of time or physical conditions. It is in the state of Enlightenment that the absolute proof of the teachings of mystical spirituality are to be found and not in books, doctrines or dogmas. This is because intellectual knowledge is only the beginning of the road which leads to true knowledge. There are two forms of knowledge, intellectual (theoretical) and absolute (experiential). The teachings of Yoga and the advanced stages of religion can lead a person to experience the truth about the transcendental, immortal and eternal nature of the Soul and the existence of God. This is what differentiates Yoga from intellectual philosophies and debates, cults or religious dogma. In Yoga there is no exhortation to believe in anything other than what you can prove through your own experience. In order to do this, all that is necessary is to follow the disciplines which have been scientifically outlined since many thousands of years ago.

We must begin with Ancient Egypt because that is where spiritual wisdom was first revered as the mother of all that is good. It was so important that it was personified in the form of a goddess. Her name was Aset. Aset is the Ancient Egyptian name for the goddess who became popular under her designation as Isis by the Romans and the Greeks. Aset is referred to as the goddess of wisdom because she effected the resurrection of Asar, her husband (Roman and Greeks name: Osiris). In order to understand the teachings of Aset it will be necessary to study the myth of the goddess. Then we will study the teachings of her Temple in order to gain insight into her attributes and the manner in which she imparts her grace in the form of intuitional realization of the inner Self (God).

What is The Yoga of Wisdom? In order to understand what yoga is and what wisdom is we must first understand what life is all about and the reason for pain and suffering in life. Most people believe that life is an opportunity to amass wealth and sensual pleasures. Most people do not reflect upon the emptiness which people feel when they seem to attain all they desire or the ultimate destiny of death which lurks like a shadow over all human beings regardless of where they may be or what they may have attained in life. Wisdom, from the spiritual point of view, may be defined as the acquisition of knowledge which, when coupled with experience of life, allows a person to cross over the ocean of pain and sorrow of life.

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THE PATHS OF YOGA

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-Righteous Action*. Within these categories there are subsidiary forms which are part of the main disciplines.

So the practice of any discipline that leads to oneness with the 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 to concentrate on which best suit his/her personality and practice them all in an integral, balanced way.

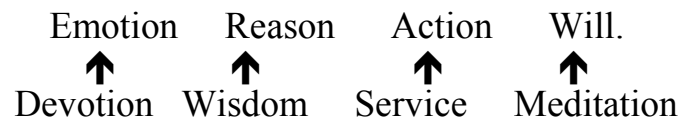
All forms of spiritual practice are directed toward the goal of assisting every individual to discover the true essence of the universe both externally, in physical creation, and internally, within the human heart, as the very root of human consciousness. Thus, many terms are used to describe the attainment 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*, *Know Thyself*, etc. Also, many names have been used to describe that transcendental essence: *God*, *Allah*, *Asar*, *Aset*, *Krishna*, *Buddha*, *The Higher Self*, *Supreme Being* and many others.

INTEGRAL YOGA

The personality of every human being is somewhat different from every other. However the Sages of Yoga have identified four basic factors which are common to all human personalities. These factors are: Emotion, Reason, Action and Will. This means that in order for a human being to evolve, all aspects of the personality must progress in an integral fashion. Therefore, four major forms of Yoga disciplines have evolved and each is specifically designed to promote a positive movement in one of the areas of personality. The Yoga of Devotional Love enhances and harnesses the emotional aspect in a human personality and directs it towards the Higher Self. The Yoga of Wisdom enhances and harnesses the reasoning aspect in a human personality and directs it towards the Higher Self. The Yoga of Action enhances and harnesses the movement and behavior aspect in a human

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personality and directs it towards the Higher Self. The Yoga of Meditation enhances and harnesses the willing aspect in a human personality and directs it towards the Higher Self.



Thus, Yoga is a discipline of spiritual living which transforms every aspect of personality in an integral fashion, leaving no aspect of a human being behind. This is important because an unbalanced movement will lead to frustration, more ignorance, more distraction and more illusions leading away from the Higher Self. For example, if a person develops the reasoning aspect of personality he or she may come to believe that they have discovered the Higher Self, however when it comes to dealing with some problem of life, such as the death of a loved one, they cannot control their emotions, or if they are tempted to do something unrighteous, such as smoking, they cannot control their actions and have no will power to resist. The vision of Integral Yoga is a lofty goal which every human being can achieve with the proper guidance, self-effort and repeated practice. There is a very simple philosophy behind Integral Yoga. During the course of the day you may find yourself doing various activities. Sometimes you will be quiet, at other times you will be busy at work, at other times you might be interacting with people, etc. Integral Yoga gives you the opportunity to practice yoga at all times. When you have quiet time you can practice meditation, when at work you can practice righteous action and selfless service, when you have leisure time you can study and reflect on the teachings and when you feel the sentiment of love for a person or object you like you can practice remembering the Divine Self who made it possible for you to experience the company of those personalities or the opportunity to acquire those objects. From a higher perspective you can practice reflecting on how the people and objects in creation are expressions of the Divine and this movement will lead you to a spontaneous and perpetual state of ecstasy, peace and bliss which are the hallmarks of spiritual enlightenment. The purpose of Integral Yoga is therefore to promote integration of the whole personality of a human being which will lead to complete spiritual enlightenment. Thus Integral Yoga should be understood as the most effective method to practice mystical spirituality.

The important point to remember is that all aspects of yoga can and should be used in an integral fashion to generate 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. Further, it must be understood that as you practice one path of yoga, others will also develop automatically. For example, as you practice the Yoga of Wisdom your faith will increase or as you practice the Yoga of Devotion your wisdom will increase. If this movement does not occur your wisdom alone will be dry intellectualism or your faith alone will be blind faith. So when we speak of wisdom here we are referring to wisdom gained through experience or intuitional wisdom and not intellectual wisdom which is speculative. If you do not practice the teachings through the Yoga of Action, your wisdom and faith will be shallow because you have not experienced the truth of the teachings and allowed yourself the opportunity to test your knowledge and faith. If you do not have introspection and faith, your wisdom and actions you will externalized, agitated and distracted. Your spiritual realization will be insubstantial, weak and lacking stability. You

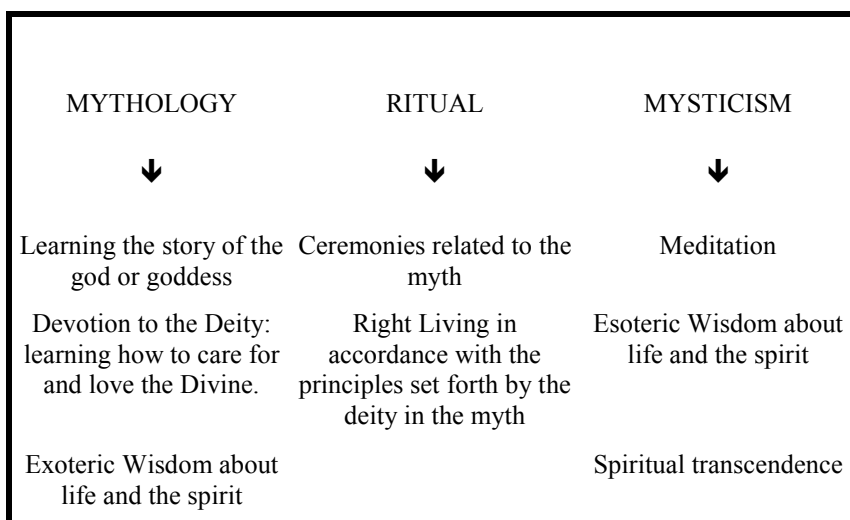
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will not be able to meet the challenges of life nor will you be able to discover true spiritual realization in this lifetime or even after death. Therefore, the integral path of yoga, with proper guidance, is the most secure method to achieve genuine spiritual enlightenment.

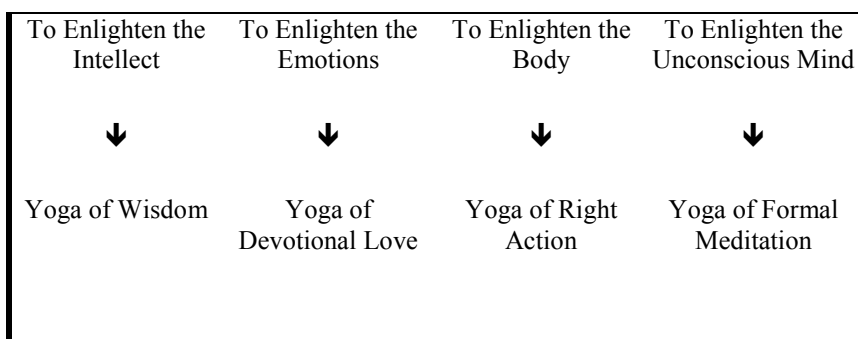
Isis is the Greek name for the Ancient Egyptian Goddess who was regarded as the very embodiment of wisdom. Her Ancient Egyptian name was Aset. The wisdom teachings in the temple of Aset were known as Shetaut Aset. We will concentrate on the wisdom teachings of the temple of Aset for our study on the Yoga of Wisdom. The word “Yoga” is a Sanskrit term meaning to unite the individual with the cosmic. In Ancient Egypt the term “Smai” meant the same thing. The English terms have been used for the title of this book for ease of communication since the words “Isis” and “Yoga” have received wide popularity in recent years.

THE RELATIONSHIP BETWEEN RELIGION AND YOGA

STEPS IN THE PRACTICE OF RELIGION



THE INTEGRATED YOGA DISCIPLINES



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Religion and its Three Levels

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

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.

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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. Since religion and Yoga have the same goal but use different terminology, sometimes there is confusion between those religious people and practitioners of yoga who do not understand the deeper meaning and goal of the seemingly differing forms of spirituality. In fact religion and Yoga can be practiced together since religion is simply a yoga system which used deities to convey the mystical wisdom for spiritual enlightenment while most yogic disciplines use explicit terms to bring forth the teachings. When the authentic practice of religion is examined closely it will be found that yoga disciplines are at its core.

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.

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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)

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Myths: The Hidden Language of Wisdom

In Ancient Egyptian spirituality, the teaching of the goddess is closely related with myth. There are two specific myth in which the goddess Aset is especially highlighted. These myths must be understood before the mystical phylosophical teaching may be understood. In order to begin our journey of self-discovery we need to know the origins of mystical wisdom. It comes from the glorious myth of the goddess. These contain profound mystical teachings for those who know how to decode myths and their psycho-mythological purpose. There are important keys to reading mythology.

What is Myth?

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.

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

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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 pain or pleasure, is rooted in the mind, the *psyche*. The purpose of

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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.

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THE MYTH OF RA AND ASET

This is the story of Ra and Aset. Ra is the Supreme Divinity. Ra is the source of all Creation. Ra is the essence of all life, fire, the gods and goddesses, men and women, beasts, cattle, reptiles, birds, fish and all objects in Creation. Ra's names and forms are innumerable and un-knowable even by the gods and goddesses. Ra is so ancient that periods of one hundred and twenty-five years for human beings are like periods of a year for him.

Behold the goddess Aset. She was living in the form of a woman in ancient times. She was knowledgeable in the words of power and the wisdom of the world. Aset had no desire for human existence. She was dispassionate towards human beings. She revered the state of the gods and goddesses and revered even more, the state of the spirits, because they were closer to the Divine.

Aset meditated in her heart as follows, "Is it possible for me to become like Ra and to be the supreme monarch of all Creation by knowing the name of Ra?"

One day as Ra made his entrance in the eastern horizon, a portion of his essence fell upon the earth. Aset took this and mixed it with earth and fashioned it into the form of a serpent. She left the serpent on the road which the great god traveled. The serpent bit Ra and caused him to become ill. He became so ill that the gods and goddesses feared he would die. Nobody could find an antidote to the serpent's bite.

Then Aset came along to speak to her father Ra and said: "What is this, Oh Divine Father? What is it? Hath a serpent shot his venom into thee? Hath a thing which thou has fashioned lifted up its head against thee? Verily it shall be overthrown by beneficent words of power, and I will make it to retreat in the sight of thy rays." The holy god opened his mouth and said, "I was walking along the road and passing through the two lands which I myself had created, the two lands of my country, when I was bitten by a serpent which I did not see. I am colder than water, I am hotter than fire, all my members sweat, I myself quake, mine eye is unsteady. I cannot look at the heavens, and water forces itself on my face as in the time of the inundation."

And Aset said to Ra, "Oh my Divine Father, tell me thy name, for whoever is able to pronounce his name liveth." Ra replied, "I am the maker of the heavens and the earth, I have knit together the mountains, and I have created everything which exist upon them. I am the maker of the waters (Primeval Ocean), and I have made Meht-ur to come into being; I have made the Bull of his Mother, and I have made the joys of love (love-making) to exist. I am the maker of heaven, and I have made to be hidden the two gods of the horizon, and I have placed the souls of the gods and goddesses within them. I am the being who opens his eyes and the light comes forth; I am the being who shuts his eyes and there is darkness. I am the being who gives the command, and the waters of Hapi (the Nile) burst forth. I am the being whose name the gods and goddesses know not. I am the maker of the hours and the creator of the days. I am the opener (i.e., inaugurator) of the festivals, and the maker of the floods of water. I am the creator of the fire of life whereby the works of the houses are caused to come into being. I am Kheper in the morning, Ra at the time of culmination (i.e., noon), and Temu in the evening."

Even though Ra said these great and wonderful things the poison was not driven from its course, and the great god felt no improvement in his condition. Then Aset said to Ra,

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“Among the things which you have said to me thy name has not been mentioned. Oh declare it unto me and the poison shall come forth for the person who hath declared his name shall live.” Then Ra said, “I will allow myself to be searched through by Aset, and my name shall come forth from my body and go into hers.” Then the divine one hid himself from the gods and goddesses, and the throne in the Boat of Millions of Years was empty. And it came to pass that when it was the time for the heart to come forth [from the god], she said unto her son Heru: “The great god is bound by an oath to give his two eyes.” Thus, the great god yielded up his name, and Aset, the Great Lady of enchantments, said, “Flow on, poison, and come forth from Ra; let the Eye of Horus come forth from the god and illumine all things outside of his mouth. I have worked, and I make the poison to fall on the ground, for the venom has been mastered. Verily the name hath been taken away from the great god. Let Ra live, and let the poison die; and if the poison live then Ra shall die. And similarly, a certain man, the son of a certain man, shall live and the poison shall die.” These were the words which spoke Aset, the Great Lady, the mistress of the gods, and she had knowledge of Ra in his own name. The above words shall be said over an image of Temu, Heru-Hekennuu, Aset or Heru.



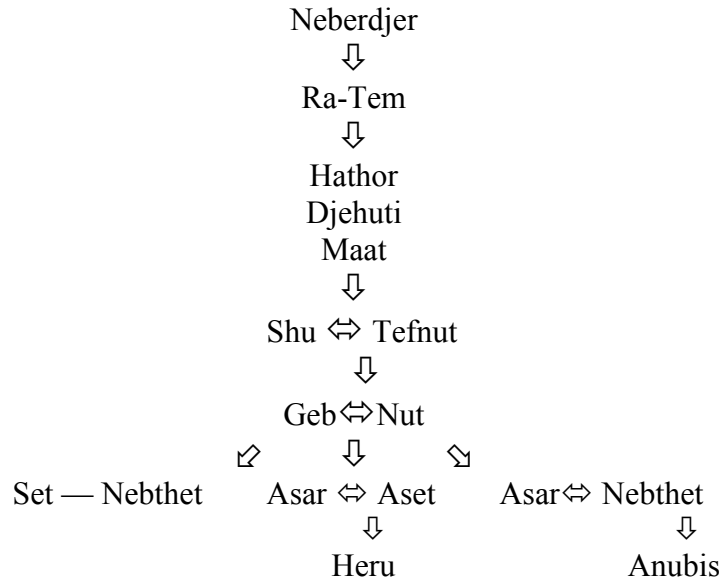
Ra and Aset

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A Compendium of the Ausarian Resurrection Myth

THE CREATION

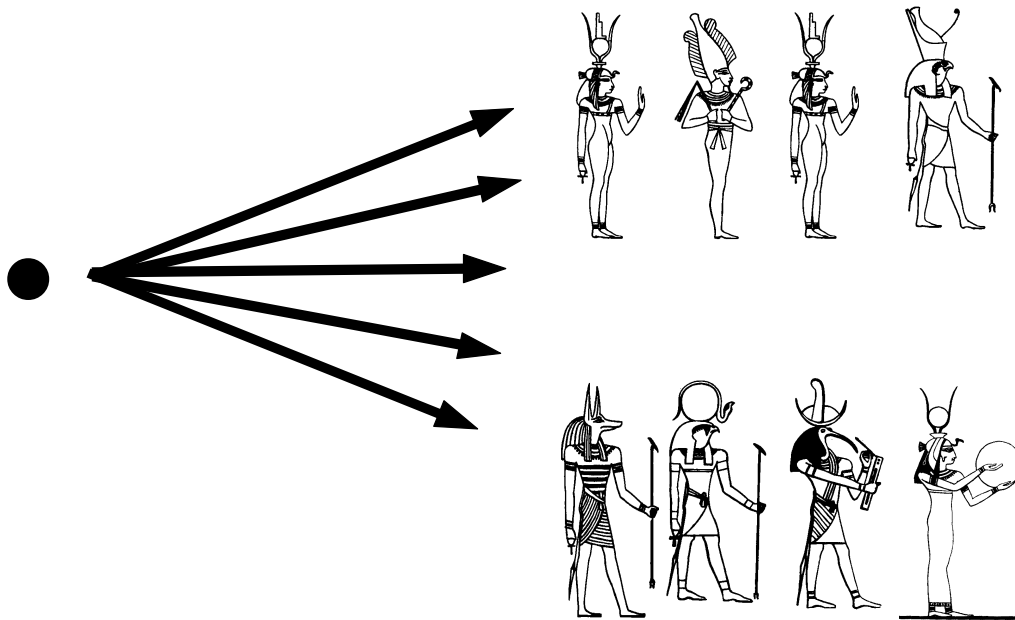
The process of creation is explained in the form of a cosmological system for better understanding. Cosmology is a branch of philosophy dealing with the origin, processes, and structure of the universe. Cosmogony is the astrophysical study of the creation and evolution of the universe. Both of these disciplines are inherent facets of 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.



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 Osirian myth. “*Sailing*” signifies the beginning of motion in creation. Motion implies that events occur in the realm of time and space, thus, the

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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.



Above: The Supreme Being, Nebertcher, manifests as the various gods and goddesses as well as human beings, nature and the elements. Thus, from The One arise many, however, all objects are in reality a reflection of The one. Since a reflection is not real, only The One is real. Therefore, even though there appears to be multiplicity and duality in creation, these are only illusions based on human ignorance. All is one and the one is God.

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.

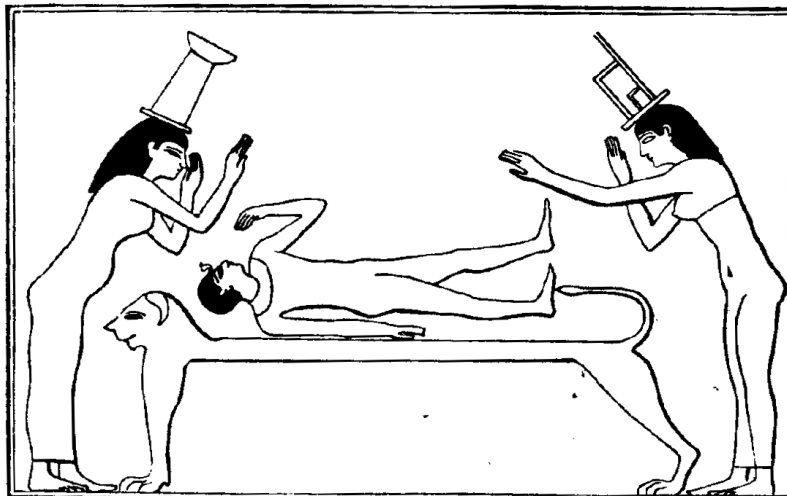
Set, who represents the personification of evil forces, plotted in jealousy and anger (the blinding passion that prevents forgiveness and understanding) to usurp the throne and

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conspired to kill Asar. Set secretly got the measurements of Asar and constructed a coffin. Through trickery, Set was able to get Asar to “try on” the coffin for size. While Asar was resting in the coffin, Set and his assistants locked it and then dumped it into the Nile river.

The coffin made its way to the coast of Syria where it became embedded in the earth and from it grew a tree with the most pleasant aroma in the form of a DJED . The DJED is the symbol of Asar’ 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 continuousness 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.



Isis and Nephthys bewailing over the dead body of Osiris as they would later do over the dead body of Horus. From a bas relief at the temple of Isis in Philae.

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

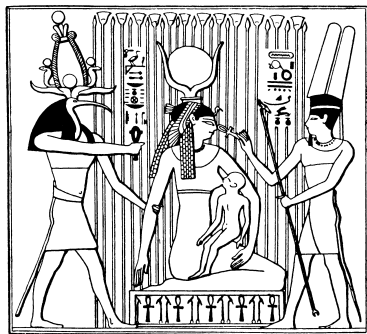
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Asar through her power of love and wisdom, and then they united once more. From their union was conceived a son, Heru (Horus), with the assistance of the Gods Djehuti and Amon. Heru, therefore, was born from the union of the spirit of Asar and the 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 remembered 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 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.



Left: The birth of
Horus. Isis is assisted
by Djehuti and Amon.

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.

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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, 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 Osirian Trinity, Asar, Aset and Heru, and the Egyptian Ennead

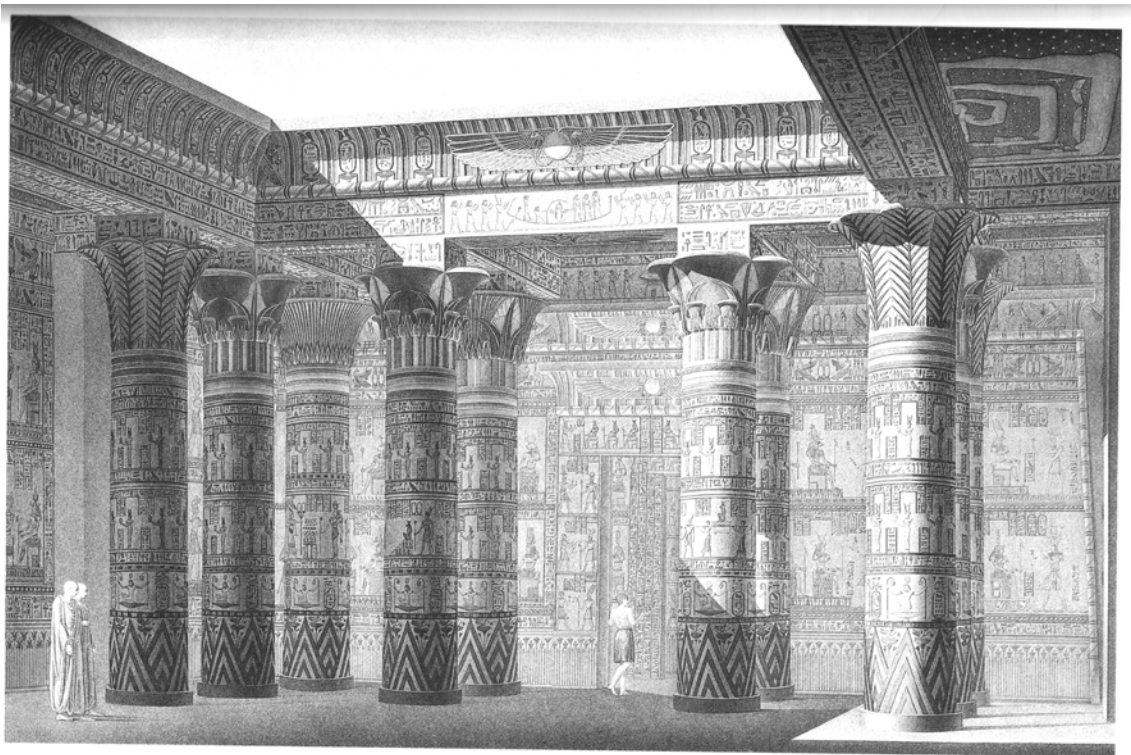
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holds hidden teachings, which when understood and properly practiced, will lead to spiritual enlightenment.

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?

(Below) In the upper right hand corner of the ceiling of the Peristyle Hall in the Temple of Aset. It provides a wonderful example of the richly decorated temple setting with hieroglyphic literature inscribed in exquisite color detail throughout the temple walls for initiates to study and meditate upon.



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THE DEEPER MEANING OF THE MYTHS OF THE GODDESS ASET

A GLOSS ON THE MYTH OF RA AND ASET

In the Ausarian Resurrection story, 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 Ausarian Trinity of Asar, Aset and Heru and the Egyptian Psedjet holds hidden teachings, which when understood and properly practiced, will lead to spiritual enlightenment.

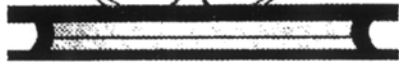
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So what was this special nature of this goddess which allowed her to resurrect Asar and Heru, and what is the significance of this resurrection? What relation does it have to people in modern times?

The story of Ra and Aset, though short, imparts important mystical teachings of monumental proportions. First we are introduced to the Supreme Being in the form of Ra. Ra is the essence of all Creation, the mover in motion, the wetness of water, the heat in the sun's rays, the sustaining force in the air that allows living beings to live by breath. Ra is the very root from which all emanates and is sustained. Ra sits on his barque which emerged from the Primeval Ocean. Waves form as a result of the movement of his barque. These waves are vibrations which cause all of the differentiation of matter in the world. All matter, the world itself, is essentially the Primeval Ocean, after its constituent elements have taken forms due to the vibrations produced from the motion of the barque of Ra. If Ra ceases to move in his barque the matter of the universe will be devoid of vibration and will return to an undifferentiated form.

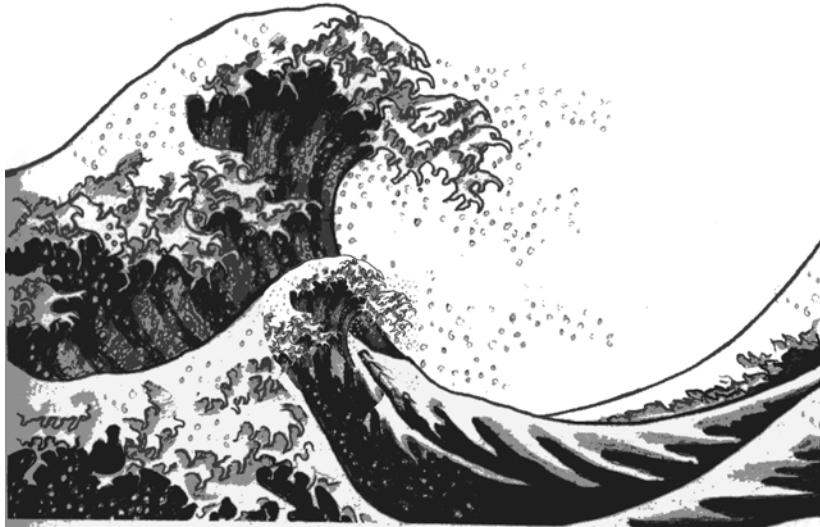
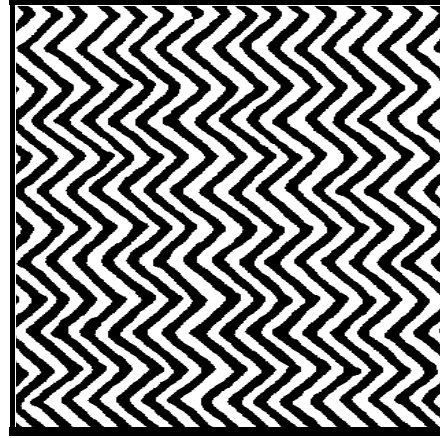
Aset is the female manifestation of Ra. She is his daughter. Aset lived as a woman, but she evolved by learning the knowledge of the world. This knowledge is sometimes referred to as the lower mysteries. It relates to information about the physical world, human interaction and human life. Sciences such as engineering, medicine, anthropology, history, social interactions, politics, economics, etc., are related to human beings and to the relative world. They are changeable and subject to error. The use of the word "relative" here implies the understanding that all worldly knowledge has a practical value as long as the world exists, and as long as there is human life. However, what sciences were there before the world and human beings came into existence and which sciences will be there after the world and human beings cease to exist? The answer is none. Further, what use is science to someone who is asleep or dead? The answer is none. Therefore, worldly knowledge which is related to events in time and space are only useful in a particular reality, a particular realm of existence, and not in all places and at all times. Therefore it is referred to as relative, and as practical knowledge.

