

The Scientific Method as Defined by the Hunefer Papyrus of the XIX Dynasty of Ancient Egypt

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Abstract: At the end of the XVIII Dynasty of Ancient Egypt, the Egyptian Empire underwent substantial change and restructuring. During the reign of Amenophis IV (Akhenaten) the bureaucracy of the empire, and all of its temple wealth, was directed toward establishment of a new religious philosophy. These actions represent the birth of monotheism in Western Civilization. The new philosophy failed due to its inability to properly apply the rich tradition of scientific methods indigenous to Ancient Egypt. At the beginning of the XIX Dynasty under Seti I, the scientific method was reestablished as the fundamental process to be applied in the civilization. The famous Hunefer Papyrus, dedicated to the Judgment Hall of Osiris, identified how the scientific method was to be applied.

The present essay presents the metaphorical dimensions of the Hunefer Papyrus demonstrating that Egypt had returned to the scientific method, and indeed had made the essential statement which distinguishes Western Cultures from Eastern Cultures 3300 years later. Through cosmic metaphors and measurements, Egypt declared that all desires of the heart must be subjected to material evaluation through testing and peer review of results by comparison to establish understanding before they could be accepted in the processes of life. This same process is in effect in all of our modern scientific establishments today, and was the philosophy upon which Egypt was founded over 5000 years ago.

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INTRODUCTION

Plato speaks of Atlantis, as a place of such dimension that it could encompass all of Libya and Asia, and most of Europe.¹ His story descends to us from the Egyptians. Indeed there once was a kingdom that stretched from the Atlantic to beyond the Persian Gulf and up to Scandinavia. It was the kingdom of Egypt during the XVIII Dynasty. The story has been passed down as an echo from the past. Like the Garden of Eden, it is mostly mythology to us today. But we are beginning to unravel that mythology and discover that Western Civilization has a long buried secret, which it is loath to mention. We are the descendants of the people who destroyed the greatest civilization which had ever created a world class empire. We destroyed the ancient empire, not by the application of rational science over irrational superstition, as we would like to believe, but by the misapplication of rational science in opposition to intuitive perception.

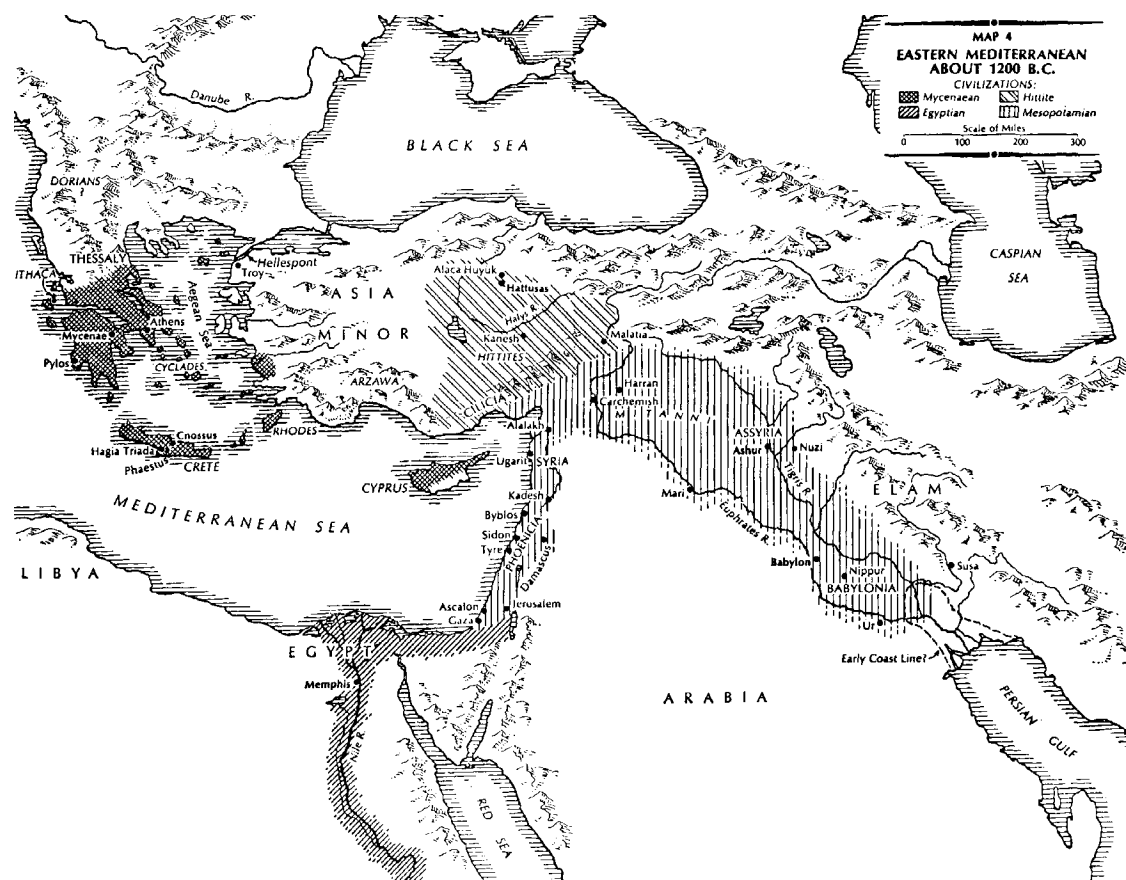


Figure 1: Atlantis, or Remains of an Egyptian Empire²

Now, after two hundred years of archaeology in Egypt, and the development of computer technology which allows us to model the whole cosmos, we have come to realize that the mythology of Ancient Egypt was based upon fundamental empirical methods which are often superior to modern techniques in unraveling scientific mysteries. With intuitive perception and objective measurements the Egyptians constructed the only Wonder of the Ancient World which survives today.

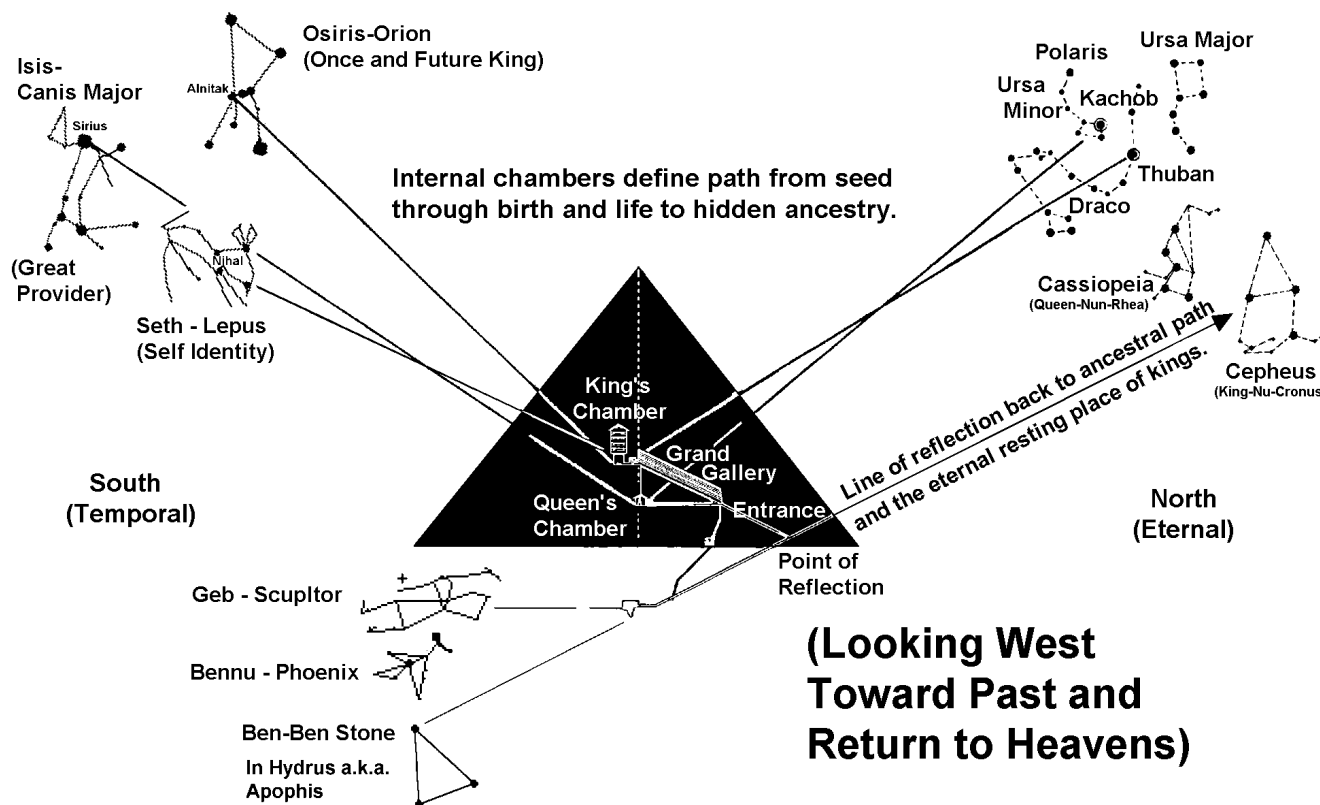


Figure 2: Science Transcends the Mundane Experience²

Few scientifically trained individuals who have considered the task of building the great pyramid complexes in Egypt would question the need for very complete scientific understanding and empirical knowledge, which they demonstrate. These structures were constructed during the IV Dynasty, four and a half millennia before man walked on the Moon, or controlled a robot on Mars. Yet the volume of scientific information required for the ancient and modern accomplishments are comparable. With gigantic stone edifices, these ancient people constructed a drawing of the heavens and the message written on its celestial wall. It only took 4500 years to go from the sands along the west bank of the Nile

to the dry floodplain of Ares Vallis. On July 4, 1997 a space vehicle landed on the surface of Mars at a floodplain called Ares Vallis. This event marked a moment of cosmic significance. After 3.5 billion years the biomass on an inner planet orbiting a common star ventured beyond its own planetary restrictions to begin an adventure on another celestial body. This adventure was the quest written in the details of the design of the Great Pyramid. It represents an answer to a prayer; that mankind be allowed to venture beyond the boundaries of any prior organism on Earth. It is the objective of this essay to bring back to consciousness the original goal and the accomplishments of those ancestors who established the scientific method as the intuitive perception of the Cosmic Will.

STARS ARE THE ORIGIN AND THE DESTINY OF SCIENCE

When we send our spaceships to Mars, or other places, we use a map which was conceived before Egypt was founded. We are oriented to an up and down in the same way the Ancients defined. This orientation is an aspect of what Carl Jung calls the “collective unconscious.”⁴ Scientists, probably more than any other professionals, realize the dependence on ancient knowledge. Yet, in many cases, scientists are so involved in their perception of the present objective world, that they do not even realize that north is up, because someone standing along side a fire pit many thousands of years ago said it was so. When they made the associations to up, as going from feet to head, and as going from south to north, they were establishing the scientific method. In the beginning, it was Divine Revelation. The choice was made based upon similarities and correspondences. If it communicated well, it was kept as a paradigm, and descended into the collective unconscious. There it could be used just like legs are used to ride a bike, or drive a car. How often do we consciously instruct our legs to do these things which muscle memory dictates they do by themselves? They are part of the personal unconscious, and they do not require conscious intervention, unless they become dysfunctional for some reason or other.

So which way is up? If we were to have orbited Saturn on December 9, 1997 at 6:14 am universal standard time and looked toward the Earth, we would have seen the whole solar system in the up section of the sky. The Earth and the Moon were directly on the meridian that intersected the top of the galaxy, lying along the back of the constellation of Virgo with all the inner planets and Mars.

