Initiation In The Temple of Osiris at Abydos with Hieroglyph Translations of Temple Inscriptions Revealing the Egyptian Mysteries Philosophy by Dr. Muata Ashby
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The Temple of Osiris at Abydos with Hieroglyph Translations of Temple Inscriptions Revealing the Egyptian Mysteries Philosophy: Understanding the Mystic Path to Enlightenment through Direct Readings of the Sacred Signs and Symbols of Ancient Egyptian Inscriptions Using the Trilinear Deciphering Method

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About the Author

Who is Muata Ashby MA, D.D., Ph. D.

Priest, Author, lecturer, poet, philosopher, musician, publisher, counselor, and spiritual preceptor and founder of the Sema Institute-Temple of Aset, Muata Ashby was born in Brooklyn, New York City, and grew up in the Caribbean. His family is from Puerto Rico and Barbados. Displaying an interest in ancient civilizations and the Humanities, Sebai Maa began studies in the area of religion and philosophy and achieved doctorates in these areas while at the same time he began to collect his research into what would later become several books on the subject of the origins of Yoga Philosophy and practice in ancient Africa (Ancient Egypt) and also the origins of Christian Mysticism in Ancient Egypt.

Sebai Maa (Muata Abhaya Ashby) holds a Doctor of Philosophy Degree in Religion, and a Doctor of Divinity Degree in Holistic Health. He is also a Pastoral Counselor and Teacher of Yoga Philosophy and Discipline. Dr. Ashby received his Doctor of Divinity Degree from and is an adjunct faculty member of the American Institute of Holistic Theology. Dr. Ashby is certified as a PREP Relationship Counselor. Dr. Ashby has been an independent researcher and practitioner of Egyptian Yoga, Indian Yoga, Chinese Yoga, Buddhism, and mystical psychology as well as Christian Mysticism. Dr. Ashby has engaged in Post Graduate research in advanced Jnana, Bhakti and Kundalini Yogas at the Yoga Research Foundation. He has extensively studied mystical religious traditions from around the world and is an accomplished lecturer, musician, artist, poet, screenwriter, playwright, and author of over 25 books on Kamitan yoga and spiritual philosophy. He is an Ordained Minister and Spiritual Counselor and also the founder of the Sema Institute, a non-profit organization dedicated to spreading the wisdom of Yoga and the Ancient Egyptian mystical traditions. Further, he is the spiritual leader and head priest of the Per Aset or Temple of Aset, based in Miami, Florida. Thus, as a scholar, Dr. Muata Ashby is a teacher, lecturer, and researcher. However, as a spiritual leader, his title is Sebai, which means Spiritual Preceptor. Sebai Dr. Ashby began his research into the spiritual philosophy of Ancient Africa (Egypt) and India and noticed correlations in the culture and arts of the two countries. This was the catalyst for a successful book series on the subject called "Egyptian Yoga". Now he has created a series of musical compositions which explore this unique area of music from ancient Egypt and its connection to world music.
CHAPTER 1:
INTRODUCTION TO AFRICAN SPIRITUALITY, ANCIENT EGYPTIAN RELIGION & THE ETHNIC ORIGINS OF THE KEMETIC (ANCIENT EGYPTIANS)

The term “Sub-Saharan Africa” relates to the geographic area south of the Sahara desert. This term denotes the countries of Africa that generally are not considered as part of North Africa. This term may also be expanded to include some areas in West Africa due to the change from African culture to Islamic culture in those areas. In the 19th Century, many Europeans referred to sub-Saharan Africa as “Black Africa” or as “Dark Africa,” or the “Dark Continent.” The assignment of the term was partly due to the dark skin of the indigenous inhabitants and also because much of Sub-Saharan Africa had not been explored and fully mapped by Europeans.

Those terms [“Black Africa” “Dark Africa” or the “Dark Continent.”], are presently considered as obsolete and even derogatory and therefore also offensive. Another term, “African Uplands,” has been devised to substitute for the derogatory terms but the derogatory terms are still used in some quarters. Yet, the phrase “African Uplands,” mostly refers to the African interior and not to coastal regions.

After the last Ice Age, the North part of Africa and sub-Saharan Africa were separated by the climate changes that altered the Sahara region from populated and full of vegetation to harsh climate and sparsely populated with low vegetation. The Nile River basin was the only place where life could be supported. The inhabitants of that ancient region, now called the Sahara, migrated north, east, west, and south. It has been determined by climatologists that it was no later than 10,000 B.C.E. to 7,000 B.C.E. that there were any substantial rains in that area of the world.

Most of sub-Saharan Africa is within the tropics. Tropical Africa is an ecological term relating to the location of the land territory on earth which would exclude South Africa if strictly applied since South Africa lies outside the Tropical zone.