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Above: The Ancient Egyptian symbol of The Primeval Ocean.

Right: The Ancient Egyptian



All existence is likened to a vast ocean because the ocean is a single all-encompassing, all-pervasive, essence which accepts all rivers without becoming full and which is the source and sustenance of all life on earth.

In the same way, all matter in the universe is part of one all-encompassing essence from which all of the different forms emerge and take shape and into which they decay and dissolve through the cycle of time.

There is a teaching in reference to a Primeval Ocean in Ancient Egyptian, Christian, Hindu and other mythologies.

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Aset developed an interest in discovering the higher truths and realities. This quality is termed *spiritual aspiration*. She wanted to discover the truth which is not conditional or relative, but that which is absolute and eternal. Absolute truth is real truth because it is not affected by time or circumstance. She knew that Ra was the higher truth because he was the Creator of the relative universe. So she began to meditate on the idea of discovering the name of her father since this was the highest truth of all.

The “mystical name” is an Ancient Egyptian philosophy which relates to understanding the essence of a thing. Everything that comes into existence receives a name, and then this thing is “known.” However, there is a higher essence within all objects which is unknown. This essence is what sustains the very atoms which go to make up the objects. But what sustains the atoms? They are not self-sustaining. They come into and out of existence in accordance with a certain plan. Modern physics understands this much. Matter is not “solid” and does not have permanent existence. Energy, mass and time are all relative. These teachings were already understood in Ancient Egypt thousands of years before the development of quantum physics in modern times. The existence of matter and the plan by which it manifests is the work of Ra. This is the higher reality which Aset wanted to know.

Knowing is of two types. Something can be known intellectually. You can have vast knowledge about a subject such as scriptural writings, medical science, etc. However, this knowledge is only useful in the relative world. Mystical knowledge means understanding the very essence of existence. This knowledge transforms the knower. The knower of this kind of knowledge becomes one with the higher essence itself. Therefore, Aset was seeking to transform herself into a higher form of consciousness. So she looked up to the gods and goddesses, but even more so to the spirits, because even the gods and goddesses do not know the absolute name of Ra. Anything that is in a relative form of existence cannot know that which is absolute because the absolute is the totality and a piece cannot know the whole. All of the planes of existence are relative. There are three major planes of existence. Human life occurs in the Physical Plane. The realm of the gods and goddesses is the Astral Plane and the realm of the spirits is the Causal Plane. Beyond the Causal Plane lies the Absolute which transcends all planes. This is where the true name of Ra is to be discovered. This was Aset’s true goal. For more on the planes of existence see the book *The Book of the Dead* by Dr. Muata Ashby.

Ra is the relative name of the Supreme Being. It is like a metaphor or descriptive symbol of the Divine for use in the relative world. The Sages of ancient times created such symbols for the purpose of aiding the mind by providing it with an objective form on which to concentrate. The Ancient Egyptian word, *bes*, means “visible image of the god or goddess.” The Self or God has no particular form or name. However, images are used for spiritual practice since it is easier at first to worship the Divine as an image. It is an image, with name and form, that is used for devotional purposes and is not to be understood as a reality. In order to grow spiritually an aspirant needs to discover the transcendental name (essence) of the Divine, beyond the images. This occurs when the mind evolves in wisdom and spiritual sensitivity. This means gradually becoming one with the Divine. This was Aset’s goal. Aset knew that any person who knows their real, divine, name will attain enlightenment. This is what she means when she says, “The person who hath declared his name shall live.”

So Aset decided to stop Ra and force him to give her his absolute name. She took a part of his body (spirit) and a part of the physical universe (earth) and made it into the form of a serpent. The mixing of spirit and matter is a metaphor relating to the reunification of the

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opposite poles which comprise Creation. When there is vibration in matter, the world exists as a duality with opposite poles (positive and negative, attraction and repulsion, etc.). This means that there are pairs of opposites in Creation, and the mind operates within this understanding. The most important form of duality which operates in every unenlightened human being is individuality. A human being who is ignorant of the Divine Name thinks, "I am an individual, separate and distinct from the rest of the world and from God." The duality of the opposites also refers to male-female, up-down, here-there, yes-no, etc. However, before Creation came into existence there were no opposites, because there was no differentiation in matter. There was just a single essence, the Primeval Ocean, until Ra emerged from the ocean and started to cause ripples (vibrations) in it.

The serpent is the perfect instrument to disable the relative form of Ra. The serpent is a metaphor of the goddess and her energy or power to accomplish any and all tasks, even to stop Creation. The serpent is also a metaphor of the internal Life Force within every human being. The mystical art of awakening this power and directing it towards breaking down the obstacles of spiritual evolution (ignorance, anger, hatred, desire, jealousy, frustration) is known as the Science of the Serpent Power or Serpent Power Yoga.

So Aset's serpent bit Ra which debilitated his ability to maintain Creation. His weakness at this point of the story symbolizes the breakdown of relative knowledge. Ra's journey on the barque sustains the practical (time and space) reality. However, the power of spiritual knowledge and meditation (which Aset practiced) enabled her to go beyond the relative (lower) knowledge. The bite of the serpent is a symbol of the power of wisdom and inquiry into the greatest of all questions, "Who am I?" The venomous power of this way of thinking is infallible in disarming the power of nature to delude a human being. Therefore, the study and practice of mystical philosophy, with the proper guidance, is the greatest weapon against illusion, egoism, greed, selfishness, jealousy, passion, desire, etc. These are the enemies of the soul which obstructs it in its quest to discover its unity with the Divine. It is no wonder why the serpent is the primary symbol of the Goddess in Ancient Egypt.

Thus, the relative form of Ra became weak, and his power to maintain Creation was weakened so much so that his face began to be covered over, as the land is covered during the inundation period of the Nile River. This inundation signals the dissolution of matter as it reverts to its undifferentiated state, which existed before Ra emerged from the Primeval Waters.

So Ra could not withstand Aset's probing. Nature was beginning to show its real essence. It was losing its shapes and forms. Ra allowed himself to be discovered. This discovery bestowed the knowledge of the essential nature of the Divine to Aset. This knowledge cannot be transmitted in words or even in thoughts, ideas or concepts. It is transmitted by one way alone, by communing with its source. This attainment of the special name is not a verbalization but an identification of the knower with that which is known. This is why it was transmitted from the heart of Ra to the heart of Aset and not from his mouth to her ears. This is also why it has a transformative effect on the knower.

To know the essential nature of God is to become one with God. Knowing the essential nature of God, the absolute and transcendental aspect of the Divine, means becoming enlightened. Enlightenment means reaching a state of consciousness that is free from all illusion, all relativity and all limitation. It is becoming one with God, who is omnipotent, immortal, eternal and infinite. Therefore, an enlightened Sage is internally one with the

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Divine even though his or her body may continue to exist in the relative world. Enlightenment or knowing the essential nature of the Divine means knowing that which when known leaves nothing else to be known. This knowledge is the source of all knowledge and the truth behind all relative truths of the world and of all human experience.

A spiritual aspirant who practices this teaching, that all existence is essentially made up of the same essence, has the power to reveal the secrets of nature and to remove the illusions of life. Also, for one who has discovered the essence of nature, it ceases to exist as such and only the higher nature remains. There is no going back to the state of ignorance once the veil of nature has been lifted. Discovering God's true nature means seeing God everywhere and in all things. Through the process of practicing this spiritual teaching, a person's Serpent Power (Life Force Energy) is aroused. This power disables the illusoriness of the world and the negativity of one's own ego. Negativity and egoism drives people to hold on to the illusions of the world which prevents them from discovering the true essence of the Divine. The Serpent Power Energy allows a person's consciousness to go beyond the illusoriness of the world, carrying it to unite with the very source of consciousness beyond thoughts, individuality and the ego itself.

The poisoning of the relative aspect of Ra is a metaphor relating to the poisoning of an illusion. The relative form of Ra in time and space (duality) is an illusion because it is only a reflection of the Absolute. This is why Aset needed to discover the hidden, secret name. The outer name of God, that is "Ra", is not the true name but only the name for God in time and space. When God is discovered in the transcendental essence the name is un-utterable and transcendental and can only be known, experienced, in the heart. This is the absolute name of the Divine Self, which transcends all names and forms, religious and secular. Thus, the deeper meaning of the poisoning of Ra symbolizes the poisoning of the belief that the world, with its names and forms, is an abiding reality. When this poisoning occurs, through the practice of reflection on the wisdom teachings and by living life dispassionately and detached from objects and people, one is able to "kill" the world and discover the truth which sustains it. This is also know as the unveiling of the goddess.

Therefore, the uniting of one's own mind with the Cosmic Mind (The Self-God), meaning the movement away from dualistic thinking and moving closer to the understanding of the oneness which underlies all Creation allows the mind to poison or undermine (sabotage) the power of the illusion of the world. The illusion of dualistic and ignorant thinking is that God has a particular form and that everything in Creation is separate from everything else. Just as waves in the ocean are all rooted in one ocean, and just as your mental thoughts are rooted in your single mind, every object in this universe is rooted in one sustaining essence.

A spiritual aspirant must learn to see the world and the ego as illusions. Then he or she will be in a position to discover their dreamlike quality. The more a person affirms that the ego is real and that it can be satisfied by acquiring wealth and fulfillment of egoistic desires and pleasures, the more its effects appear real to the mind. However, no matter how intense a person's ego becomes, or how wealthy, famous or powerful a person becomes, death is always looming in the shadows. This in itself points to the illusoriness of the ego. That which is finite cannot be real. Therefore, the ego and the world are like the personality we become when having a dream. The world we experience when awake is like the world we experience when asleep and having a dream. They are both illusory. A spiritual aspirant must learn to develop such a powerful intellect that he / she will be able to peer through the illusoriness of

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the concepts and beliefs of the mind. This movement is what ultimately leads to spiritual enlightenment.

Aset was able to realize (experience) the highest truth by practicing the disciplines of Yoga. Through the power of the Yoga of Wisdom, which relates to acquiring spiritual (intuition) knowledge and right thinking, she realized that she could attain the higher level of consciousness if she could discover the higher essence of Ra. Aset also developed the power of dispassion and detachment from the world which allowed her to turn away from human life and from the Astral Plane of the gods and goddesses as well. She was able to realize that she could discover the highest secrets of Creation if she could unite the opposites (Yoga of Tantrism). Through her devotion to truth and penetrating inquiry (Yoga of Wisdom and Meditation) into Ra's essential nature she was able to direct all of her attention towards the Divine and pierce the *veil of illusion* (the outer form of an object).

Even though Ra gave her an answer the first time she asked for his name, Aset knew that this was only the temporal (relative) name. Her attainment in wisdom and her higher intuition allowed her to know that what he said was not the higher teaching she wanted. Ra stated that he was the Creator of the gods at the two horizons, meaning all that exists within Creation including the gods and goddesses. Therefore, even the knowledge of the gods and goddesses is lower knowledge of time and space. Ra has three forms. He is the morning sun, the creator of the day. He is the noon day sun, the sustainer of the day. He is also the evening sun or the dissolution of the day. These descriptions refer to the twenty four hour cycle of each day, but in a broader sense they also refer to human life and to Creation itself. Ra sustains an individual's life from birth, to adulthood, and then to death. He also is the cause of the universe coming into existence from the undifferentiated Primeval Ocean which is formless, boundless and infinite, its sustenance over a period of billions of years and its ultimate dissolution back into the undifferentiated Primeval Ocean. These three states of life and Creation are relative because they are conditioned by time and circumstance. What is the nature of the entity who sustains those states but is not affected by them or changed in any way, who is the same in the beginning, middle and end? This is the question which Aset was seeking to answer.

Even though one of Ra's years are like one hundred and twenty five human years in the realm of time and space, what is that as compared to eternity? Eternity and infinity were Aset's real goal and not relativity and the temporal nature of Creation. Aset was after that which is absolute, and not that which is perishable and fleeting. Even a billion years is an infinitesimal speck as compared to eternity. Many spiritual aspirants and the masses of people accept the exoteric teaching of a philosophy as the highest truth, but there is an esoteric philosophy behind the myth. This esoteric or inner teaching is the higher teaching meant for those who are ready to realize the higher truth. It is possible to attain a level of consciousness within which one can exist for a period equal to Ra's life-span, but even this is ultimately perishable, fleeting and illusory.

So when people seek immortality in the realm of time and space or believe that their religion or knowledge is the "real" one or that their picture of God is the "real" one, they are engaging in nothing but ignorance. They are chasing after an illusion. The various forms of the Divine presented in all religions are nothing but symbols. Religious philosophy is only a concept to help an individual turn his/her mind towards the Divine. Symbols and religions are concepts to assist the mind, leading it to discover the higher, transcendental reality.

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However, those who are un-initiated into the higher teaching and accept the myth on faith will be limited in their spiritual attainment. They will be prone to egoism and erroneous thinking based on the limited powers of their minds and lower desires. They will be susceptible to the greed, animosity, anger, jealousy and hatred of the lower self and thus, they will always be in conflict with themselves and with others. They will repudiate the myths and spiritual philosophy of others and see themselves as the followers of the truth.

An advancing spiritual aspirant, someone who has begun to unite the opposites, begins to see beyond the exoteric form of all religions. He or she begins to understand that the true object of devotion in all religions is the same Supreme Being in its absolute essence. No matter what part of the universe the religion may come from, it is the same Divinity which is being sought through the myths and symbols which are based on specific cultures and traditions. Therefore, the enlightened Sage sees no contradiction in any religion or in any form of worship as long as it is moving towards the realization of the transcendental Self. All forms of worship which fall short of this will be limited.

So Ra agrees to allow himself to be searched and discovered. Aset then assumes all of his power and glory. This is the possibility for all who seek to discover the Divine. This act of assuming the higher personality is in reality the act of becoming who you really are. It means breaking the identification you have with your relative lower self and discovering your transcendental Higher Self (Heru). This is the act of becoming an enlightened personality.

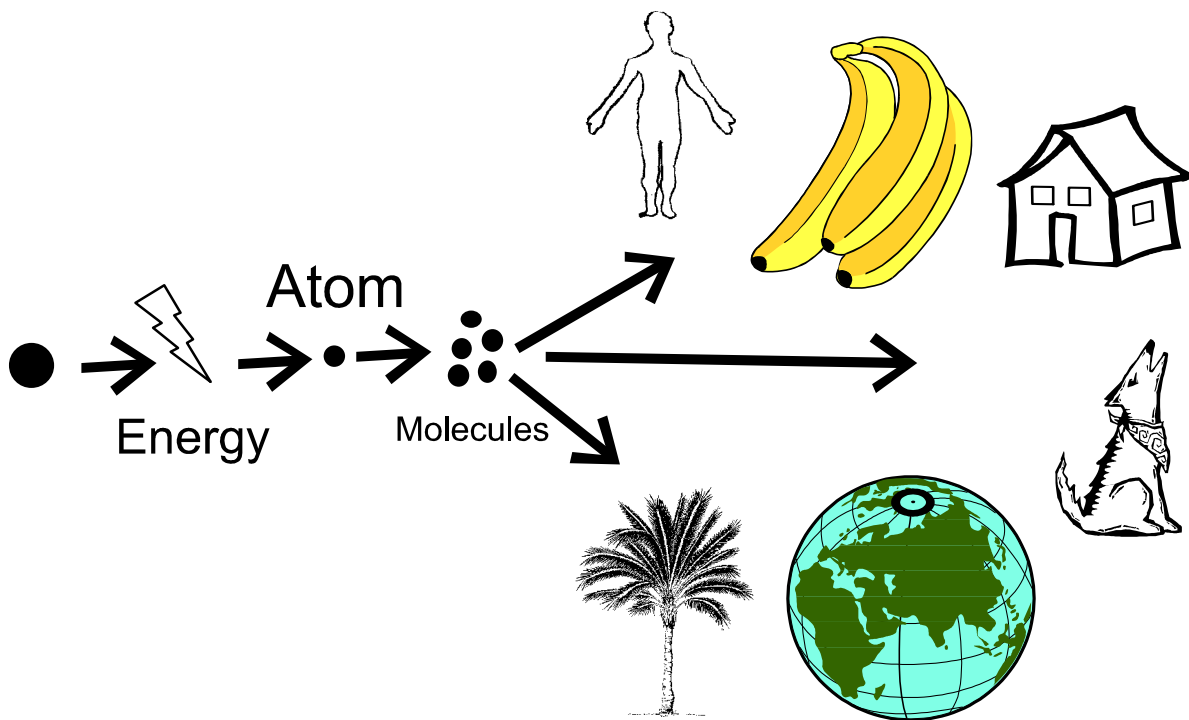
Becoming an enlightened personality does not mean that the practical world comes to an end. This is why Aset, though having come into the knowledge of Ra and having assumed equal power, cures him and allows him to continue sustaining the practical, relative reality. In the same manner, a Sage, though internally experiencing the higher reality, continues to live and exist in the practical reality, assisting others in making their practical life easier so that they may have the opportunity to practice the teachings which lead to spiritual evolution. The difference between an ordinary person and an enlightened Sage is that the Sage is never bound to the world, human emotions or the negative aspects of the mind (anger, frustration, hatred, greed, jealousy, etc.). He or she is always fulfilled, enjoying bliss and inner peace, no matter what may be occurring in the environment. A Sage is always in tune with nature. A Sage is always aware of his or her higher identity. He / she no longer identifies with the limited human ego, mind and body, and therefore is not susceptible to depression or elation of any kind. A Sage sees the ego, the mind and body as tools to carry out the divine work of the Creator, to guide souls to attain spiritual enlightenment.

Aset gains the power to bestow upon her son, Heru, the divine vision which is represented by the eyes of Ra. In this teaching the left eye, the moon, symbolizes intellect or the relative knowledge of the Creation. The right eye represents the essence of the spirit. Both constitute a complementary whole of spiritual consciousness, spiritual enlightenment. This will help him succeed in the struggle to bring justice, truth and righteousness to the world. This is the ideal for all human beings who follow the Goddess. They should see themselves as children of the Goddess. As they put themselves in her care by practicing the teachings of Yoga which she demonstrates through her myth and the disciplines of her temple, they will receive the fruits of spiritual wisdom, divine vision, immortality, and self-discovery or oneness with the Divine.

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Thus, Aset is the healer of the greatest illness in all Creation. She heals human beings from the illness of ignorance of their true Self. She is the transmitter of the grace of the Divine to all Creation in the form of the eye of intuitional vision and in the form of her son Heru. Also, she is in possession of the power to assist every human being to survive the poison of ignorance and illusion about the world and about the nature of the Divine Self. This is what Aset meant when she referred to “a certain man, the son of a certain man,” i.e., Asar (Osiris) and Heru (Horus), respectively. All spiritual aspirants are Asar and Heru. In the myth of the Ausarian Resurrection Aset resurrects both Heru and Asar through the power which comes from knowing the Divine Name of Ra.

The Self is the source and sustenance of all objects in creation from energy to atoms, from atoms to molecules, from molecules to compounds, from compounds to physical objects, plants, food, the human body, animals, planets, stars, etc.



The Path of Wisdom to Immortality and Enlightenment

The goal of spiritual enlightenment based on the Story of Ra and Aset may be summarized as follows.

Worldly Knowledge is Lower Knowledge

A spiritual aspirant needs to become self-sufficient and capable of controlling his or her practical life. This means that a person should seek to learn the practical knowledge which will help them to survive in the practical world. Having done this the aspirant needs to always remember that worldly knowledge is lower knowledge. It is used to sustain the practical reality.

Aspiration

Aspiration is the awakening of the Spiritual Self, that is, becoming conscious of the divine presence within one's self and the universe by having faith that there is a spiritual essence beyond ordinary human understanding. It implies a desire to engage in spiritual study and self-discovery. Aspiration also means seeking after spiritual truth through the various disciplines known as Yoga.

Studying and Applying the Wisdom Teachings

Studying and applying the wisdom teachings implies practicing the teachings in day to day life. It means seeing beyond the opposites and understanding the underlying essence of Creation.

Inquiry Into Who Am I?

There is no more powerful question which a spiritual aspirant can ask other than "Who am I?" Everything in life depends on one's ego but if you ask the question, "Who am I?" it becomes clearer and clearer that the ego is not the real you, and everything that the ego wants is illusory. This spiritual discipline or practice allows a spiritual aspirant to gradually free himself or herself from the snare of egoism and ignorance.

Single-minded Determination To Know The Highest Truth

A spiritual aspirant cannot be satisfied with the intellectual understanding of "Who am I?" or nature of the Divine. There must be an overwhelming and one-pointed movement towards the ultimate goal, to experience the Divine.

Communion With The Divine

Aset was able to commune with Ra. This is how she obtained his real name. So too a spiritual aspirant must seek to commune with the Divine Self in order to attain enlightenment. This is accomplished by practicing all of the disciplines outlined here and through these, leading oneself into a transcendental state of consciousness which allows one to go beyond the ego and converse intimately with God. This is the ultimate goal which leads a person to become one with God.

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THE MYSTICAL SYMBOLISM OF THE STORY OF ASAR, ASET AND HERU

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.

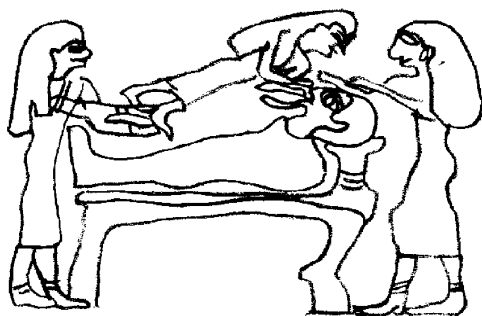
How is this possible? You have just read a brief introduction to the myth of Aset. Now we must find out what it means to study her teaching, what it means to become her disciple. This is the path of *Smái* or "Yoga". Then we will understand her teaching and how to realize it, to make it effective in our life.

The importance of the goddess in the Ausarian Resurrection is paramount. The resurrection works because of her and her special knowledge which she learned from Ra. She is the teacher of Heru, who urges him to fight for truth and righteousness. In the same manner, she is the author of the resurrection of every spiritual aspirant who seeks her favor in the form of wisdom and understanding. Her divine grace is secured by those who revere her saga and extol her glories, seek her company, follow her precepts and meditate on her teachings.

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Tantric Sexuality in the Wisdom Teaching of the Goddess

The image below highlights the role of the goddess as sexual partner to the god Asar. In Ancient Egyptian iconography there is no shame in depicting sexuality and it is accepted as a normal and even essential aspect of human existence. Tantric imagery shows how that same principle of sexuality operates in the spiritual principles. The entire cosmos manifests as maleness and femaleness and Asar and Aset represent its primary agents. Asar is the soul of every human being and Aset is the intuitional reasoning capacity of every human being and these join to bring forth spiritual enlightenment in the qualified spiritual aspirant.²⁵



Drawing found in an Ancient Egyptian Building of The Conception of Heru²⁶

Aset (representing the physical body-creation) and the dead body of Asar (representing the spirit, that essence which vivifies matter) are shown in symbolic immaculate union (compare to the "Kali Position" on the following page) begetting Heru, symbolizing to the immaculate conception which takes place at the birth of the spiritual life in every human: the birth of the soul (Ba) in a human is the birth of Heru.

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

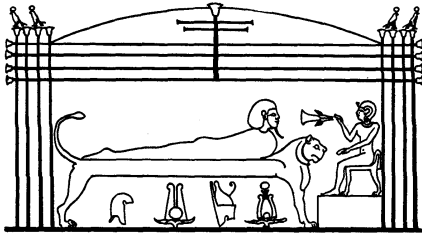
The following are scenes of the resurrection of Asar. Notice especially those pictures where there is a bird figure hovering over the body of Asar who is on the leonine resurrection bed. The avian figure is the goddess Aset who is receiving the ejaculate of the God and who will become pregnant with his consciousness and give it new life in the form of Heru. So wisdom revives the dead personality and gives it new life as the high Divinity (Heru). This is how the goddess effects her enlightenment on all who study her teaching.

²⁵ For more on the tantric symbolism and philosophy see the book *Egyptian Tantra Yoga* by Muata Ashby

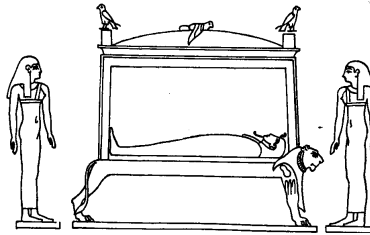
²⁶ *Sexual Life in Ancient Egypt* by Lise Manniche

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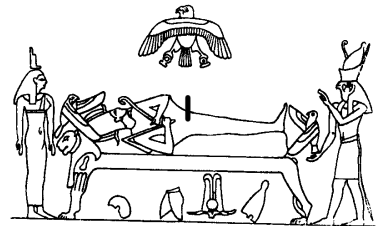
Scenes of the resurrection of Osiris from the Temple of Denderah



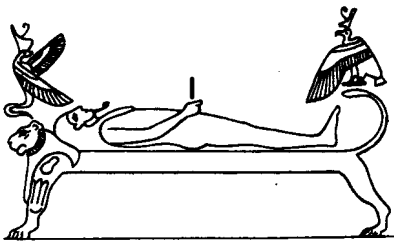
No. 1.
Horus presenting a Lotus Flower To Asar



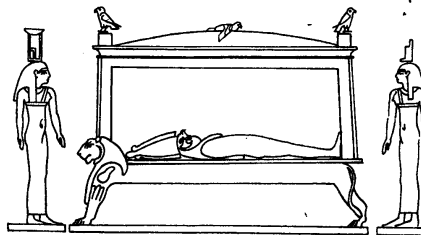
Asar lying on a funeral bier as Aset and Nebthet look on



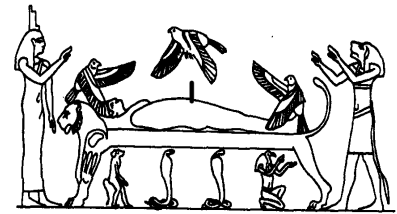
Asar, ithyphallic, wearing the Atef crown, with Aset and Heru.



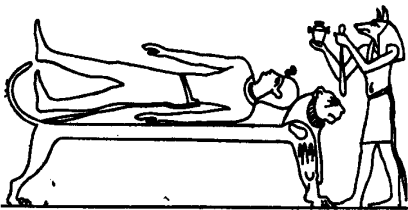
Asar, ithyphallic, with the vulture goddess Nekhebet at the foot and the Uraeus goddess Uatchet at the head.



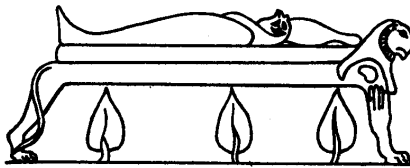
Asar lying on a funeral bier as Aset, at the foot, and Nebthet, at the head, look on.



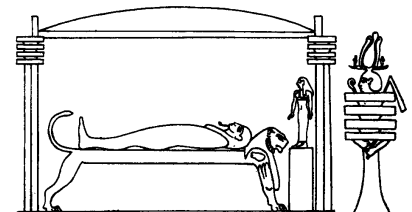
No. 12.
Asar, ithyphallic, being watched over by three hawks, a frog headed Heru, Aset, two apes and two snake goddesses.



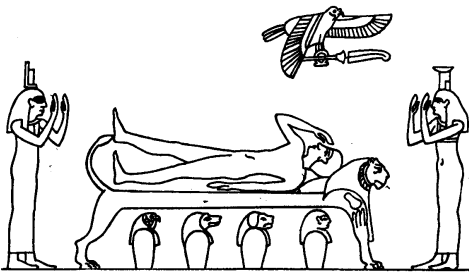
Asar lying on a funeral bier as Anpu embalms him.



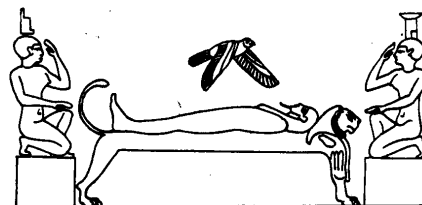
Asar as a hawk headed mummy with three trees below his bier.