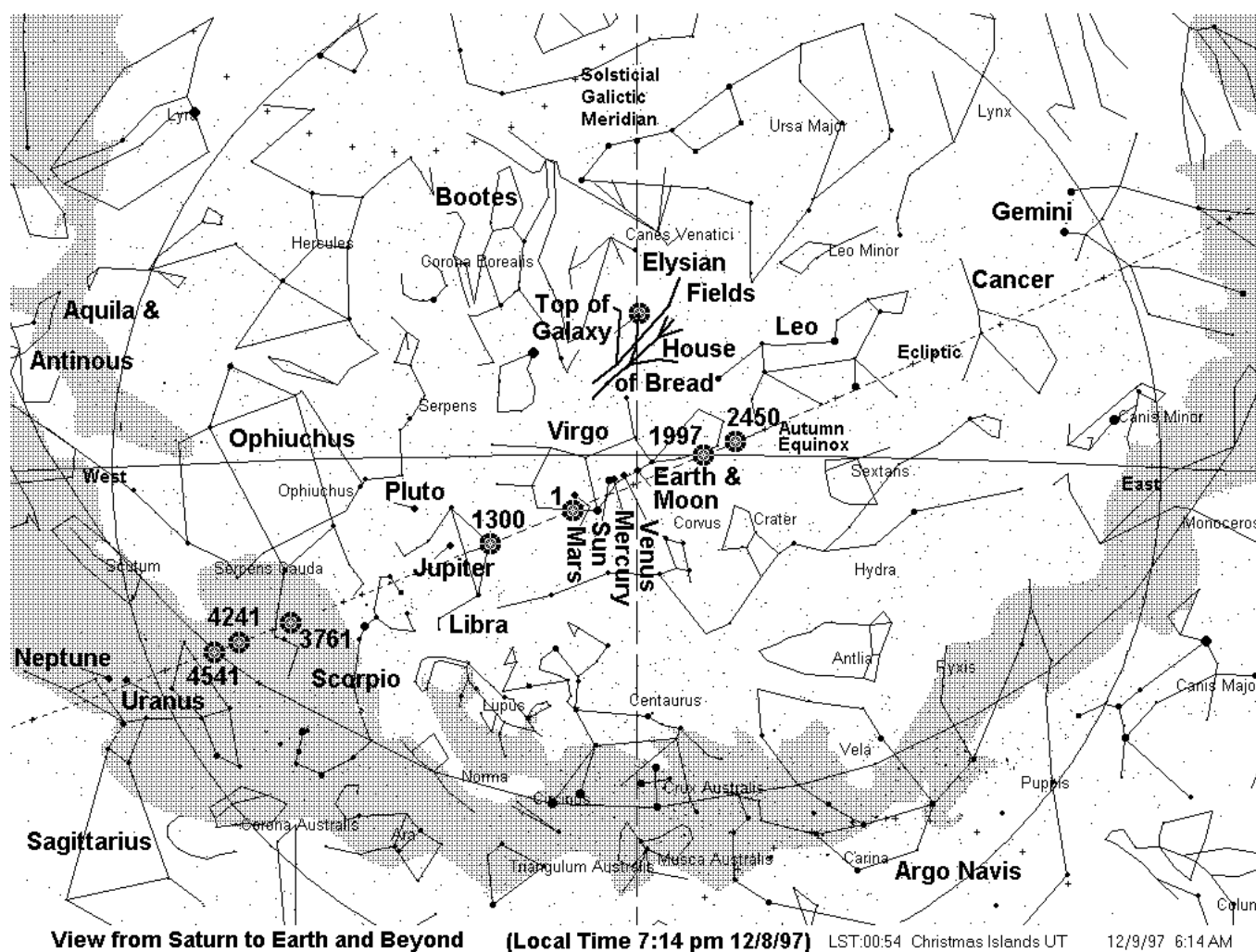


Figure 3: Top of the Cosmic World, the Sky of Nut⁵

Most of us never stop to realize the amazing fact, that the definition of up was not confined to the direction from our feet to our head. When the Ancients established the scientific method, they defined up to a reference that would not be dependent upon time or space for a period of millions of years. It is clear from the evolution of the design of temples during the ancient periods, that they knew that any lower reference for up would eventually be disoriented due to the wobble of the Earth and the movement of the sun through the heavens.

But, if there is an up, there must be a down. To find the down location reference, we can go to the Earth on December 9, 1997 at 6:14 Universal Time, and look toward Saturn. Of course, at this particular moment, we could not see the planet Saturn from Earth, because it was occulted by the Moon. So we have to apply another great principle of the ancient scientific method. Objects which leave one's vision behind other objects, do not cease to exist, they continue to exist beyond the shadow cast by the nearer object. This is another great scientific principle which is totally buried in the subconscious, and taken for granted.

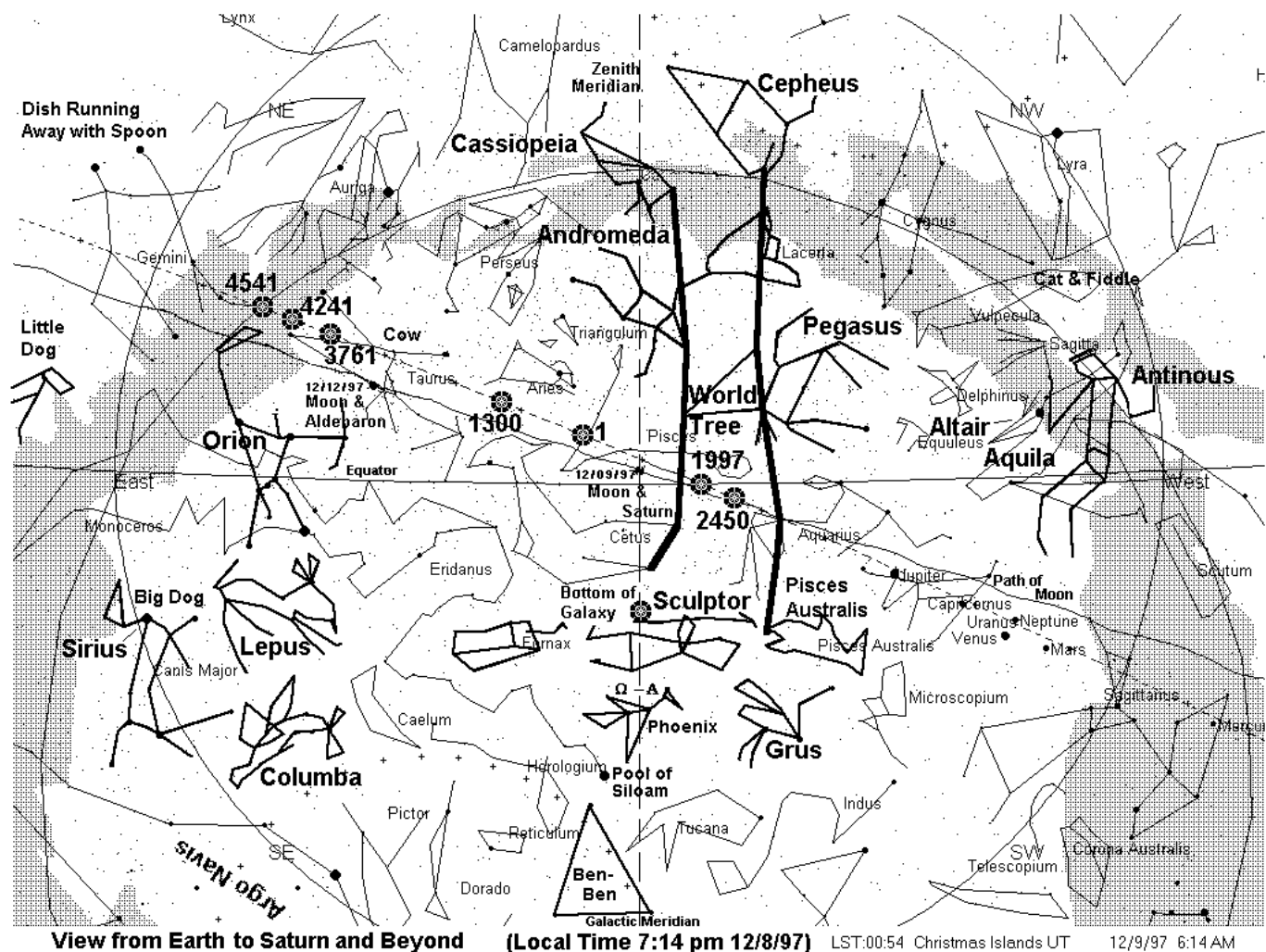
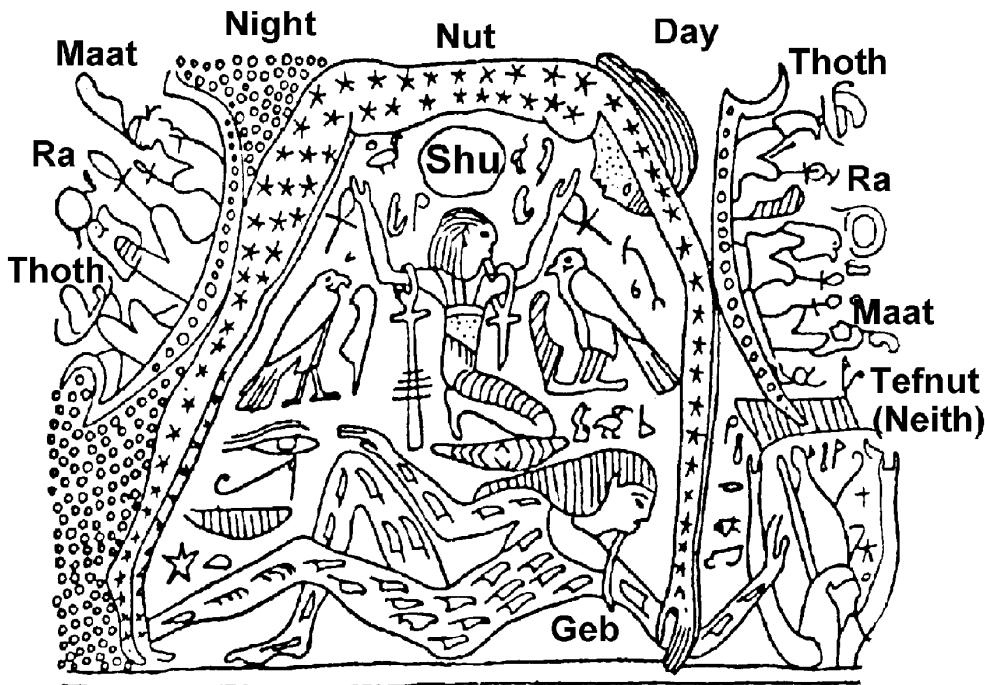


Figure 4: Foundation of the Cosmic World, the Earth of Geb⁶

When we look toward the place where Saturn would have been visible, if the moon had not blocked our view, we see it resting on the meridian that intersects the bottom of the galactic axis. At the very bottom of the galactic axis they had connected several stars in the asterism of a man with a staff in his hand. This staff they called a scepter of flint, and the man they called Geb. Above the man grew the asterism of a

great tree. Since the trees grow out of the earth, they called the place where the man was resting, “earth.” Conversely, they called the place where the woman was resting above the great cosmic tree, “sky”. All around this man and woman were mysterious places which could be visited, if a mortal was willing to use intuitive perception. Regardless of all the potential places which could be visited, it was essential to keep up as ideal and down as mundane, or else cosmic vertigo would result in disorientation and dysfunction of the intuitive perception. This is the fundamental premise upon which the scientific method is based. When the rational scientific principles are abandoned, up and down are lost, and with them, the whole cosmos is lost.

To help neophytes understand the great cosmic principles of science, the Ancients drew the heavens in vignettes which allowed for discussion and explanation of its ways. From the intuitive perception of the cosmos, they drew the heavens in a pictorial form that neophytes could relate to from personal experience. Over the years, the vignettes and the abstractions became the subject of education, and the original object and objectives were lost. So look upon the subjects of Nut and Geb, and see if it is possible to find the objects in the “sky” and the “earth.”