In ancient times, 10,000 B.C.E. to 6,000 B.C.E. there was no Sahara desert separating the north and south regions of Africa. All of North Africa was contiguous with what is now referred to as “Sub-Saharan” Africa. Furthermore, North Africa including the land known as Egypt (Kemet, KMT), was within the tropics and the people who originally populated northeast Africa (Egypt) were colonists from Nubia (present-day Sudan). Therefore, Ancient Egyptian culture and religion should be considered as part of what is now regarded as Sub-Saharan Africa as its ancestral relative and cultural kin.

The reference to Sub-Saharan Africa, in one way, relates to the ecological situation because the Sahara desert separates North Africa and Sub-Saharan Africa. However, the term, as it is used, also applies ethnically since North Africa is now populated by people of Arab descent, coming into Africa from Asia Minor. Those peoples from Asia Minor (today called “Middle East”) moved there after the early conquest period of Islam, shortly after its inception by the Prophet Muhammad in the late 600 A.C.E.-1000 A.C.E. Previous to that period, of the influx of peoples from Greece, Italy, and Asia Minor, the inhabitants of North Africa were native Africans who resembled the population of the south and were culturally and ethnically related to other native Africans. Some scholars and politicians classify the present day North Africans as “Caucasoid.” However, the "Caucasoid" and "Arab" populations that cur-
rently reside in North Africa often possessed and
today possess swarthy and other “non-European”
or “Africoid” type physical characteristics due to
genetic changes due to the climate of Asia Minor
and or mixture with the indigenous “blacks” that
originally resided in the region of North Africa.

Due to the change in climate which created a des-
ert, the Nile Valley area of North Africa was the
only region where life could be sustained. The
Nile provided regular floods that facilitated farm-
ing. The peoples of that region sometimes re-
ferrred to as Nilotic (encompassing an area from
Uganda at the source of the Nile to the Mediterra-
nean), migrated north and created civilizations
that were later referred to as Kush and Kamit (Ke-
et, KMT, Ancient Egypt). It has been ade-
quately demonstrated by many scholars that the
Ancient Egyptians were indigenous African peo-
lves, dark-skinned, black Africans. Therefore,
Ancient Egyptian religion should be considered a
member of the family of African religions.

In the 19th century, European countries set out to
colonize Africa and that led to the period called
“Scramble for Africa,” a period of rapid prolifera-
tion of colonies in Africa that was mediated by
the Berlin Conference (1884 - 1885) where the
imperial competitors decided how to divide Afri-
ca and what constituted a viable colonial claim.
This process almost completely destabilized the
social order of African nations; the traditional
practice of civilization, social order, religion, etc.
were sometimes stopped or completely changed
from what it was previously, in favor of the cul-
ture of the invading European culture. In some
cases, the practice of traditional religions was
changed to incorporate western beliefs or they
might have had to be abandoned altogether.

African spirituality encompasses many original
forms of religious practice, many of which are re-
lated. However, the study of African religion
should make a distinction between what consti-
tutes African religion or an extrinsic form of spiri-
tuality due to the special circumstances that were
experienced in the African continent. Unlike
some other colonial locations, most of the African
colonies were exposed to harsh racism and the in-
habitants were forced to abandon most customs as
well as their indigenous language. Many village
priests and griots were lost in the period of colo-
nialism. So much of the knowledge that was pre-
viously passed on orally was also lost. In the case
of Ancient Egypt, we have an unusual situation
since they left written as well as iconographical
and architectural records of their activities and
spiritual culture. From those records, along with
the records of their interactions with the Ancient
Greeks, Mesopotamia, and other African cultures,
we can derive many aspects of pre-colonial Afri-
can religion and establish the fundamental prin-
ciples of African religion through comparative stud-
ies. Kamit (Kemet-Ancient Egypt) and Kush (An-
cient Nubia-modern day Sudan) are the only Afri-
can nations that left extensive written records of
the culture, civilization, and religion. Other na-
tions used the oral tradition, which is more sus-
ceptible to interruption due to social disruptions
such as war or colonialism. Nevertheless, the rec-
cords of Ancient Egypt can inform the gaps that
may exist in southern African religions. In any
case, these Ancient Egyptian records allow a high
degree of insight into Ancient Egyptian Religion
and Philosophy. A primary source of that knowl-
edge is the present study of the Ancient Egyptian
Temple of Asar (Osiris), which is one of the
monuments within the best state of preservation.
ANCIENT EGYPTIAN RELIGION

The term, Shetaut Neter, is the name or ancient African term that most people have likely heard translated as the “Egyptian Mysteries.” The Egyptian Mysteries are a mystic philosophy of spiritual awakening that was practiced in Kamit (Ancient Egypt). In general (orthodox) western culture, it is often related as something mysterious, something occult, something shrouded in history, in darkness. People are oftentimes told that they should shy away from it or that they should fear it. This is one of the great hoaxes that have been perpetrated on ancient Egyptian spirituality and African Culture. The importance of African philosophy is not only for African culture in Africa, but African Culture outside of Africa, the latter relating to all humanity in the larger sense, since it has been found that all human beings alive today are ancestors of peoples who left Africa more than 50,000 years ago and changed their appearance due to the local geographic conditions. Most people in the world are following spiritual traditions and philosophies in ways that are leading them into ignorance, darkness, stress, and strife. Those are not humanistic traditions, traditions that are based on truth and universal spirituality.