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.



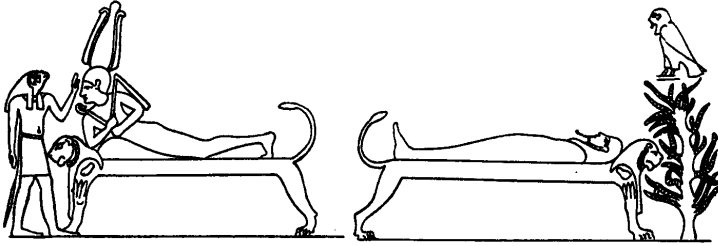
Asar lying on a funeral bier as Aset, at the foot, and Nebthet, at the head, look on. Below are the canopic jars in the form of the four sons of Horus.



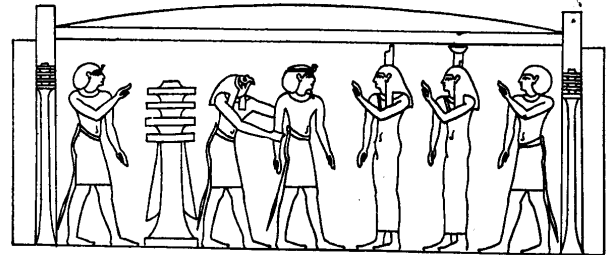
Asar lying on a funeral bier as Aset, at the foot, and Nebthet, at the head, look on. Above is a hawk.

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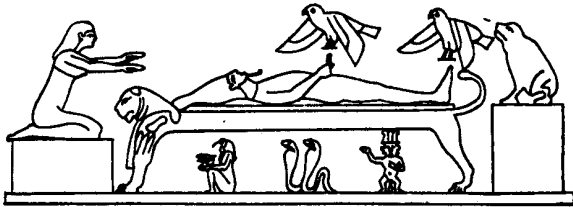
Scenes of the resurrection of Osiris from the Temple of Denderah



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.



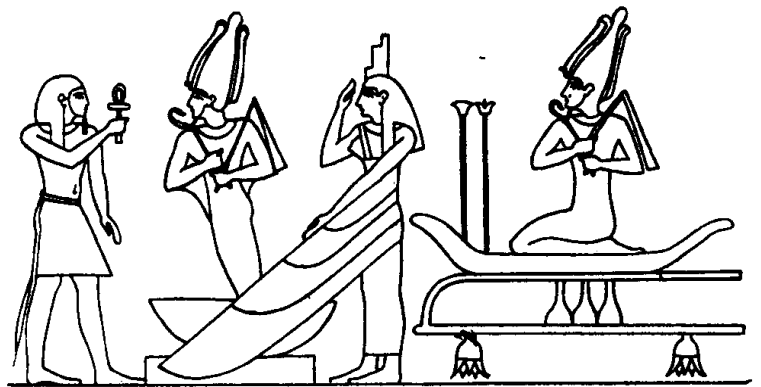
Hathor kneels before Asar, who is conceiving Horus with Aset (swallow-hawk), as the frog-god at the foot looks on. Below are Djehuti who is holding the Utchat (Eye of Heru), the two serpent goddesses and Bes.



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.

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THE PATH OF INITIATION INTO THE TEMPLE OF ASET

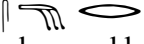
After having heard the story of the goddess is this all you need to be satisfied? Can you go on simply uttering the story and call yourself a devotee, a follower of the goddess? The answer is no because simply knowing the exoteric or outer form of a teaching may be enough to swell the head of an egoistic person but it is not enough to lead one to enlightenment and self-discovery. One needs to discover the inner or esoteric meaning of the myth in order to understand how it applies in one's own life and when one learns to live the myth in day to day life this is the true practice of the second stage of religion (Ritual) as well as the second stage of Yoga (Reflection). For this it is necessary to study and practice the teachings to the best of one's understanding and capacity, placing this practice above all other pursuits. One who lives in this manner is called a "True Devotee".

A Devotee of ASET is:

One who ponders over sacred matters and seeks therein for hidden truth.

Being a devotee is not just to 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. The ancient Greek writer, *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 the *Papyrus of Nes-Menu*, there is an order to the priestesses of Aset and Nebthet. to have "the hair of their bodies shaved off". They are also ordered to wear fillets of rams wool on their heads  as a form of ritual identification with the hidden (Amun) mystery. Wool was also used by the Sufis, followers of esoteric Islam. The name "*Sufi*" comes from "Suf" which means "wool." The name Sufi was adopted since the ascetic‡ followers of this doctrine wore coarse woolen garments (sufu).

**sacred to Amun. ‡an *ascetic* is one who practices severe and austere methods of spiritual practice.

One particular statement in reference to the teachings, *...the hidden truths which lie concealed under them....*, begs the question: What are these "hidden truths" which are "concealed" within the "history of the actions of the gods?"

Aset represents the Supreme teacher (preceptor) of the mysteries. Having attained spiritual knowledge by listening to the teachings of Aset, the task of the initiate is continuously reflected upon them until the veil of ignorance (egoism) is lifted. Through the

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process of continued intellectual refinement (reflection on the teachings), the veil is torn away. Thus, the mortal consciousness (symbolized by the veil) is transcended and Aset is realized in her unveiled form. In order to behold her unveiled form, ordinary human perception cannot be used. This is why *no mortal man* has unveiled her. Only those who have become like Aset (divine in consciousness) can see her. Through gradual intellectual refinement attained through the process of reflection and meditation, the mind of the initiate becomes transformed. Thus, the initiate sees with Divine eyes and not with mortal ones. He or she is now beyond birth and death (mortality).

Human consciousness expresses itself in three modes. These are: Waking, Dream-Sleep and Dreamless-Deep-Sleep. This teaching is given in the idea of the Ancient Egyptian Trinity of Neberdjer: Amun-Ra-Ptah. Neberdjer symbolizes The Absolute, Transcendental, Formless, Infinite Self. Neberdjer is the "First and Chief Being" that the Shetaut Aset leads an aspirant to understand. Amun represents the witnessing consciousness. Ra represents the mind and Ptah represents physical reality. Despite all of the different modes of consciousness that a human being experiences there is one mode which underlies all of the others. It is Neberdjer, the Absolute. Therefore, the objective of spiritual practice is to go beyond the relative states of consciousness (waking, dream and dreamless sleep) and to discover the underlying innermost Self within.

Unveiling Aset is unveiling your true Self. One must go beyond the "mortal" waking, dream-sleep and dreamless-deep-sleep states of consciousness to discover (unveil) one's true nature. Over five thousand years before the rise in prominence of the cult of Aset and Asar in Greece and Rome, the Egyptian *Pyramid Texts* described the process of spiritual transformation through the mythology surrounding the *Eye of Heru* and its return to the initiate following its theft by Set (see *Egyptian Yoga: The Philosophy of Enlightenment*). In later times, the struggle against Set was carried on in the mysteries of Aset which lasted until the year 394 A.D. when the Temple of Aset at *Philae* was closed by Christian Zealots who had taken over Egypt and Ethiopia.

Plutarch, a student of the mysteries of Aset, reported that the initiates followed a strict diet made up of vegetables and fruits and *abstained from particular kinds of foods* (swine, sheep, fish, etc.) *as well as indulgence of the carnal appetite*. In the following excerpts Plutarch describes the purpose and procedure of the diet observed by the Initiates of Aset and the goal to be attained through the rigorous spiritual program. This next excerpt should be studied carefully.

To desire, therefore, and covet after truth, those truths more especially which concern the divine nature, is to aspire to be partakers of that nature itself (1), and to profess that all our studies (2) and inquiries (2) are devoted to the acquisition of holiness. This occupation is surely more truly religious than any external (3) purifications or mere service of the temple can be.(4) But more especially must such a disposition of mind be highly acceptable to that goddess to whose service you are dedicated, for her special characteristics are wisdom and foresight, and her very name seems to express the peculiar relation which she bears to knowledge. For "Isis" is a Greek word, and means "knowledge or wisdom,"(5) and "Typhon," [Set] the name of her professed adversary, is also a Greek word, and means "pride and insolence."(6) This latter name is well adapted to one who, full of ignorance and error, tears in pieces (7) and conceals that holy doctrine (about Asar) which the goddess collects, compiles, and delivers to those who aspire after the most perfect participation in the divine nature. This doctrine

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inculcates a steady perseverance in one uniform and temperate course of life (8), and an abstinence from particular kinds of foods (9), as well as from all indulgence of the carnal appetite (10), and it restrains the intemperate and voluptuous part within due bounds, and at the same time habituates her votaries to undergo those austere and strict ceremonies which their religion obliges them to observe. The end and aim of all these toils and labors is the attainment of the knowledge of the First and Chief Being (11), who alone is the object of the understanding of the mind; and this knowledge the goddess invites us to seek after, as being near and dwelling continually (12) with her. And this also is what the very name of her temple promiseth to us, that is to say, the knowledge and understanding of the eternal and self-existent Being - now it is called "Iseion," which suggests that if we approach the temple of the goddess rightly, we shall obtain the knowledge of that eternal and self-existent Being.

Mystical Implications of the Discourse of Plutarch:*

*Note: The numbers at the beginning of each paragraph below correspond to the reference numbers in the text above.


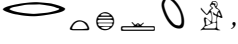
1- It is to be understood that spiritual aspiration implies seeking the union with or becoming one with the thing being sought because this is the only way to truly "know" something. You can have opinions about what it is like to be a whale but you would never exactly know until you become one with it. God enfolding all that exists is the one being worthy of veneration and identification. This "knowing" of Neter (God) is the goal of all spiritual practices. This is the supreme goal which must be kept in mind by a spiritual aspirant.

2- In order to discover the hidden nature of God, emphasis is placed on study and inquiry into the nature of things. Who am I? What is the universe composed of? Who is God? How am I related to God? These are the questions which when pursued, lead to the discovery of the Self (God). Those who do not engage in this form of inquiry will generate a reality for themselves according to their beliefs. Some people believe they have the answers, that the universe is atoms and electrons or energy. Others believe that the body is the soul and that there is nothing else. Still others believe that the mind is the Soul or that there is no soul and no God. The first qualification for serious aspiration is that you have a serious conviction that you are greater than just a finite individual mortal body, that you are an immortal being who is somehow mixed up with a temporal form (body). If this conviction is present, then you are stepping on the road to enlightenment. The teachings will be useful to you. Those who hold other beliefs are being led by ignorance and lack of spiritual sensitivity as a result of their beliefs. Thus, their beliefs will create a reality for them based on those beliefs. They will need to travel the road of nature which will guide them in time toward the path of spiritual aspiration.

3-4 The plan prescribed by the teachings of yoga is the only true means to effective spiritual development because it reveals the inner meanings of the teachings and it is experiential, i.e. it is based on your own personal experience and not conjecture. Otherwise, worship and religious practices remain at the level of ritualism only and do not lead to enlightenment.

5-7 The name "ISIS" represents "wisdom" itself which bestows the knowledge of the true Self of the initiate. In the Osirian Mysteries, when Set killed Asar by tearing him into pieces,

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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. The Greek name for Aset is supported by the ancient Egyptian scriptures. One of the names of Aset is: *Rekhit*  meaning “knowledge personified” and “Aset-Sothis”. Rekhit is also a name of the God in the “duat” or Netherworld who possesses knowledge which can lead the soul to the abode of the Divine, thus avoiding the fiends and demoniac personalities of the duat which lead the soul to experience hellish conditions after death. The variation, *Rekh-t* , means Sage or learned person.

8- True spirituality cannot be pursued rashly or in a fanatical way by going to extremes. Yoga spirituality is a science of balance. It has been developed over a period of thousands of years with well established principles, which when followed, produce the desired effect of leading the initiate from darkness to light, ignorance to knowledge, an un-enlightened state to enlightenment.

9-10 The foods referred to are flesh foods (swine, sheep, fish, etc.), pulse, and salt. Indulgence in sexual activity has two relevant aspects. First, it intensifies the physical experience of embodiment and distracts the mind by creating impressions in the subconscious which will produce future cravings and desires. This state of mind renders the individual incapable of concentration on significant worldly or high spiritual achievements. Secondly, control of the sexual urge leads to control of the sexual Life Force energy, which can then be directed toward higher mental and spiritual achievement.

11- See #1.

12- There are two very important points in this line. Once again we are being reminded that good association or keeping the company of sages or other enlightened personalities is a powerful means to gain knowledge of the state of enlightenment. To this end, strive to keep good company in your family relations as well as non-family relations. Read uplifting books by the sages and the teachings of the masters. When you discover a more evolved personality, seek to maintain contact by reading their teachings and through correspondence. Do not debate with those who lack spiritual sensitivity. This form of interaction will weaken your mind. As Jesus said: *Cast not your pearls before swine, for they will trample them as they turn against you.* Trust in the Omniscient Divine Self, who knows past, present and future, who manifests as Nature to lead others on the path. Spread the teachings of yoga to those who are interested only or those whom you practice with. This kind of interaction will help you both to increase your understanding and generate a positive frame of mind.

The second important point here refers to continuous reflection and meditation on the divine which is also expressed in the opening prayer in page one of this book: *“Give thyself to GOD, keep thou thyself daily for God; and let tomorrow be as today.”* It implies that one’s mind should be constantly remembering the divine and glorifying the divine in all things. It means not allowing the mind to develop attachments to the fleeting events of human life be

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they positive experiences or negative ones. It means not allowing the negative thoughts and feelings to lead you into a pursuit of illusory pleasures of the senses which will draw you away from divine awareness and realization. It means centering the mind on self discovery and introspection at all times regardless of what your activities may be and those activities should be based solely on the principled of virtue, justice and order. This form of spiritual practice is known as “mindfulness” in Buddhism and Vedanta Philosophies.

Plutarch further reports that the Egyptian initiates:

...strive to prevent fatness in Apis† as well as themselves(1), for they are anxious that their bodies should sit as light and easy about their souls as possible, and that their mortal part (body) should not oppress and weigh down their divine and immortal part...during their more solemn purifications they abstain from wine(2) wholly, and they give themselves up entirely to study(4) and meditation(5) and to the hearing (3) and teaching of these divine truths which treat of the divine nature. † Bull which was kept as a symbol of Asar and Ptah.

The following dietary guidelines for spiritual and physical health are derived from the above statement.

1- Preventing "fatness"- obesity. This issue is very important even for those without spiritual aspirations. Some people who are overweight claim that they are happy and content as they are. Some scientists claim to have discovered a gene in the human system which causes a propensity to become overweight. Once again, all of your body's characteristics are due to your past karmic history of experiences and desires, not only in this lifetime but in previous ones as well. Physical weight is like a physical object which is possessed. The more you have, the more you try to hold onto, and the more stress you have trying to enjoy and hold onto "things". Desires of the body such as eating have a grounding effect on the soul because they engender the desire to experience the physical pleasure of consuming food. Desires of the body as well as strong emotions such as hate, greed, etc., have the effect of rendering the mind insensitive to spirituality. Excess weight on the body causes innumerable health problems to arise.

You can change the future condition of your body by first mentally resolving to change it and then employing the self-effort in that direction while at the same time invoking the help of the Neters (cosmic forces - divine energies of God) to assist your quest for self-improvement. This will not be easy since the temptation of food is very great. It is related to the first energy center of the subtle spiritual body (Uraeus-Kundalini Serpent Power)* and it is a force which needs to be controlled in order to proceed on the spiritual path. As part of your spiritual program, begin controlling your intake of food gradually, on a daily basis. Even if you cut back a tablespoonful per day until you reach a level of intake which will support the normal weight for your body structure. Be especially watchful of yourself in respect to your habits. Do you eat out of habit, for pleasure or out of necessity? If it is out of habit or for pleasure, you must break the cycle by engaging in other activities when the desire arises. Do exercise, deep breathing, study, chant, call a fellow practitioner for support. The Serpent power will be discussed in detail in two future sections. *see audio tape lecture KUNDALINI - URAEUS YOGA: Workshop and Cleansing Meditation-I.

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2- Natural wines and other naturally brewed drinks are acceptable in small quantities, however, you will notice that as you purify yourself, you will not be able to tolerate even a small amount of intoxicants. Distilled liquor is not a natural substance. It is processed into a potent form which is injurious to the body and is therefore, not suitable at all for use by those advancing on the spiritual path. The same applies to narcotics and all other "recreational" drugs. All of these distort the spiritual perception while damaging the physical body. No drug can produce a high which can be compared to spiritual bliss. Therefore, resolve to leave all drugs behind and become intoxicated with spiritual feelings and aspiration.

3,4,5- Once again, the main format for spiritual education is:

3- Listening to the teachings.‡

4- Constant study and reflection on the teachings.‡

5- Meditation on the meaning of the teachings.‡

‡Note: 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 in modern times.

The teachings of physical purity, celibacy and vegetarianism have a longstanding history in Shetaut Aset (Teachings of the temple of Aset) and the Pert Em Heru (Ancient Egyptian Book of Coming Forth By Day). Some verses from the Pert Em Heru are included below.

Chapter 30B of the *Book of Coming Forth By Day* states:

This utterance (hekau) shall be recited by a person purified and washed; one who has not eaten animal flesh or fish.

Chapter 137A of the *Book of Coming Forth By Day* states:

And behold, these things shall be performed by one who is clean, and is ceremonially pure, a man who hath eaten neither meat nor fish, and who hath not had intercourse with women (applies to female initiates not having intercourse with men as well).

In the Mysteries of Asar and Aset, Set represents the lower human nature and Heru the Higher. Set kills Asar and usurps the throne which rightfully should belong to Heru, Asar's son. In various renderings of the characteristics of Set, it is stated that Set is promiscuous. Most interestingly, both Heru and Set are vegetarians. Their favorite food is *lettuce*. Therefore, we are to understand that vegetarianism increases the potential for spiritual advancement and for the vital sexual force. With this understanding, it is clear that control of the sexual urge to conserve potential spiritual energy and purification of the diet are necessary practices on the spiritual path which enable the aspirant to achieve increased spiritual sensitivity. When practiced correctly, the conserved energy can be transformed into spiritual energy by directing it through the various energy centers in the body until it finally reaches the center of intuitional vision (Eye of Heru-Udjat).

The THREE STEPS of The YOGA of Wisdom:

According to the teachings of *Shetaut Aset* and *Jnana Yoga* or the Yoga of Wisdom in India, the process in which the Yoga of Wisdom is to be practiced consists of three steps:

The Mysteries of Isis

1- **Listening** to Wisdom teachings. Having achieved the qualifications of an aspirant, there is a desire to listen to the teachings from a Spiritual Preceptor. There is increasing intellectual understanding of the scriptures and the meaning of truth versus untruth, real versus unreal, temporal versus eternal.

2- **Reflection** on those teachings and living according to the disciplines enjoined by the teachings until the wisdom is fully understood. Reflection implies discovering the oneness behind the multiplicity of the world by engaging in intense inquiry into the nature of one's true Self..

3- **Meditation** The process of reflection leads to a state in which the mind is continuously introspective. It means expansion of consciousness culminating in revelation of and identification with the Absolute Self (First and Chief Being).

The Path of Wisdom to Immortality and Enlightenment

Where Was the Teaching of the Temple of Aset Taught?

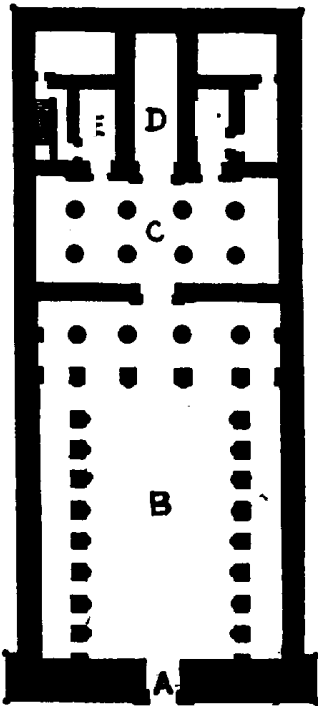


Introduction to the The Temple of Aset
(in Southern Egypt)

The Mysteries of Isis



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.

The Path of Wisdom to Immortality and Enlightenment



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



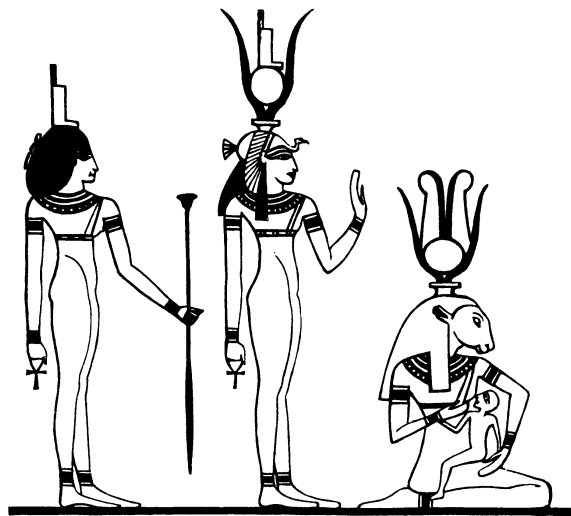
Above: The outer courtyard of the temple of Aset at Agilkia Island (Aswan) in Egypt, Africa.

The Mysteries of Isis

Forms of the Goddess

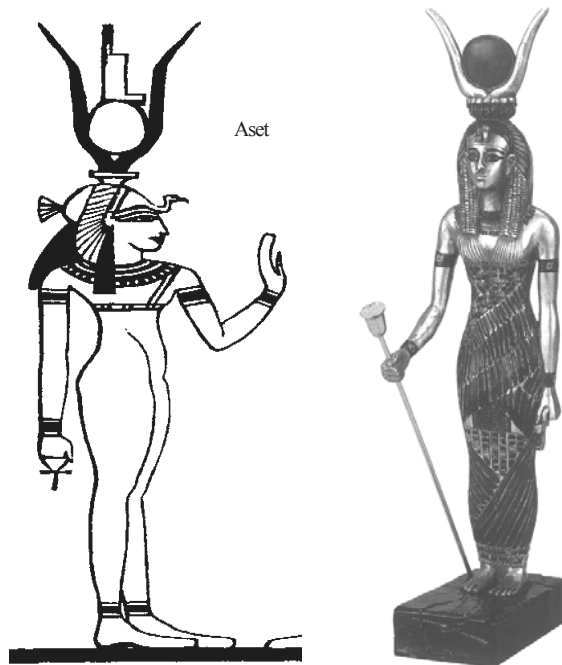


Aset as the Winged Goddess of Enlightenment



Aset as Queen, Mother and Cow Headed nurturing Divinity

The Path of Wisdom to Immortality 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; Isis not only raises Horus, but also initiates him

The Mysteries of Isis

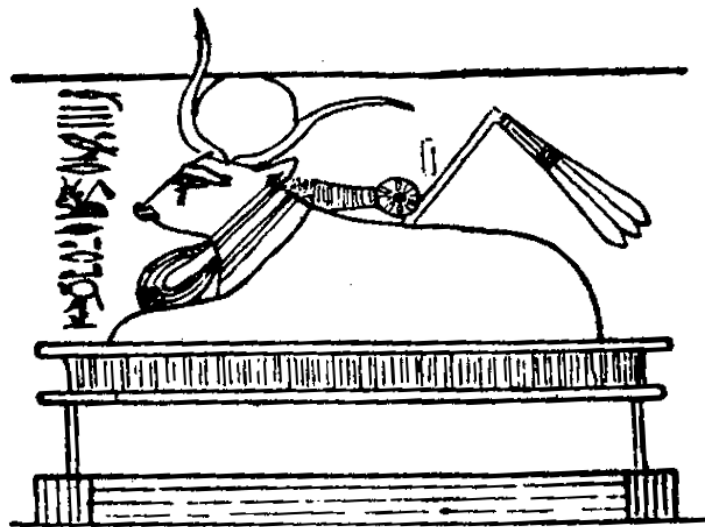
into the mysteries of life and creation in order to enlighten him and make him strong for the battle of life.



Art: The Ancient Egyptian symbol meaning “Goddess”.



Arty: The Ancient Egyptian symbol meaning “The Two Great Goddess” (i.e. Aset and Nebthet-above and below, transcendental and the temporal, etc.).



Above: The goddess Mehurt, the Primeval Ocean of Creation expressed as the burgeoning, life-sustaining cow. Mehurt is another predynastic prototype for goddess Aset from which Aset takes the bovine iconography including the cow head and the horns.

The Path of Wisdom to Immortality and Enlightenment

The Mysteries of Aset and the Hieroglyphs of the Mystery System



Relief from the temple of Heru (Egypt).

The goddess suckling the divine child is the quintessential symbol of the master imparting the wisdom teaching to the aspirant just as she did in the Asarian Resurrection myth. The objective of the *Shetaut Aset* “Mysteries of Isis” is to lead an aspirant to supreme self-knowledge and thereby ultimate spiritual enlightenment, the great “awakening”.

Know Thyself:



rech - i em ib-i
Know I in heart mine

Or

“I know what is in my heart” or “I know myself”

The iab or heart is the mind of a person, the ego thoughts aspect of the personality. It is the essence which contains the desires, feelings and unconscious thoughts which emanate from the soul (Ba) of a person. Thus to know one’s heart is the great injunction of spirituality for to know this heart is indeed synonymous with knowing the innermost self.

²⁷ From the Prt M Hru text. See the Egyptian Book of the Dead by Muata Ashby.


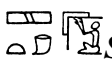
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Like the 42 injunctions of Maat, the teachings contained in the writings of the *Pert em Heru* (Book of the Dead, Book of Coming Forth By Day) are given from the first person singular perspective, but are indeed meant as universal injunctions and therefore may be read:

“Do not Lie” instead of “I have not lied” and likewise “Know thyself” instead of “I know myself.”

In the text of Chapter 26 of the *Pert m Heru* the initiate Ani says he has gained control of his body and his soul will not be imprisoned. This clearly means that he has gained knowledge of his true, deeper, powerful Self. He no longer knows himself as Ani, but as one with the Divine Self. This gives him the power over his ego personality in the physical world as well as the Netherworld.

There are other passages in Chapter 17, Chap 64 and elsewhere in the *Pert m Heru* as well as temple inscriptions with the same teaching (know thyself) that Socrates later popularized.

 **Sheta** (Mystery),
  **Sheta** (Hidden)

The first and most important teaching to understand in our study surrounds the Ancient Egyptian word “Sheti or Shedy.” Sheti comes from the root *Sheta*. The Ancient Egyptian word *Sheta* means something which is *hidden, secret, unknown, or cannot be seen or understood, a secret, a mystery*. What is considered to be inert matter also possesses “hidden” properties or *Shetau Akhet*. Rituals, Words of Power (Khu-Hekau, Mantras), religious texts and pictures are *Shetaut Neter* or *Divine Mysteries*. *Shetat* or *Seshetat* are the secret rituals in the cults of the Egyptian Gods. *Shetai* is the *Hidden God, Incomprehensible God, Mysterious One, and Secret One*. One name of the soul of the Ancient Egyptian god Amun is *Shet-ba*, which means “The One whose soul is hidden.” The name Amun itself signifies “The Hidden One,” “*Shetai*.” *Sheti* (spiritual discipline) is to go deeply into the mysteries, to study the mystery teachings and literature profoundly, to penetrate the mysteries. *Nehas-t* signifies: “resurrection” or “spiritual awakening.” The body or *Shet-t* (mummy) is where a human being focuses attention to practice spiritual disciplines. When spiritual discipline is perfected, the true Self or *Shti* (he who is hidden in the coffin) is revealed.