Duat of Osiris

Figure 5: A Subjective Perspective of the Objective Cosmos⁷

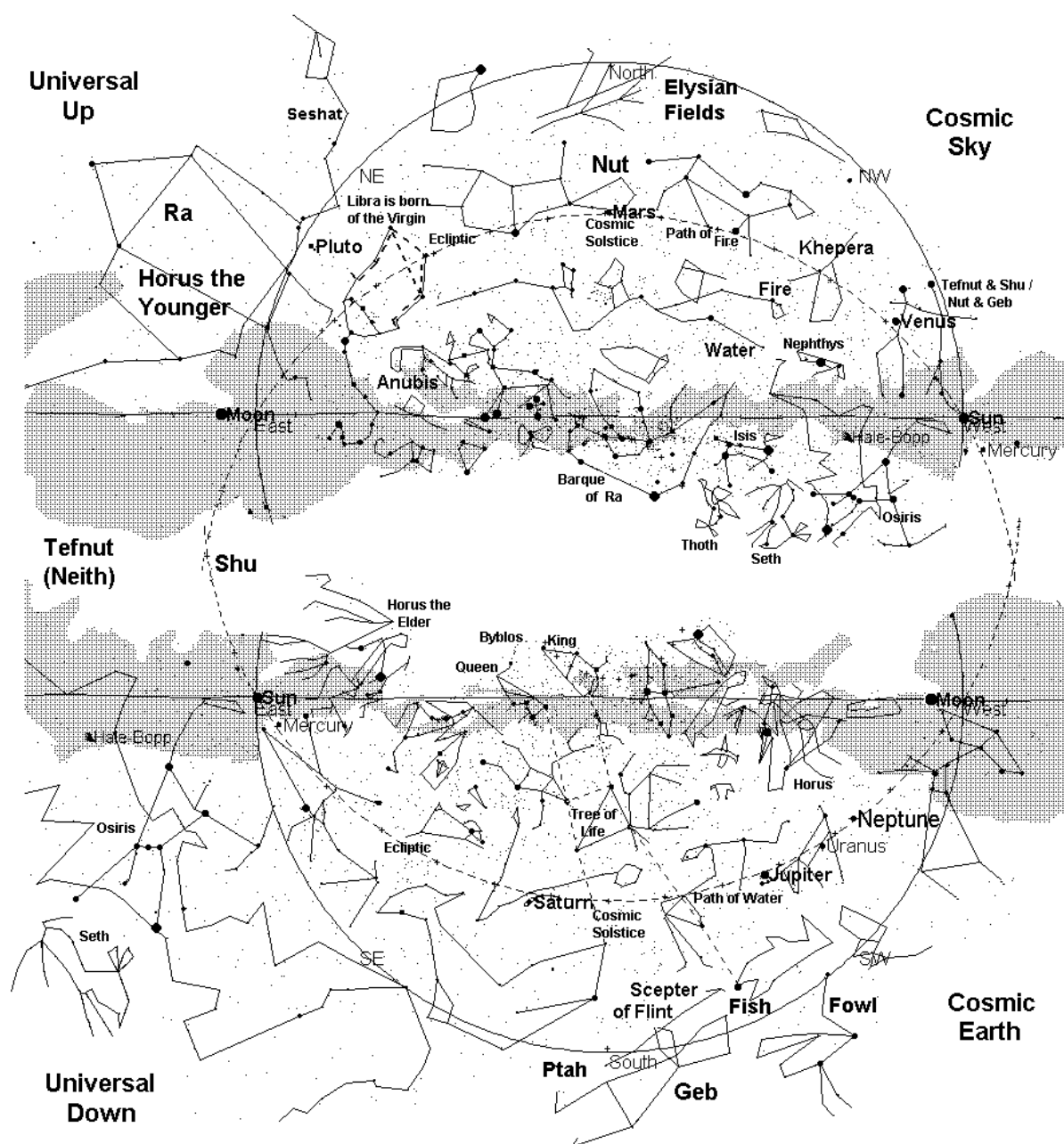


Figure 6: An Objective Cosmos for Subjective Perception⁸

At the summer solstice on June 21, 1997, the sun was in the plane of the galaxy opposite the moon. Mars was “on top of the world,” as Venus was a companion of the female celestial twin. At the center of the galactic plain in the view of the sky was a great celestial ship, which we will call the “Barque of Ra.” Ra was on the eastern horizon wrestling with his serpent of intuitive perception. “Is it fire? Is it water?” These are the questions that science has pondered throughout the great years of civilization. An answer was found under Virgo and Leo in the sky above the Milky Way. The serpent is fire, when it rises to give

birth to Khephera, the creator of the gods.⁹ But under the barque in the region not shown, the serpent was water. Ra came to understand the duality of the spirit of intuition when he ventured to struggle with the great cosmic bull in the form of Osiris. On the western horizon (up, right, sky), Osiris can be seen riding the donkey of his brother, Seth, as they plunge into the “lake of fire.”

In the earth section of the heavens, we can see that Osiris and Seth enter from the east (down, left, earth) along the “lake of fire,” which trickles off to a stream on its way back to the bottom of the galaxy. Orion travels down that great river and is eventually consumed by a tree. This tree is magic, for it is watered by the “fountain of youth.” From here the spirit of Orion rises to the galaxy with the help of a fish, a goat, and an eagle. As the reborn Horus, he steps over the wiseman in the earthly moor, known as the archer Sagittarius, and becomes Ra, as Horus the Younger, rising above the galaxy into the sky once more.

THE BARQUE OF SCIENTIFIC PROGRESS SAILS INTO ENLIGHTENMENT

Figure 7: Enlightenment

With a little time and patience, any neophyte can unravel all the mysteries of the cosmos. Unfortunately, we neophytes are not given a little time, we are given an infinitesimally small pittance in the wealth of cosmic time. To overcome this limitation, we are also given the power of intuitive



perception. Intuitive perception gives birth to the concepts of up and down, as the cosmos begins its journey into rationality. Who is it that separates the mundane from the ideal? It is Shu. Not the name, the object, the path of the planets and the sun and moon, the ecliptic. This is how the wandering stars got to be above or below the great sea of the galaxy. She, the galaxy, is the companion of the ecliptic by the name of Tefnut, or Neith, from which all life springs like a fountain of youth.

Figure 8: Purpose

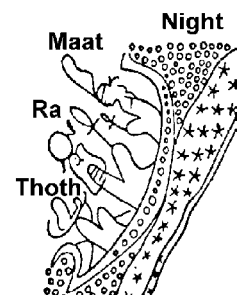
Under the arms of Neith is the abyss of existence for which definitions cease and are not yet reborn. But they can be brought back to life by rational translation of intuitive perception, whether masculine or feminine, for Neith has a chin beard. Under the right arm of Shu is a vulture and an empty feather. Under his left arm is an eagle, or hawk, clutching a full feather. This is the definition of the works of Shu, the ecliptic. The ecliptic tells time and defines the rational understanding of the intuitive perception. It is rational behavior that gives birth to the ideal and mundane concepts embodied in up and down, Nut and Geb. Without a rational escort, the universe remains an abyss to the neophyte. This is the meaning of the scientific method. It is not discovery without purpose. Discovery is its self created purpose.

Hidden behind the objects of these four heavenly spirits are the universal objectives which they give definition to, air, water, earth, fire. Shu, being rational, is the product of utterances, air. Neith, being intuitive, is the product of emotion, water. Geb, being mundane, is the product of material existence, earth. Nut, being ideal, is the product of inspiration, fire.

THOTH LEARNS TO WRITE

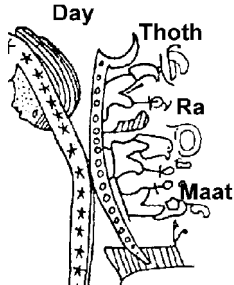
Figure 9: Night Passage

Beyond the rationalizations of Shu and the sweep of the planets, a barque sails across the sky. The sailors on the Barque are Ra, the captain, Maat, the emissary, and Thoth, the helmsman. These four are the echo of cognition before it is conceived; earth, fire, water, air. As the barque rises out of the abysmal night, Thoth is slouched over the helm as if he is weathering a great storm of wind and sea. Maat has upon her knee a small ankh which is a revelation of the larger ankh on the knee of Ra. She gets the message. The skipper has the goal of life! If only she could tell Thoth where the barque is going, then Thoth would not be so burdened. But that is



precisely why she is there. She reads the mind of the Creator, and by intuitive perception, she comes to know the destiny of the great cosmic ship.

Figure 10: Day Passage



When the barque crosses over the sky, represented by Nut, which is the object, Virgo, and the subject of cosmic analysis, she gives the full feather to Thoth. Thoth places her feather at the helm, and leans back with an ankh and the scepter of flint on his knee. In his lap he has a stylus, for he had learned by experience that the emissary of

intuitive perception of the Creator surrenders to truth, and he is her scribe.

Thoth is satisfied with his knowledge and wears his crown proudly. All three of the companions carry an ankh of nearly equal proportions, as they journey on to the net of Neith. But the creator, Ra, has been transformed by this adventure. His ankh is smaller because of his sharing. And his crown has changed. What was once a great light within the body of a simple serpent has become the differentiated spirit of the solar disk within the acknowledged body of enlightenment. This is the scientific method, applied to every being within the disk which contains the sun. That disk is the body of Neith, it is the galaxy itself. The sun disc is its enlightenment, which comes with experience, and the serpent is the intuition which can see through the “eye of Ra.”

TREE OF LIFE

Figure 11: She Provides¹⁰



So, we have come upon the “tree of life.” It can be seen growing in the garden amongst the fish and fowl under the galaxy above the reclining body of Geb. That is the object represented by Figure 4. The subject is emotional and rational behavior symbolized in Figure 11. We all start rational existence in the body of a serpent of desire, and we apply our intuition to senses which can capture our attention. As our ship sails on, we, like Thoth, begin to rationalize those

experiences. Within the feminine tree is the maiden who pours water from her fountain of youth for the body, gives leavened manna for the mind, and inspired revelation for the soul; earth, water, air, fire.

Is this science or superstition? Is it fire or water? Is it truth of myth? These questions can only be answered by those who sail their own barque over a sky that they personally raise up out of a mundane existence. These definitions of cosmic intuition are the archetypes of Carl Jung. What Jung could not relate to substance in the twentieth century science of psychoanalysis, the Ancients had written on to the sky before the founding of Egypt, five millennia earlier. As Jung has proven, we have not forgotten these archetypes of the collective unconscious, we have simply boxed them away on some shelf in the unconscious memories. When the hiding places of unconscious memories are first revisited, we inflate like a balloon on a helium bottle. Off we go into the wild spaces of ecstasy, where reality is not our concern. Our revelation exceeds all truths and we are psychologically invincible. By this shamanist trance we endeavor to travel through “Heaven’s Gate.” And like the cult of that name in 1996, we are destroyed in conspicuous consumption, as our compulsion takes leave of the senses. As we venture beyond out of body experiences, the residue we leave behind becomes the chaos which our followers have to clean up, unless we return to define the purpose of our journey.

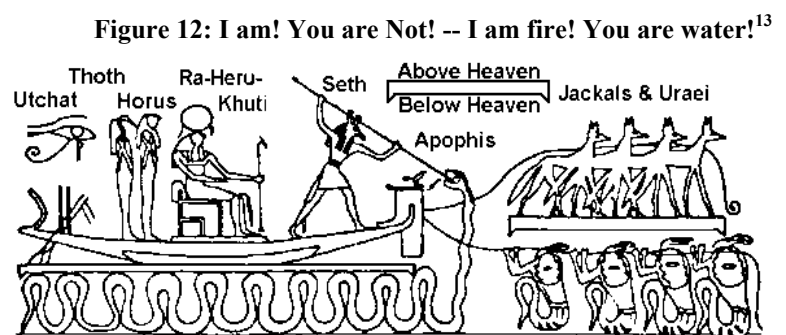
SETH OVERCOMES THE CHAOS OF INTUITIVE PERCEPTION

In describing the phases of recovery for psychoanalytical patients who have been led to the revelation of the collective and personal unconscious within, Jung uses the term “godlikeness,” acquired from Adler, to characterize certain basic features of neurotic power psychology in an analysand under his guidance.

“Well might he feel himself like a Prometheus chained to the Caucasus, or as one crucified. This would be a “godlikeness” in suffering. Godlikeness is certainly not a scientific concept, although it aptly characterizes the psychological state in question. ---- The insight and understanding, then, gained by the analysand usually reveal much to him that was before unconscious. He naturally applies this knowledge to his environment; in consequence he sees, or thinks he sees, many things that before were invisible. Since his knowledge was helpful to him, he readily assumes that it would be useful also to others. In this way he is liable to become arrogant; it may be well meant, but it is nonetheless annoying to other people. He feels as though he possesses a key that opens many, perhaps even all, doors. Psychoanalysis itself has this same bland unconsciousness of its limitations, as can clearly be seen from the way it meddles with works of art.”¹¹

This comes from a recognized expert who also considers that “a genuinely scientific attitude must be unprejudiced. The sole criterion for validity of an hypothesis is whether or not it possesses an heuristic --i.e. explanatory-- value.”¹² In these words, and in many of the considerations of the psychoanalytically oriented, we recognize that validity is based upon rationality, rather than revelation.

Egypt knew this behavior as the archetype of Seth. He avoids losing control of the helm of consciousness by standing at the



bow of the barque and fending off the serpent of chaos from the bow. He hitches visible material and invisible subliminal powers from the four elements to the bow of his barque and attempts to assure that progress is made one fold in the enemy of rational understanding at a time. Lacking intuition, he does not realize that his progress is totally dependent upon what he forgets, for the folds of victory over chaos are his only support. This is the process of repressing memories. This form of “godlikeness” has the objective of eliminating the concept of “godlikeness” for the sake of rationalizations. The chaotic spirit says, “I am.” Seth says, “You are not.” Creativity, consciousness, and memory, symbolized as Ra-Heru-Khuti, Horus, and Thoth, are all passive in this revelation. The Sethian goal is the symbol at the helm, the Utchat. This symbol represents progress towards cosmic unity. The psychoanalytical goal of individuation is at the helm of the barque which Seth steers. Individuation overcomes chaos by eliminating all options to self identity. Seth sings the song Frank Sinatra made famous, “My Way.” Rationality forgets that “My Way” is carried on the back of prior experience on a “cosmic” voyage.

Figure 13: One Is First.