It is important to understand that the Neterian (Ancient Egyptian Religion) philosophy is for all people. The Kamitan (Ancient Egyptian) scriptures themselves state this point. Shetaut Neter (The Egyptian Mysteries) is a universal teaching to improve life and promote peace and prosperity for all. As stated earlier, all people are part of the human family, spiritually and physically. Genetics has shown that all human beings, regardless of if one’s ancestry is from Africa, Asia, Europe or the Americas in more recent times, all originated from Africa. Therefore, all human beings are Africans, sharing in the legacy and heritage of Africa. This fact was well recognized in ancient times. Therefore, Neterianism does not support any form of racism, sexism or notion of superiority of any individual, gender or group of humans being over another. It is very important for you to realize this term “Shetaut Neter” comes directly from the scriptures of Ancient Africa…from the Medu Neter (Ancient Egyptian writings) itself. It is not a made up term. It is not a fabricated term. It is the actual term. The term Neterianism is derived from the term Shetaut Neter translated by the author, Dr. Muata Ashby, for use modern times. Neterianism means that it relates to the Neter. And who is the Neter? We will discuss this shortly. Shetaut Neter is the mystical religious tradition, of Ancient Egypt, encompassing all three steps of Religion, myth, ritual, and mysticism, the latter being the metaphysical process of achieving the goal of Shetaut Neter, Ne-hast, or spiritual Enlightenment, discovering one’s essential nature to be The Hidden Divinity. The meaning of the words “Shetaut Neter,” are Hidden and Neter meaning divinity.

In ancient times, Shetaut Neter was practiced in the land that is currently in modern times called “Egypt,” but the African name is Kamit, KMT or Kemet. However, it must be clearly understood that in Neterian Theology there are two kinds of Mysteries, the lower and the higher. The lower Mysteries are worldly, practical branches of learning, the areas that help human beings to improve their lives and learn about the world around them. The lower mysteries offer limited insight because

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1 See documentation in the book African Origins of Civilization by Muata Ashby
they only use physical, empirical means for the researches. Examples of the lower mysteries include mechanics, geology, engineering, astronomy, literature, mathematics, physiology, etc. The higher Mysteries are the disciplines or sciences that promote insight into the nature of self and the revelation of the Mysteries of life, the Mysteries of the universe. The higher Mysteries answer questions such as “Who am I? Where did I come from? Why am I here? What is life? What or who is God?” etc. This book does not deal with the lower mysteries. However, certain knowledge of the lower Mysteries is necessary to pursue the higher Mysteries. One could not study the Mysteries if one could not understand a certain level of mathematics, language, etc. A certain level of maturity, stability, and intellectual capacity is necessary to pursue higher spiritual attainment, and the lower Mysteries provide that foundation. By being proficient in one of the lower Mysteries, you can get a reasonably well paying job, and be able to pay your bills. Then you can also afford to buy spiritual books, to read them and then reflect on their meaning. Stability and financial capacity gained from being proficient in the lower Mysteries allows you to think without the pressure of financial burdens, purchase the materials necessary for the practice, visit spiritual centers, confer with spiritual teachers, etc. So this book is for those who are ready and able to pursue the higher Mysteries of life, the mystical, metaphysical disciplines that lead to attaining transcendentental consciousness, enlightenment, the Great Spiritual Awakening, and also for those new to the higher mysteries, to inspire and inform their understanding, practice and spiritual evolution.

**How to understand the countries of Egypt and Ethiopia**

**The Terms “Ethiopia,” “Nubia,” “Kush” and “Sudan”**

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 Sudan, and the land even further south and east towards the coast of East Africa is referred to as Ethiopia (see map).

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." Thus, Kush was the Ancient Egyptian name for Nubia. Nubia, the black land, is the Sudan of today. Sudan is an Arabic translation of *sūd* which is the plural form of *Aswad*, which means "black," and *ān* 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."² So, the differences between the term Kush and the term Kam (Qamit, Kamit, Kemit -

²"Nubia," Microsoft® Encarta® Africana. © 1999 Microsoft Corporation. All rights reserved.
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the name for Ancient Egypt (previously described) in the Ancient Egyptian language) relate more to the same meaning but different geographical locations. Thus, we have Kamit or Kemet (Ancient Egypt, the black land of the north) and Kush, (Nubia) the black land of the south.