Shetaut Neter

 (Secrets about the Divine Self)

The *Book of Coming Forth By Day* represents the second level of *Shetaut Neter*. *Shetaut Neter* means “the way or wisdom of the hidden Divinity which is behind all Creation.” Religion has three levels of practice. The first is the myth, which includes the traditions, stories and everything related to it. The next stage is the ritualization of the myth. The final stage is the metaphysical philosophy behind the teachings given in the myth. The book *The Ausarian Resurrection*, presented the complete myth of Asar (Ausar or Osiris), Aset (Isis)

The Path of Wisdom to Immortality and Enlightenment

and Heru (Horus). The *Book of Coming Forth By Day* represents stage two, the ritualization of the myth of Asar, and through the practice of the rituals contained in the book it is possible to feel, think, act and ultimately experience the same fate of Asar, spiritual enlightenment. Thus, a spiritual aspirant is to understand that {he/she} has incarnated on earth and has been dismembered by egoistic thoughts and actions. However, by gaining an understanding of the hidden mysteries, it is possible to reach a state of beatitude and resurrection, just as Asar.¹²


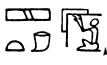


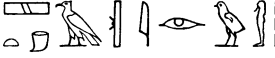

Therefore, a serious spiritual aspirant should see every aspect of {his/her} life as a ritual in which the soul within them (Asar) is struggling to be reborn again. This spiritual rebirth is accomplished by the practices of listening to the teachings, practicing them and meditating upon them. With the understanding of the hidden knowledge, you can see that all of nature around you is Divine. This includes plants, animals, planets and stars, food, other people, etc. So, through your understanding of the myth and how it relates to your life, and by living your life according to this understanding (ritual), you can lead yourself to discover and realize (mystical experience) the deeper truth behind your own being. This is the true practice of religion. If you understand the superficial teachings of a religious myth, and you practice its rituals blindly without understanding the deeper implications, you will not obtain the higher realization. Your practice will be at the level of dogma. This is why there is so much religious conflict in the world today. At the level of dogma, each religion has different myths and rituals and therefore, little if any, common ground upon which to come together. The results of this misunderstanding and ignorance have been personal disillusionment and wars. Yet, at the mystical or metaphysical level, all religions are actually pointing towards the same goal, that of spiritual realization.

Thus, Sheti is the spiritual discipline or program to promote spiritual evolution which was used in Ancient Egypt. Now we can begin to discover the teachings of that spiritual program. These all fall under the broad term *Smai Tawi* or “Egyptian Yoga.” The hieroglyphic texts related to the terms that explain the mysteries provide insight into the vast philosophy of Kemetic Spirituality. The hieroglyphs outlining the Kemetic Mystery System are explained below.




Shetaut Neter


(Secrets about the Divine Self)


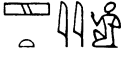
The first term is  **Sheta** meaning a mystery and  **Sheta** meaning something hidden. This leads us to  **Sheta** or **Shetau** – something hidden and difficult to understand – mystery, something hard to get through. This term relates specifically to the mystery teaching and its secret nature. It is difficult and for this reason a guide is needed. It is derived from the term  **Shetai** which means hidden or secret being i.e. God-the Divine essential nature. The Divine is also  **Shetaiu** - hidden of forms as well as  **Sheta Kheperu** -

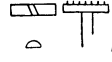
The Mysteries of Isis

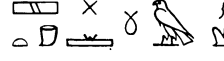
hidden creator of forms that will come into being. Therefore, the Divine is also


 **Shetau Akhet** – the essence behind the hidden properties which sustain matter. The Divine Self is not only hidden in the present and future forms but also

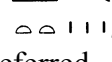
 **Sheta Ba Neter** - The Divinity of the hidden souls, meaning that the Divine manifests as the souls of human beings. Just as the land of Kemit (Egypt) is


 **Shet - Ta** - covered by the Nile flood and then reemerges resurrected with vibrant new life, so too the  **Shety** or person hidden, covered in the coffin - the mummy,



resurrects into a new life. The aspirant may wear a  **Sheta Hobesh**- Shroud or


covering garment and the best such garment is  **Shetita Heru**- the Shroud or covering garment of Heru, that is, taking on the protection as well as identity of the Divine


Self. Heru is the king incarnate and as such he is the  **Shetau Aset** -


Divinity in the hidden abode, the throne. These mysteries are contained in the  **Shetit**

- writings related to the hidden teaching. And those writings are referred to as  **Medu Neter**- “Divine Speech,” the writings of the god Djehuti – also refers to any hieroglyphic texts or inscriptions. The term Medu Neter makes use of a special



hieroglyph,  , which means “*medu*” or “staff - walking stick-speech.” This means that speech is the support for the Divine,  . Thus, the hieroglyphic writing is a prop which sustains the Divine in time and space. That is, the Divine writings contain the wisdom which

enlightens us about to the Divine,  **Shetaut Neter**.

If Medu Neter is mastered then we become  **Maak-heru** or true of thought, word and deed, that is we become purified in body, mind and soul. This term uses

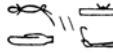
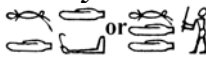







the glyph  **kheru** - rudder - oar – voice, meaning that purification occurs when the righteous movement of the word, when it is used to promote virtue, order, peace, harmony and truth. So Medu is the potential word and Maa kheru is the perfected word. Therefore, the

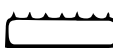






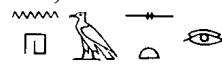
hieroglyphic texts become  **hekau** - the Ancient Egyptian “Words of

Power” when the word is  **Hesi** - chanted and  **Shmai**- sung and thereby

one performs  **or**  **Dua** or worship of the Divine.

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The word is perfected through  **Shedy** which means to study profoundly- penetrate the mysteries. Shedy is a matter of  **Shedd** digging or excavating the depths of the teaching, the heart and unconscious mind. It is a  **Shedt** – suckling process whereby as a child, the aspirant receives nourishment from the teacher, and so the teacher and the student become like  **Aset and Heru**, respectively the wisdom (Aset) being imparted to the qualified aspirant (Heru). Thus the process of  **Shedu** to educate - train - rear a child occurs. So the path to  **Sheta** - the secret -hidden Divinity is  **Shedy**. Shedy involves the disciplines of  **Smai Tawi** or yoga. After having dispelled the ignorance, one develops  **Saa** insight and understanding.

When one attains establishment  **men**, in higher knowledge  **rech**, then one is said to have opened the Divine Eye  **Arit**, and raised the serpent power  **arat**, which has coursed up through and perched atop the  **Djed** pillar which is the subtle spine. This entire process leads to attaining  **akhu**, illumination and self-knowledge:  **rech-i em ib-i**, “Know I in heart mine,” or “I know what is in my heart” i.e. “I know myself.” And self-knowledge leads to  **Nehast** or resurrection, i.e. Spiritual Enlightenment.

The rituals of the Ancient Egyptian Temple of Aset were practiced by peoples of African descent and then were adopted by the Greeks and Romans as the picture below illustrates.



Mural painting of the African and Greek-Roman practitioners of the mysteries of Isis in the first century A.C.E. (Late Period)

PART II: Who is The First and Chief Being According to The Mysteries of Isis Philosophy



The Mysteries of Isis

INTRODUCTION

Who is this “First and Chief Being” referred to in the Shetaut Aset? It refers to the transcendental, absolute Supreme Being, God. But how is this Supreme Being to be discovered? The Divine must be understood through philosophical training. This requires a process by which a spiritual aspirant first listens to the teaching and then reflects on the mystical meaning contained within it. This section will explore the understanding of God from the point of view of Yoga and it will provide a means by which the intellect can be gradually purified and made subtle so that it might partake in the wondrous resurrection which the Goddess imparts to all those who “*ponders over sacred matters and seeks therein for hidden truth.*”

This process is accomplished by acquiring the “*knowledge which the goddess invites us to seek after, as being near and dwelling continually with her (Aset).*” This implies that spiritual studies must be continuous if they are to be effective. In the Yoga of Wisdom this means developing the art of keeping a continuous flow of thought on the teaching no matter what you are doing. You may be doing the dishes, walking, eating, etc. Even at these times you must continuously remember the teaching and when you succeed in maintaining a constant flow of thought towards the Divine you will achieve the third stem of the Yoga of Wisdom. You will have purified your mind so as to continually meditate on the Divine. This process will eradicate all egoism and you will discover the highest reality within yourself. This is the path of Wisdom. So you must study the teachings presented here and then you must begin again, reflecting on what you have learned. There are three other important books in the series of wisdom studies from the perspective of Yoga and Mystical Spirituality from the Sema Yoga Book Series. These are: *The Ausarian Resurrection: The Ancient Egyptian Bible*, *The Mystical Teachings of the Ausarian Resurrection* and *Egyptian Proverbs*.

The book: *The Mystical Teachings of the Ausarian Resurrection* contains the mystical teachings given to Heru when Aset Initiated him into the mysteries of life and nurtured him in preparation for his battle with Set. Thus, the study of these important teachings will complement this volume most excellently.

WHO IS GOD IN THE LIGHT OF YOGA?

The Sema Yoga Book series is the product of years of research and spiritual practice. It has produced several volumes treating varied subjects related to Ancient Egyptian Yoga and mystical religious philosophy. This volume will focus on expanding the understanding of the idea of God from an initiatic (yogic) viewpoint based on the mystical teachings of Ancient Egypt. In the book *The Hidden Properties of Matter* we introduced the idea that the word “God” is a metaphor for that which transcends all human categories of thought and all mental concepts. At this level, the spiritual aspirant needs to delve deeply into the descriptions of the attributes of God regardless of the form presented (male-female, zoomorphic or anthropomorphic) in an effort to develop an understanding of the subtle implications of the symbols and myths as representations of the truth, rather than as truth itself. In this regard, religion and myth are seen as a *Psycho-mythology*.

The Path of Wisdom to Immortality and Enlightenment

Through the study of ancient myths and the insight from initiatic understanding, the idea of God is expanded from the dogmatic and mythological comprehension to the metaphysical. Then this metaphysical understanding is related to you, the student, so you can begin understanding your true divine nature. The ideas of God in various religions has ranged from a jealous personality who destroys entire civilizations if they do not comply with his will, to others which display an idea wherein God is the "good" principle while the "devil" is the evil principle of existence. Other views have held that God is Female or that humanity originated as a product of aliens who visited earth in ancient times and deposited life on planet earth.

These are all attempts to explain the unexplained fact that creation does somehow exist because the senses perceive it but it is beyond the grasp of the human mind to comprehend. However, these attempts have led to various interpretations which have led humanity to various forms of misunderstanding as well as conflict among religions with differing views. Some see their idea of God as the only proper and correct one, while others see their ideas as more inclusive and encompassing.

The original meaning of the Latin derivative for the word religion is to rejoin. The essence of true religion is that of linking back, specifically, linking its followers back to their original source: Neter (GOD). Although religion in its purest form is a Yoga system (unite individual consciousness with universal-cosmic), the original intent and meaning of the scriptures are often misunderstood, if not distorted. This occurs because religions have developed in different geographic areas and the elementary levels of religion (historical accounts, stories and traditions) have developed independently. At the elementary levels, all religions tend to be *Deistic*. Deism, as a religious belief or form of theism 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 creation time and inscribed with perfect moral principles.

In its complete form, religion is composed of three aspects, *mythology*, *ritual* and *metaphysics* (mysticism). While many religions contain rituals, traditions, metaphors and myths, there are few professionals trained in the understanding of 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. It is difficult to evolve spiritually without the proper spiritual guidance. Many followers of religion, especially Roman Catholicism, feeling out of touch with the church, synagogue or temple, have left it, feeling guilt and a deep sense of loss. Through self-search and research into the origins and evolution of religion, it is possible to discover mythological vistas within all religions which can lead to greater understanding. The exoteric (outer, ritualistic) forms of religion with which we are mostly familiar is only the tip of an iceberg so to speak; it is only a beginning to deeper discovery of the transcendental truths of existence.

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If religions were properly understood and practiced, most would provide a suitable system to "*Yoga*" (reunite) their followers with God because the deeper aspects of all religions lead to the same goal. When a religion is adopted at the level of ritual and tradition with the idea that it alone is correct and all others are false, the result is discord, and disharmony. Further, adopting a religion on a superficial level by simply memorizing certain verses or rituals does not produce a transformation in consciousness which is the true purpose of religion and yoga. If there is no improvement in one's level of peace, serenity, confidence, happiness, vitality, honesty, love, and other such good qualities, then there is no religion occurring.

Due to lack of knowledge and understanding about the deeper purpose of religion, religions have been the basis of conflict throughout the world for many years. This has prompted many people to speak out against religion as a cause of strife among peoples. Some even become upset at the mention of God because they think that those who are speaking of God in a manner other than that with which they are familiar are displaying a form of mental illness. Others have proposed the idea that religion is an excuse that some people use to escape the responsibilities and problems of the world, while others lose themselves in religion on an emotional level, seeking trances or communion with "spirits". Is there any real basis to religion and if so how can religion be a benefit to humankind?

The wisdom of yoga (initiatic science) brings insight to all religions because it leads to an understanding of the underlying ideas upon which the religious symbols are really based. When these references are understood, the religious practitioner is able to move from the ritualistic and mythological level of religion to the metaphysical level. At this level all religions are equal because this level is transcendent of all rituals and mythologies. All of the names and forms given to the Supreme Being are unified at the metaphysical level.

Metaphysical - Mystical Level

The Supreme Being is understood as transcendent of all names and forms - the source of all objects and peoples and the object of all veneration. At this level there is personal experience of the Divine.



Religious Rituals and Traditions

Commemorative exercises related to the myths which lead the mind to contemplate and think about the Divine.



Religious Mythologies of Various Cultures

Stories of God and creation with different names and forms, pictures, representations of the Divine in human and zoomorphic symbolic forms.

The Path of Wisdom to Immortality and Enlightenment

The Yogic view of God is transcendent of gender (male-female) and transcendent of name and form while at the same time encompassing all names and forms. As stated in the *Egyptian Yoga: The Philosophy of Enlightenment*, the danger which many religions have fallen victim to is the personification of the idea of the Supreme Being. This personification, in many religions, has given people a concrete image of the Divine which many have come to believe is the true, correct and actual name and form of God. When understood incorrectly, this concretized view serves to focus the mind on the symbol itself while ignoring the transcendental idea behind the symbol. In a strict sense, any veneration of a picture or symbol of the Divine as itself being God is idolatry. The belief that the appearance of the Divine is known through a particular image is the true definition of idolatry because the Divine, being all that exists, encompasses all appearances, that which supports them and therefore, that which transcends them as well. The word *Idolatry* is defined as:

1. The worship of idols.
2. Blind admiration or devotion.

Mystical philosophy demands that any image of God be seen as an outer symbol which is only used to help the mind until it is ready to transcend the symbol itself. This is why there are many symbols for the Divine in Ancient Egyptian and Indian religious iconography. Each symbol and myth carries with it a different aspect or view of the Divine which helps the aspirant to better understand the nature of the Divine. However, if the images themselves are worshipped as actual divine things or actual images of the Divine, if the worshiper believes this is the way God appears in reality and has no regard for the deeper mystical meaning or for any other symbols from other cultures, then this form of practice is to be considered an intensified form of idolatry. In order to experience your oneness with the Divine you will need to transcend your ideas that God is an entity who exists somewhere separate from you in some part of the universe. You also need to transcend the idea that God has one particular name, one religion and one form. This idea is given to novices on the spiritual path in order to engender in them the sense that there something beyond the mundane world of time and space and human existence. However, it must be transcended as one becomes advanced in order for mystical experience to occur.

The universe is composed of varying degrees of subtle and gross elements. That which is subtle permeates what is gross. The mind and senses permeate the body and your body and mind are in reality permeated by the Spirit. So God (the Spirit) is not only all around you and interpenetrating all things, but God is your ultimate reality beyond your body, your feelings, your sense perceptions, and your thoughts.

The Supreme Being is beyond classification and beyond understanding with the human mind, however, you must train your mind to follow the logic of yoga philosophy because it will lead you to understand the essence of the Divine at an indirect level, through symbols and then you will be able to have personal experience of the Divine at a transcendental level. Yoga and mystical philosophy provide a positive model for you. Looking at a map is not the same as actually going on the trip which the map outlines (referring to the experiences), however, the map is very useful in helping you arrive at the proper destination. Symbols are like maps which can lead you to experience spiritual realization. They should not be understood as absolute realities.

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The Evolution of the Concept of The High God in Ancient Egypt

In order to fully understand the forms and mythologies of the Gods and Goddesses and their importance to the idea of Egyptian Yoga, it is important to review the cultural changes which shaped the forms of the Gods and Goddesses and the status of male and female figures throughout pre-dynastic and dynastic Egyptian history.

When most people think of Ancient Egypt the image that comes to mind is that of the Pharaohs, the pyramids and the sphinx. 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 Osirian 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, Heru, Hathor and Aset all date back to an ancient period in the pre-dynastic period perhaps dating back to 50,000 B.C.E.

At the beginning of the first dynasty (c. 5,000 B.C.E.), when the first historical Pharaoh, Menes or Mena was proclaimed as the uniter of the two lands (Upper and Lower Egypt), solar worship in the form of the God name "**Ra**" rose to prominence. This led to the first major merging of the Ancient Egyptian mythology of Amun, the Supreme Being as the Hidden Life Force, with that of the dynamic essence, Ra. Ra became the symbol of the manifest expression and Amun, the transcendental reality behind the manifestation. Both of these were merged into the form of "**Amun-Ra**."

Even though Ancient Egypt suffered hundreds of invasions from hostile countries the teachings of religion stayed unchanged. Also, over time the Sages created many religious systems which on the surface seem discordant and wild but when studied with an intuitive eye, having an understanding of Ancient Egyptian Mystical Philosophy, it becomes apparent that there is an underlying harmony and unity within the teachings of all theologies. This is evident in one all-important factor of mystical philosophy. The scriptures clearly state that all of the deities or *neters*, emanate from the one Supreme Being. Further, they state that the major deities, known as the *High Gods* in each theological system, are in reality different forms or aspect of the same divinity. This means that not only are all of the deities symbolic representations of the Supreme Deity, but that they are also in reality, aspects of each other. This point will be elaborated at length throughout this work. However, below you will find a schematic of the high gods of Ancient Egypt showing their interrelationships. In mystical religion there is usually a high god or highest divinity and below this divinity there are many minor divinities. In Ancient Egyptian mystical philosophy there is not only a high god level

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of divinity but there is also a transcendental level. In this level there is a nameless, formless divinity which transcends all descriptions and all names and forms.

Pa Neter - Nebertcher - Neter Neteru
(Unmanifest)

(Manifest)

Amun-Ra-Ptah - Heru - Hathor - Asar - Aset

There are references to the unmanifest concept of the Divine but the icons, statues and symbols which are most prominent in religion are of the manifest names and forms of the Divine. However, the manifest forms are in reality aspects of the unmanifest form and the manifest forms are in reality aspects of each other as well. This means that Amun, Ra, Ptah, Heru, Hathor, Asar, Aset, etc. are in reality the same character but with different names and form. The unmanifest is referred to as the *Absolute* and the manifest is referred to as *the realm of relativity*. The absolute is unchanging, abiding and beyond time and space. The unmanifest is also referred to as the *non-dual* essence and the manifest is that which is conditioned by *duality*. The unmanifest is also referred to as an *ocean* (oneness) while the world of relativity is referred to as the *waves* (duality, multiplicity). The relative is that which is bound to time and space and is transient, fleeting and ephemeral. The unmanifest is immortal and the manifest is temporal and subject to birth and death.

Anonymous Ancient Egyptian Supreme Being in pre-Dynastic times to end of Dynastic period:

The pre-Dynastic period of Egyptian history is referred to in the pyramid texts utterance 570 as: "*The time before the battle of Heru and Set,*" meaning pre-history or the time before the mythology of duality. GOD (Amun) is known as being:

"formless, nameless, boundless, all encompassing, eternal, hidden, only one, universal, who has no second, non-dual, encompassing male and female aspects in one, primordial, self created, creator of all things and of all the other Gods, the one who is permanent, the one who abides, the underlying reality, the one who lives upon Maat, the GOD of many names, innumerable, manifold and no one knows their number, though GOD can be seen in form and observation of GOD can be made at GOD's appearance, GOD cannot be understood, GOD cannot be seen with mortal eyes, God is invisible and inscrutable to Gods as well as men."

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In ancient times the concept of the unmanifest Supreme Self was termed as follows:

PA NETER
(The GOD)

NEBERTCHER
(the All-encompassing Supreme Being)

AMUN
(The Hidden One, Neter Neteru (God of Gods))

The following is a listing of the primary High God (Supreme Being) with name and form (the manifestation), from the late pre-Dynastic period to end of Dynastic times in Ancient Egypt:

HERU-Hathor
(HAWK - WATER COW (Zoomorphic))

Ra-Harakte
(Transition- hawk headed human)

Amun-Ra
(Transition- early form: Ram with moon and sundisk, late dynastic form: human)

Ptah-Sekhmet
(Transition- human (Ptah), lioness (Sekhmet))

NEBERTCHER
(Amun - Ra - Ptah, Hathor (anthropomorphic))

TEM or Atum
(Completely anthropomorphic)

Asar - Aset
(Completely anthropomorphic)

In the earliest times the concept of God, in Egyptian mythology, was presented in two basic forms, with name and form and without name and form. *Pa Neter*, or “The Supreme Being,” refers to the nameless, formless understanding while deities such as Asar and Aset are examples of the Divine with a specific name and form. As the evolution of Ancient Egyptian civilization progressed through the dynastic period there were many depictions of the Divine in many forms. However, none of these forms were thought of as absolute or real in and of themselves. Rather, they were presented by the Ancient Egyptian Sages as ways to promote the understanding of the different aspects of the Divine. Thus, each depiction is in reality like a veil which enables a person to gaze upon something which will turn the mind towards the Divine. However, like a veil, the images also have a depth which can be seen

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when the outer, symbolic form is understood and seen with the proper light of intuitional vision.

Through the study of the teachings and their inner meaning as well as the practice of spiritual living according to the teachings of yoga, a human being can develop the light of intuitional vision which will break the veil of ignorance that blocks a person's ability to see the Divine.

It is important to understand the difference between duality and non-duality. Duality is viewing a separation between the soul and God. It means seeing two distinct personalities. Non-duality is a recognition that in reality there is no separation between the human heart and God. Indeed they are one and the same. This is the realization that comes from spiritual enlightenment. In Ancient Egypt the symbols for the soul and God were the same.

PART III: The Oneness of God



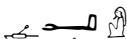
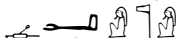
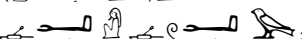

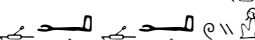
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The Teaching of The Oneness of God

The many Egyptian cosmogonies and ritual systems are in reality leading toward the realization of the same Supreme Being. During the period of the 18th dynasty, Egyptian religion went through a short-lived phase in which only one symbol of God was allowed to be worshipped. This occurred under the reign of Akhenaton, c.1379-1362 BCE. He suppressed the older god symbols including Amun-Ra and instituted Aton, represented by the solar disk, as the only god. Renouncing the old gods, he introduced worship of the sun god, Aton or Aten, and established a new capital at Akhenaton. Aton symbolized the underlying essence of phenomenal reality as well as phenomenal reality itself.

Many researchers of Egyptian religion have considered him to be the first monotheist, however, Akhenaton only wanted to return to the original idea of the Supreme Deity which had existed prior to the development of the various Companies of gods and goddesses and numerous local deities. Akhenaton never promoted the idea that the sun itself was God but that it is the visible, dynamic representation of the transcendental essence of the Supreme Being which transcends time and space. This point is proven by the following passages from the Ancient Egyptian texts concerning Amun, Ra and Ptah and the creation myths which existed prior to the reign of Akhenaton. In essence he was trying to reform the worship of God and of society in general.

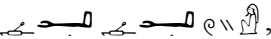
The ideas of monotheism, monism, pantheism, panentheism existed in Egypt and Ethiopia prior to their emergence anywhere else in the world. Akhenaton wanted to encourage a more naturalistic style of Egyptian royal portraiture and life in general. He saw Aten as the same benefactor of all religions and sought to establish a new order of social justice wherein all citizens would partake in the riches of society.

UA  or "One",
UA NETER  or "One God",
"Only One" ,
"Only One Without a second" ,
"One One" 

The following passages come from the Egyptian Book of Coming Forth By Day (Ch. clxxiii):

"I praise thee, Lord of the Gods, God One, living in truth".

The following passage is taken from a passage where princess Nesi-Khensu glorifies Amen-Ra.

"August Soul which came into being in primeval time, the great god living in truth, the first "Nine Gods" who gave birth to the other two "Nine Gods," the being in whom every god existeth, One One, , the creator of the kings who appeared when the earth took form in the beginning, whose

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birth is hidden, whose forms are manifold, whose germination cannot be known."



Bust of Sage-King Akhenaton

A similar situation to what occurred during in Akhenaton's time occurred in Christianity during the time of the creation and rise of Islam. The corruption of the Egyptian society in general prompted a call for reforms. Thus, Akhenaton, as the king of Ancient Egypt and within his role as national spiritual leader, attempted to make reforms in the spiritual character of Ancient Egypt and its relations with other countries. Therefore, he confiscated much of the wealth of those in the religious community whom he thought were corrupt and redistributed it among the people. He tried to foster an atmosphere of brotherhood among the neighboring countries by reducing appropriations for the military and thus reducing the belligerent stance of the Ancient Egyptian Empire. He recognized that the high gods of other countries are in reality symbolic forms of the same Divinity which was worshipped in Egypt. Many of the higher ranking members of the clergy as well as many nobles who had practiced the cults of various Egyptian deities for thousands of years rejected many of his efforts, and strife arose within the country. Some did not understand his purpose and others opposed him because their own chosen deity seemed to be supplanted by the new totem. Foreign countries used this opportunity to encroach upon Egyptian holdings and after Akhenaton's death, Egypt reverted to the ways of worship as they were before the time of Akhenaton.

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It would be correct to note that the Jews who entered Egypt at various times throughout its history were strongly influenced by the theology of Egypt. However they did not carry on the ideal of universality which Akhenaton sought to foster. He viewed Aton as the supreme deity which is revered everywhere under different names. The Jewish idea that the Jewish God is the only true god who belongs to them alone is a factor of Zoroastrian influence coupled with the occidental tendency of the Jews to concretize images and to exclude and segregate themselves. Nevertheless, the instruction which the early Jews received in Egypt in reference to the oneness of the Divinity which they transferred to the personality of *Yahweh*, cannot be overlooked. However, the teachings of mystical Judaism, *The Cabalah*, exhibit important correspondences to the *Shetaut Neter* (Ancient Egyptian Religion).

In Western religion, monotheism implies that there is one God who exists in fact, with a distinct personality, much like that of a human being, and who is watching over His creation like a father. God is conceptualized as a male figure who is separate from creation and manages it from afar. In the mystical sciences, monotheism implies that God is the only being that truly exists and therefore all that exists is an expression of the Divine. God expresses as nature, the stars, your body, your thoughts, your senses, all physical objects, all good and evil people, etc. God is everything, just as everything in your dreams is in reality an expression of your own consciousness. God is not separate from creation, but is immanent in creation. God is never far from you, but is as close as your every thought, every breath, every sensation, every feeling. Thus, that which transcends the phenomenal world of time and space is “full” and the phenomenal world which is an expression of the eternal is also “full”. At every moment you are embracing the glory of God. At every moment, regardless of your life’s circumstances, you are full. Even if you were to become blind or to lose an arm or leg, you would remain full. Just as the injuries of your dream personalities does not affect you as you lay on your bed, so too your Transcendental Self is unaffected by any condition that is experienced by your body or mind (ego-personality).

In the book *The Hidden Properties of Matter*, we saw how the Supreme Divinity is described as an ocean of all encompassing existence. In this ocean there is no male nor female and no duality of any kind. However, when that ocean expresses itself by its own will, it takes on different forms according to that will. These forms are in reality polarizations of the same essence, the ocean. It is like water turning to ice. It is the same essence, only at a different temperature (vibration). In the same way, physical matter, regardless of its forms, colors, textures, etc., is nothing but the same essence, and this essence remains indescribable to modern science. This principle of the hidden, non-dual essence of the Supreme Self was described thousands of years ago in Ancient Egypt:

“No man has been able to seek out God's likeness. Though God can be seen in form, observation of God can be made at God's appearance, God cannot be understood... God cannot be seen with mortal eyes...”

This statement signifies that no one who looks for God with the understanding of the ego-concept will be able to see God. What they will see is the world of time and space, and deities created out of the imagination, because they are looking through the impure intellect,

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mind and senses. In order to understand God, one must transcend the human ego and thus become like God. It is only then that the correct understanding will dawn.