In the vignette of Nut and Geb, the Utchat is at their joined feet. Thus, this revelation declares that all is derived from the One. Shu and Seth both represent the archetype of rational action. Shu creates by discriminating. Seth destroys by compartmentalizing. In the process, the intent gives birth to fulfillment. That is the crown on the head of Neith.

Figure 14: Reunification

Upper Egypt, in the form of the ideal of virgin birth, or self stimulated procreation, has the subjective symbol of the white crown, which is smoothly shaped like a bowling pin. Lower Egypt, in the form of mundane action and vegetative rebirth, has the subjective symbol of the red crown., which is shaped like a ladle. Wafting from this ladle is the transcendental image of water returning to the heavens in a vaporous state. This combined crown and the chin beard of Neith are the symbols of Ra setting on the horizon as Tem (Atum). Tem represents the a priori destiny of



the cognitive creator. Combined, Ra-Heru-Khuti-Tem represents understanding of Cosmic Will. The understanding aspect is evident in the absence of the body of Neith, which is standing under the horizon.

EGYPTIAN NETERS ARE ARCHETYPAL PROCESSES

These discussions have shown that the so-called gods of the Egyptians are archetypes of human experience, in fact, archetypes of cosmic experience. If we are to accept modern psychoanalysis as a form of science, then it is abundantly clear that the psychoanalytical science of the Egyptians far exceeds anything pondered by Freud, Adler, Jung, Hubbard, or any other sage of the modern human psyche. This, more than anything else, explains why Egypt enjoyed success for so many centuries.

Destruction of these archetypes of the cosmically conscious would be equivalent to the destruction of astronomy, physics, geometry, calculus, biology, chemistry, and all the “exact” sciences of today. Only a self centered tyrannical megalomania would attempt to destroy these neters, and thus the people of cosmic Egypt. This personality is the archetype of Seth. It is precisely the characteristic which Jung spoke of as neurotic “godlikeness.” Contrary to Jung’s statement, “godlikeness” is “science,” it is just not confined to the realms of rational and material sciences, it is spiritual science.

During the XVIII Dynasty, the Egyptians spent huge fortunes on the construction of the temples of Luxor and Karnak. These temples were the places where Egyptian wisdom was developed and nurtured before it was taken to the people. Throughout its history, Egypt was resistant to building temples to Geb. The concept was totally at odds with the scientific application of their principles. Geb represented mundane aspects. Why would anyone spend great wealth to exalt mediocrity? The answer to this question was fully revealed by the communist social experiments during the Twentieth Century. When it was all said and done, the communism of the Union of Soviet Socialist Republics was an experiment in megalomania. Arrogance and tyranny prevailed, as these inheritors of “godlikeness” trampled all forms of self imagined chaos to express their own individuation process. The lesson learned from the communist

social experiment is that individuation, without intuitive cosmic awareness, leads to self destruction. When citizens become satisfied with mediocrity, their dreams are filled with emptiness, hopelessness, and despair.

BUILDING TEMPLES TO GEB

At the end of the XVIII Dynasty the “king of kings” sat on the throne of Egypt, and thus, the throne of the whole civilized world. This Pharaoh was Amenophis III. During his reign, Egypt experienced a renewal of sensual expression. Behind that renewal was a “World Class” attitude toward governing humanity. This world class attitude recognized the need to unify divergent principles. Amenophis III and his priests of Amen were smitten by the serpent of intuitive perception to develop a kingdom which would last forever. Amenophis III was recognized throughout the world for his great wisdom. If there ever was a real Solomon, it was this Pharaoh. He never experienced war or even the hint of war. When he lived, Egypt experimented with the success of Divine Revelation beyond all of its wildest dreams. They ruled Atlantis on Earth, and the prosperity of the reign was a direct result of the scientific application of their Divine Revelations.

When he died, Egypt was unprepared for the consequences of his Divine Revelations. A priestly group he had supported was to take control of the throne of Egypt. These priests taught the theology of the Aten. Aten is a term that Egyptologists have interpreted to mean “disc.” The variance in this theology is that Ra-Heru-Khuti-Tem had become One and all other gods were None. Hidden behind the name “disc” is the obvious reality that the disc which supports the sun is the galaxy. Donald B. Redford presents the message of cosmic reality in his book *Akhenaten, The Heretic King*. “*Through her association with the blazing daytime sun, the ‘Eye of Re,’ the uraeus serpent that adorned the king’s brow what ever crown he wore, took on the attributes of the sun-disc;--.*”¹⁴ Redford is telling us that “she” has assumed the “Dazzling-Sun-Disc.” The “she” he is referring to is Neith, Nut, Isis, Maat, and all the

feminine spirits which were the intuitive source of the Divine Revelations of Amenophis III. Egypt was unprepared for the consequences of upsetting the masculine feminine balance.

Figure 15: He Has Risen to Her, Ordinary is Ideal¹⁵



The priests of the “new” version of one of the oldest revelations established the risen lord of Egypt along side their queen. Egyptologists do not know where this new king came from, for there are no records of his youth during the reign of Amenophis III. What is known is that Amenophis III married a commoner. This act elevated the common woman to divine proportions. More importantly, it raised the common man above his station as Pharaoh. This event has the theological equivalence of raising the mundane to the sublime. The wisdom of Amenophis III would live on through the new priesthood, and its intuitive perception.

The vignette of Akhenaten and Nefertiti replaced the vignette of Nut and Geb. Common and mediocre experiences became the guiding principles of life. Ideal and mundane were joined together in a

Sethian act which overcame the creation of Shu. All prior conceptions would have to be eliminated in order to sustain this utopian cosmic perception. This perception was of a single divine being who was the benefactor of all life. Modern science is reading into this theology the birth of monotheism. But, the prior history of the Uchat clearly indicates that it is not the birth of monotheism, it is the death of the works of the Creator. All of the non-Creator forms of deity were abolished and destroyed. A new “rational” form of “spirituality” was installed. Akhenaten and Nefertiti replaced Thoth and Maat in the Barque of Ra. She passed the children on to him for the breath of life.

HEAVEN COMES DOWN TO EARTH

Celestially speaking, Akhenaten and Nefertiti, represent the risen Geb seated before the queen of heaven. In this relationship, they are Cepheus and Cassiopeia sitting on top of the world tree in the Milky Way (see Figure 4). But where they set relative to each other speaks volumes. Akhenaten is to the left. This is a view looking northward to the constellations. It is a view one would have while standing on the ground and looking upward. In other words, getting one’s feet on the ground, tells it like it is. This is the mundane perspective of the common man. It puts the Earth at the center of the cosmos. This is the moment when Atlantis sank beneath the cosmic waves, and the Barque of Civilization lost its sense of heavenly purpose.

Figure 16: Breath of Life

From this exalted human position, Akhenaten breathed life into the daughters to which Nefertiti gave birth. This is why his name was Akh-en-aten, “effective for the Sun-Disc.”¹⁶ Who were these daughters? Egyptologists would reveal them to be the physical daughters of a man and a woman. Mythological perspective requires that we understand them to be the sensitive aspects which descend from cosmic intuition. They are known to many Pagan myths as the three spirits of the Triple Goddess. Fundamentally, they represent



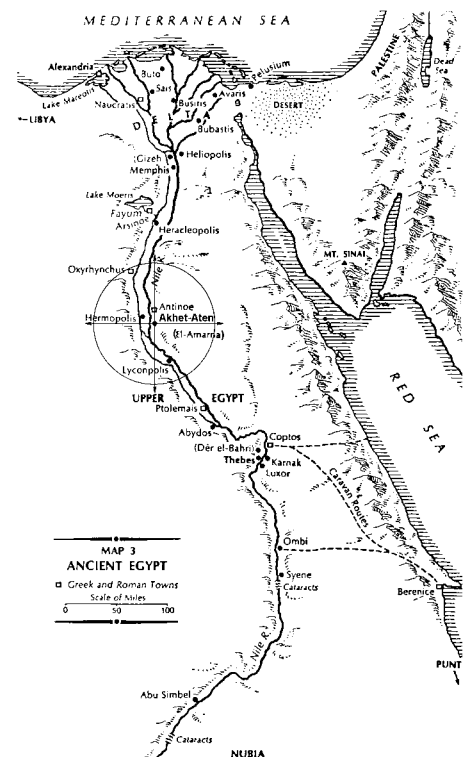
the essential ingredients in communication; cognition, medium, and message. In Freudian psychoanalysis, they are the ego, id, and super ego. By showing Akhenaten “kissing” one of the three daughters, the vignette is explicitly declaring, that truth, and therefore, life, comes to the sensual being from the mouth of god. Akhenaten, being the voice of the Aten, is the only source for rational understanding. This is a fundamentally obvious aspect of cosmic, or non-cosmic, existence. Truth is a rationalization of being which can only come from the rational aspect of the immortal presence.

We have in this vignette the essence of Adam and Eve. He names all of creation. She is the mother of all creation. Adam and Eve also had three offspring. Their offspring were the sons, Cain, Abel, and Seth. Gone from the texts of the Torah is the revelation that the concept of divinity sprang from feminine intuition. To understand the Biblical bias against feminine intuition, we have to complete the destiny of Akhenaten and Nefertiti.

HORIZON OF THE FIRST OCCASION

Akhenaten moved his residence to a place he called Akhet-Aten, horizon of the disc. Egyptologists conjecture that this was a move to “virgin” territory where no prior monuments were constructed. Or, they say that it represented the central point between the cataracts and the sea. But Egyptologists see the mythology of Egypt through the tainted eyes of modern rational material scientific perspective. If the Aten priests were establishing a New World Order with the prospect of eternal presence, they would have to find an “axis del mundi,” or world axis. This theme has been repeated many times

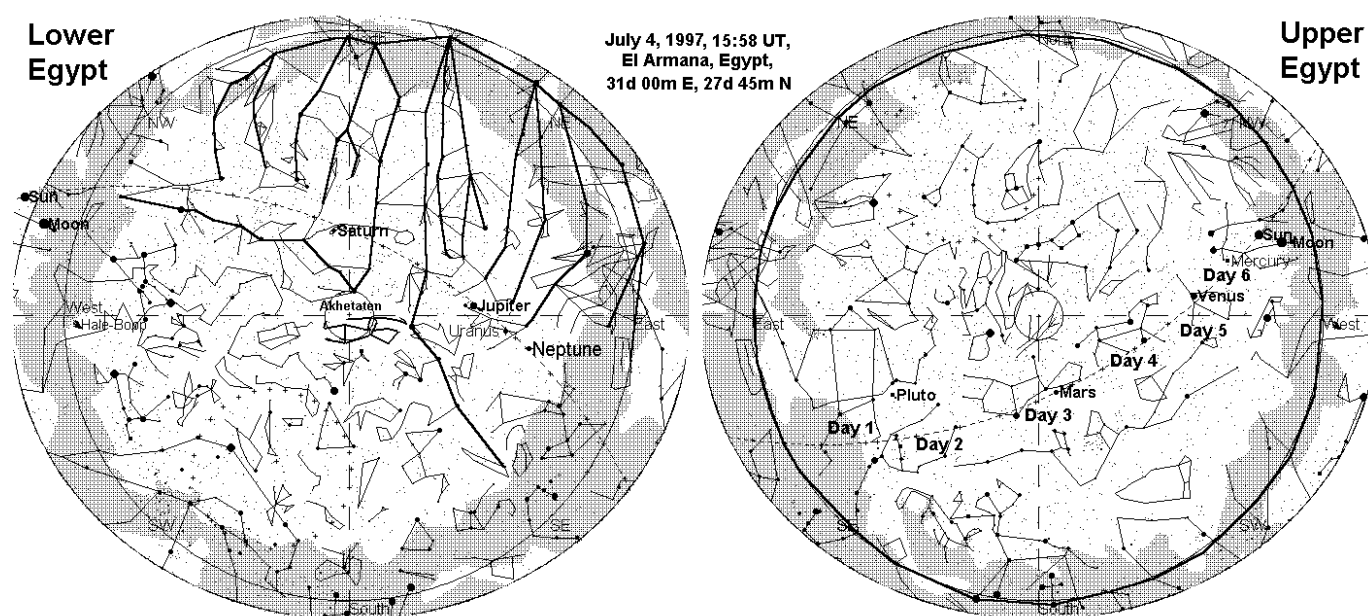
Figure 17: Axis Del Mundi, Akhet-Aten in the Beginning¹⁷



throughout recorded history. It is why the Mediterranean Sea has the name “middle earth sea.” It would be pure folly to conjecture that the Aten religion was the product of one man’s perception, especially, when it is understood that the man, Akhenaten, was as much a symbol of subjective perception, as he was a flesh and blood being. (Proof of Akhenaten’s material existence is still in doubt.) The subjective perception was far more important than the physical being. This was true of all the Pharaohs. It is true of Popes and Presidents, today.