Above- The Land of Ancient Egypt-Nile Valley -
The cities wherein the theology of the Trinity of Amun-Ra-Ptah was developed were: A- Zais (temple of Net), B- Anu (Heliopolis- temple of Ra), C- Men-nefer or Hetkaptah (Memphis, temple of Ptah), and D- Sakkara (Pyramid Texts), E- Akhet-Aton (City of Akhnaton, temple of Aton), F- Abdu (temple of Asar)-Greek Abydos, G- Denderah (temple of Hetheru-Hathor), 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, Abdu, Philae, Denderah and Edfu.

The flow of the Nile brought annual floods to the Nile Valley and this provided irrigation and new soil nutrients every year that allowed for regular crops when worked on time. This regularity and balance of nature inspired the population to adopt a culture of order and duty based on cosmic order: Maat. This idea extends to the understanding of Divine justice and reciprocity. So if work is performed on time and in cooperation with nature, there will be order, balance, and peace as well as prosperity in life.

Kamit (Egypt) is located in the north-eastern corner of the continent of Africa. It is composed of towns along the banks of the Hapi (Nile River). In the north, there is the Nile Delta region where the river contacts the Mediterranean Sea. This part is referred to as the North or Lower Egypt, “lower,” because that is the lowest elevation and the river flows from south to north. The middle of the country is referred to as Middle Egypt. The south is referred to as Upper Egypt because it is the higher elevation and the river flows from there to the north. The south is the older region of the dynastic civilization and the middle and north are later.

So the original Ancient Egyptians, ancient Africans, were people of African descent, related to the people of Kush. Thus, Neterianism (Shetaut Neter-Ancient Egyptian Mystery religion) is not a religion that was brought into Africa from Asia Minor, Europe or from any place else. The Shetaut Neter tradition is an indigenous African Religion. It is the very beginning...the first religion.

The Sphinx and its contemporary architecture throughout Kamit give us the earliest history, the earliest recorded evidence of the practice of religion anywhere in the world. The Sphinx has now been proven to be the earliest monumental example of the practice of advanced religion in human history, 10,000 B.C.E.

The next extensive mystery religion appears in India at about 1,500 B.C.E. to 800 B.C.E. We have shown in the book African Origins that there was a direct relationship between the Indians and the
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Ancient Egyptians/Ancient Africans, so much so that the basic tenants of Hinduism and Buddhism can be directly correlated to Shetaut Neter.

Who and What Were the Ancient Kamitans and Nubians?

"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.)

Who were the Ancient Egyptians, and what did they look like and why should we study about them? In order to understand ancient Kamit (Kemet-Ancient Egypt), it is necessary to understand the origin of the ancient Kamitans in the land of Kush, (Nubia) and their relation to the other peoples of Africa so as to better understand their way of life, their way of thinking and cultural expression of the religion and philosophy they lived by. In the slide the four men in the front are Ancient Egyptians; above two in the rear are Nubians. The most important aspect of this slide is that you can see that the hue of the skin of both groups is exactly the same... i.e., there is no difference. There is much more information about this given in the book African Origins by Dr. Muata Ashby.

The slide, above, is a tomb painting/drawing reproduction from the time of the early European Explorers (19th century) who opened the tomb in the early 1800’s, before there was color photography. He made this painting. And if you realize that, if anyone should have an agenda for showing things other than how they appeared, it should have been some of the early Egyptologists, but they did not do that. That came mostly from the later Egyptologists who were trying to support the idea that the Ancient Egyptians were peoples from Greece or Mesopotamia who brought in the culture, religion, and civilization that became Ancient Egypt. If you go to the tomb where this picture comes from now, it is much degraded because of pollution and vandalism.

Who are the Ancient Egyptians and Nubians?

Nubians  Ancient Egyptians

The slide above comes from the Tomb of Rameses III. It is important because it shows continuity with the previous image and also that the ancient Egyptians recognized the different skin colorations of other peoples in ancient times and saw themselves as being equal in appearance to the Nubians. Also, it shows that there was a concept of ethnicity, but not race. This is very important, as a matter of truth and therefore setting the re-
cord straight about the ethnicity of the Ancient Egyptians but also it is important because it has lessons for present-day society about the folly of racial distinctions and racism, and how these result in humanity missing out on the lessons and wisdom that requires following truth as opposed to fitting history into modern day paradigms to satisfy ideologies that support egoism and cause mental thoughts and feeling processes that lead to moral corruption and intellectual atrophy. It shows that the ancient Africans had a higher culture and understanding of humanity than the present day so-called advanced civilization.