In order to fully comprehend the nature of the Divine the principles of duality and non-duality must be fully explained. Dualism is the belief that all things in nature are self sustaining, and separate from any underlying essence. This is like saying that a light bulb lights up under its own power, that it is separate from any source of power, without recognizing that the true source of the illumination is the electricity which is flowing through the bulb. Dualism is the belief in the pairs of opposites wherein everything has a polar counterpart. For example: male - female, here - there, hot - cold, etc. While these elements seem real to the human mind, mystical philosophers throughout history have been claiming that this is only an outer expression of the underlying essence from which it originates. In reality, this underlying essence is non-dual and all encompassing. It is the substratum of all that exists. Modern science has been confirming this view of matter through the latest experiments in quantum physics, saying that all matter is composed of energy. Most importantly for this study, dualism is a state of mind that occurs at an immature level of mental understanding of reality. Through the study and practice of mystical spiritual teachings, dualism is replaced with non-dualism and salvation (mystical understanding) then occurs. Therefore, salvation or resurrection is related to a non-dualistic view of existence and bondage and death are related to dualism and egoism.

Dualism in the human mind can lead to catastrophic events in human experience. Because the mind is trained to see either good or evil, acceptable or unacceptable, you or me, etc. and not the whole of creation which is composed of many parts, the attitudes of separation and exclusivism are exaggerated. When societal institutions such as the church rationalize and even sanction dualism, then egoistic sentiments hold sway over the heart of human beings. In this sense, dualism and egoism go hand in hand. When universal love and humility are replaced by egoism, then it becomes possible to hurt others and to hurt nature. When people forget their common origin and destiny, they easily fall into the vast pit of egoism, seeing themselves as an individual in a world of individuals, fighting a battle of survival for pleasures of the senses, rather than as divine beings who are made in the same image, with the same frailties and potential. This degraded condition opens the doors to the deep-rooted fear and inadequacies of the human heart which translate into the atrocities of history. Beset with ignorance, people seek to control others and nature and to satisfy their inner urges, through violence if necessary, because they cannot control themselves and express their deeper needs in constructive ways. In Indian Vedantic tradition, duality or *Dvaita*, is seen as the greatest error of the human mind. For this reason all of the disciplines of Vedanta, Yoga, Ancient Egyptian Mysticism, Buddhism, Taoism and Creation-centered spirituality are directed toward developing a correct understanding of human existence. When the underlying unity behind the duality is discovered, there can be no violence or ill will. Harmony and Enlightenment arise spontaneously. Egoism now gives way to universal love and peace.

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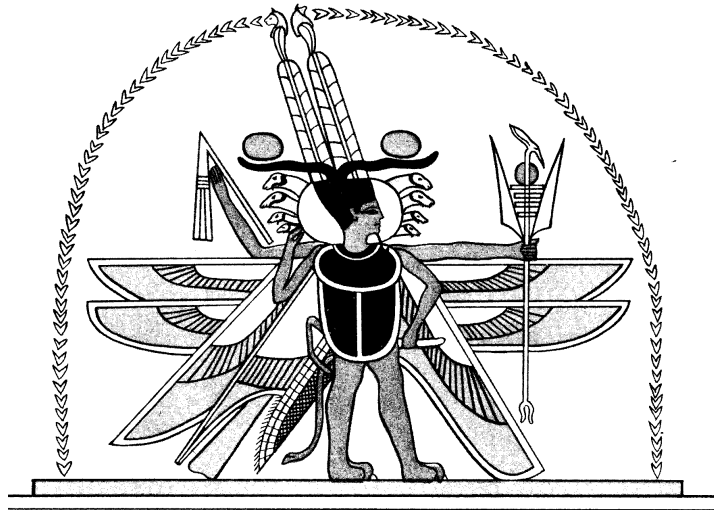
The legacy of non-dualism in Ancient Egypt and its influence on modern religion can be felt even today. The long history of non-duality in Ancient Egyptian Religion may be seen reflected in the Coptic Church of modern day Egypt. The Coptic Church is the major Christian church in modern day Egypt. The name “Copt” is derived from the Greek word for “Egyptian” and the Arabic "qubt" which was Westernized as “Copt”. The origins of Egyptian Christianity can be found in the Gnostic mystery schools which developed the Hermetic teachings (teachings of the Egyptian God Djehuti) in the period immediately preceding the Christian era. These schools were engendered by the early Greek philosophers who studied Egyptian philosophy and Alexander the Great who conquered Egypt and sought to establish a city of Enlightenment which would bridge the East and the West. Alexander knew from his early instruction by Aristotle that Egypt was the source of the most ancient knowledge and the repository of the world’s greatest scholars and mystical philosophers. Thus, the Greeks, under Alexander, sought to appropriate and adopt the Ancient Egyptian traditions which they had been learning for the previous five centuries since the time of Thales, the first recognized Greek Philosopher (circa 700 BCE) in order to carry on the mystical tradition of Egypt along with the highest technological advances. These Gnostic Hellenists* intermixed with the Jews living in Alexandria, in north-west Lower Egypt. In the next three centuries, notable Christian philosophers would emerge out of Alexandria who would exert a strong influence on early Christianity and later cause the separation of the Egyptian Christians from the Roman and Byzantine Christians. These included: Clement of Alexandria, Origen, Arius. * Ancient Egyptians who adopted Greek ideas, style, or culture.

The debates in the church over the true understanding of Christ (Christology) led to a separation between the Church in Egypt (Coptic Church) and the churches of Rome and Constantinople (Western Roman Empire and Eastern Roman Empire, respectively). The majority of Egyptian Christians refused to go along with the decrees of the Council of Chalcedon in 451 A.C.E., that defined the person of Jesus the Christ as being “one in two natures.” This doctrine of “two natures” seemed to imply the existence of two Christs, one being divine and the other human. The Egyptian Christians who refused the Council of Chalcedon faced charges of Monophysitism. Monophysitism is the belief that Christ has only one nature rather than two. It is notable that the Council of Chalcedon, the dualistic view, was accepted both in Constantinople and in Rome but not in Egypt. Thus, we see that the dualistic view of Christ was developed and promoted in Europe under the Roman church and in the Middle East under the church of Constantinople (Byzantine Empire). It was the Copts in Egypt who sought to uphold the non-dualistic view of Christ which viewed him as an all-encompassing being which was absolutely Divine while at the same time expressing in a human form. This was due to the tradition of non-dualism which the Egyptians of the early Christian era assimilated from the Ancient Egyptian mystery schools. The Coptic Church of Egypt separated from Rome and Constantinople and set up its own Pope who is, to this day, nominated by an electoral college of clergy and laity. The Coptic church has survived up to the present in Egypt. There are over seven million Coptic Christians there today and 22 million in total throughout the world.

It is appropriate here to place non-duality in the context of world philosophies and religions. This will help you to better understand the teaching and how it is being expressed in modern times.

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Amun-Nebertcher and Brahman: The Non-Dual Symbols of The Absolute in ANCIENT Egyptian and Indian Mystical Philosophy



Above: Nebertcher, the All-encompassing Divinity.

This is the Ancient Egyptian version of the Cosmic Form of the Divine. It is comparable in every respect to the Cosmic Form of the Ancient Egyptian Sekhmet-Bast-Ra and the Cosmic Form of the Indian God Krishna.

The use of the word *AMEN* in the Egyptian and Christian religions requires further exploration here because the significance of the word Amen in Egyptian mythology connotes important teachings as to the understanding of the Absolute reality or the transcendental deity or Supreme Being. Also, it is important to understand that having originated in Ancient Egypt, early Christianity adopted the use of the word Amen as well as the attributes or wisdom about the Supreme Being from Ancient Egyptian Religion. In the Hebrew and Christian religion, the word Amen is usually explained as an interjection meaning *so be it*. It is used at the end of a prayer or to express approval. However, in Egyptian myth and symbolism, Amen signifies an extremely sophisticated and elaborate explanation of the absolute and transcendental mystery behind all physical phenomena in much the same way that the term *Brahman* is used in Hindu mythology and religion.

The concept which was known in Ancient Egypt as *Amun* (Amen) is the central theme of not only Egyptian religion and mystical philosophy but also of every world religion. Having been intertwined with religious iconography and ritualism, the idea of Amun has been mythologized by the ancient Sages in such a fashion that it may be possible to discover ever increasing layers of the mystery behind it, therefore, revealing the true essence of the mystical and religious philosophies in the myths. The name *Amun* appears in the remotest times of Ancient Egyptian history and came to prominence in the ancient city of *Waset* (Thebes), Egypt. The mysteries of Amun represent a quintessence of Egyptian philosophy concerning the nature of the unmanifest aspect of all existence and the understanding of human consciousness. The Ancient Egyptian concept of non-duality contained within it the teaching which predates all other similar teachings. This teaching speaks of God as an

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unmanifest, nameless, formless *Being of Light* which is the source of all that is manifest. The formless *Being of Light* later became known as the *Watery Abyss* and as Amun that which is hidden. In the Shabaka Inscription, this teaching continued with *Ptah* assuming the role of the manifestation of the unmanifest Supreme Being.

Thus, in Ancient Egypt, the concept of the ultimate and absolute reality behind all physical manifestations was called *Amn* or *Amun* or *Nebertcher*, or *Pa Neter* (The Supreme Being). In Hindu mysticism this teaching is known as *Brahman* (the Absolute), to the Taoists it is *The Tao* (The Way of Nature), in Judaism it is referred to as *Yahweh* (God), in Islam it is *Allah* (The supreme being in Islam), in Christianity it is *God* and *The Kingdom of Heaven*, and to modern physics it is *Energy*.

There are, however, deeper meanings to the symbolic names given to explain the absolute. They hold formulas which convey mystical teachings about ourselves and the nature of existence. The Ancient Egyptian term "*Nebertcher*" carries with it various additional attributes referring to the Supreme Divinity as "the Being of the utmost limit", "The All Being", "All Powerful", etc. *Nebertcher*, as a name for the Supreme Being, appears in the Coptic texts and the attributes associated with this name were transferred to the idea of God Almighty of Christianity.

As stated earlier, when you as the spiritual aspirant remove your own egoistic mask, you will discover that your underlying essence is one and the same as that of the Trinity. For indeed the Trinity is a symbol of cosmic and human egoism. Like the Ancient Egyptian Trinity *Ra-Asar-Hor*, or Ra, Asar, Heru, the Christian Trinity incorporates deep psychomythological implications.

God the Father is the hidden creator while the Son is the incarnating spirit, the body of creation.* The Holy spirit is the enlivening force which vivifies the creation and may be likened to the *Sekhem*, *Prana* and *Chi* of Ancient Egypt, India and China respectively. Every human being is an aspect of this Trinity. The human soul is one with the *Father* as Jesus said: *I and the Father are One*. The human ego, the mind and body are the *Son* who suffers and the *Holy Spirit* is the force by which the soul enlivens the ego and body. In the original understanding of the early Christian theologians, the three aspects of the Trinity (Father, Son, Holy Spirit) were seen as equal in power and importance and as being one in their underlying essence. However, due to the zealous destruction of competing theologies the orthodox Christians developed a distorted view of Divinity. Only the dualistic, male oriented view of the Trinity was understood and promoted even while reformers within the Christian church, such as *Arius*, sought to establish the non-dualistic view. *Applies to Ancient Egyptian Religion as well as Christianity.

If one were to strip the mental concepts of duality from the mind which have been engendered by the elementary understanding of religion, the non-dual reality will emerge. This means that the spiritual aspirant must leave behind the understanding of the outer form of the Trinity and discover the underlying essence. When this is accomplished the essence of

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the Trinity is discovered to be the same as that of every human being. When Jesus says, *I and the Father are One*, he is not referring to two individual personalities (Father and Son) which are one in a spiritual sense, although this is certainly true. He is referring to the fact that there is only one being in existence and this being transcends the personality of Jesus and the Father. So take away the "Father" image and take away the "Son" image and what is left in the mind is the underlying basis of these concepts. That underlying basis is the ground upon which all mental concepts exist. It is this ground which is "one" with all things. The mental concepts are only images of this ultimate ground of mystical experience which has taken on a particular name and form. In this ultimate ground there are no opposites. The opposites only seem to exist at the superficial conscious level of human experience. In reality all names and forms have the same underlying basis and are essentially composed of the same material: thoughts. Thoughts have an even subtler basis, The Self or God.

Likewise, if you go beyond your ego self, your thoughts and concepts, you discover that your underlying essence is also One. Ultimately, you will discover that this personality of yours, all of nature and all representative forms of religion (Asar, Aset, Jesus, Buddha, Krishna, Allah, etc.) are all masks which are covering the transcendental Self. This is the pure non-dualistic view of divinity which is to be reached by a spiritual aspirant through the process of the practice of yoga disciplines. Nature and the human ego are only reflections of divinity and not abiding individually existing entities. This non-dualistic experience of the Divine is what constitutes true sainthood and sagehood, the most laudable goal of life. All other goals are illusory and transitory because this is the only absolute truth of existence. All other goals are perishable in time, but this truth transcends time. This is why early Christianity incorporated the idea of reincarnation and the need to see others as yourself instead of as different and separate. If you were to practice seeing everything before you, including your own body and your own thoughts, as an expression of God, you would discover that God is all that exists and that you are God, expressing as a triad of *seer, seen and sight*. You would discover that you are transcendental, immortal, infinite and non-dual. You have always existed, and you will always exist for all eternity. Your identification with your transient ego personality which is subject to birth and death will be ended.

The Concepts of God in World Religious and Mystical Traditions

The Concept of God in Vedanta and Yoga Philosophies from India:

The Absolute Reality is named **Brahman**. The manifesting universe is an appearance of Brahman only, an *illusory modification*. Ice is an illusory modification of water. The water is always there, but appearing in a different form. In the same way, the world is a modification of the nameless and formless Absolute into names and forms of the phenomenal world. The universe never had a beginning and will never have an end because it is only an appearance just as when you go to sleep your dream has no beginning and no end. It simply appears when you fall asleep and vanishes when you wake up. Brahman or the Ultimate reality, GOD, Supreme Being, is ALL that exists. All the objects of the world and universe even though appearing to be different are really expressions of one entity. All physical reality is an

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illusory manifestation of Brahman, which Brahman sustains but yet is detached from, at all times, just as the sun sustains life on earth and yet is detached from it. Brahman is Pure Consciousness devoid of thought vibrations. All that exists is essentially Brahman: "*Sat-Chit-Ananda*" - Existence - Knowledge - Bliss or pure consciousness involved with thought vibrations.

The Concept of God and Creation according to the New Testament and the Gnostic Gospels:

In the New Testament, the triad of "Father, and of the Son, and of the Holy Spirit" is used to describe the idea of God (Matthew 28:19). The Trinity is the central teaching of Christianity. It holds that God is three personalities: the Father, the Son, and the Holy Spirit [or Holy Ghost]. The idea is that there is only one God, but that he exists as "*Three in one and one in three*," as the ancient Egyptian proverb states. Christian theologians claim that the true nature of the Trinity is a mystery which cannot be comprehended by the human mind, although they can grasp some of its meanings. The Trinity doctrine was stated in very early Christian creeds which served the purpose of countering other beliefs such as Gnosticism. Unlike the orthodox Christian theologians, the Gnostics denied that Christ was completely human during the time of his life on Earth. According to the Gnostics, God the Son was indeed a man, however, he is also "*of one substance with the Father*." Therefore, God created man through the power of the Holy Spirit.

The term "*Three in one*" was misunderstood by the Orthodox Catholic Christians and because of this misunderstanding, some Gnostic groups even ridiculed them. However, the three in one metaphor was ancient by the time it was adopted by the Catholics. It was a term used to convey the idea of different aspects of the one reality. This same idea occurs in Ancient Egyptian as well as in Indian mythology. In Egyptian mythology the Trinity is represented as three *Metaphysical Neters* or cosmic gods (Trinity). They represent the manifestation of the unseen principles which support the universe and the visible aspects of God. The Egyptian Trinity is composed of Amun, Ra and Ptah. Amun means that which is hidden and unintelligible, the underlying reality which sustains all things. Ra and Ptah represent the visible aspects of divinity. The Ancient Egyptian "Trinity" is also known as: *Nebertcher*.

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

—Ancient Egyptian Teaching

The following passage from the *Hymn to Amen* (in the papyrus at Leyden) sums up the Egyptian understanding of the Trinity concept in creation and that which transcends it.

He whose name is hidden is *AMEN*. *Ra* belongeth to him as his face, and his body is *PTAH*.

Thus, within the teaching of the Ancient Egyptian Trinity, the teaching of the triad of human consciousness (seer-seen-sight) may be found. Also, Amun, the hidden aspect, is

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called the "eternal witness." The Triad refers to the subject or seer, the object or that which is seen and interaction between the two. In all human experience there is a subject-object-interaction relationship occurring all the time. This is true in the waking as well as the dream states. The seer is Amun, that which is seen is Ptah and the interacting medium or sight is represented by Ra. They are in reality projections or emanations of the transcendental underlying consciousness or Nebertcher.

This witness is one of the most important discoveries in mystical philosophy because it points to the existence of a transcendental awareness which lies beyond the conscious level of the mind. This "witness" is also to be found in Indian philosophy under the yoga teaching of *Sakshin* and the Buddhist teaching of *mindfulness*. Sakshin is the "fourth" state of consciousness beyond the waking, dream and dreamless sleep states and it is the goal of all mystics to achieve awareness of this state.

In Ancient Egypt the visible "gods" and "goddesses" with a name, form and other attributes are considered to be emanations of the One GOD, the Neter of Neters: *NETER NETERU* or "God of Gods" or *Pa Neter*, "The Supreme Self", which is without name, form or attributes (absolute). In the same way the Indian Trinity (Brahma, Shiva, Vishnu) arises out of Brahman, The Absolute. The *neters* or divinely inspired cosmic forces are responsible for the direction (management) of creation at every moment. In Indian mythology, each male aspect of the Trinity of Brahma - Shiva - Vishnu, has his accompanying female aspect or manifesting energy, Saraswati - Kali - Lakshmi, respectively. In the Egyptian system of gods and goddesses, the consort of the male gods (Amun-Ra-Ptah) or their manifesting female energy or power is as follows:

Amun - Amenit
Ra - Rai
Ptah - Sekmet

There is one important difference between Ancient Egyptian Mythology (Yoga) and other religious systems. The idea of the God being the Father who begets the Son, who is His *Paraclete* (advocate or intercessor) and revealer, occurs first and with most primacy in Ancient Egypt in the mythology of Nebertcher and Asar. While Buddha and Krishna are *Avatars*, incarnations of God, Heru, in Egypt, was the reincarnation of Asar, 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.

Ra
↓
Asar
↓
Heru

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In much the same way, Jesus is the revealer and Paraclete of the Father, the Lord, and the Holy Spirit. The original idea of Avatarism was that from time to time God manifests himself in order to restore virtue in the world. In Hindu tradition, the God Vishnu had ten important avatars. Avatars also appear in the Jain tradition.

The acceptance, adoption and transformation of religious teachings from Egypt, India and other traditions into the particular form of Christianity espoused by Rome and the Byzantine Empire fostered the development of new terms for previously existing concepts. The terms used in the New Testament and the Gnostic Gospels, *Kingdom of God* or *Kingdom of Heaven*, are new terms not found in previous Jewish texts. Most often the Kingdom is described in parable form but if one looks past the facts of the story itself, a mystical meaning directed towards the individual may be discovered. The mystical message of Christ in the Christian religion is a concept which is in exact agreement to the Vedantic, Buddhist, Egyptian and Taoist understanding. Christ imparts the teaching that the realm of God is not in some far off distant location which one must aspire to reach, but that it is everywhere all around us and within us ("The Kingdom of the Father is spread upon the earth and men do not see it!"—Jesus). What we must strive to do is realize this fact through virtuous living as well as growth in knowledge and wisdom.

GOD IS WITHIN

In all texts from around the world there is one important theme which comes through again and again. It is the teaching of where Divinity is to be found. Because of ignorance, most people believe that the Self is to be found somewhere outside of themselves but the scriptures, handed down through the ages by enlightened Saints and Sages, give an indication as to the true abode of the Divine. The following is a short survey of world mystical philosophies starting with the Ancient Egyptian view.

Chapter 17 of the Ancient Egyptian Book of Coming Forth By Day states:

“Ra is the Great God who is inside the
ordinary person.”

In the New Testament *Gospel of Luke* we find the following statement:

17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is in the midst of you.

It is a remarkable statement because the words "midst of you" lead the mind to entertain many possibilities. Most Biblical scholars have accepted this statement as possibly meaning that the "Kingdom" is "within you" or, "among you", but what does this parable really mean in light of deeper psychological significance?. In the following statements from the *Gospel of Thomas* and *The Gospel According to Peter* there is a clearer exposition of the meaning which is explained further throughout the text of the gospel. In the very beginning

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(2.) of the Gospel and at the very end (117.), there are statements which directly refer to the Kingdom.

2. Jesus says: "If those who seek to attract you, say to you: "see, the Kingdom is in Heaven!" then the birds of heaven will get there before you. If they say to you: "It is in the sea!" then the fish will get there before you. But you need to understand, the Kingdom is both within you and it is outside of you as well."

117. "The Kingdom of the Father is spread upon the earth and men do not see it!"

The Concept of God in Confucianism:

What the undeveloped man seeks is outside; what the advanced man seeks is within himself.

The Concept of God in Buddhism:

If you think the Law is outside yourself, you are embracing not the absolute Law but some inferior teaching.

The Concept of God in Shintoism:

Do not search in distant skies for God. In man's own heart is He found.

The Concept of God in Taoism:

*Being at one with the Tao is eternal...
the great Tao flows everywhere, both to the left and to the right...*

The Concept of God in Hinduism:

God abides hidden in the hearts of all.

The Concept of God in Sikhism:

Why wilt thou go into the jungles? What do you hope to find there? Even as the scent dwells within the flower, so God within thine own heart ever abides. Seek Him with earnestness and find Him there.

Another important aspect of Egyptian Religion and ritual with respect to Christianity is the consumption of the gods and goddesses or *neters* as a means of *becoming like onto them*. This idea occurs in a limited fashion in certain elements of Hinduism, such as the battles of *Krishna* and *Rama* where he defeats the demons and they become absorbed by him. However, it does not occur with the same intensity and emphasis as in the Egyptian ritual and

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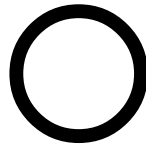
religious thought except in the Christian idea of the *Eucharist* where the Christian follower is to understand that he or she is consuming Christ, the Divinity itself, through the host of the mass ritual (the Eucharist).

GOD, CREATION AND The Mystical symbol of Creator and Created

In Ancient Egyptian mysticism the CREATOR is seen as a dot, with all the potential to do and be anything, the origin of all things seen and unseen, the origin of countless Bas (individual souls), pure potentiality, non-dual; there are no pairs of opposites (male-female) in existence yet. From the center outward, the CREATOR, *AMEN**, "PROJECTS" Itself onto Itself.



AT THE TIME OF CREATION, THE OUTER CIRCLE, THE COSMOS, IS CREATED. TIME AND SPACE COME INTO BEING, LITERALLY, "HAPPENING" NOW HAPPENS. THIS IS THE AURA OF GOD, NOW THE RECEIVING FEMALE PART. THE DOT MAY NOW BE REFERRED TO AS THE LORD, FATHER, MALE, GOD, ETC., AND CREATION MAY NOW BE CALLED GODDESS, MOTHER, FEMALE, etc.



WHEN CREATION IS CREATED FROM THE ONE, AN APPARENT DIVISION OCCURS, NOW THERE EXISTS TWO PRINCIPLES; THESE ENCOMPASS THE NOTION OF DUALITY: MALE AND FEMALE, MOVER AND MOVED, VIVIFIER AND VIVIFIED, POSITIVE AND NEGATIVE, GIVER AND RECEIVER, ALL TOGETHER IN ONE BODY CALLED "*THE ALL*".

ONE PART "GIVES" THE LIFE FORCE AND THE OTHER RECEIVES THE LIFE FORCE AND THEN RETURNS IT BACK TO THE SOURCE IN A PERPETUAL CYCLE. NOTHING IS GAINED OR LOST.

THE COSMOS AND EVERYTHING IN IT INCLUDING ALL LIVING BEINGS ON ALL PLANETS AND PLANES OF EXISTENCE ARE REALLY ONE SUPREME BEING VIEWED AS SEPARATE ENTITIES BY OUR CONDITIONED MINDS. THEY ARE STILL ONE WHOLE. THIS SYMBOL IS CALLED *RA*: ☉

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The Sundisk symbol is seen in almost every Yantra (symbolic diagram containing mystical knowledge, often used for meditation) of the Indian Hindu and Tantra religious-mythologies; it is known as the Bindu (seed, primordial, origin of all things).

Models or diagrams are always faulty because of the limited human mind and because we are trying to use words and other approaches to understand a world which is beyond words and symbols. In Ancient Egyptian terms the designations, *Neter Neteru*, *Nebertcher* and *Pa Neter* are not to be considered as being in the same category as the *neters*. Also, while high god and goddess forms such as those of Asar, Amun, Ra and Aset are depicted as anthropomorphic deities, they too have a transcendental aspect which ties them to the Absolute. They are like bridges which have one end in time and space and the other in the transcendental realms beyond.

Neter Neteru, *Nebertcher* and *Pa Neter* are also the UNIVERSAL BA or The Self. It is the BA or SOUL from which ALL souls come, including ALL human souls (individual Bas). The *Self* not only "created" creation but SUSTAINS it at every moment. The Sun, our hearts, the earth, exist and go on every day because it is sustained by GOD; in the same manner as the sun supports life on earth, GOD supports the sun and the Universe.

The *Self* is not located in the realm of time and space as are the other neters and the three worlds, Earth, Dwat (Intermediate world) and Heaven as they are known in the Kemetic (Egyptian) system or Physical, Astral, and Causal as they are known in the Indian Vedanta System.

The Self is what causes TIME, SPACE and the appearance of physical objects to exist.

GOD IS ABSOLUTE REALITY, the Self IS the Universe, its cause and what lies beyond as well. The Absolute is truly beyond the description of words or models. In order to truly understand and "know" the Absolute, one must be "ONE" with the Absolute. One must be pure of heart. One must transform one's ego-personality into a Godlike one in order to "KNOW" GOD, which is the same as knowing one's true nature:

"Men are mortal Gods, Gods are immortal men."

(Ancient Egyptian Proverb)

"Know ye not that ye are Gods." (Jesus).

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All creation and the ABSOLUTE realm is one. Through the "Veil of ASET" (ignorance), it APPEARS as though Creation is DUAL, consisting of heaven and earth, good and evil, negative and positive, male and female, Ying and Yang, Creator and Created and so on. This appearance however, is an illusion created by the ignorance of our conditioned mental process which identifies with our limited individual self (Ba), instead of with the source: *The Self*. The Ancient Egyptian goddess Aset says: "*I Aset, am all that has been, all that is, or shall be; and no mortal man hath ever unveiled me.*" In the Christian Bible it is written: "*No man hath seen God at any time*"—John 1:18.

Mystical practice implies shifting one's consciousness from identifying with individuality to identifying with universality, The Self. Accomplishing this shift in identification of "who one thinks one really is", is in effect the process of removing the veil of ignorance. It is the process of becoming what one already is: Heru, Christ, Buddha, a Saint, a Sage etc. Thus, the symbol of the sundisk is at the same time a symbol depicting duality as well as non-duality.

YOGA PHILOSOPHY AND THE WORLD RELIGIONS

Yoga philosophy and disciplines have developed independently as well as in conjunction with religious philosophies. It may be accurate to say that Yoga is a science unto itself which religions have used and incorporated into the religious philosophies and practices by relating the yogic principles to symbols such as deities, gods, goddesses, angels, etc. The following is a brief description of yoga philosophy in comparison to the religious and mystical philosophies which it developed along side.

Monotheism

Belief in the existence of a single God in the universe. Christianity, Judaism, Christianity, and Islam are the major monotheistic religions. It must be noted here that the form of monotheism espoused by the major Western religions is that of an exclusive, personified deity who exists in fact, separate from creation. In contrast, the monotheism of Egyptian, Hindu and Native American traditions envisions a single Supreme Deity that is expressed as the Supreme Deity of all other traditions as well as the phenomenal world.