The subjective perspective of the Aten priests is identified clearly in the name Aten. All we have to find is a disc which is a material representation of holistic cosmic perspective. That disc is not the sun, it is the galaxy; the disc that contains the sun. The available record tells us why Akhet-Aten was chosen. Redford explains the choice, and unknowingly reveals the greatest secret of the Aten.

“His choice was one that, he says, the sun-disc itself made for him, which is described by the king as the Sun-disc’s ‘seat of the First Occasion’ (i.e. the first moment of creation), which he had made for himself that he might rest in it.”¹⁸ This “seat of the First Occasion” is known as Sep Tepi. It is the place where the “opening of the mouth of Osiris” takes place. It is the place defined by the celestial correspondences of the Great Pyramid of Khufu in Giza. It is the place where the Ben-Ben stone rests. It is where the sun passes the lowest position in its path along the ecliptic. The “axis del mundi” is shown in Figure 3 and Figure 4 as the galactic axis. Knowing why Akhet-Aten was chosen reveals the truth of the “heretic’s” religion.

Figure 18: Horizon of the Disc, Cosmic Akhet-Aten¹⁹

Centered on the cross-hairs of cosmic perception, we can find the place defined by the Aten to Akhenaten to be the “seat of the First Occasion.” When the vernal equinox rests at the bottom of the ecliptic, the axis of the galaxy passes directly through Akhet-Aten every day. Looking down, through the axis is the stoker on the “scepter of flint,” in the “house of Geb” of Lower Egypt. Looking up is the “house of bread” in the Elysian Fields of Upper Egypt. When the galactic axis is centered at the zenith, the galactic disc rests on all horizons completely around Akhet-Aten. This is a moment of cosmic unity. Man and Creator are One, at Akhet-Aten at the moment of the First Occasion..

If the priests of Aten were so adept at cosmic perception, why did their New World Order fail? The truth revealed over the subsequent three millennia indicates that it did not fail. Rather, it fulfilled the prophecy written in the pyramids. Egyptian civilization, represented by the image of her collective unconscious, Osiris, would be destroyed by his brother Seth. In other words, the royal heroic spiritual experiences of Egypt would be denied by the rationalizations of siblings. Akhenaten, and the mythologies of monotheism that followed, denied their own scientific perspective of the objective creation, in favor of the subjective record of their revelations.

At the creation of the “word,” the subjective message was still joined to the objective source. *In the beginning was the Word, and the Word was with God, and the Word was God.* (John 1:1 KJV) But three thousand years of dependence upon the written myths, has crippled the senses of “she who faces her lord.” All of the myths were written to prepare children for the responsibilities of life. Those responsibilities include material, physical, rational, and spiritual actions. The written word represents only the rational actions of Seth. It is the rational tradition of Akhet-Aten that has been passed on throughout the generations. “Come down to earth, for the kingdom of heaven is at hand.” “What you see, is what you get; Face Reality.”

On the material, physical, and spiritual level, Akhet-Aten was doomed. They established a totalitarian regime which dictated that men act with effeminate perspective in a garden of flower children. Egypt was the ruler of an Aryan world which was ready to rape her if she ever dropped her guard. By the time Akhenaten finished his reign; Egypt had lost control of the world, and was desperately struggling to find a sense of balance within her own boundaries.

Mankind had pursued Mother Nature until she caught him during the reign of Amenophis III. He lost his identity, and she turned the world over to Seth. Jung’s prediction of the arrogance of “godlikeness” in the recovering neurotic had actually occurred on a macroscopic scale. This was Freud’s conjecture on the origin of the Jewish religion, albeit with a sexual twist.²⁰

In reaction to the feminine lack of appreciation of a man’s mission, Western Civilization experienced a psychotic upheaval. The masculine god’s of Mesopotamia, Persia, Greece, Rome, and Israel “named” the intuitive perception she had demonstrated, “evil.” Not as a result of their masculine intuition, but as a reaction to the perception of evil she demonstrated in the destruction of the ancient wisdom by the Atenists. With the Torah, Israel picked up the tradition of compiling the greatest stories of human experience. In it, Israel eliminated all the pro-feminine aspects of the book of life and converted them to masculine aspects. Eve, and subsequently all women, was relegated to the processes of child birth

and nurturing. Affairs of state were to be handled strictly by the men. Intuitive perception has a shadow when it comes to death, for it sees only birth.

Rational perception focuses on death of the chaos brought on by intuitive perception. Thus, a woman dreams of virtuous birth, and a man dreams of recovering from death after an heroic sacrifice. Feminine wisdom focuses on the object, and how to give birth to it. Masculine wisdom inherently knows that rational knowledge is subjective. Thus, civilized behavior is, and was, first conceived by woman, then organized by men.

JUDGEMENT DAY COMES TO EGYPT

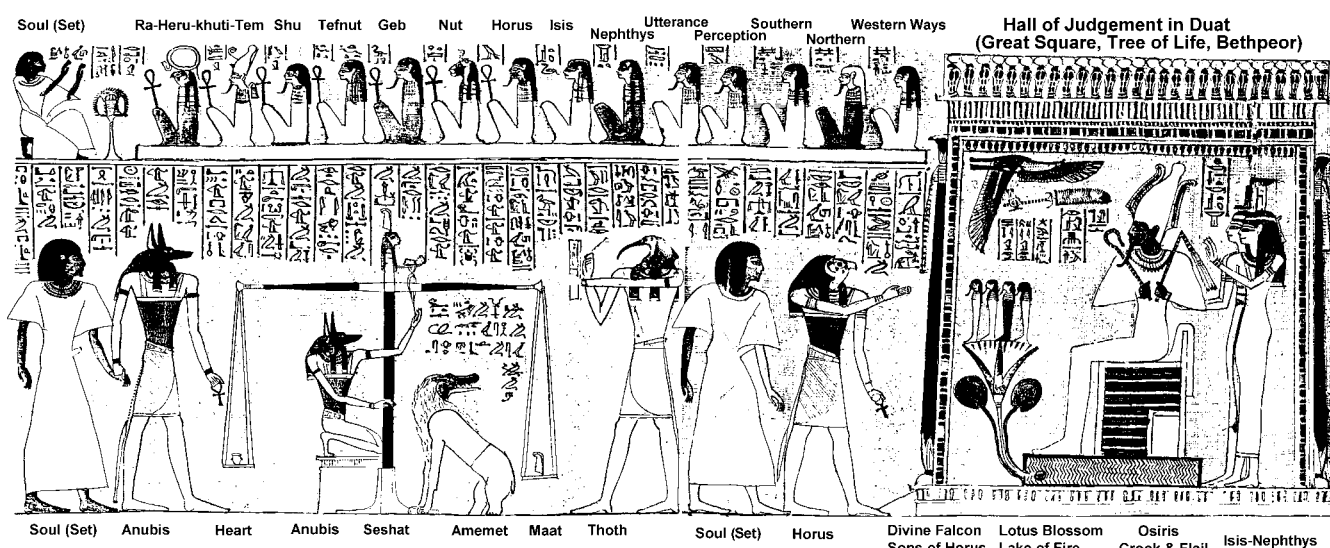


Figure 19: Return to Scientific Perspective, Publish or Perish²¹

After purging the Aten priests from the hierarchy of Egypt during the reigns of Tutankhamen and Horemheb, the XIX Dynasty was founded with Ramesses I. His reign was extremely short, but his son Seti I (Sethos I) took the helm of the barque of Egypt in the last decade of the fourteenth century. One of the greatest legacies of his reign is embodied in the Hunefer Papyrus. This papyrus is a statement regarding the application of the scientific method, which had guided Egypt for so many centuries. Much soul searching must have occurred subsequent to the Akhenaten reign. As a result, Egypt had come to understand her greatest mistakes. This papyrus was a return to ancient ways which represented using common sense and peer review as the primary method of rational understanding.

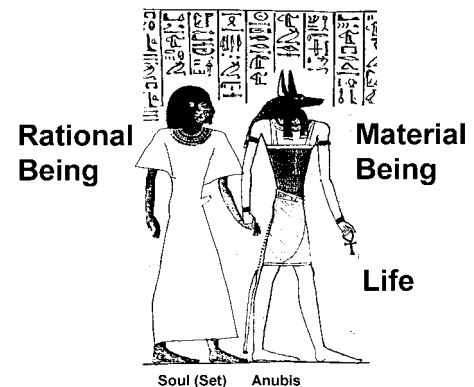
To understand the scientific perspective in the papyrus, we have to interpret the neters as archetypes of the unconscious and conscious mind. Three principle events are shown by the placement of Hunefer on the vignette. Hunefer, as a priest of Seti I, represents the neter of rational behavior returning as the prodigal son. Hunefer is, therefore, Seth coming before his slain brother Osiris. It represents that moment when we stop to examine our lives and determine where our internal compass has led us. The prior discussion was presented to give the background for understanding why Egypt had to come back to her senses, without coming down to earth.

MATERIAL REVELATION

The individual enters the judgment hall in the hand of Anubis. Like a jackal, this is the neter who takes care of the carrion of life. Carrion is the material substance of which the body is made. He holds in his left hand the ankh, indicating that he will test the individual for the life to come. There can be little doubt that all aspects of individual existence are dependent upon passages

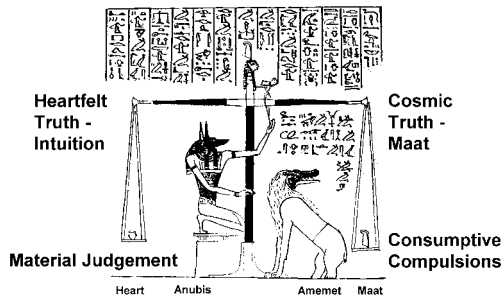
through the material world. Without material existence, it is not possible to enter into the collective unconscious, or the intuitive pre-conscious ego. Before any judgment can occur, the Master of Material existence must be represented in, and by, the individual.

Figure 20: I Am Material



WEIGHING THE FACTS

Figure 21: I My Heart Truth?

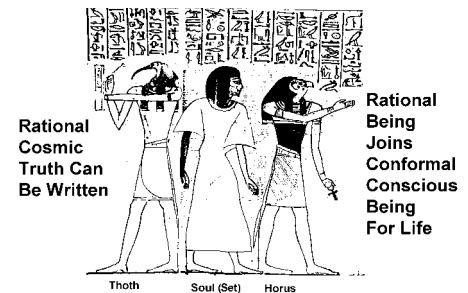


Once the individual finds that material existence is the place where decision processes occur, the most critical decision is complete; Then comes the weighing of the facts. Since it is facts that are being weighed, discovery of truth is no longer in question. What is to be found out is whether the truth of one's intuition is rational or whether it is emotional. If the truth is rational, then it is like the feather. It is subject to the element air. It is not known whether the Egyptians ever developed the quill pen, but the quill pen is an excellent icon to portray rational truth.

If the truth of the individual intuition is not rational, but emotional, then it belongs in the physical realm rather than the rational realm. The papyrus identifies this result of the weighing as the neter Amemait. This "beast" is called the "eater of the dead." As such, it is clear that the papyrus is sympathetic to Seth. They illustrate the "eater of the dead" as a composite of hippopotamus hind quarters, jungle cat fore quarters and the reversed head of an alligator. This creature is clearly dysfunctional. It has the tendency to sit around scratching and clawing for any scrap that can fall into its cavernous mouth. On the functional side, this creature is a perfect example of "conspicuous consumption" and compulsive addiction. If the goal is rational truth, then this is clearly a dysfunctional creature. As a reaction to the Amenophis III and Akhenaten reigns, this creature is the result of conscientious self analysis. Egypt recognized her addictive, compulsive behavior, and established the judgment day papyrus to help the people through their realignment to rational forbearing. The future of civilization was dependent upon her ability to overcome the age of scientific heresy, which had preceded the XIX Dynasty.

RATIONAL JUDGMENT LEADS TO COSMIC PERCEPTION

Figure 22: It is Written. Come With Me.



With a judgment of rational being, Thoth can perform the tasks for which he is the symbol of its mastery. Once an intuition can be rationalized, it can be recorded. Here is where Egypt outperformed all other civilizations. By the use of the myths of the neters, Egypt

could put into rational form any intuitive concept. It was that very power that caused her to be treated with contempt by the rest of the world. Outsiders who could not comprehend her rational images for human archetypal behavior shouted, “graven images and false gods.” Rejection of the so-called false gods meant rejection of their rational images, and subsequently resulted in dysfunctional intuition.