What is Shetaut Neter?

Now we will examine the hieroglyphic text definition of Shetaut Neter. “Shetaut” is the first word. It means secret or hidden or mysteries and the flag looking symbol means “Neter.” Neter means Divinity. It can mean God or Goddess. It means Divinity in general. “Shetaut Neter” therefore means the teaching about the secret, hidden “Supreme Being,” or “Divine Mysteries.” This is the earliest term that we have a record of, for the term religion, and it comes from Africa. It is important to acknowledge this, because for many years, most of the western missionaries and scholars were trying to convince African people and others that Africans had/have no word for the term religion and that African spirituality, therefore, is really a form of, to use the term that a Muslim gentleman once told me, “primitive speculation.”.

What is Neterianism? The term “Neterianism” is a term devised by Dr. Muata Ashby, that is derived from the term Shetaut Neter. Those who follow the spiritual path of Shetaut Neter are referred to as “Neterians.” When referring to the religion of ancient Egypt, itself, the term Neterianism will be used. This term will be substituted for or will be used interchangeably with the term Ancient Egyptian Religion or Kamitan Religion or spirituality. All these are referring to the same thing: Neterianism, Shetaut Neter, Ancient Egyptian Religion, or Kamitan Religion.

The term “Neterian” means a person who follows Shetaut Neter, and the specific term for that person who is a “follower” is Shems. Shemsu are persons (plural) who follow Shetaut Neter. They are disciples or followers. This next slide (slide #13) shows the specific Medu Neter scripture that gives us this wisdom of the terms:
The etymology of the term Shetaut Neter

Here we have the term Shetaut or Sheta meaning “hidden, difficult to understand, hard to get through, a mystery.” The term Shetaut Kepheru, means hidden, creator of forms; Shetitu means: “writings related to the hidden teaching”; Sheta-Ta means “the land covered by the Nile flood.” When the Nile water is overflowing, the land is covered, so it means covered, or shrouded.

Sheta means “the secret hidden Divinity.” Shetaut Aset means “the Divinity in the hidden abode or throne;” (Aset means abode or throne). Shetai means “hidden secret Being, The Divine essential nature.” This is the etymology of the term Shetaut in Shetaut Neter.

Who is Neter?

The symbol of Neter (Ntr) is the symbol that appears like a flag or hatchet. Another form of the spelling is Ntjr. So we can say, Shetaut Neter or Shetaut Ntjr...both of these terms are allowed and proper for our study. So who are Neterians?

Who Are the Neterians?

In the slide above (Slide #15) the first symbol, from left to right, is the term Neter. The next hieroglyph is the term Shems (follower) are the second two symbols, therefore we have “Follower of Neter”...that is, the person who “walks,” that is, practices the religion of Shetaut Neter, and who studies the teachings of Shetaut Neter. Also, Shems means following or directing the attention and obeying the leader and the teachings of the tradition that is being followed.

The following term Shemsu Heru - Followers of Heru. This is the highest kind of title a Neterian aspirant can be given. Such a person is a true follower of the teaching, a true follower of God. Heru means “that which is most high.”
What is the Essential Philosophy of Shetaut Neter?

We will now go into some of the basic philosophical principles of Shetaut Neter. A Kamitan Proverb states:

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

This might be referred to as a central purpose, a central goal of the entire process of Shetaut Neter spirituality. This is the goal every spiritual aspirant is striving for. Now specifically, what does that mean? That is a matter for much deeper study, for work in the temples, for metaphysics...all of the rest of the teaching that is to be received, studied and meditated upon. Some it has been given through our other books... how to cleanse yourself, how to elevate yourself in consciousness; that is the hard part of the process.

A teacher can tell the student “you are the Divine Self” a thousand times, but how does the student actually achieve this experience of becoming “God-like” on a perpetual basis? What does it even mean to be “Divine” or “God-like.” That is what the study of the philosophy entails. That is the practice of the disciplines, and we will discuss much more about those as we go along further. This is what our Institute (Sema Institute) is all about, disseminating those teachings and assisting in their practice.

The Philosophy of the Afterlife

The Neterian Philosophy is dedicated to the lofty purpose in life: to know and realize oneness with God. The Philosophy is extensive and must be studied carefully and systematically with proper guidance. For more details, you should read all of the books in the Neterian (Egyptian Yoga) series, but you must also realize that you cannot learn everything from the books. Ultimately, there must be personal instruction from teacher to disciple.