Polytheism

Polytheism, belief in or worship of many gods. Such gods usually have specific attributes or functions.

Pantheism

- 1- Absolute Pantheism: Everything there is, is God.
- 2- Modified Pantheism: God is the reality or principle behind nature.

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Panentheism

Term coined by K.C. F. Krause (1781-1832) to describe the doctrine that God is immanent in all things but also transcendent, so that every part of the universe has its existence in God; but He is more than the sum total of the parts.

Shetaut Neter: Ancient Egyptian Religion - Egyptian Yoga and Vedanta Philosophy

1-Montheistic Polytheism - Ancient Egyptian religion and Hindu-Vedanta philosophy encompass a single and absolute Supreme Deity which expresses as cosmic forces (gods and goddesses), human beings and nature.

2- Absolute Monism: Only God is reality. All else is imagination.

3- Modified Monism: God is to nature as soul is to body.

Yoga Philosophy

Human consciousness and universal consciousness are in reality one and the same. The appearance of separation is a mental illusion. Yoga is the mystical and mindful (thoughtful, aware, observant) union of individual and universal consciousness.

Selected Spiritual Categories Compared

The Sages of ancient times created philosophies through which it might be possible to explain the origins of creation, as we saw above. Then they set out to create disciplines which could lead a person to discover the spiritual truths of life for themselves, and thereby realize the higher reality which lies beyond the phenomenal world. These disciplines are referred to as religions and spiritual philosophies (mysticism-yoga). Below is a basic listing of world religious and spiritual philosophies. The following religious categories are presented so that the reader may gain a basis for comparing the varied forms of religious practice that are being discussed in this volume. The varied religions exist so that varied personalities in human beings may be able to practice religion in accordance with their current desire and or psychological inclination, based on their level of spiritual development (maturity). Some of the religions presented as examples of the varied categories contain features that are from more than one category. In these cases the number (1) besides the religious example will designate the primary category of the religion and the number (2) will signify secondary features. If the religion has more than one (1) it will signify that the religion has sects that exemplify more than one particular category. Note: while Polytheistic Monotheism and Pantheistic Monotheism contain elements of Animism, the understanding that the universe is alive with spirits or souls, it is understood that these are manifestations of the Supreme Being and not independent realities.

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Table Major Religious Categories

Theism	Atheism	Ethicism	Ritualism	Monism	Polytheistic Monotheism	Pantheistic Monotheism	Mysticism
Belief in a God who will punish the sinners and save the faithful.	Salvation by doing what makes you happy. There is no God, only existence, which just happened on its own without any help.	Salvation by performing the right actions.	Salvation by performing the correct rituals.	Salvation by understanding that all is the Supreme Being and nothing else exists.	Salvation by approaching the Supreme Being by {his/her} manifestations Nature, cosmic forces, mystical experience).	Salvation by devotion to Supreme Being who manifests in All Things – leads to mystical union	Salvation by disciplines that lead to union with the Supreme Being
↓	↓	↓	↓	↓	↓	↓	↓
<u>Example</u>	<u>Example</u>	<u>Example</u>	<u>Example</u>	<u>Example</u>	<u>Example</u>	<u>Example</u>	<u>Example</u>
Orthodox Christianity	Epicureans Charvacas	Zoroastrianism(2) Jainism(2) Confucianism Aristotelianism	Brahmanism(1) Priestcraft	Taoism(1) Gnosticism Vedanta(1) Shetaut Neter ³⁰ (2) Buddhism(1) Pythagoreanism	African Religions (including Shetaut Neter ³²)(1)	Atonism (Akhnaton) Vaishnavites (Vishnu and Krishna)	Yoga Shetaut Neter Sufism
Orthodox Islam	Atheists	Taoism(2) Gnosticism Vedanta(2)	Shetaut Neter ²⁹ (2)	Shetaut Neter ³⁰ (2) Buddhism(1) Pythagoreanism	Buddhism(2)	Shivaite (Shiva)	Vedanta
Orthodox Judaism	Existentialists	Shetaut Neter ²⁸ Buddhism(2) Pythagoreanism(2)	Sanatana Dharma (2) (Hinduism)	Spinoza Cabalism Sufism(2) Idealism Pythagoreanism(2) Platonism(2) Yoga (1) ³¹	Sanatana Dharma (Hinduism)(1)	Sufism(1)	Taoism
Zoroastrianism (1) Brahmanism (1)	Stoics Humanists (western)	Humanists (African religion, Eastern religion and Native American religion) (2) Sanatana Dharma (Hinduism) (2) Yoga(2)			Native American	Jainism Goddess	Gnosticism

²⁸ Ancient Egyptian religion.

²⁹ Ancient Egyptian religion.

³⁰ Ancient Egyptian religion.

³¹ NOTE: Yoga is actually neither a religion nor a philosophy, but a way of life based on disciplines for spiritual evolution, and thus does not fit under any category. Yoga is rather, a set of disciplines that religions used to enhance the spiritual movement.

³² Ancient Egyptian religion.

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What is Consciousness?

Consciousness is the primordial state of existence. As referred to in Egyptian and Indian mythology, pure consciousness or the *Primeval Waters* are considered to be *Unformed Matter, The Self, GOD*. Pure consciousness is the stuff of which everything (physical objects) is composed and it is also the origin of the subtle matter of which thoughts are composed. In the same way that modern physics has discovered the same underlying basis behind all matter (energy), the Sages of ancient times discovered that there is one underlying substance, *Pure Consciousness*, behind all things, matter, thoughts, energy, etc. The "Primeval Waters" is a symbol of Pure Consciousness as unmodified or unconditioned existence. The unformed substance has not yet been modified (conditioned) into any particular form or another. Through the process of thought consciousness it is able to become whatever it desires, that is, to take on any form by the power of vibration. Vibration causes ripples in consciousness and these ripples are what constitute movement, shape, color, dimension, sound, light, etc. When you go to sleep, at the beginning there is no dream, only unconditioned, unformed consciousness. After some time the subtle matter of your consciousness differentiates itself into the varied forms, circumstances, feelings, etc. of your dream. In the same manner, the universe has arisen out of Divine consciousness, the Self.

In the primordial state there is only *The Self, Pure Consciousness*. There is not even a thought about anything other than itself. Upon the emergence of the first thought, immediately there is something besides the Self, an objectified form. Now there is the experience of duality and of the triad, because the Self can now perceive something alongside itself. It is only through illusion that the Self is able to see anything as if it is other than itself. It is like stepping in front of a mirror. Prior to stepping in front of the mirror there is just you, and afterwards, both you and your reflection. You and the reflection are in reality one and the same, though you appear to be two separate entities. The same process operates in your dream. At first there is only you and from your consciousness emerges the dream world, the dream objects and personalities, situations, etc. In order for this to be possible there must be a triad seer-seen-sight or subject-object-interacting media. This is the function of the mind. It allows the illusion of the triad to exist. However, each element of the objectified form is composed of the same Self. The material out of which dreams and waking consciousness arise is the same. Sages have discovered that Pure Consciousness is the underlying basis of the human mind in all of its states but when thoughts arise in the mind, consciousness takes and identifies with the various forms.

At this time GOD is said to have created him / herself in the form of that which is created in the same way as a person's consciousness takes on the forms of the dream. When consciousness becomes something, anything, from the grossest form to the subtlest, a tree, a rock, a planet, a human body, air, radiation, etc., then it is said to have created a physical object. In this manner creation is "created". *The Self* seemingly no longer simply just exists in complete peace and stillness. When *The Self* enlivens a physical object such as an animal, a plant, a human body, with the soul (higher consciousness), then it is said to be living. When the Self becomes involved with the thoughts and forgets itself, thinking that it is the subject, then this process is called *Identification*. The Self which was pure consciousness has become

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involved in the thoughts through a process of seemingly becoming ignorant of its real nature. This is the beginning process which leads to the emergence of an individual soul, or focus of consciousness the lower self. The soul may be thought of as a ray of Consciousness while Universal Consciousness, is like the sun.

Overcome by desire for sensual experiences, the self (now as an individual ray unaware of its true nature) became caught up as if blinded by the desires. In the biblical creation story, when God created Adam and Eve (*male and female*) it was a way of saying that now there was differentiation in consciousness. Adam and Eve were tempted by a serpent to eat from a fruit which had been forbidden to them. Prior to the eating from the tree of knowledge of good and evil, Adam and Eve did not have any special feeling of differentiation between themselves or with nature. Everything was the same, equal, non-dual. However, desire led them to eat from the tree of knowledge of good and evil and this knowledge immediately caused them to see differences between themselves, within nature and between themselves and God. It must be understood, however, that when we use the word "becomes" it does not signify an irreversible transformation like milk to yogurt. It is more like liquid water to ice. This is what the world is and this is also what human life is, a temporary (lasting billions of years in human terms) appearance which the Absolute has assumed.

The creation stories of Ancient Egypt, the Bible, in Cabalism (Jewish Mysticism) and the Upanishads are remarkably similar in the notion of primeval formlessness and in the subsequent names and forms (differentiation and objectification of matter) which arose later.

Creation, Matter and Physical Reality According to the *Shabaka Stone* Inscription

The nature and composition of "matter" or what is termed "physical reality" and the concept of "consciousness" and the objectification of subtle matter into gross matter (names and forms of Creation) were understood and clearly set down in the hieroglyphic texts which date back to 5,500 B.C.E in the theological system of Memphis, Egypt as follows:

The "*Shabaka Stone*" states:

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

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

Nun (primeval waters) and *Nunet* (heaven).
Huh (boundlessness) and *Huhet* (that which has boundaries).
Kuk (darkness) and *Kuket* (light).
Amon (the hidden) and *Amonet* (the manifest).

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The Neters (Nun, Nunet, Huh, Huhet, Kuk, Kuket, Amon, Amonet) are the lips and teeth of (GOD'S) mouth which speaks the names of all things which come into existence . . .

. . . The Heart and tongue have power over all the limbs. GOD is found as the heart within all bodies, and in the mouth of each Neter and all humans as the tongue (will), of all things that live. . . It is GOD who thinks (as the Heart) and who commands (as the tongue). . .

. . . That which the nose breathes, the eyes see, the ears hear; all of these (senses) are communicated to the heart. It is the heart (mind) which makes all knowledge and awareness manifest, and then the tongue is what repeats what the heart has thought.

. . .

. . . All divine utterances manifested themselves through the thoughts of the heart and the commandments of the tongue. . .

. . . Justice is done to they who do what is loved, punishment to they who do what is hated. Life is given to they who are peaceful, death is given to the criminal. . .

...In truth GOD caused the Neters to be born, the creation of the cities, establishment of the nomes, the establishment of the Neters in their places of adoration. . . GOD made their likenesses according to their desire. Thereby, the Neters entered into their bodies, the variety of wood, all types of mineral, clay, and all things that grow from these and in which they have taken place, foods, provisions, and all good things... He (Ptah) is Heru."*

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The Mystical Wisdom of the Shabaka Inscription

1- Creation came into being through the mind (thought) of Ptah (the GOD of Gods) and his utterance (power).

2- GOD created "Energy - Matter" (Nun), and then formed the principals by which they would be governed (four pairs of opposites).

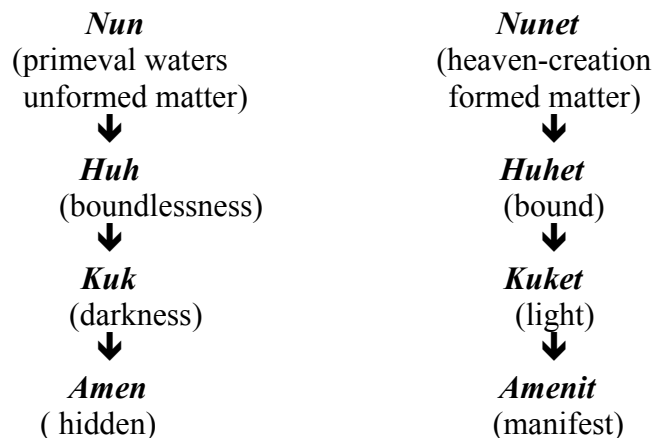
3- Atom (Sun and Fire God) performs the work of creation by sitting on Ptah, taking the creative thought, and then acting on the command of GOD. Therefore, "ATOMS" are the creative thought from GOD which "obey" GOD'S will, i.e. **EXISTENCE**. GOD gives existence; human consciousness allows perception of and gives meaning to that existence.

4- GOD is conscious of creation, therefore, creation exists.

5- Consciousness, the "HEART", (what modern physics would call "intelligence"), is the underlying reality behind all existence and all human experience. The senses receive the information from the environment and thereby, register knowledge and existence. In fact, the world (creation) exists because consciousness (soul-intelligence) projects its existence through thought power. There can be no existence without consciousness to perceive it. GOD **IS** the Neters and the Neters are creation.

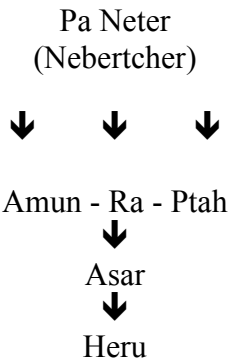
6- Heru and Ptah are one in the same.

The Ogdoad (eight gods and goddesses):



The Ancient Egyptian theology based on the Supreme Being in the form of *Ptah* developed in the ancient city of *Hetkaptah*. The theology based on the Supreme Being in the form of *Ra* developed in the ancient city of Anu. The theology based on the Supreme Being in the form of *Amun* developed in the ancient city of Waset. An in-depth study of the scriptures from each of these theologies shows that all of the high god forms are in reality expressions of the same Supreme Self as follows:

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In Egyptian Mythology, the god *Ra* represents Cosmic Consciousness, The All, which manifests as the *sight*, aspect of consciousness. Asar is Ra in material form, and HERU represents *the way* to reach the father, Ra. Each individual system of theology also has its own Trinity.

As previously stated, the visual forms and ideas presented in each of the gods were created by the Sages of ancient times to help us understand the qualities and characteristics of GOD through the descriptions of the various neters or deities. In Christianity there is a Father (Supreme Being) and several saints and angels. Similarly, in Indian philosophy the term *Brahman* also represents the formless, nameless, transcendental and all-encompassing existence beyond time and space and the “gods” and “demons” assume the role of maintaining the universe in much the same way as the Ancient Egyptian neters do.

81. Jesus says: "I am the All, and the All has gone out from me and the All has come back to me. Cleave the wood: I am there; lift the stone and thou shalt find me there!"

The Christian-Gnostic quote above, attributed to Jesus, from the *Ancient Egyptian Nag Hammadi* text known as *The Gospel of Thomas*, describes the same idea, even calling it by the same name, “The All.” In Hermeticism we encounter the same terminology. A comparison between the following Hermetic teachings and the Gnostic Christian teaching reveals the same meaning and mode of expression.

"There is only one SUPREME BEING, ALL is IT; IT manifests itself through infinite forms and many Gods."

"In its essence, The ALL is Unknowable."

"The Universe is Mental, held in the mind of The ALL. The ALL is SPIRIT."

"The infinite mind of The ALL is the womb of Universes."

"The ALL creates in its Infinite Mind, countless Universes, which exist for eons of time; to the All, the creation, development and death of a million Universes is as the time of the twinkling of an eye."

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"While All is in The ALL, it is also true that The ALL is in All. To him who truly understands this truth hath come great knowledge."

The ALL is the whole of all existence. One normally perceives reality as being composed of separate objects, separate people, planets, stars, etc. However, ancient mystical philosophy is declaring the view that there is an all-encompassing existence of which one is not normally aware. Secondly, that what you call time and space or the passage of time as well as the cause and effect nature of Creation is only a manifestation of a Transcendental Being which is beyond time and space. It is from this being, The ALL, that time and space come and it is into this same being that time and space, as well as human life and consciousness, dissolves after a certain period of time. This is the idea that Jesus is referring to in the Gospel of Thomas line 81.

The following verses from the Vedantic text from India known as the Svetasvatara Upanishad 47 reveals the same teaching of the ALL.

This great Being has a thousand {meaning countless} heads, a thousand eyes, and a thousand feet. He envelops the universe. Though transcendent, He is to be meditated upon as residing in the lotus of the heart, at the center of the body, ten fingers above the navel.

He alone is *all this*—what has been and what shall be. He has become the universe. Yet he remains forever changeless, and is the lord of immortality.

The same idea is expressed in the Bhagavad Gita where Krishna, having identified himself as all creation, states that all creatures come from him {send forth} and merge in him again.

Chapter 9

Raja Vidya Raja Guhya Yogah. The Yoga of Royal Knowledge and Royal Secret.

7. O Son of Kunti, all beings merge into My Prakriti* at the end of the Kalpa (time period), and with the commencement of the next Kalpa, it is I who send them forth.

8. Keeping Prakriti under My control, I, again and again, send forth these beings which are helplessly under the control of Prakriti.

*manifesting power - a term equal to the Ancient Egyptian term *Sekhem*.

In other chapters of the Gita, Krishna also discusses the oneness of God and the method by which a spiritual aspirant who wants to realize God can "attain Me," "attain Brahman," "realize Me," by understanding that he or she must "abide in Me", "enter into Me", etc. Thus, while Krishna is in a human form, he is also expressing as the universe of time and space (Cosmic Form). However, in order to become one with God it is necessary to understand and

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commune with the essence of God and not the reflection. The world is an expression of God and if understood in this manner, the world can be a place of Divine communion all of the time. If it is understood otherwise it is only seen as a stage for human interaction, pain or pleasure, struggle, life and death, etc.

The main idea of the All is that it is inconceivable, it is beyond thoughts, while at the same time it is all-encompassing and transcendent. It is transcendent of being or non-being, and even transcendent of being beyond the pairs of opposites or no opposites. The Transcendental Self is exactly that, transcendent. Therefore, words, ideas, similes, sacred scriptures, etc., which are grounded in images of time and space, will always be deficient in describing that which is transcendent of them. Somehow, the mind must go beyond the normal thought-concept processes it is used to in order to realize the meaning of the scriptures. If this is not done, the mind becomes stuck in the mental world of time and space, causation, and there is no break through to the source of consciousness.

Even when speaking of God as being male (the spirit) and creation as being the female aspect which is enlivened by God, (the spirit) there is still dualism inherent throughout the idea. In the end we must break through the duality to understand, that in reality, there is no male and female, except in our mental thoughts. In essence, creation is one substance and that substance is not separate from God; we are indeed one with all of that underlying essence. To know this intellectually is the first step toward realizing it in actuality. This realization which goes beyond rationality and non-rationality is the ultimate project of spiritual enlightenment: Yoga.

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.

The Practices Which Lead to Non-dual Awareness

How is it possible to realize this great truth of the non-dual reality which underlies the appearance of duality in all creation? This is the goal of all of the disciplines of yoga and mystical religious philosophies. The most important part of the process of yoga is to experience an expansion in consciousness, moving from being an individual ego, aware only of your limited self, to becoming aware of the all-encompassing essence which you are, the Universal Self. This is to be accomplished by listening, reflecting and meditating upon the teachings of yoga and mystical spirituality. Through this book and those related to it you have been learning about the teachings. As you go through your normal day to day activities you should try to reflect on these and discover that your personal experience confirms your spiritual knowledge. When you have time you should sit down and practice formal meditation upon the teachings. When this process begins to work it will have an effect on your consciousness. Your ego will begin to subside and the non-dual essence within you will emerge. We will draw upon many scriptures from the world traditions to show the influence of Ancient Egyptian non-dual understanding and the practice of non-dual thinking and

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understanding in world religions of the present. We will also introduce the concept of continuous meditation on the Divine by discovering the non-dual witnessing consciousness who is the innermost reality of your heart.

WISDOM AND ACTION

When you are active and not practicing or experiencing the wisdom of yoga, you are distracted from the real you. This distraction which comes from the desires, cravings and endless motion of thoughts in the mind is the *veil* which blocks your perception of your deeper essence, The Self. These distractions keep you involved with the mind, senses, and body that you have come to believe is the real you. When your body is motionless and you are thinking and feeling, you are mostly associated with your mind. At times when you are not thinking, such as in the dreamless sleep state, then you are associated with your Higher Self. However, this connection in the dreamless sleep state is veiled by ignorance because you are asleep and not aware of the experience. During this time you do however, experience profound peace and rest. This is possible because you are turning away from your ego-personality, your individual self and you are going into the realm of the inner Self. In essence you are moving closer to that which is universal and turning away from that which is limited. In order to discover this realm you must consciously turn away from the phenomenal world, the world of your ego and its problems, concerns, worries and anxieties, which is distracting you from this inner reality. The practice of yoga accomplishes this task. Meditation, when backed up by the practice of yoga philosophy, is the most powerful agent of self-discovery. The practice of meditation allows you to develop a higher awareness which will affect all aspects of your life, but most importantly, it gives you, the aspirant, experiential knowledge of your true Self.

The distraction of the soul in the world of human experience leads to mental impressions which are based on the external reality (physical reality) and on ignorance of the truth (the Higher Soul reality). These impressions lead the mind to experience desires, thoughts and aspirations which lead a human being to experience more desires and more distractions. Desires born of ignorance cannot be satisfied through the mind and senses because these are limited and the experiences are fleeting. No matter how long they last during a person's life they are only transient experiences and never wholly fulfilling. Since the desires of the mind and senses based on ignorance can never be fulfilled, the soul is led to experience repeated situations of frustration and mental unrest and further away from the inner peace of the Self within. The individual soul of every human being is in reality seeking to discover the wholeness and peace of its true nature, the Universal Soul, within. However, the ignorant search to fulfill the desires of the mind leads it to countless situations in the realm of human experiences which in turn lead to more experiences in an endless cycle which continues even after death and causes the soul to return to human form again and again, in a futile effort to satisfy the desires based on ignorance. These teachings of the cycles of birth and death which the individual soul experiences are known as the doctrines of Karma and Reincarnation.

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Karma and Reincarnation

The words “Karma” comes from the Indian philosophy of action. The equivalent Kemetic term is “Ari or “Iri”. It should be thought of as the total effect of a person's actions and conduct during the successive phases of his/her existence. But how does this effect operate? How do the past actions affect the present and the future? If you consider your present lifetime you will notice that your actions of the past have led you to where you are today in much the same way as a fruit tree planted today will bear fruit in a few years. Your experiences from the present life or from previous lifetimes cause unconscious impressions which stay with the individual soul at the level of the causal body in the deep unconscious level of mind even after death. These unconscious impressions are what constitute the emerging thoughts, desires, and aspirations of every individual and they “cause” future incarnations because they impel the soul to continue on the journey of seeking fulfillment of the desires. These impressions are not exactly like memories, however, they work like memories. For example, if you had a fear in a previous lifetime or the childhood of your present lifetime you may not remember the event that caused the fear, but you will remember the “strange feeling” you have when you come into contact with certain objects or certain people. These feelings are caused by the unconscious impressions which are coming up to the surface of the conscious mind. It is this conglomerate of unconscious impressions which are “judged” in the Hall of MAAT and determine where the soul will go to next in the spiritual journey toward evolution or devolution also known as the cycle of birth and death or reincarnation as well as the experiences of heaven or hell. The following segment from the Ancient Egyptian "Instruction to Mer-ka-Ré" explains this point.

"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."

The reference above to “His acts accumulate beside him” alludes to the unconscious impressions which are formed as a result of one’s actions while still alive. These impressions can be either positive or negative. Positive impressions are developed through positive actions by living a life of righteousness (MAAT) and virtue. This implies living according to the precepts of mystical wisdom or being a follower of Horus (*Shemsu Hor*) and Isis. These actions draw one closer to harmony and peace, thus paving the way to discover the Self within. The negative impressions are developed through sinful actions. They are related to mental agitation, disharmony and restlessness. This implies acts based on anger, fear, desire, greed, depression, gloom, etc. These actions draw one into the outer world of human desires. They distract the mind and do not allow the intellect (Saa) to function. Thus, existence at this level is closer to an animal, being based on animal instincts and desires of the body (selfishness), rather than to a spiritually mature human being, being based on reason, selflessness, compassion, etc.

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(Purification of the heart)

How then is it possible to eradicate negative karmic impressions and to develop positive ones? The answer lies in your practice of the spiritual disciplines collectively known as yoga. When you study the teachings and live according to them, your mind undergoes a transformation at all levels. This transformation is the “purification of heart” so often spoken about throughout the *Egyptian Book of Coming Forth By Day*. It signifies an eradication of negative impressions, which renders the mind pure and subtle. When the mind is rendered subtle, then spiritual realization is possible. This discipline of purifying the heart by living according to the teachings is known as the Yoga of Action or MAAT.

THE ETERNAL WITNESS

13. He the One Watcher who neither slumbers nor sleeps.

*—From The Ancient Egyptian
Hymns of Amun*

Within the teaching of the Ancient Egyptian Trinity the teaching of the triad of human consciousness (seer-seen-sight) may be found. Also, Amun, the hidden aspect, is called the "eternal witness." This witness is one of the most important discoveries in mystical philosophy because it points to the existence of a transcendental awareness which lies beyond the conscious level of the mind. This "witness" is also to be found in Indian philosophy under the yoga teaching of *Sakshin* and the Buddhist teaching of *mindfulness*. *Sakshin* is the "fourth" state of consciousness beyond the waking, dream and dreamless sleep states and it is the goal of all mystics to achieve awareness with this state.

Many thousands of years prior to the development of the *Sakshin Buddhi* concept in Vedanta philosophy and the *Mindfulness* concept of Buddhism in India, the concept of the *witnessing consciousness* was understood in Ancient Egypt. This watcher or witnessing consciousness is related to three other important utterances (33-35) which explain the relationship between the witnessing consciousness of the mind, the perceptions through the senses and the physical world. Here we will focus on understanding the watcher or witnessing consciousness which is the innermost essence of the human mind.

33. He whose name is hidden is Amun, Ra belongeth to him as His face, and the body is Ptah.

34. Their cities are established on earth forever, Waset, Anu, Hekaptah.

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35. *When a message is sent in heaven, it is heard in Anu, and is repeated in Hekaptah to the Beautiful Face. It is done into writing in the letters of Djehuti, and dispatched to the city of Amun with their things. The matters are answered in Waset (Thebes).*

The Self is the eternal witness to all that goes on in the mind of every human being. It is the mind, composed of memories and desires stored in the subconscious and unconscious which believes itself to be real and independent. But when you begin to ask "Who is this that I call me?", you begin to discover that you cannot find any "me." Is "me" the person I was at five years of age, at twenty, or am I the person I see in the mirror today? Am I the person I will be in ten years from now or am I the person I was 500 or 1000 years ago in a different incarnation? Where is "me"? Is "me" the body? Am "I" the legs or am "I" the heart? Am "I" the brain? People have lost half their brains and continue to live, not in a vegetable state but as human beings, with consciousness. Since body parts can be lost or transplanted, these cannot be "me." What does this all mean?

As a child you acted a certain way. As an adolescent you acted in another way. As an adult you acted yet another way. All the while, your body is growing, changing, and gradually moving towards death. You have experienced all of these changes and through mental conditioning, you have come to believe that all of these characters are you. Initiatic teaching proves through philosophical argument and through intuitional enlightenment that these are only transitory characters with no real substance. So what is real? Your witnessing Self is real. It is the witnessing consciousness, identified with the ego-self-consciousness, who experienced the pains and pleasures, disappointments and successes. That witnessing consciousness which withdraws at the time of sleep and experiences dreams, that witnessing consciousness that observed all of the changes of your life like a silent onlooker waiting to be noticed, is your innermost Self.

The real "me" is that which causes the existence of the body and uses it to have worldly experiences. The body-mind complex, its problems and concerns, failures and successes, pleasures and pains, life and death, cannot affect the real "me." The project of Yoga is to discover the illusoriness of the ego-personality (mind and body) and to discover the real "me," the "*Watcher who never slumbers.*" From the point of view of the ocean, the problems and concerns, failures and successes, pleasures and pains, life and death of the waves is of no avail since none of these occurrences affect the oceans essential nature. The waves do not add or detract from the fullness of the ocean. The ocean encompasses all of the waves, regardless of whether the waves are rising or falling. The ocean always remains full. Likewise, the real you is always embracing the fullness of the Divine Self, within you, at every moment. Just as the sun shines and sustains all the activities of the world, the consciousness of God is as a light which shines on all things and allows them to exist. In the same way that you are the sole witness and support of the entire world which arises out of your mind during a dream, the Self is the unaffected witness and support of this entire world process and this world is merely a reflection of the Self. This silent witnessing is the kind of vision you must engender in your mind as opposed to the one which is constantly agitated

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and upset by the passing problems of human existence. This is the Divine vision that leads an aspirant to spiritual Enlightenment.