This is the trap that modern Egyptologists have fallen into. Rather than accept the wisdom of Egypt as empirically sound, they created images of superstition and ignorance. This was particularly true during the first century of the science, when Victorian paradigms dominated much of the subject of scientific research. If modern Egyptology is to get passed the balance, its practitioners need to overcome biases which are a direct result of their own compulsive dysfunctions. Egypt understood perfectly that human compulsions were unconscious phenomena. They created a system by which people could overcome their failures to communicate. Outsiders passed inappropriate judgment, due to personal limitations, that prevented them from getting to the heart of the Egyptian psycho-analytical process. Freud found three neters awash in a sea of sexuality. Jung found a plethora of neters hidden in the collective unconscious, and failed to separate the myth from the science, because, to him, “godlikeness” was not “scientific.”

The book of Thoth is the place where material science and intuitive dysfunction are distinguished. Cain slew Abel and the book of Thoth became the book of his son, Enoch. The third son of Eve, whose name was Seth, had a son named Enos. *And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to*

Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD. (Gen 4:25-26 KJV) *This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;* (Gen 5:1 KJV) This is how “godlikeness” became unscientific. By proclamation of the “word,” empiricism must fail to reveal scientific fact. But this is material empiricism struggling to measure spiritual facts. When the Book of Enos was written, the intuitive cosmic perspective was hidden to “protect” children from persecution, and to allow them to mature along the path of their father, Seth. After three thousand years, it is clear that the “hidden manna” in this “Book of Life” has been the cause of continued persecution of the descendants of Seth, the son of Eve. The Torah became a book of bondage, because the animal husbandry of Abel, and the vegetative regrowth of Cain were excluded from its record of self-righteousness.

Science, through the actions of Thoth or Enoch, records all of its discoveries for future utilization. Einstein came to the balance in the first decade of the Twentieth Century with the rational presentation of the Theory of Relativity. His equation $E = Mc^2$ is the rationalization of the intuition that matter and energy are related by the velocity of light. This equation is reflected in the balance of the Hunefer papyrus. First, we need to modify the equation to $Ec^2 = M$. This expression says that kinetic essence is equal to material essence. Kinetic essence, in Egyptian terms, is intuitive spirit, i.e. fire. Material essence, in Egyptian terms, is substantive being, i.e. earth. Ultimately, the whole universe is in a state of balance between kinetic energy and potential energy. The sum total of kinetic and potential throughout the cosmos is zero. Kinetic energy, in the form of material velocity and electromagnetic energy (light) equals potential energy, in the form of mass at rest and gravitational field distributions. This is the “free lunch” concept discussed by Steven Hawking.²² It is all present, it just adds up to nothing. There could hardly be a better proof to the Egyptian axiom that life is the illusion of a barque traveling over a sea of chaos, and the chaos is just unborn spiritual intuition. Even though the sum total is nil, the fundamental meaning of the

balance in the halls of science is “publish or perish.” Compulsions will be separated from the resulting chaos by responsible understanding of the “chosen ones,” who have been prior companions of Horus.

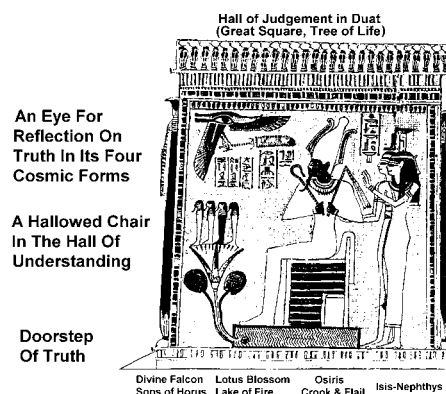
What happened after Einstein published his rationalized intuition is the relationship of the individual to the neter Horus. This Horus is the son of Isis and Osiris. He holds the compass of conforming consciousness. Each individual who successfully passes the test for rational intelligence at the balance is joined by those who have passed that way before. These are the “companions of Horus.” They make the records for future generations. It is here that the papyrus shows Hunefer for the second time. In this position, Hunefer is recognized for having been found materially and rationally truthful.

This is where Job is restored to prosperity, but without understanding. Einstein spent the last forty years of his life locked away in a throne room at Princeton. He never found the scepter of flint again, because he came as Seth, the rational companion of Horus, and forgot the hard earned intuition of his youth. His throne became a rocking chair in the hallowed halls of academia.

EGO ENCOUNTERS THE COLLECTIVE UNCONSCIOUS

Horus introduces the individual to the collective unconscious. This aspect of the collective unconscious is the accumulation of all experience by organisms of the human type. Thus, Osiris is a human neter. This expands Jung’s narrower representation of the collective unconscious and adds to it all aspects of the personal unconscious. The Egyptian collective unconscious includes the complete evolution of the genetic signature in the RNA-DNA helix. In this aspect, Osiris is equivalent to vegetative regrowth. The personal unconscious of Jung needs to be broken into two segments; 1) all prior human learning which is passed on through schools and other learning venues, 2) all prior personal experiences.

Figure 23: You And I Are One



In the genetic and prior human learning experiences, we have a portion of the unknown for which direct conscious experience was not gained. Déjà vue and past life experiences fall into this aspect of Osiris. We have all the facilities for recalling an experience which never occurred. When the perception comes, the intuition (feeling) is that the physical event happened before. But it is the subjective event that happened before, and the subjective event is directly associated with the spiritual image within the personal psyche. These are actual events in which the mind participates even though the body never had a prior participation. The existential essence is imaginary. Celestially, Hydra, the serpent of fire (spirituality), disgorges Khephera (feelings) to start a new day, as Egyptian mythology expressed it.

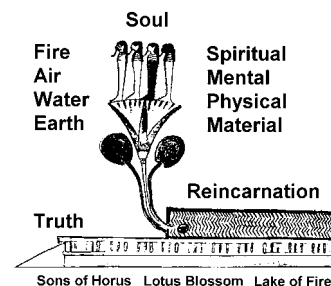
The final aspect of the personal unconscious contains all the experiences which were recorded as a result of conscious involvement. These events do not require responsible attention, but the living consciousness was present. An example is the color of a house we pass in our car. Later we are asked what color the house was, and recall the color even though we did not look at the house directly or with any willful intent. This is the material which hypnosis has been proven capable of retrieving on a regular basis. In the Egyptian celestial cosmos, Leo, the ruler of the kingdom of heaven, wills Khepera to start a new day.

A WEALTH OF HIDDEN PSYCHIC MATERIAL

Just like the unconscious mind, the throne room of Osiris has some very interesting artifacts. These artifacts are archetypal contents previously hidden from view, which Horus the conforming cognition, readily reveals after the individual has proven capable of rational understanding. First is the ramp onto the floor of the throne room. This ramp and the floor form a hieroglyph for the word truth. Thus, only truth can enter into the throne room of Osiris.

Figure 24: Fruits of the Blossom of Truth

From the lake of fire under the throne of Osiris grows a lotus blossom. On the lotus blossom are the four sons of Horus. These four sons are created parts of the soul called, Ka, Body, Name, and Ba. They represent the material, physical, mental, and spiritual essence of the individual. They are descended from the cosmic materials represented by Geb, Neith, Shu, and Nut, i.e. earth, water, air, fire. An individual who finds these elements in his own essence will receive the power to distinguish all forms of created existence within the self, and within the cosmos, by similarity.

**Figure 25: Everlasting Light**

Above the lotus blossom is the winged Utchat holding the symbol for eternity and a feather from a sun shade. This feather represents the shadow of the soul. This is not to be confused with the modern concept of the shadow of a personality, although there is a direct relationship.



This instrument of shade is being removed by the “Eternal One.” This action reveals aspects of eternal oneness, which had not passed through the individuated consciousness in the prior life, being taken out from under the shadow of the self. Syncretic concepts can be blocked by negating self images, as in the modern psychological use of the shadow. But in the Egyptian psycho-analytical process, there are no untruths, simply the absence of truth, i.e. shadows. A material scientist who never studies metaphysics casts a shadow on the search for understanding beyond the current rational material paradigm.

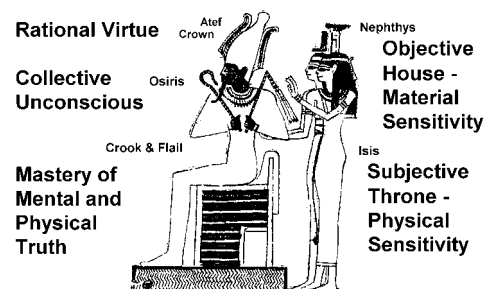
Figure 26: We Were You in the Beginning

Behind Osiris stand his sister, Nephthys, and his sister-wife, Isis.

These neters are to Osiris what material and physical senses are to

the unconscious mind. They are the essential emissaries for conveying the written records. Nephthys is the “house wife” with a

house on her head. Isis is the “physical wife” with a throne on her head signifying the throne of the physical body.

**Figure 27: Together Again**

As Horus the Elder, the passive consciousness watched, the self, as Seth worked with, and against, these three siblings to develop a personality.

After balanced psycho-analysis, Horus the son takes an active role along with the original four siblings to guide the soul through eternal life.

Arriving at the throne room, Seth is introduced to his siblings and the five of them begin to work together for the first time since Nut and Geb gave life to the body, i.e. the throne. Rational consciousness enters the truthful soul. This is the most momentous occasion in the budding life of any individual. Cognitive conscious realizes that it has a role in the life of the body. That role is to make decisions for the other four siblings, as they continue to do what they do best. In this capacity, Horus the son is exemplary of the Horus of Two Horizons, and “godlikeness” becomes the appropriate paradigm within the created cosmos. With five parts of the created essence in the form of the siblings, and five parts of the eternal essence in the form of the four sons and the Utchat, cognitive consciousness remains in the everlasting light by making rational truthful decisions in their form as “godlikeness.” At least, that is the theological objective. The state of balance prospers when intuition and reason, kinetics and inertia, and heart and soul, are in equilibrium. This is why kenosis overcame gnosis in the Christian era. Sacrifice of past-cognitive consciousness is necessary, if the re-cognition is to take place. When re-cognition becomes

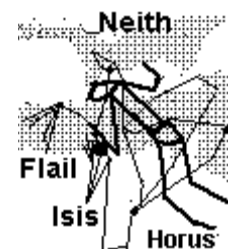


recognition, “godlikeness” must be at the head, the heart, and the hand, by definition, divination, and creation.

COSMIC HALL IN THE DUAT

Figure 28: Flight of Isis

The throne room is in the Tree of Life and is composed of four stars called the Great Square; Alpheratz at the head in the constellation of Andromeda, and Scheat, Markab, and Algenib in the wings of Pegasus. The four sons of Horus are the constellation of Sculptor, Pisces Austrinus, Capricorn, and Antinous. Antinous is the child lying on the back of the Eagle, Aquila. Since the Milky Way shines through Aquila, it represents the shadow aspect of the soul. The eagle carries the spiritual soul. The shadow cast by this action is that salvation of the spiritual soul is the return to cosmic cognition. Which way the shadow falls depends upon whether cosmic or personal enlightenment is brightest. Personal enlightenment shines on kenosis, the sacrifice of Christ. Cosmic enlightenment shines on reincarnation, as the fruit transcends to the tree. This is the flight of Isis, as she restores the soul of Osiris into the body of their son, Horus.



Osiris is the constellation of Orion standing in the lake of fire in Eridanus. Isis and Nephthys are the constellations of Canis Major and Canis Minor. Thoth is the constellation Columba. Horus is the constellation Antinous, since he is the Ba of Osiris. Anubis is the constellation of Lupus. The constellations associated with these archetypes are all visible in the objective view of the cosmos in Figure 6. Amemait is not there. Amemait is a mixture of personal and collective unconscious materials that have not been discriminated. It represents a personal feeling of need which is not yet born, or a misconceived need that degenerated into a compulsion without the benefit of enlightenment.