What is the difference between this scene (above) and any typical western cemetery that you can visit? Can you see what the difference is? Is it the hieroglyphs? Not really, because cemeteries have inscriptions on the tombs also. The answer is that here we are looking at a Temple dedicated to rebirth, whereas with sectarian cemeteries in the western culture, we are looking at dirt...dirt, that according to Christian teaching, is supposedly going to be revived at some time in the future.
“THE SOUL BELONGS TO HEAVEN, THE BODY BELONGS TO EARTH.”
-From the Prt m Hru (Ancient Egyptian Book of the Dead) of the Pyramid Texts (3,200-2,575 B.C.E.)

There is an Ancient Egyptian proverb that says “The body belongs to the earth and your soul belongs to heaven.” This means that you are not the body... that is what the Ancient Egyptian proverb is trying to tell you. You never were a body. You have an association with matter that allows you to have human experiences, but that is the end of your association with time and space. You are not matter or a physical being. The physical aspect is the time and space expression of your deeper reality. This deeper you is transcendental and immortal, but you just don’t know that...yet. This ignorance is the source of sorrow and frustrations in life. Shetaut Neter or authentic religion is dedicated to helping to discover that deeper “mystery” of life, to realize that higher truth about the Higher Self, the source of all peace and happiness. That is what you are supposed to be doing by practicing religion. That is the purpose of life.

The purpose of life is not to get rich, not to have big families, not to have big cars, or fame and fortune; all this will wash away in time. Can anybody name a person, any person, who existed 500 years ago who was rich and famous? It does not matter. No one is going to care. Can anybody name a person, any person, who existed 500 years ago who was rich and famous? It does not matter. No one is going to care. Can anybody name a person, any person, who existed 500 years ago who was rich and famous? It does not matter. No one is going to care. Can anybody name a person, any person, who existed 500 years ago who was rich and famous? It does not matter. No one is going to care. Can anybody name a person, any person, who existed 500 years ago who was rich and famous? It does not matter. No one is going to care. Can anybody name a person, any person, who existed 500 years ago who was rich and famous? It does not matter. No one is going to care. 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If you think that having 4 billion dollars is going to make you happier in life, think again. Money can take care of the basic necessities and that is necessary and proper. But beyond that, money is actually the source of much worry and strife. Also, it can buffer the pain of ordinary life where one is identified with the physical body as being one’s true essence because one can indulge sensory pleasures which distract from the deeper feeling of being unfulfilled and or unhappy and or incomplete. The only thing that will make you truly (abidingly) happy, fulfilled and complete, is to engage in the disciplines of the Egyptian Mysteries and experientially discover and realize that your true essence is immortal, transcendental, all-encompassing, abidingly peaceful and abidingly happy. Then, no matter what happens in this time and space reality, you will be above it; you will be experiencing something deeper, fulfillment, inner peace, and joy. Then, when there is firm seating in the knowledge of the Higher Self, at that point there will be no changes, fluctuations in the personality that lead to restlessness, dissatisfaction or anguish, regardless of the fluctuations of life, such as whether you have gas in your car or don’t have gas in your car, whether you have a new luxury car or a beat-up old car, etc.

This is what the proverb on the previous slide is leading us to.

“To know God, strive to grow in stature beyond all measure; conceive that there is nothing beyond thy capacity. Know thyself deathless and able to know all things, all arts, sciences, the way of every life. Become higher than the highest height, and lower than the lowest depth. Amass in thyself all senses of animal, fire, water, dryness, and moistness. Think of thyself in all places at the same times, earth, sea, sky, not yet born, in the womb, young, old, dead and in the after death state.”
This teaching, above, is magnanimous isn’t it? This is a magnanimous vision of life, of the nature of your true Transcendental Self. There is an image (above) of the Ancient Egyptian god Heru holding various animals symbolizing that he is the master of nature and the Higher Self is in control of the lower self (physical body and or mind). This is what is being described in this proverb, and this is the goal of the Egyptian Mysteries. And as this proverb indicates, you are to know yourself in this way. You are to know that this is possible for you. We have over 60 books related to Shetaut Neter and the Egyptian Mysteries, and how to achieve this goal of life. This perspective of life and the lifestyle based on it were practiced in Ancient Egypt, from time immemorial, the loss of this practice and wisdom at a societal level is why the world is in the state it is in now. You must know that this is the same teaching that was used by the ancients, and they accomplished great things through it, both personally and also as a country. It was possible for the Sage, Imhotep, 5,000 years ago, and for those who came before him thousands of years earlier, and it is possible for you now, as they also worked through flesh and blood, just like you. The mythic and historical personalities, that we have heard about, including Imhotep, Ptahotep, Hetheru, Aset, etc., had minds that were trained and purified through the disciplines of the teachings of Shetaut Neter.