“The whole period of things done on the earth is but a period of a dream.”

—From the

Ancient Egyptian Text: *The Songs of The Harper*

God is always aware of the fact that the entire creation, the universe and all of the various planes of existence and all life forms within it are nothing more than a thought. Ordinary human beings who have not practiced Yoga or sought to attain spiritual enlightenment are not aware of the fact that this creation is essentially a dream, so they believe it is real and become caught in the dream of the world process as it were. They are caught in the desires and illusions of their own as well as the dreams, desires and illusions of others. This leads to a myriad of human complications and entanglements which all lead to disappointment, sorrow and more illusions in the end. Along with this needless pain and suffering, it is ironic that in the end all human activities, no matter how grand or glorious they may appear to be, are in reality perishable and fleeting, much like a dream, albeit a longer lasting dream. Therefore, unenlightened human life is an ignorant state of consciousness in all states (waking, dream, dreamless-deep-sleep). Thus, there are two forms of vision in the world of human experience. The first is the ordinary egoistic view where people see life according to their own expectations, their own desires, hopes, dreams and wishes, etc. This is the ignorant form which leads to pain. This form of vision is based on ignorance. The second form of vision is that which is possible through spiritual enlightenment of the mind. This is the divine vision wherein everything is known to be one single and eternal essence. This is the form of vision which leads to bliss and fulfillment in every moment of existence. This form of vision is based on the discovery and understanding of the Self.

As stated earlier, ordinary human experience is as a dream. The ignorance which besets the mind causes a kind of ignorant movement from one state of mind to another. The mind moves from waking to the sleep state, from sleep to dream, and from dream once again back to waking. The soul is caught up in the trap of its own illusions and ignorance.

The innermost realm of the unconscious is beyond the mind and senses. Therefore, if life is lived in the realm of the mind and senses alone, one is only aware of that which is temporal and unreal, like the waves at the surface of the ocean. Consider how life would be if you went to sleep and fell into a dream from which you could not wake up. Having forgotten about the waking state of consciousness, you would be tumbling from one experience to another because you are “ignorant” as to your “true” self who is peacefully resting on the bed. If someone hurt your dream character, *you* would experience its pains, though the *real* you remains unaffected (asleep). Likewise, if you won the lottery, *you* would be extremely elated, although the *real* you, asleep in your bed, has not gained anything. You would be at the mercy of your illusion and the situations it presented, alternating experiences of pleasure and pain, with the painful experiences occurring more frequently and with more intensity. Your only salvation would be if someone were to come along within your dream and remind you that this dream character is not the real you, and that the real you is comfortably sleeping

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on your bed, and all you need to do to escape the pain and suffering you are experiencing in the dream is to *WAKE UP*.

"The wise wake up early to their lasting gain while the fool is hard pressed."

"Salvation is the freeing of the soul from its bodily fetters; becoming a God through knowledge and wisdom; controlling the forces of the cosmos instead of being a slave to them, subduing the lower nature and through awakening the Higher Self, ending the cycle of rebirth and dwelling with the neters who direct and control the Great Plan."

—Ancient Egyptian Proverbs

In the same way, the dreams you have when sleeping as well as your experiences in the waking state are all in the realm of the mind and senses, therefore, all of it is illusory, like a reflection in a mirror. Your mortal existence and all of your incarnations throughout time and space are in reality the experience of a dream from the point of view of your innermost Self. While your mind changes, your dreams change, you are born, grow old and die only to be reborn again in a new family, country, etc., these events are all in the realm of time and space. However, when you discover your innermost reality, then you discover that which is timeless, changeless, immortal and eternal. Therefore, you must “drawn close” to the innermost essence within you in order to discover your true identity beyond the mind and senses.

Just as if you were trying to escape a terrible danger in your dream, the best solution would be to wake up, the only way out of the illusion of the world process, based on ignorance of the Self, is to wake up from the triads of Seer-Seen-Sight, the waking-sleep-dream states, entirely. These three states are part of the relative realm of time and space. The task is to transcend them all and to reach attunement with the level of the ever present *Watcher*, the witness behind all things, the real “me”.

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PART III: LISTENING REFLECTION AND MEDITATION

Discovering The Oneness of God



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THE QUALITIES OF A DEVOTEE OF ASET

Qualities To Be Purged From The Mind

Set is the name of her (goddess Aset) professed adversary, is also a Greek word, and means "pride and insolence." This latter name is well adapted to one who, full of ignorance and error, tears in pieces...

—From The Temple of Aset

A serious spiritual aspirant must strive to eradicate the Setian (negative) qualities of the mind. Foremost of these are pride and insolence. These imply egoism, selfishness and these are rooted in spiritual ignorance. Unaware of the greater realities of life a person develops a feeling that they are separate individuals in a struggle with others and with the world. Thus, they degrade themselves by engaging in covetousness and pleasure seeking. They enter into relationships based on their personal desires and the cravings of the mind and body. This error must be overcome by applying oneself to listen to the teaching with humility and reverence and then to practice the teachings in day to day life.

How to Listen to the Teachings

The hearing and teaching of these divine truths which treat of the divine nature...

—From the Temple of Aset

We have already discussed the process of the Yoga of Wisdom, Listening, Reflection and Meditation. Listening implies opening up to the teaching with an pure heart. This means a heart which is free from the negative aspects of the mind, the demons of anger, hatred, greed jealousy, hypocrisy, lust, craving, discontent, etc. Listening also implies not having preconceived notions and prejudices. It means trusting in the teaching and the teacher, a faith that the teaching and the teacher will lead you to spiritual enlightenment. Listening implies putting down one's ego. The ego with its vanity and selfishness, is always looking for things that it likes and seeking to get away from things that it sees as distasteful. Sometimes the truth is painful. It is like a bitter pill. However, spiritual wisdom can be like a bitter pill but it is also a means to discover bliss and contentment. So egoistic people will listen as long as they like what they hear but a true spiritual aspirant will listen no matter what is told and also he or she will heed the teaching, They will take it to heart, assimilate it and try to understand. Without these ingredients the listening process will be colored by the illusions, desires and misconceptions of the mind and the teaching will not be understood.

"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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"Knowledge without action is like hoarding precious metals, a vain and foolish thing. Knowledge is like wealth, intended for use; Those who violate the universal law of use conflict with natural forces."

—Ancient Egyptian Proverbs

The best way to cleanse the heart is to engage in selfless service to humanity. Therefore, The Yoga of Wisdom is closely related to the Yoga of Righteous Action. As you live in the world to serve instead of seeking to be served and pleased the selfishness wanes and the desiring mind subsides. You are actually lifting the pressure of pleasure seeking and self-centeredness from your mind. This allows a person to derive fulfillment from the activities and not from their result. Therefore, inner peace occurs even as the action is being performed and there is no obstruction to experiencing peace because there are no expectations for the future or ulterior motives. This process allows a person to live in harmony with the world rather than being in constant conflict with it. It also allows the mind to expand beyond the confines of the little me and this promotes pure thoughts and pure desires. Foremost of these is the desire to listen to and study the mystical teachings of the goddess.

This doctrine inculcates a steady perseverance in one uniform and temperate course of life.

—From The Temple of Aset

Righteous action implies a life that is balanced, without abruptness in thought, word or deed. It means remaining on an even keel and handling the situations in life as best you can and then not worrying about the results. put that in the hands of the goddess. This way of life will provide relaxation and contentment as well as the promotion of faith in the Divine.

A spiritual aspirant should lead a simple life and not seek to engage in complicated entanglements. You should not seek to have many friends or to engage in endless quests to amass wealth or objects (houses, cars, etc.). You should not be deluded by the idea that traveling and pleasure seeking is the way to fulfil the heart. Food in all parts of the world is composed of the same elements. Mountains all over the world are composed of the same elements. Do not be deluded by thinking that you will find happiness in some particular place. Do not make the mistake of believing that some activity, possession or event in life will bring you abiding happiness. You need to discover it in your own heart. You should also not be deluded by thinking that you will discover the highest truths of the soul by simply reading or studying the teachings. You need to go deep within yourself to obtain the special knowledge which leads to enlightenment. This is why you must practice the teachings in an integral format as they are being imparted and not go to extremes. It is best to practice the teachings under the guidance of an authentic spiritual preceptor. So you must gradually learn to get rid of your illusions and distractions in order to discover the wisdom which leads to real peace and happiness in life. For more on the Yoga of Righteous Action see the book "The Wisdom of Maati" by Dr. Muata Ashby.

Devotional Love

"Seekest thou God, thou seekest for the Beautiful. One is the Path that leadeth unto It - Devotion joined with Wisdom."

—Ancient Egyptian Proverb

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Another important way to deal with the ego is to develop devotion to God. When you begin to direct your feeling towards the Divine instead of towards objects and personal desires there is a special kind of inner sentiment which emerges in the heart. It is spiritual love. Spiritual love is different from ordinary human love because it is not based on the ego. When you love something in the world it is based on your egoistic relationship to it. This is a limited form of love. it is not real love. Ordinary human love is based on attachment and passion. These are transient and illusory whereas Divine Love is based on discovering the very basis of your own existence, the eternal, infinite essence within, and becoming attached to it. Divine love is universal love. Ordinary love is limited, being reserved for certain family members or special groups. Divine Love helps you to understand and feel that there is a greater entity who is more exalted than any person or object in the world. This help a person to come to the teaching with humility and reverence. Therefore, The Yoga of Devotional Love is an integral part of the Yoga of Wisdom. One extremely effective method to listen to the teachings is to obtain recordings from authentic spiritual teachers. They can be used in your car or at home as often as you like instead of indulging in gossiping or other inane endeavors like television or mindless games and talk. For more on the Yoga of Devotion see the book “The Blooming Lotus of Divine Love” by Dr. Muata Ashby.

How to Reflect Upon The Teachings

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.

—From The Temple of Aset

The process of reflecting upon the teachings requires a keen understanding of the mystical knowledge being imparted through the myth of the Ausarian Resurrection. Once these are known well the task is to remember these continuously be deliberating on these as often as possible. This can be done while at work, at home, at the store, etc. Further, chanting the divine name of the goddess is an effective means to remember the teaching. This process of chanting also leads to concentration of the mind. Concentration of the mind prevents the mind from straying into useless thoughts or negative thoughts which would impel a person to pursue egoistic desires and lead them into worldly entanglements that will distract them and render the mind incapable of listening and understanding the spiritual teachings.

At all times the teaching should be reflected upon. Audio tapes are an effective method to listen to the teachings but they are also an effective method to study as well. Spiritual teaching is not like an ordinary academic endeavor. Mathematics is a discipline of the mind. Spiritual knowledge needs to go deeper than the mind. It is not something that you learn intellectually and then say “now I know.” It’s purpose is to transform you but the message needs to be understood well and it needs to go into your subconscious and unconscious levels of mind. Therefore, it needs to be reinforced over and over again. This means that you should listen to the tapes, read the books, etc. more than once. You will discover that every time you do you will get something new out of it, a deeper insight (*hidden truths*).

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Mystical Aspiration

To desire, therefore, and covet after truth, those truths more especially which concern the divine nature, is to aspire to be partakers of that nature itself...

—From The Temple of Aset

Many people aspire in life. Some aspire to fame, others to wealth, others to recognition, etc. Many people believe in aspiring to see God or to go to heaven to live with God after death. This is a form of lower aspiration and it is typical in ordinary religion at the lower levels of spiritual practice (myth and ritual). Aspiration for discovering God and to partaking in Divinity is known as a mystical aspiration. It implies a mystical union with the Divine. This is the highest form of spiritual aspiration. So an aspirant must develop a desire to become one with the Divine. You must *aspire after the most perfect participation in the divine nature*.

Vegetarianism and Health

*Abstinence from particular kinds of foods...
Prevent fatness in Apis...*

—From The Temple of Aset

We are to understand that vegetarianism increases the potential for spiritual advancement because the mind receives pure nourishment instead of negative nourishment. The mind can more easily concentrate and the emotions are easier to control with a vegetarian diet rather than with a meat diet.

Thus, health and the correct body weight will be promoted. This will allow the aspirant to practice listening, reflecting and meditating on the teachings without being distracted by the body or bodily cravings.

Temperance: Control of the Sex Urge

Abstinence from all indulgence of the carnal appetite, and it restrains the intemperate and voluptuous part within due bounds...

Abstain from wine...

—From The Temple of Aset

When the body is not seen as an object of pleasure for others or as a means to sex enjoyments and other sensual pleasures the pressure of the sex urge will be reduced. Knowledge as to the true purpose of the body as a vehicle to lead the soul to attain enlightenment will be firmly rooted in the mind. When food and drugs (including alcohol) are not seen as objects of pleasure, they will not hold the interest of a spiritual aspirant. With this understanding, it is clear that control of the sexual urge to conserve potential spiritual energy and purification of the diet are necessary practices on the spiritual path which enable the aspirant to achieve increased spiritual sensitivity. Temperance here also implies control over all of the lower urges. It means not indulging in any pleasures to extreme since these intensify the body idea and with it the concepts of individuality, egoism and worldly desires.

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When practiced correctly, the conserved energy can be transformed into spiritual energy by directing it through the various energy centers in the body until it finally reaches the center of intuitional vision.

Fortitude

The goddess habituates her votaries to undergo those austere and strict ceremonies which their religion obliges them to observe...

—From The Temple of Aset

Fortitude is an important quality to develop. It implies the development of a persevering character. You cannot succeed in anything if you do not have strength of will and the determination to succeed. You should develop perseverance in the face of adversity and faith in the goddess will provide it. Feel that as you practice listening and reflecting upon the teachings that the goddess is drawing ever closer to you and that you are gradually being freed from your ignorance and the misery of life. Therefore, the rituals associated with the worship of the Divine Mother (Aset) must be carried out unceasingly in order to help a person on their spiritual journey. Thus, every day the spiritual disciplines must be practiced regardless of the weather externally and internally. Regardless of whether or not you are feeling good about yourself or bad about yourself, whether or not you are rich or poor, wise or ignorant, etc. you should practice the spiritual disciplines daily and without fail. This is the process which will allow you to transcend both positive and negative and to discover the transcendental Self. Thus, there are some basic requirements for a spiritual program of life. This should be seen as a way of life instead of as a task or job. The focus of the spiritual program should be on meditation. Meditation acts to concentrate the mental power and this in turn will lead to greater will power because the mental energy is no longer wasted in searching to fulfil desires in the wrong way.

The Path of Wisdom to Immortality and Enlightenment

Basic Schedule of The Wisdom Spiritual Practice

The following are ideal levels of practice. A beginner should start by incorporating any of the disciplines in accordance with their time and intensity of desired results.

1-Prayer (10-30 minutes in Am and in PM),

2-Exercise (10 minutes in am and before study time),

3-Repetition of the Divine Name in the form of your chosen hekau-mantra (10 minutes in am and in pm),

4-Listening to the teachings: Choose an audio recording of a yogic spiritual preceptor and listen for a minimum of 30 minutes per day without any distractions if possible. If possible, go to a yogic spiritual center (Ashram, Wat, Temple) where teachings are presented by a qualified teacher of yoga wisdom. If this is not possible, form a study group wherein the teachings may be discussed and explored.

5-Study of the teachings (reading 30 minutes per day),

6-Daily reflection: Remembering the teachings during the ordinary course of the day and applying them in daily living situations- to be practiced as much as possible.

7-Meditation practice:

Formal Meditation: 10 minutes in Am, should be practiced after exercise, prayer and repetition of the Divine Name.

Informal Meditation: See section entitled *THE WISDOM MEDITATION* in this volume.

8-Selfless service (as required whenever the opportunity presents itself),

The suggested times given above are the minimum amount you should spend on daily spiritual practices each day. Whenever possible you should increase the times according to your capacity and ability. You should train your mind so that it rejoices in hearing about and practicing the teachings of yoga instead of the useless worldly activities. Follow this path gradually but steadily.

Once you have established a schedule of minimal time to devote to practices, even if you do 5-10 minutes of meditation time per day and nothing else, keep your schedule if at all possible. Many people feel that they do not have the time to incorporate even ordinary activities into their lives. They feel overwhelmed with life and feel they have no control. If there is no control it is because there is no discipline. If you make a schedule for all of your activities (spiritual and non-spiritual) and keep to it tenaciously, you will discover that you can control your time and your life. As you discover the glory of spiritual practice, you will find even more time to expand your spiritual program. Ultimately, you will create a lifestyle which is entirely spiritualized. This means that every act in your life will be based on the wisdom teachings (MAAT) and therefore you will not only spend a particular time of day devoted to spiritual practices, but every facet of your life will become a spontaneous worship of the divine.

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Good Association:

The goddess invites us to seek after the knowledge of the First and Chief Being, by remaining near and dwelling continually with her.

—From The Temple of Aset

In the story of Ra and Aset, the goddess obtains the highest knowledge from Ra. He tells her his name. This implies that Aset has learned the very nature of the Divine and it is this knowledge which leads to spiritual enlightenment. It is by this power that she is able to resurrect Asar and Heru. Likewise, it is by this very knowledge that she is able to lead spiritual aspirants to attain the same resurrection and immortality. In order to obtain this knowledge the aspirant must come into contact with the goddess and remain with her perpetually so as to learn it and realize it in their life. This practice is known as *Good Association* or *Association with the Wise (Sages and Saints)*. Since Aset is wisdom personified there is no better personality to come into contact with. Since she manifests in the form of Sages and Saints these people should be the prime object of interest for every spiritual aspirant.

If we approach the temple of the goddess rightly, we shall obtain the knowledge of that eternal and Self-existent Being.

—From The Temple of Aset

Good Association is a form of group therapy and counseling. It is similar to the process of psychotherapy of Western psychologists, helping the individual to see the error in understanding which is causing the inability to cope with the world. The major difference between Good Association in Yoga, as opposed to traditional Western forms of group therapy and individual counseling is that through the spiritual preceptor, Good Association assists and urges the individual to understand his/her transcendental true Self. Traditional treatments seek to help the individual cope with life situations which produce stress and mental anguish. From a yogic point of view, ordinary human life is based on an erroneous view of existence and psychological disciplines which do not include an understanding of the human soul are also based on ignorance. Thus, treatments which are based on ignorance cannot provide effective and abiding results. From this point of view, modern psychology and modern medical science must be understood as disciplines which are only in their infancy because they have not yet acknowledged and discovered the hidden mysteries of the soul. Ordinary psychology is useful in taking extremely degraded individuals (psychotic) from the depths of abnormality and to some degree, helping them to become lucid enough to exist in the world. However, this level of existence and what modern psychology considers to be "normal" is not considered normal by yogic science. Mental abnormality exists to the degree of intensification of the ego and its accompanying complexes. The state of enlightenment or Self-knowledge is then the only state that can be called "the state of optimal mental health."

Good Association is a teacher-disciple relationship wherein yogic teachings are presented to promote spiritual and thus mental and physical health. Through continuous association with sages or other spiritually advanced personalities, the aspirant is led to discover her/his true spiritual identity. When this process occurs, the general health of the individual is

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improved because mental complexes and stress diminish and in so doing, the body is able to maintain itself at a more optimal level.

Note: With few exceptions, television does not provide good association. You should strive to curb your viewing time in the beginning of your program and for the next three years. A casual time spent watching an educational television show may be useful in stimulating the mind, however, when television becomes a necessity to you and you spend much of your time "glued" to it for your "entertainment", television promotes dullness of the mind and intellectual weakness which lead to spiritual insensitivity.

Also, "hanging out" with those personalities who are Setian in nature (those who are continuously affected by **anger, hate, greed, lust, impulsiveness, selfishness, brutishness force, demoniac thoughts, thugs, thievery, violence, etc.**) is detrimental to the mental peace of an aspirant, especially to a neophyte (a beginner; novice). Those who are constantly moving around, constantly argumentative and constantly agitated are afflicted with intense identification with their bodies and senses and are unaware of their divine nature.

An important feature of the state of mind which is associated with those who are virtuous or vicious is that tranquillity, repose, and peace are characteristic of the virtuous while frantic movement and struggle are associated with the vicious. These same characteristics of the virtues and vices are mentioned in both the ancient Egyptian (MAAT) and Indian (Dharma) systems of moral development and the need for a state of peacefulness of mind is also emphasized as an imperative feature without which progress on the spiritual path cannot occur.

In general, a mental atmosphere of peacefulness and contentment is necessary for sublime thoughts and aspirations to emerge in the mind. Otherwise, through a life which is based on pursuing the satisfaction of the senses, there is constant desire and agitation of the mind and the individual will always be occupied with the petty thoughts and disturbances of day to day life. Therefore, the cultivation and maintenance of serenity and contentment should be a primary goal of a spiritual aspirant.

You can gradually wean yourself off of television and other negative associations by gradually engaging in them less and less until they are no longer needed. Though in the beginning you must put forth conscious effort to abstain from these practices and to engage in spiritual work, the process becomes easier and easier until there is no more effort needed to sustain your withdrawal from these activities. This is because the positive spiritual experience provides such a sense of "Self" that you will lose your dependence on the objects of the world and instinctively refrain from associations which will disrupt your growing sense of inner peace. In the mean time you must work with your mind to abstain from negative activities to the best of your ability. You must understand that you are not giving anything up. In fact, you will be gaining a closer relationship with yourself and true fulfillment of your inner desire.

In Ancient Egyptian Mythology the goddess takes on many forms in order to impart the spiritual teaching. In the form of Aset she is wisdom. In the form of Maat she is righteous action personified. However, we are always receiving instruction from the same goddess.

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THE WISDOM MEDITATION

After listening to the wisdom teachings and then purifying the mind and body by reflecting upon the teachings and living life based on the teachings then a spiritual aspirant will begin to succeed in the higher levels of spiritual awakening. Meditation is the third step in the Yoga of Wisdom and the third level of Religion. In Wisdom Yoga the art of meditation is a special discipline unlike ordinary meditation. In ordinary meditation a person may sit quietly and concentrate the thoughts until they are able to transcend the mind. In the wisdom meditation the thoughts are all concentrated on a single idea, that the Absolute Self is the transcendental essence behind all things. Therefore, no matter where the mind goes and no matter what thought enters the mind, an advanced student can continue reflecting on the Divine no matter where they may be and no matter what they may be doing. In this manner they are able to maintain a detached attitude towards the world and remain always in the company of the Goddess who is like a light illumining the mind at all times.

As a wisdom student advances he or she is able to know when egoistic feelings or thoughts are rising in the mind and they can dismiss them immediately and effortlessly with a single thought. An ignorant person is dominated by their thoughts, feelings, and desires and they cannot act with reason. Therefore, they are constantly agitated and in a state of discontent. The practitioner (Yogi) of Wisdom Yoga can discover the essence of things with the power of mind and they can rise above the clouds of thoughts in order to see the entire field of human life from the great heights of self-mastery just as an airplane soars high above the clouds in order to go beyond the pettiness and limitations of human existence.

Continuous meditation on the divine is the key to spiritual realization. With respect to the single minded devotion of one's consciousness which is necessary to realize the "*light*," a teaching is given in the Christian statement concerning the two masters which cannot be served jointly. These are either worldliness and engagement in sense objects which leads to mental illusions and imaginations (duality) or the path which leads to introspection and Enlightenment (oneness). The Gita gives extensive instruction in this area. The idea of one-pointedness of mind (*all your heart*) occurs in the Bhagavad Gita as Krishna explains to Arjuna in various ways how to attain oneness with the Divine.

Gita: Chapter 8 Akshara Brahma Yogah--The Yoga of Imperishable Brahman

8. O Partha! taking recourse to the Yoga of Abhyasa (repeated practice of meditation), possessing a mind that does not go elsewhere, and constantly dwelling upon Me, one goes to the Effulgent Self--the Supreme Purusha.

Gita: Chapter 9 Raja Vidya Raja Guhya Yogah--The Yoga of Royal Knowledge and Royal Secret

22. But those who worship Me by meditating upon Me with a vision of non-separateness, and who are ceaselessly devoted to Me, I look after their Yoga and Kshema.

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Gita: Chapter 12 Bhakti Yogah--The Yoga of Devotion

2. The Blessed Lord said: Those who having immersed their mind in Me endowed with faith, worship Me with ceaseless devotion, they are in my opinion the best skilled in Yoga.

6. But those who having offered all actions to Me, devoted to Me, meditate upon Me with one-pointed Yoga

The importance of maintaining single-minded devotion to the Divine is embodied in the verse: *"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other"* from Matthew 6:24. The psychological interpretation of this statement clearly refers to a human outlook which is extroverted and externalized rather than introverted and self fulfilled. Single-minded devotion is of paramount importance because the heart (as the mind is referred to) is the key to our perceptions of the world. Whatever the mind holds most dear will be the object of its undivided attention. Therefore, if the mind is externalized with worldly interests it will lack the will and strength to become calm enough to witness the serenity of the consciousness unclouded with thoughts. This serenity is the prerequisite for achieving attunement with Christ Consciousness.

Gita: Chapter 2 Samkhya Yogah--The Yoga of Knowledge

14. O Son of Kunti, the objects that are perceived by the senses are subject to birth and death. They give rise to pleasure and pain, to heat and cold; they are transient. Therefore, O Bharata, endure them heroically.

15. O best among men, anyone who is balanced in pleasure and pain and who is not agitated by the senses and their contact with objects, only such a hero is fit to attain Liberation.

Gita: Chapter 5 Karma Sanyas Yoga--The Yoga of Renunciation of Action

7. Perfected in Yoga (of action), with a pure heart, having control over the body and mastery over the senses, he beholds the Self in all beings. Such a Sage is untouched by actions, even though he continues performing them.

In the *The Secret Book of James* there is an important statement concerning one-pointedness of mind:

"From now on, while awake or asleep, remember:
you have seen,
you have spoken with,
and you have listened to the Child of Humanity." (Chap. 2:4)

The idea of maintaining one idea in one's consciousness through the waking state and the sleep state is an important component of the yoga discipline called *Vichar* or inquiry into *"who am I."* The aspirant is exhorted to first study the scriptures and then to continuously assert the truth behind the apparent, though illusory reality of the world. Namely that he or

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she is essentially one with God and that the world is nothing but a projection of God's mind. In Yoga philosophy this technique is also known as *Ishvar Chintan* and in Buddhist philosophy it is a form of *mindfulness*.

The technique of *continuous devotional meditation* on God receives special treatment in Advaita Vedanta philosophy as it is expressed in the *Yoga Vasistha*. In this text, Lord Shiva explains to Sage Vasistha the doctrine concerning the "*highest form of worship*." It consists of causing the mind to flow toward the Divine Self through seeing God in all things. When this is achieved, a meditative state of mind called *Samadhi* (super-consciousness) is achieved even while engaged in worldly activities. Prior to the scientific advances in modern physics in the last century, aspirants were brought to the understanding that the underlying reality behind all objects is one and the same, the Divine Self (God), through the spiritual practices of listening, reflecting and meditating on the teachings. In modern physics, just as in the practice of mystical philosophy, wisdom must transcend faith. Even though atoms, particles and electricity have never been seen by human eyes, the properties of both are well understood.

Today it is possible to pick up many books on modern physics which graphically show, through experimental evidence, that the physical world is not real. That all phenomena is in reality energy in various states of vibration. Therefore, it is no longer necessary to make the initial leap of faith of believing that there is an underlying reality to creation beyond the ordinary human senses. From here, we may begin our spiritual practice by simply reminding ourselves constantly, that what we are seeing, feeling, hearing, thinking, etc. is in reality the Divine Self. Further, that what is within us which "perceives" is itself the Divine Self as well. In deed there is nothing else that exists that is not the Divine Self. This is the Kingdom which Jesus says that "*Men do not see*."