These cosmic connections of esoteric rational mythology identify Egyptian mythology with the material scientific method of modern times. Egypt demonstrated concern for creating esoteric wisdom

without an objective basis by finding celestial empirical correspondence for all important archetypes. In fact, she read the sky to find the human soul. The rational logic is simple. Words on papyri, and even engraved images on stone, can be destroyed. But the stars represent the only truly long lasting medium where truth can be recorded for a significant length of time. To Egypt, the celestial hieroglyphs were the “Word of God,” and to them the image of “godlikeness” must cycle. They wrote this message in the design of the Great Pyramid of Khufu, 4500 years ago. (Figure 2)

A NEED FOR MYTHOLOGY

Everything described regarding the Hunefer papyrus above is self evident. The only difficulty a neophyte might encounter is the entrance to the great hall. When the desire for material truth overcomes the desire for material security, and the instinct to survive finally succumbs to the desire to live, the individual is ready to complete the individuation process in accordance with the records written in the stars. Although the science of psycho-analysis may find these presentations to be great simplifications, the bottom line is that a person who can go out under the stars and commune with the ancient stargazers, knows first hand the rational experience of reincarnation. The mythology of Ancient Egypt was formulated so that objective emissaries lost to personal and collective unconscious can be retrieved. The subjective details of the retrieval process are left to the specialists and the individuals themselves. That is the subjective purpose of modern psycho-analysis, and according to Jung, psycho-analysis has no goal other than discovery of the heuristic message. But the Egyptian cosmic perspective requires empirical action, which cannot be fulfilled by reading about, or listening to a rationalization of the process. It is in taking the direct action to commune with the spirits in the objective cosmos that results in the ascension beyond the realm of the Duat or the mundane psychic experience. That process is a transcendental experience, which can be reflected upon, but cannot be told to others in any rational form, except myth. Einstein experienced recognition, but failed to transcend to a “level above human.” The Heaven’s Gate

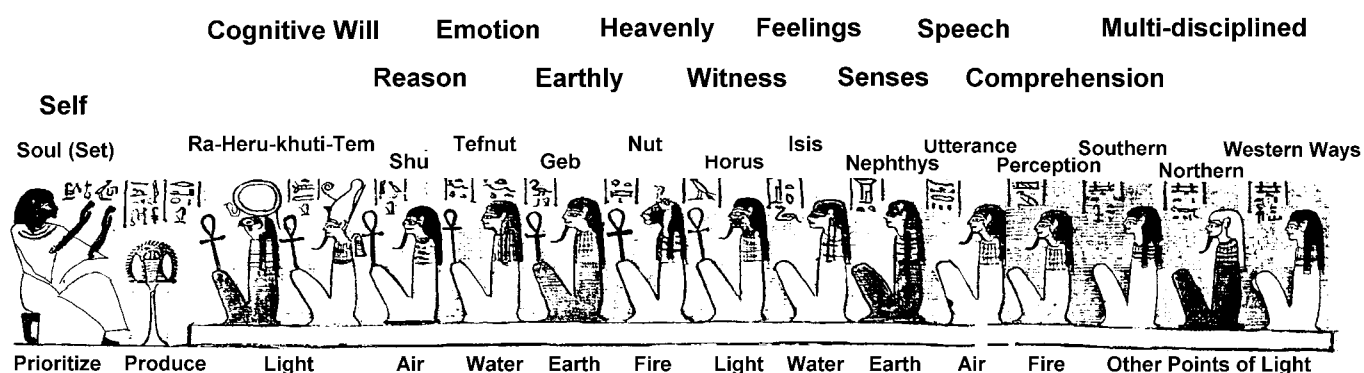
cultists of 1996 transcended to a level above human recognition, as an immortal image consumed their souls. Both of these examples present the process of individuation. Intuition had guided them to self identification. Neither of these examples of the post-recognition phase is useful for the next generation. By building the great monuments along the Nile, the Egyptians assured that their post-recognition phase would materially represent their “divine revelation.” The great scriptures of Western Civilization have kept the “knowledge” of the “divine revelation” in the rational record. As the “mind” of the Egyptians unfolds in their monuments, modern Western Civilization has the opportunity to lift the shadow from its past, and welcome the evolution of its soul. The Creationists will be proven correct, as evolution becomes recognized as the Cosmic Will, once more.

In his book, *Mythology*, David Leeming summarizes the essence of myth with the following words. “As the record of our common identity as human beings, real myth -- as opposed to mere ideology -- provides us with a means of communication that transcends languages, neuroses, cultures, traditions, histories, and religions. This is evident in the very origins of the word “myth.” Myth comes from the Greek *mythos* and the root sound *mu*, meaning to mumble, to make a sound with the mouth.”²³ The Egyptians would add that the sound is made by a baby at its mother’s breast, “mmm.” How is it possible to look at the cosmic mother and not wonder about that milk which spills from horizon to horizon? Surely, this is the true essence of science, as well as, myth. Along that Milky Way, many dreams have come and gone, and will come again. Some will dream of temporal voyages in material spaceships. Others will dream of eternal voyages in spiritual barques.

TRANSCENDENTAL PREPARATIONS

Egyptians knew how to cross the transcendental boundary and bring back interior knowledge of the stars, and exterior knowledge of the cosmos. They prepared instruction manuals for the trip, and they gave the Hunefer papyrus as the indicator of successful round trip ventures for the many Egyptians who must have gotten lost on the journey with Akhenaten. The return trip back to mundane reality is with Anubis, as he enters the Hall of Judgment. The evaluation of the voyage is performed in the hand of Horus, as the records of the collective unconscious are expanded by the proceeds of the journey. But no one is there to guide the individual who takes the shaman's transcendental trance route to cosmic discovery. That is a self learning phase. What is being transcended is the abyss toward greater self knowledge through the passive action of Horus the Elder. The individual needs to begin the trip by acknowledging what is and was, and the important relationships associated with being. Those oracles are presented on the upper register of the Hunefer papyrus.

Figure 29: Transcend the Mortal with Gifts to Immortal Guidance



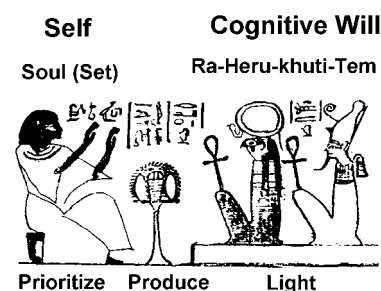
Transcendence Through A New Archetypal Order

When the individual ventures into the arena of the Unknown One, it is important to pay tribute and leave gift offerings. Tributes and offerings are measured in the upper register in proportion to the worth of the individual. Those to whom much is given, much is expected. Those who have nothing, pay nothing. But nothing is an impossibility, so the poor of spirit give heart to the process of learning.

The first step is to acknowledge who is the master of the unknown domain. It is the one carrying the name “I Am That I Am.” In other words, it is every essence which is not a part of the individual. The key word is “that.” If an individual should ever succeed in completing the journey through the region of the unknown, then there would cease to be an objective “That I Am,” which could be distinguishable from “This I Am,” which is the name of the subjective individual.

Figure 30: I Am That I Am

The “I Am That I Am,” is the Horus of Two Horizons, Ra-Heru-Khuti-Tem. Ra is the cognitive aspect of the Creator. Tem is the experience aspect of the Creator. These two neters are needed to describe the Creator, because only the Creator knows what will be accomplished



before it begins. This is the whole nature of Cosmic Will. The union of these two principles was the main revelation in the religion of Aten. By coming down to Earth, the nature of the Creator was unchanged by the Aten heresy, they had simply elevated humanism to the level of divinity, without the cycle of death and resurrection. In the process, humanity had become too sophisticated to accept the animist icons for the human condition. This is the condition Jung referred to when he discussed “godlikeness.” Although the modern psychoanalyst may regard the “godlikeness” mentality as neurotic, the key to understand the state must be based upon an empirical measure of “godlikeness,” not the senseless tyranny of logic which divines the state to be neurotic.

Egypt used many techniques to reach cosmic understanding which seem bizarre by today’s standards of rigid self determination under the disguise of a rational scientific method. But Egypt was working on the basis of intuition to reach the unreachable. No form of modern science has the capacity to encompass the depth and breadth of intuitive understanding, because the rational approach to truth is, in effect, an attempt to identify the Unknown One based upon self knowledge. That type of learning is arrogant, and is just the rational mind attempting to create existence, where there is no existence beyond

itself. It is the modern paradigm that is neurotic. If learning is to take place, it has to be from the perspective that the search is for “That I Am,” not the search for “This I Am.” What is placed on the table of offerings before the Horus of Two Horizons is everything which can be considered, in any way, to be associated with the individual. Holding back any essence of identity will become a barricade to truthful cosmic conscious, because the individual will be under his, or her, own shadow. Commitment to objective living is required of the subjective self.

That is why monotheism developed the way it did. Egypt recognized only one Creator with many names and objects. Monotheism singled out the Unknown One, Amun, Aten, YHWH, after the Sethian adepts had come to know the limitations of each name. The compartments of the Cosmos could not be the Cosmos, therefore, the compartments were not divine. Eventually, this rationality gets down to only one unknown aspect. By definition, that aspect cannot be known. But the “heuristic value” is perfected. This process gets lost in a forest, and must eliminate every tree to find its way. When the process is completed, the conclusion is, “there was no forest.” That conclusion is unacceptable, so the only rational solution is that the divinity can never be known. Job returns to prosperity, but still does not have understanding. The Book of Job is the story of what happened to Western Civilization, after the Exodus.

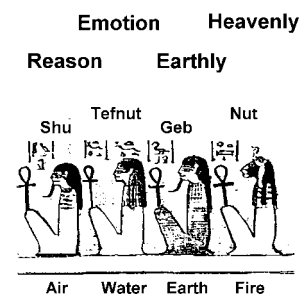
This is the rational mind lost in logic and denial. Egyptian monotheism was syncretic. She unified all existence into a single total of the magnitude one. Egypt looked toward the “big picture.” Thus, Egypt expected to find a complete story written in the stars. Having found the cosmic plan in the stars, she endeavored to bring the plan down to Earth. Egypt never lost its founding objective, which was to unite the lands of Upper and Lower Egypt. But a great divergence of approaches resulted in apparent chaos and potential mine fields along the way. Atenist theological methods and theology suggested that the present material state was the heavenly state, and individuals should do what “feels good.” Their single mindedness resulted in the belief that the whole world would recognize the meaning of “feels good” in the benevolent form of love. To help express the benevolence, they depicted the deity, i.e. reality, as a

solar disc giving all sustenance to the world. It is an obvious metaphor, but it curtails “godlikeness” in the people. As the system began to fail, the priests followed the same path that the U.S.S.R. took three thousand years later. Righteousness became a state law. This is equivalent to making evil a reality. At that point, men became god’s, because they created something the Creator had not created. The rest is Biblical mythology, written for the sake of relocating the lost Tree of Life.

COSMIC PRINCIPLES PREVAIL IN THE UNKNOWN

Figure 31: We Are Cosmic Principles

Given that the cosmos is an orderly process, travel through chaos by overcoming evil is an imaginary trip. To avoid this hallucination in the adventure toward discovery, the individual pursues the mysteries with the full awareness that all existence obeys cosmic principles. Everything has a reason, and reason is the first cosmic principle, Shu.



Science appears to have reached the edge of the knowable material cosmos with the field of quantum mechanics. Bizarre things happen in this world, including the potential for instantaneous cause and effect occurrences across enormous distances. Specifically, quantum mechanics suggests that the “spins” of two elemental particles which form out of the null energy condition in outer space are determined when one of the particles is measured. Immediately, the other particle from the null energy pair adapts the opposite spin to maintain the fundamental energy balance.²⁴ But, in a created cosmos, the knowledge of the observation event would have been perceived prior to the creation event. Thus, the observation eventually occurs precisely as the Cosmic Will desired. The spins of the elemental null particles were determined at the moment of creation, because they were divined at the “Moment of the First Occasion.” Anything else would necessarily have to be chaos, and chaos cannot exist in a cosmos governed by Cosmic Will. The cognition of a Cosmic Creator does not cause things to be which it does

not conceive. Even a Cosmic Creator does not have that power. Truth is the only limitation to which a Cosmic Creator is bound. Any attempt to break the bondage to truth is folly, for truth is necessarily what is conceived in the beginning.

INDIVIDUATION BEGINS WITH FAITH

To allow for freedom from the pre-destination concept just described about quantum mechanics, there is an additional process that must be evaluated. This process does not overcome the inability of the Creator to cause what it does not conceive, but it allows for cosmic conception to be a part of individuality in the form of cosmic consciousness.

In the previous reference, Paul A. Laviolette was concerned the Einstein-Podolsky-Rosen (EPR) experiment which was intended to show the absurdity of quantum mechanics theory. The absurdity was based upon the requirement that information flow in the material universe at infinite speed. However, tests apparently supported the EPR experiment as being valid. Thus, this concept called quantum nonlocality indicates that there is no causal effect at the quantum level. This implies that chaos is at the origin of material creation.

One still has to consider the conscious nature of the Cosmic Will. Such a being would “know” the state of all aspects of creation and would “force” a local measurement to be in proper balance with the whole. Scientific theory cannot disprove the existence of Cosmic Will due to the limitations on the observable material universe, known as the Heisenberg Uncertainty Principle, which is at the heart of the EPR experiment.

On this point, the Egyptians said the proof of Cosmic Consciousness, and therefore, Cosmic Will, is through communication. If the mortal consciousness can interrelate such that information passes between the Cosmic Consciousness and the mortal consciousness, then proof of Cosmic Consciousness has been made. However, only those who are in on the conversation can recognize that the proof is valid. The

conclusion is that the null state of quantum consciousness behaves in equivalent form to the null state of quantum physics. The later is a material phenomenon related to potential and kinetic energy. The former is a spiritual phenomenon related to the balance of belief and doubt. Doubt is a null-null state of non-existence. Belief is the self created action representing a null-unity state.