**Nehast: The Great Spiritual Awakening**

The ultimate goal of life is *Nehast*. Nehast means “Spiritual Awakening.” It is the spiritual awakening that leads one to discover the glory of life beyond death, discovering immortality, eternity and supreme peace. This is the coveted goal of all spiritual aspirants in all religions of the world, past or present. This is the goal that is to be striven for in life. It is the most worthy goal because all else will fade away one day. All else is perishable, fleeting and illusory. And this is what is called the Great Awakening, Nehast, the Awakening to spiritual consciousness. In the upper left-hand corner of the slide, you can see Asar Awakening from the tomb being assisted by the four sons of Heru. These four sons are also the first Shemsu, the Shemsu Heru. They are the ones who follow Asar, and they help to resurrect him. Nehast means to wake-up, to awaken to the higher existence.

The question is how to attain that lofty goal (Nehast). Just because all religions are striving for that does not mean they are engaging the correct methods to achieve that goal. They may have the dogma, the idea, but that does not mean that they have the how. One cannot attain resurrection, the spiritual awakening, just by faith. Faith must be followed by action, living in accordance with the teachings. That leads to a growing
understanding of and finally experience of the Divine. The end of all of 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 and emulating them, and finally becoming like them, Akhus walking the earth as giants and accomplishing great deeds.

Akhu is a term that we use in Neterian Theology that means “enlightened beings.” Akhu is a person who has achieved Nehast, who has achieved awakening...the great Enlightenment.

Six Main Traditions of She-taut Neter

There are six main traditions of Shetaut Neter. Shetaut Neter is the all-encompassing national name to refer to the religious program of life of Ancient Kamit. It is a general term. Within that general reference meaning “Ancient Egyptian Religion,” there are six main traditions of spirituality. They are all related. So there is no conflict between them. In fact, all of them emerge from a single one, which is Anunian Theology, Shetaut Anu.

- 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

The list above contains the main Ancient Egyptian Religious traditions. All emanate from the same source, Spirit, while each calls that Spirit by a different name even as they are recognized as referring to the same Supreme Being. One should not think of them as sects in the context of Christian sects, that follow “monotheistic” concepts, like Presbyterians versus Pentecostals, or the Pentecostals versus the Catholics or something like that. This would be more like branches within one spiritual tradition. It is like having many pictures of a loved one at work, at the beach, while traveling, etc.; and each picture refers to the same personality even as that personality is manifesting a different aspect of their life. The different pictures, of the Supreme Being, may appeal to different personalities but all are led to the same destination, the One and Supreme Being.

These traditions relate to different forms of spiritual practice; that is why they were devised in a way that expresses their interconnected-ness like members of a family. Some are more psychologically oriented, some more ritualistic, and some deal more with the wisdom aspect, and so on and so forth, to accommodate the different inclinations of different personality types. And they were spread out throughout the different main cities of Ancient Kamit, to serve the need of the different parts of the population. This form of arrangement of a religious system has been referred to as “Henotheism, where there is a Supreme Being, that is transcendental and without form, manifesting through varied visible divine iconographical forms with name.
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

Within those six major traditions, there are three main theologies. These are based on the Great Trinity of Amun, Ra, and Ptah, which is also the basis of the chant that we use: *Om, Amun-Ra-Ptah*. The branches of the major Neterian theologies include (see slide #23): In the center of the slide (above) the Ra tradition, the Anunian Theology or tradition (a). The Ptah Theology or tradition is identified by (b), and the Amun Theology or tradition by (c). This slide illustrates that the transcendent, in this context labeled “Pa Neter” (The Divinity), is the source of Anunian Theology and the branches (Waset {Theban Theology} and Menefer {Memphite Theology}). The Asarian (Osiris) Tradition is another branch which also emerges from Anunian Theology. The Asarian Tradition is based on the divinities Asar, Aset, and Heru, (Osiris, Isis, and Horus). It is from this tradition that the Christian myth develops.

This slide above illustrates that though there are many gods and goddesses in the Neterian Theology, called Neteru, they all emanate from the single Supreme Being. The group of gods and goddesses are called *Paut* (a group of gods and goddesses) or *Pautti* (groups of gods and goddesses). All the gods and goddesses emanate from the single One. The image below illustrates this point, as several divinities emanate from the symbol of Pa-Neter.

Therefore, it would be erroneous for anyone to refer to Ancient Egyptian, which is an African Religion, as polytheistic. In African and Eastern religions, objects and images are not absolutes; however, they are infused with Divinity since Divinity is everywhere and in all things. They are used as objects to focus or concentrate the mind. They are not viewed as “The God,” but rather, as a lesser manifestation that can be used to gain entry into the transcendental plane of consciousness. This view is sometimes referred to as animism, and what I have just explained is the correct philosophy of the animistic practice, which in Ancient Egyptian or mystic religious terms is nothing more than pantheism, since Ancient Egyptian religion does not hold that there are a multitude of abiding separate divinities but rather that there is one Divinity manifesting in a myriad of forms.