Though simple sounding, this technique is one of the hardest forms of yogic practice since it requires constant control of the mind by applying it on the continuous realization of the wisdom at an intellectual level until it is realized intuitively. That is, until it becomes self evident. The idea of one-pointed devotion as a way to realize oneness with God occurs in the (a)-Indian Upanishads (900 B.C.E.) and in (b)-Egyptian Mythology (5,000-100 B.C.E.) and is most explicitly explained in the (c)-Yoga Vasistha (700 A.C.E.):

(a)-Kaivalia Upanishad

Seek to know Brahman (God-Kingdom of Heaven) by acquiring faith in the word of the scriptures and in your Guru. Be devoted to Brahman. Meditate on him unceasingly. Not by work nor by progeny, nor by wealth but by devotion to him and by indifference to the world, does a man achieve immortality.

Svetasvatara Upanishad

Follow only in the footsteps of the illumined ones, and by continuous meditation merge both mind and intellect in the eternal Brahman. The glorious Lord will be revealed to you.

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(b)- Hermetic Philosophy

"When an idea exclusively occupies the mind, it is transformed into an actual physical state."

"Reason of Divinity may not be known except by a concentration of the senses like onto it."

(c)- Yoga Vasistha

While talking, opening and closing the eyes, accepting and rejecting objects, and all such activities, at all times be devoted to the Self* by keeping yourself detached from the operations of the mind. Do not forget the Self whether in life or in death, whether in pleasure or in pain...

Be devoted to the Self whether your body is young or old, whether you have prosperity or adversity, whether you are in dream or sleep.

*(underlying reality behind all phenomena -internal and external - God -Kingdom of Heaven)

From the Gita we get the following:

Gita: Chapter 10 Vibhuti Yogah--The Yoga of Divine Glories

10. To them whose minds rest in the Divine Self, who worship Me ceaselessly with devotion, I give the Yoga of Wisdom by which they attain Me.

The idea behind the technique, described above, is that the mind does not behold other levels of existence (The Kingdom, Nirvana, etc.) because the mind is variously agitated by worldly thoughts. Thoughts that reinforce the apparent reality of the world and no other realities. By keeping one idea in the mind constantly, the effect of concentrating the mind is achieved. Therefore, the concentrated mind, thus being focused, is able to behold the reality which it seeks. In this respect many exercises are given in Gnostic Christianity as well as other religious systems to bring about a condition in which the mind is brought to a state wherein it is devoid of agitation. Hence the Christian teachings admonishing one to love one's enemy, having no worry as the lilies of the field and to treat others as one would like to be treated, etc. If these principles were to be practiced there would develop a condition of mind characterized by indifference or equal vision; accepting pleasure or sorrow equally and seeking nothing from the world while being fulfilled by the peace of mind and contentment which ensues from this way of life.

Luke 6

27. But I say to you who hear, Love your enemies, do good to them who hate you,
- 28 Bless them that curse you, and pray for them who despitefully use you.
- 29 And to him that smites thee on the [one] cheek offer also the other; and him that taketh away thy cloak forbid not [to take thy] coat also.
- 30 Give to every man that asks of thee; and of him that taketh away thy goods ask [them] not again.
- 31 And as ye would that men should do to you, do ye also to them likewise.

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This process of maintaining continuous awareness or vigilance of the mind constitutes a form of continuous meditation on the divine which leads to a condition of absolute transcendence of the phenomenal world of time and space experience. This process is described indirectly or implicitly implied in Christian texts from the Bible and the Koran and more explicitly in Gnostic Christian texts as well as in Egyptian and Eastern spiritual scriptures. This teaching is perhaps the most important element of the spiritual discipline as it is directly related to the transformation of the human heart. It must be clearly understood that this practice of continuous awareness of the teachings cannot be performed halfheartedly or whenever it is found to be convenient. It must be practiced every day, hour and minute of your waking time and as we will see, also while asleep. It is essential that all thoughts within the mind are vigilantly watched over so as not to allow egoistic thoughts to enter and take hold of the mind. In this way the egoistic impressions of the past wane while there are less new ones being created. Through this practice, the sense of body consciousness and identification with the mind gradually decreases until they finally disappear. Study the following teachings carefully and reflect on their meaning whenever possible.

4. Hear, O Israel: The LORD our God [is] one LORD:

5 And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thy heart:

7 And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. {teach: HEB. whet, or, sharpen}

8 And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

Deuteronomy 6, The Bible

36 And a man's foes [shall be] they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth me, is not worthy of me.

Matthew 10, The Bible

28 Come to me, all [ye] that labor and are heavy laden, and I will give you rest.

Matthew 11, The Bible

5 I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. {without me: or, severed from me}

6 If a man abideth not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned.

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- 7 If ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be done to you.
8 In this is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9 As the Father hath loved me, so have I loved you: continue ye in my love.
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken to you, that my joy may remain in you, and [that] your joy may be full.
12 This is my commandment, That ye love one another, as I have loved you.

John 15, The Bible

"From now on, while awake or asleep, remember:
you have seen, you have spoken with,
and you have listened to the Child of Humanity."

The Secret Book of James Chap. 2:4

2:45 Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit, --
2:46 Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

35:3 O men! Call to mind the grace of Allah unto you! Is there a Creator, other than Allah, to give you sustenance from heaven or earth? There is no Allah but He: How then are ye deluded away from the Truth?

The Koran

Give thyself to the GOD, guard thou thyself well for the God daily, and let tomorrow be as today.

The house of God, an abomination to it is much speaking. Pray thou with a loving heart, all its words being hidden. He will do thy business. He will hear what thou sayest and will receive thy offerings.

Maxims of Ani

The end and aim of all these toils and labors (spiritual disciplines) is the attainment of the knowledge of the First and Chief Being, who alone is the object of the understanding of the mind; and this knowledge the goddess invites us to seek after, as being near and dwelling continually with her. A Devotee of ISIS is: One who ponders over sacred matters and seeks therein for hidden truth.

Cult of Isis

Seek to know Brahman by acquiring faith in the word of the scriptures and in your Guru. Be devoted to Brahman. Meditate on him unceasingly. Not by work nor by progeny, nor by wealth but by devotion to him and by indifference to the world, does a man achieve immortality.

Kaivalia Upanishad

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Follow only in the footsteps of the illumined ones, and by continuous meditation merge both mind and intellect in the eternal Brahman. The glorious Lord will be revealed to you.

Svetasvatara Upanishad

While talking, opening and closing the eyes, accepting and rejecting objects, breathing in and out, walking, sitting, at play, at work, and all such activities, at all times be devoted to the Self by keeping yourself detached from the operations of the mind. Do not forget the Self whether in life or in death, whether in pleasure or in pain...

The thoughts of near and far depend upon the illusion, "I am the body." Having renounced such thoughts, be devoted to the Self that is eternal and immutable.

Be devoted to the Self whether your body is young or old, whether you have prosperity or adversity, whether you are in dream or deep sleep.

Though awake, discover the sleepless sleep of the Self. Enjoy the sleep-like tranquility by meditating upon the truth: "I am not this body. I am the Self that has manifested in all this. I am indeed all this."

Yoga Vasistha
Upashama Parkarana 50:12-16

8. O Partha! taking recourse to the Yoga of Abhyasa (repeated practice of meditation), possessing a mind that does not go elsewhere, and constantly dwelling upon Me, one goes to the Effulgent Self--the Supreme Purusha.

Bhagavad Gita: Chapter 8
Akshara Brahma Yogah--
The Yoga of Imperishable Brahman

10. To them whose minds rest in the Divine Self, who worship Me ceaselessly with devotion, I give the Yoga of Wisdom by which they attain Me.

Bhagavad Gita: Chapter 10
Vibhuti Yogah--
The Yoga of Divine Glories

Special attention is drawn here to John 15 and to the Bhagavad Gita Chapter 8:8 where Jesus admonishes his followers to *abide in him* and Krishna asks his disciple Arjuna, to *constantly dwell upon him* and also to Matthew 11:28 and to the Gita: Chapter 10:10 wherein Jesus exhorts his followers to *draw themselves to him* with one-pointed interest just as Krishna asked Arjuna to worship him with *ceaseless devotion*. Clearly, the same sentiment and instruction is being given here, using almost the same exact wording. The important idea behind the monastic order and discipleship is the turning away from the phenomenal world and turning attention toward the divine essence behind it with unbroken concentration, allowing the flow of thought and feeling to be continuously directed toward the divine.

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As the Gnostic, Egyptian and Asian texts above explain, this form of religious discipline is essential to the development of higher spiritual consciousness and progress on the path of spirituality cannot occur without whole hearted attention toward the divine. This is because the mind holds the key to bondage and liberation of the soul and if the mind is in the state of bondage (ignorance) it is because it is constantly being bombarded with mental impressions which intensify the erroneous information about the world. The way to counteract this negative process is to reverse the flow of mentation from error or ignorance and distraction to the light of wisdom. The most popular forms of mental distraction in modern times are the pursuit of fulfillment of the sense pleasures and modern entertainments such as the television and other media.

Another important idea given here is that it is not exclusively necessary to remove oneself from society and to seclude oneself from the world in the privacy of the temple walls in order to practice this form of intense spiritual discipline. Since our state of consciousness is created by our experiences, perceptions, learned behaviors and reasonings, it is possible to relearn new forms of reasoning through the study of wisdom teachings and through practicing them in daily life. These new forms of reasoning can show you how to deal with life situations in the light of spiritual values and in doing this the flood of ignorance is reversed even while you remain in the world carrying out your day to day duties. For this reason the Ancient Egyptian temple system allowed aspirants to have interaction with the outside world on a regular basis in order to get opportunities to practice the teachings when confronted with worldly minded people while incorporating periods of intense meditation and withdrawal in a balanced program of spiritual practice. This understanding is the same in Hindu Ashrams and Buddhist Wats.

The world can be a temple of intensive yogic discipline when the aspirant is equipped with the teachings of wisdom and is backed by competent spiritual guidance. It would be easy to control thoughts and feelings of the flesh (anger, hate, greed, lust, etc.) when in an environment of relative peace and harmony. However, a discipline which incorporates constant, intensive provocation as well as regular opportunities for reflection and meditation is preferable in most cases over a temple environment exclusive of outside stimulus. The sages realized that in many instances the mind of the aspirant fools itself into believing it is progressing spiritually and even develops elaborate illusions about what Enlightenment is. In order to avoid this problem the constant practice of reflection blended with contact with the world and contact with enlightened personalities (Sages, Saints, etc.) is the most desirable method of spiritual discipline because it constantly challenges the aspirant to put the ego down whenever it arises. This is one of the meanings of Matthew 16:24 *Then said Jesus to his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me.* Jesus is challenging his disciple to follow the path of the Christian teachings, which lead to self-denial (ego-effacement). Christianity must then be understood as a discipline of transpersonal movement in consciousness akin to the Ausarian Mystery, Buddhism, Sufism, and other mystery cults which promote the dissolution of the personal ego and the emergence of the transcendental, transpersonal consciousness.

Several of the passages just presented talk about maintaining the teachings in the mind not only in the waking but also in the sleep state of consciousness, but how can this be possible? Have you ever had a dream during the night while asleep about something you have been pondering over intensely while you were awake; something you wanted intensely, a person you fell in love with and could not take your mind off of, an experience or an object you

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wanted to acquire? The conscious desires of the waking state enter the subconscious and unconscious levels of the mind and there lodge as impressions of latent desire. If these impressions are strong enough they surface continually, causing the waking state to experience them as thoughts of the present. The same thing occurs in the dream state. When you intensify your waking efforts toward spirituality they will continue to work in the mind even during the sleep state and in this manner the sleep state becomes a contiguous worship of the divine teachings of wisdom. This occurs due to the force of habit created through the practice while in the waking state. So just as you practice detachment from the people and objects in the waking state the mind learns to practice this discipline automatically in the unconscious. Therefore, for a devoted aspirant the sleep state of consciousness is never wasted. In order to be successful, spiritual practice needs to be continuous. This point is explained in the following verse from the Yoga Vasistha IV 43:2-3

Just as water sustains liquidity, wind is characterized by movement, and the sky is inseparable from spaciousness, in the same way, Atman or the *Self* is inseparable from His creation of divine beings.

I perform this Divine worship at all times. During the waking state, I offer Him the flowers of all day-to-day activities; during sleep, I worship the Self by the *vritti**-function of the unconscious mind.

*thought process.

The most important quality to develop is the meditative mind. This is not to be thought of as only the mind of a person that sits in a state of deep catatonic meditation but a person who, while he or she is involved in the affairs of the world, all the time KNOWS his or her true identity. This is the mind that interacts with every moment of existence unlike the previously discussed automatic mind. This quality represents the vision of Heru which is the vision to be regained. In a sense, people living in the ancient societies such as that of Egypt and India would not have needed to practice formalized forms of meditation as much as today. This is because then, knowledge of the existence of GOD and the Gods was not an object of speculation but it was inherent in the very fabric of the culture. Spirituality was an inseparable part of their practical life. Therefore, their minds would be constantly thinking about and accommodating divinity regardless of their activities. This attitude in itself constitutes a meditative state of mind. A similar technique of spiritual discipline enjoined by modern day spiritual preceptors is called "*mindfulness*," wherein one maintains a sense of one's divine essence at every moment while performing one's daily tasks (breathing, walking, resting, or even while answering nature's call). Also known as the "*development of the witness*," this technique aids the spiritual aspirant in developing an expanded awareness aside from the common waking consciousness. Through this practice, the soul separates itself from the ego-personality and obtains knowledge of itself through identification with itself instead of with the body, mind and sense perceptions.

So the wisdom meditation entails developing increasing subtlety of intellect and the art of allowing the mind to have a continuous flow towards the Divine anywhere and at all times. When practicing the second step of the Yoga of Wisdom (Reflection) the following affirmations may be used. These will lead a practitioner to the third stage, the Meditative State.

The Path of Wisdom to Immortality and Enlightenment

The world is a manifestation of Divine consciousness.

All life is a product of Divine Thought.

I am Aset.

I am Asar.

I am Neberdjer.

I and the Father are One.

I am one with Creation.

I am God and God is Me.

Gradually allow yourself to go beyond the gross thought and allow yourself to merge into the higher truth. Allow the mind to dissolve into its higher nature at all times. If at work reflect thus “This job, my boss, my co-workers are all expressions of the Divine.” If at home watching television reflect thus: “This show, the characters, the television set and my very self who am watching the show are all expressions of the Divine.” If your are dreaming reflect thus: “This dream world is a product of my own consciousness just as the waking world is a product of the consciousness of God.” If you are talking to someone reflect thus: “This person who I am talking to is an expression of the Divine and I am an expression of the Divine. We are one though appearing to be separate and distinct.” If you are taking a shower reflect thus: “This water that is falling on my body, my body, the tub, the sound of the water, the soap, the towel, etc are all emanations from the Divine. All is Divine. I am within God always and everywhere I go.” Just as a dream is encompassed by the consciousness of the person who is dreaming this entire universe is encompassed by Divine Consciousness. God is the thinker, the dreamer who is dreaming Creation itself.

From the gross thought “I am” allow yourself to feel that there is no separation between “I” and “God.” Allow yourself to dissolve into the infinity of the Divine. Allow yourself to relax so deeply as to go beyond the concepts of the mind. Go to the root of all thought and dive deep into that ocean of consciousness. At the surface of the ocean the waves display many sizes and shapes. Become formless as the ocean as you dive deep into your mind. From the waking state (Ptah) with its waves of thoughts and concepts go to the astral level (Ra) wherein the thoughts first emerge into the mind. From here go into the unconscious level (Amun) and discover the witnessing consciousness which is your higher nature, the source of your individuality, the innermost “I.” From here go deeper and discover the consciousness which underlies your very individuality, this is the Universal Self, your true nature, The Absolute (God). Abide here in this highest truth and discover your self as one with the Supreme Self of all. “I am, always was and always shall be the immortal, eternal, infinite Self.”

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Meditation Practices of the Temple of Aset

The end and aim of all these toils and labors (spiritual practices, studies and reflections) is the attainment of the knowledge of the First and Chief Being who alone is the object of the understanding of the mind; and this knowledge the goddess invites us to seek after, as being near and dwelling continually with her.

—Teachings from the Temple of Aset

In the Ancient Egyptian Temple of Aset a special form of meditation was practiced. It was alluded to in the section of this book entitled: “Who is The First and Chief Being in the Light of Kemetic Yoga Philosophy?”. When Aset discovered the true name of Ra she was actually practicing one-pointed meditation on Ra. That is, understanding that all things are created by Ra and do not have a separate existence outside of Ra, she turned all of her thoughts to Ra. In this manner she focused her mind on one object, Ra, no matter where she turned, since all objects of the world, though seeming to be abiding and separate, are in fact all manifestations of the Divine. If this sole thought were to occupy the mind of the spiritual aspirant they would have a transcendental experience of spiritual awakening.

When a spiritual aspirant fully realizes that there is nothing in the world that is not Divine, then wherever the mind turns, no matter what object is in the mind, there is an understanding that God is in that object and therefore, the mind never leaves the awareness of the Divine presence. This is the wisdom meditation. It is a blossoming of the previous work done by the aspirant, the listening, and reflecting upon the teachings.

The end and aim of all these toils and labors is the attainment of the knowledge of the First and Chief Being, who alone is the object of the understanding of the mind

—Teachings from the Temple of Aset

The process of listening to the teachings, and reflecting upon them leads the mind to a one-pointed movement which breaks the veil of ignorance and reveals the goddess in her true naked form, the transcendental and absolute reality behind the relative manifestation of infinity and eternity as the world of time and space. Another way to put it is, the process of listening to the teachings, and reflecting upon them leads the mind to a one-pointed movement which poisons one’s ignorant understanding of the world and one’s own true being, revealing the true name of one’s innermost essence. This is Ra’s true name, which cannot be uttered by speech but can only be known by discovering it and experiencing it within one’s own heart.

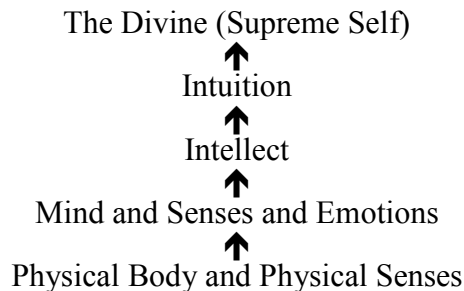
The Path of Wisdom to Immortality and Enlightenment

THE CRY OF ASET

In the Ausarian Resurrection story it was told that Aset cried out when Heru died and that this cry was heard by Ra and that all Creation stopped. What was the nature of this cry? When a spiritual aspirant cries out to the Divine with all of his or her heart, mind and body the entire world as if comes to an end. The awareness of the world fades when there is complete attention on the Divine alone and this stopping of the world in effect allows a person to discover the teaching which leads to resurrection and immortality which Djehuti brings directly from Ra. Thus, the task of spiritual aspiration is to develop such devotion to and understanding of the Divine as well as righteousness in life by virtuous living in order to gain the power to call upon the Divine at any time in order to experience the bliss of immortality and the power to succeed in life.

Only those who have attained purity of heart can call upon God, the Divine, in this manner. This is because only those who have eradicated the *Setian* negative traits (anger, hatred, greed, hypocrisy, jealousy, self-importance, selfishness, pleasure-seeking, etc.) from the heart can know the Divine in its true essence. This cry is not a loud wailing or a sound of pain. It is not a verbalization or a mental thought. It is a much deeper process which can only be accomplished by the pure of heart.

This special cry is something that occurs at a much deeper level than the mind and senses. It is intuitional communion with the Divine. The following diagram may be used to understand intuition and its relation to the mind and the Divine.



Most people live life at the level of their physical body, mind and senses. They do not progress beyond this level to discover their intellectual capacity. Many of those who do discover their intellectual capacity get caught up in it and their egoism causes them to believe that they have achieved the heights of evolution. They believe that intellectualism is the end of all mental pursuits and that all there is to be known can be grasped by the intellectual capacity. This of course is an erroneous concept. There is no possibility for the mind to encompass the Divine, to know Creation in its true essence. For that it is necessary to go beyond the thinking mind and to expand consciousness in order to encompass all, to become one with all. Therefore, only God can know "all" since God encompasses all but those who attain oneness with God can also "know" all. This is the goal of Wisdom Yoga. The highest knowledge is that God is the universe and at the same time the very essence of the heart. With this knowledge an advanced spiritual aspirant can effortlessly turn to the Divine within him or her self at any moment and the Divine will drop everything to listen to such an exalted personality.

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So as a human being evolves they grow from being a gross personality, living at the level of the lower self in egoism and the Setian qualities, to develop the mental capacity. The mental capacity develops into intellect and the intellect blossoms into intuition. Intuition opens the door to spiritual realization and spiritual realization is the source of all true knowledge. In fact it is absolute truth, complete, infinite and eternal while that which is known with the mind and senses is transient and incomplete. Absolute truth or self-knowledge is what allows a person to go beyond the ego and its never ending desires. Relative knowledge of the mind and senses leads a person to limitation and egoism if it is not understood to be only a means to higher discovery. Scientists are in reality trying to discover God through their sciences. However, if they see science as the end of knowledge they will not discover God but limitation. Their science will never be perfect because it will always be limited. Intuitional knowledge is the fulfillment of all intellectual pursuits. Therefore, it is the process which brings true peace and happiness, enlightenment to a human being.



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THE REALIZATION OF WISDOM

The practice of Wisdom Yoga leads to *Intuitional Knowledge*. Intuitional Knowledge means that through the practices of purification of the mind (listening, reflecting and meditating upon the teachings) a spiritual aspirant has gone beyond the realm of mental thoughts and concepts and has realized the truth of the teaching within him or her self. It is an *experience* that goes beyond rationalization. Therefore it is not the knowledge that comes from information or books. It is a knowing by experience as opposed to thinking or logic. The aspirant has discovered God by intuition. The mind is so subtle that it can peer through the illusion of the world and the ego, the veil of Aset. The universe is the Goddess and the human heart is the Goddess. There is no difference. This knowledge cannot be known by mere mortals but by one who has transcended individuality through understanding and has realized that there is no individual, there is only the Goddess in the form of human beings, plants, stars as well as intelligence, love, righteousness and truth. This is the highest goal of wisdom, to go beyond wisdom itself and to know God by becoming one with God. God was always in the heart. The process of spiritual practice does not bring God to an aspirant. Rather, it allows him or her to discover God, who was always there.

Thus, a Wisdom Yogi is never disturbed by the world no matter how involved in action he or she may seem to be. Their mind is always immersed in the thought of the Divine and therefore the objects, situations, worries, etc of life have no effect on them.

Most people live life according to their egoistic understanding of the world. They believe that the world is the reality and that they must struggle in the world in order to achieve any happiness. Thus, they are constantly thinking of the past with either a feeling of longing to return to some time they thought was joyous or with regret over something they thought was negative. Also they think about the future with longing to gain something they desire or with expectations that they will achieve some state of happiness when something they consider to be good may happen.

A Sage who has practiced the Yoga of Wisdom does not care for the past or the future since these are understood to be illusions of the mind like a passing dream. Only eternity is real just as the reality behind a dream is the dreamer himself and through the enlightened mind a Sage can experience eternity at any moment, with a simple thought. Thus, a Sage wakes up from the illusions of the dream of the world and of individuality. A Sage does not regret anything or long for any future development because he or she has attained all that there is to attain, the Divine communion with the inner Self.

A Sage does not covet objects. Since a Sage experiences oneness with the Divine who encompasses all objects the objects of the world are understood and experienced as part of one's own Self. How can one desire what one has already?

The path of wisdom means eradicating the idea of the ego and this implies the destruction of the lower nature and its demoniac qualities including anger, hatred, greed, lust, covetousness, hypocrisy, jealousy, etc. All of this is possible because the underlying ignorance of the mind has been eliminated. The path of wisdom bestows formidable mental power which can manifest as a towering intellect. This implies the ability to expand in the powers of memory, intuition and understanding the fabric of Creation as well as human nature. Also, a Sage can exert control over the power of speech so as to never utter evil or unkind words and to have the power of speaking the truth in an artistic manner which people can understand and assimilate. A Sage of Wisdom can exert immense control over the

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emotions. This means the power to control the manner in which the personality manifests in the world. Though remaining internally at rest and detached from the world and from people at all times, at any moment the Sage can display compassion, sympathy, anger or peacefulness as the situations of life require in order to help, encourage or teach others on their spiritual path. Also, a Sage is free from grief since there is no more death or loss of any kind to worry about. A Sage of Wisdom is not subject to pettiness or to the opposites of human vanity or selfishness.

A Sage's happiness is not dependent upon objects or situations in the world, therefore he or she is not in competition with anyone or discontent with any situation. The ego in a human being always desires something, either to acquire something to make it happy or to get rid of something because it is seen as a source of pain. Since a Sage has gone beyond the ego he or she is not affected by desires for things that make the ego happy or to get away from things that make it sad. Those who lead an egoistic life are always swinging from happiness to sadness, elation and depression. A Sage of wisdom has discovered that internal anchor which provides internal equilibrium, inner peace, and harmony that allows them to see all developments in the world with equal vision. Thus a Sage is not happy if there is a million dollars in the bank or sad if there is only one hundred. A Sage cannot be swayed from the path of righteousness and truth due to personal desire. Many people can follow truth until they are put in a situation wherein they have a choice to do something unrighteous in order to get something they really want. Many times they will rationalize their desire and suppress their conscience in order to be free to do what they want. A Sage is not susceptible to this form of delusion. Straying from the path of righteousness even in the slightest degree leads to worldly entanglements and worry over one's actions and their consequences. When there is righteousness, honesty and truth there is no need to worry.

Most people have their feet on the earth with earthly concerns and egoistic pursuits. Their view of the sky, expansion in consciousness, is obstructed by the clouds of delusion and ignorance. Their mind is constantly agitated by the clouds of desires, thoughts and imaginations. As passing clouds seem to create different developments in the sky but do not affect the sky so too the mind of a Sage of Wisdom is unaffected like the vast sky with its deep dark infinite essence. A Sage does not imagine, he or she "knows" all that is to be known and abides in that knowing at all times.

The "I am one with God" is transcended now. Instead of "I am one with God" the understanding is that "I am God" and "I am all that is, all proceeds from me and I am the innermost reality of Creation. I abide in the hearts of all human beings and I am the source of all existence of the past, present and future."

This is the lofty goal of the Yoga of Wisdom which has been handed down from time immemorial from The Divine to the Sages and Saints of all countries. It is the highest achievement of life and the object of real attainment in life.

The Path of Wisdom to Immortality and Enlightenment

"Seekest thou God, thou seekest for the Beautiful. One is the Path that leadeth unto It -
Devotion joined with Intuitional Knowledge."

—Ancient Egyptian Proverb



*May you discover the oneness of Creation
and the non-dual essence of the innermost
Self within you...*

Dua Aset Neterit Aah!
Adorations to Isis, the great goddess!

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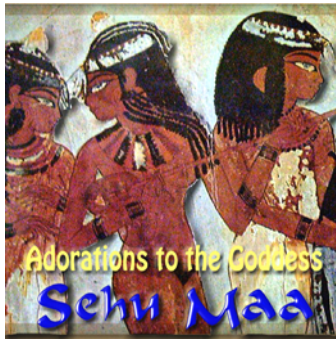
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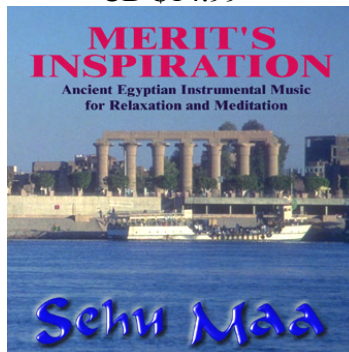
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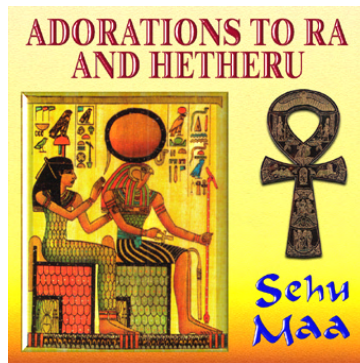
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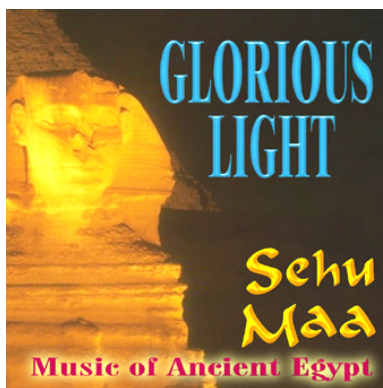
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