This null-unity state is the individual attempting to become cosmic, knowing a priori that the maximum that can be achieved is unity with the Cosmic One. Alternatively, the Cosmic One knows a priori that the minimum that can be created by the Cosmic Self is a spiritual state of belief within the individual. Mortal life begins when an individual declares a belief and places the heart of the belief on the cosmic balance. From that moment of intuition onward is the created existence for the individual, i.e. Shu separates Nut and Geb from the Uchat, so that understanding can be achieved as they are rejoined in the arms of Neith. Upon disappearing into the Abyss of Neith, belief is fulfilled and the individual is no longer distinguishable from the Cosmic One.

The only way to identify the Cosmic One is by separation and discrimination in a reasonable form, or the “heuristic value” of Jung. This process is symbolized by the Uchat at the feet of Nut and Geb. In the beginning, Ra-Heru-Khuti is enlightenment hidden within emotion. In the end, Tem-Heru-Khuti is fulfillment of the a priori objective of communication for the sake of understanding. Discrimination leads to unification, which leads to discrimination, etc. It all begins with belief by the mortal consciousness, but the process was established before time and space were discriminated. The process obeys the “laws” of the four cosmic principles.

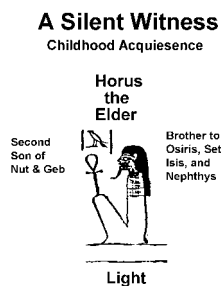
Utility of the four cosmic principles, symbolized by air, water, earth, and fire, results in cosmic travels being cruises with the feather of truth at the helm. Is it air? Is it water? Is it earth? Is it fire? With only these four questions to ask, the process of discovery speeds up dramatically. Unlike the rational barque of Seth, which is supported by subliminal forgotten messages jumbled into knots by the vain

attempt to overcome cosmic chaos, the barque of Thoth and Maat ventures into enlightenment by acceptance of cognitive cosmic order? Belief masters the winds and the seas.

All that is required when truth about cosmic order is desired is to pay attention. In other words, watch and listen to sensible messages. These messages are clearly definable emissaries of Cosmic Will. When the individual stops facing the Creator, an image of chaos appears. The image is a false god, because it is confused truth. The conscious perceiver has chosen to leave the “watch” on the foredeck of the barque. The moment when the false image takes control of the conscious requires the reborn self awareness provided by restored faith. At this vulnerable moment, Seth steps to the bow to overcome the perceived chaos. Seth applies his rational self image paradigms to the objective world, and the battle for progress begins. Until Seth is joined by the truthful conforming consciousness of cosmic communication, rationalizations will accumulate as the folds of the serpent under the barque. Progress will be slow, and enormous amounts of energy will be wasted. “Oh, what a tangled web we weave, when at first we practice to deceive. There is never enough time to do it right. But, there is always time to do it over.” These are the oracles of the rational mind that fails to pay full attention to the Cosmic Process, and trust in the process. Fear is the intuitive emotion which generates doubt, dysfunction, and death.

FAITHFUL AWARENESS AND COGNITIVE CONSCIOUSNESS

Figure 32: Watch



The seventh icon on the upper register of the Hunefer papyrus is Horus the Elder, the second son of Nut and Geb. This Horus rarely appears in the stories of Egyptian mythology after his birth. Many renditions of the Egyptian creation myths often ignore his presence. He represents the sibling who watches what all the other siblings and the parents are doing. He is learning by watching. He is the man in Auriga going to the “higher place” (Figure 6).

On a psychological basis, Horus the Elder is the archetype which learns by example, but remains cognitively silent and inactive. Consciousness is fully present, but cognition and subjectivity are not part of the consciousness, and therefore, this Horus conforms unconsciously. He is distinct from the conscious conformity of Horus the son of Osiris and Isis, who fights Seth to regain the lost empire of his father. The later Horus fulfills the active conscious role in the lower register of the Hunefer papyrus. Being a brother of Osiris, Horus the Elder is the conscious aspect of the Osiris generation, as these neters develop their distinct personalities. Horus the Elder cannot be conscious of memories which are yet to become the subject of the self as a result of the actions of Seth and Osiris in conjunction with their sisters, Isis and Nephthys. Horus, the son of Osiris brings back the unconscious successes of Osiris, as the reincarnated witness who then actively participates in cosmic restoration. This aspect of Osiris, as the unconscious successes, is not a bias against the beast, it is a statement that only the memories of truth are recordable. Since truth is the objective, Osiris is bound by the grave cloths of truthful experience. Untruth cannot exist, and confused need, Amemait, stops the “false gods” at the balance, before Thoth writes the record. The “false gods” are simply misidentified intuitions.

Cognitive consciousness is the aspect of every Horus. Passive and active variations distinguish Horus the Elder and Horus the son of Osiris. That is why the analysand must be brought to the psycho-analytical couch for evaluation of the self. Prior to the self evaluation, the analysand was Horus the Elder and his siblings. After finding his lost inner self, he strikes out to save the cosmos as the reborn “godlikeness” of re-cognition. Should his “godlikeness” be rebuffed, the analysand has a high probability of becoming tyrannical, as Seth overwhelms the bow of his bark looking to eliminate the perceived chaos.

All of the first seven neters on the upper register carry an ankh on their knees. These ankhs indicate that these seven ingredients of cosmic creation are unique and separate identities. All other neters are some configuration of these seven. When individuals learn the aspects of these seven, they gain the

necessary understanding to construct the rest of the cosmic plan. The light of these seven spirits inspired the seven candle menorah, but Job never saw their illumination through his own shadow.

GODLIKENESS IS APPLIED TO THE HUMAN CONDITION

Figure 33: We Are Living Principles

Having found the inner self which is in essence the cosmic self, the individual can construct a new personality. This is the transcendent moment. Using the examples of Shu, Tefnut, Geb and Nut, the new self is composed of Utterance, Isis, Nephthys, and Perception. The order of the reconstruction is through Isis, Nephthys, Utterance, and Perception. The papyrus is recognizing that Horus must give birth to his physical and material mothers, prior to rational utterances that can be perceived. The two women sit before the two men. Even modern psycho-analysis theorizes that the essence of the words utter and utter derive in the same evolutionary order. Psycho-analysis has demonstrated this oral phase of mental development in children. The papyrus is stating that the process after transcendence is repeated in the new personality. In other words, completed transcendence is a process of being born again. A new self must have a beginning, whether it is a reincarnation of an old self, or a past life from some other bodily presence.

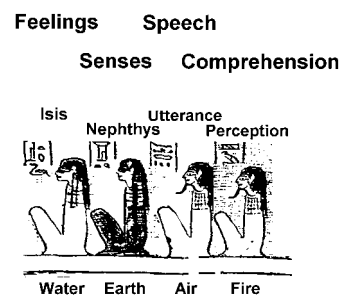
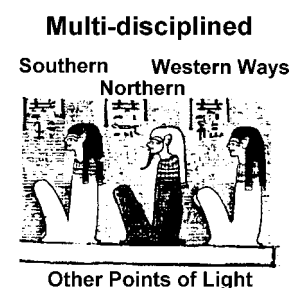


Figure 34: Go Your Own Way

Once individuals are born again, they are free to go their own ways. This is specifically stated in the last three neters on the upper register. Ra-Heru-Khuti-Tem is the view looking east into the future. The southern, northern, and western ways are the other directions of discovery. Eventually, these diverse paths lead back to the balance at the hand of Anubis, for evaluation of the journey of the “new born” self.



These last three neters clearly indicate that Egypt was not a nation of intolerance and tyranny, as it has been portrayed. On the contrary, that is a shadow of our history after Egypt, for she was the mother of Western Civilization. Her consort was the Aryan father of Western Civilization. Together, they are the bride and groom at the wedding feast in Canaan, where water was turned into wine and emotions became inspirations. “Is it water? Is it fire?” The XIX Dynasty accepted the fact that Egypt must pursue her own way, as the children she gave birth to venture into the New World Order, unaccompanied by ancient wisdom. Her children are the source cultures of our modern civilization, Babylon, Greece, Israel, and Rome. She did not abandon the cosmos; she buried her wisdom in stone monuments to facilitate reincarnation after the Aryan masculine arrogance was exhausted.

SCIENCE FOR A NEW AGE

Everything presented in this essay is subject for evaluation in the great hall of the balance, for consciousness requires discrimination and rationalization. The purpose of consciousness in a mortal being is the evaluation of the subjective content to enhance communion with the Cosmic Being. It is also self evident that Western Civilization has not lost its way over the three millennia since the Atenists were thrown out of the garden, and the ancient Tree of Life became their Tree of Knowledge of Good and Evil. What has successfully transpired is the measurement of the footsteps of Mother Nature. Our objective scientific approach has been substantially aided by the techniques applied on our Sethian barque. But, now that the world has been enrolled in cyber space with unprecedented economic and technical success, we have become addicted to the rational material perspective. Our compulsion is not an erroneous process, like many New Age theorists would like to believe. It is simply lacking in emotional and spiritual maturity. Science has been a “sacred cow” for at least ten millennia. It will stay the most “sacred cow” for another ten millennia and beyond, if the Cosmos is willing. Humanity has no other option. Disregard of the lesson learned at Akhet-Aten will result in it being repeated again.

The change that is evident is the revival of sensual and spiritual communication with the cosmic home, and the Cosmic Will that caused it to be, from the beginning. In recognizing the ancient processes which have matured into modern civilization, we will experience an awakening of Horus the Elder, through Horus the son of Osiris, to the presence of the Horus of Two Horizons. By acknowledging our ancient roots, we are able to amble along the cloud of the Milky Way out from under the shadow of ignorance and apathy of who we are.

The vernal equinox is on the rise, again. With the rising of this tabernacle of the Sun, cosmic consciousness will return to the earth, once more. As Horus the Younger, Ra opens the ouroboros serpent of spiritual renewal (Figure 6). This is the fourth Horus of the Egyptian tradition. During the period between the fall of Akhet-Aten and the fall of Rome, this Horus dominated Western Civilization as Marduk, Zeus, Jupiter, Abraham, Jacob, and Mithras. This constellation was identified with Ra in the Egyptian tradition, for it is this constellation that stands upon the sea and the land on the first day of Upper Egypt. (Milky Way under the feet of Ophiuchus, Figure 6.) Cepheus was the king of the heavens, who represented Chronos in the Greek tradition. After Akhet-Aten, the patriarch of the heavenly hosts, Zeus, took the reigns of Western Civilization, and the domain of the “king” was lost to democratic paradigms. When the mystery behind the Greek mythologies is unraveled, we realize that Freud’s conjecture regarding the patricide of the Jewish people has basis in mythological fact. The Israelites were all the people who rose to Upper Egypt with Zeus and Joshua. Moses stayed in Lower Egypt, because of his power with the heavenly waters. However, it appears from the record that the Torah retains the father after the sacrifice of the mother.

OVERCOMING THE MATRICIDE

Have we matured enough to realize that the sacrifice of the cosmic mother is in fact the sacrifice of science? As we venture into the celestial space beyond our own star system, we need to remember that Mother Earth gave us the opportunity. She told us which way was up, and which way was down. She told us that eastward was to the future and westward was to the past. She showed us that south was the temporal direction, and north was the direction of everlastingness. She has also shown us what happens to a civilization that fails to watch and give obeisance to her emissaries of the senses. It was the foresight of the great pyramid builders that allows us to look back over five millennia and understand who we are. As we go forward into the future, we should use their example to assure that the messages we leave in our wake are not lost in the shadows of our own individuation.

Science in the New Age will come to grips with its recalcitrance to transform its self image. As it does, it will escape the bonds of reality on a flight of fancy known as “godlikeness,” and enter that great hall where the wife of Thoth teaches the decision process. Then intuition will strike the flint on the scepter at the brimstones of the cosmos to spark a return to the Elysian Fields, once more.

As we proceed toward greater union with the Cosmic Mother, it is imperative that we again begin with reason and compassion to reunite for the grand cosmic purpose. With our feet firmly on the earth, we can support our ideals. Seth has divined our own specialized roles over the millennia, but Horus is here to remind us who we are, and a Prophet came after them to restore the heavenly hosts that fell during their battles. Over the next few centuries, these emissaries of rational cognitive inspiration will join the ancestors on that great solar barque which ventures along the Milky Way. With the truly big picture in mind, there will be a place for each of us to be all we can be. It is not now, nor has it ever been, the method of science that is in question. The question has always been, what to do with our head when we hold our heart in our hand.

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Revision Note: Refer to www.Siloam.Net for unpublished research after the spring of 1998. Much additional information has been uncovered to verify and reorient the discussion presented in this essay. (September 24, 2002)