This Neterian-African notion (Henotheism) of religion actually “divinizes” the entire creation by showing that the elements of Creation, themselves, are Divinities emanating from The Divine. All of these gods and goddesses of Anunian Theology represent the elements of Creation. Earth is *Geb*. The sky, the heavens is *Nut*. Water is *Tefnut*, air and space is *Shu*. With this kind of a notion, you cannot take a step outside of creation, outside of the Divinity. I am walking on the earth, the god *Geb*, breathing in the god *Shu*, I look up at the sky I see goddess *Nut*. Where is Divinity not present? The entire Creation is the Temple then.
What is not readily visible is the Shetaut, “The hidden Divine Self.” What we see, in the visible forms of Creation are called Bes. Bes means “outer image.” We cannot see the hidden, because the hidden Divinity is transcendental, and we cannot see that with mortal eyes. Yet it sustains that which is visible in this time and space reality.

This is the same philosophy that occurs throughout African Religion, generally. This is what western scholars called “lesser beings.” Those lesser beings in African religion are the lower gods and goddesses. These “lesser beings” are to be propitiated, so they can lead the aspirant or initiate to understand the highest Supreme Being, who is the source of all.

In western religions, such as Christianity, there are no lesser gods and goddesses per se. Followers of Christianity are supposed to revere God or Jesus directly. But most people cannot practice direct religious worship to God. Consequently, Christianity uses angels and saints as intermediaries. Thus, in Christianity there is always that separation, that beholding nature, that inferiority complex, of worshiper and God, that never seems to go away since the Christian religion does not include a mystic level of practice that allows a person to finally assimilate on to a divine existence.

So in the Kamitan system, of religion, everything is divine. You understand everything as spiritual energy, a spiritual cosmic force that you are living in and working through, and trying to master. In mastering these forces, one is able to transcend their influences. Therefore you are not innately controlled by nature; you are potentially a master of nature.

These systems of divinities give us easier entry into spirituality because we could start with a turtle god of the river or Hapi, the Nile, and then that leads us to his relatives, and ultimately to the Supreme Being, Her/Himself.

Furthermore, the divinities represent principles in nature and in our personalities that we need to control. Their propitiation removes egoism and ignorance, making it easier for the aspirant to grasp, and therefore understand and control the personality, so as to purify and realize the higher essence within. So the worship and study of those divinities is actually a study of our own constitution, our own psychological makeup (psyche) and our own spiritual architecture and the architecture of the universe. This is why Ne-Terian religion has many gods and goddesses. It is a scientific approach to allow a person to propitiate the Divine, leading them in an elevating process, to discover the Supreme Being. So this is not degraded religion at all; actually, it is advanced religion.
Anthropomorphic and Zoomorphic Iconography in Neterian Religion

The term “iconography”, in our context, refers to the aesthetic elements of the temple that are comprised mostly to the images of personages, divinities and artifacts, their placements, interactions and their spatial relationships (i.e. their order, measurements, aesthetic appearance and distances from each other.)

Many people ask the question, “Why are the Neteru (gods and goddesses) depicted in anthropomorphic forms or zoomorphic forms?” The Neteru may be depicted anthropomorphically or zoomorphically in accordance with the teachings about Neter that is being conveyed through them.

Here (above right) we have pictures of Amun seated (right side) in his full anthropomorphic (human) form, goddess Hetheru in her full zoomorphic (animal) form (cow-lower left), and the god Heru (top left) in a composite (part animal, part human) form. Heru is in a composite form, with a human male body and the head of a hawk. This depiction of Heru is imparting that this divinity, Heru, holds the keys to the hawk-like energy. He represents the teaching that a human being has a Heru-like aspect, which, if discovered, leads to lordship, kingship, and rulership over Creation, becoming, like Heru, an enlightened master of time and space. Of course this means attaining Nehast, the great goal of life, self-mastery and spiritual enlightenment.

Amun is shown in a full anthropomorphic form, having blue skin. In the book African Origins, I show that the blue-black skin relates to higher consciousness. Amun means the hidden consciousness. Here we have goddess Aset (Isis) in the center of the slide, in another composite form. Aset has three forms. She has a form as a cow, a kite (hawk), and a form as a physical woman. The above depiction is of her composite form with wings. Aset is the mother of Heru, and like Heru, she has a hawk form. She is the consort of Asar. She is the goddess of intuitional wisdom and has the power to resurrect souls, symbolizing that it is intuitional wisdom that allows one to resurrect their Higher Self.

SUMMARY OF THE FUNDAMENTAL PRINCIPLES OF SHETAUT NETER-ANCIENT EGYPTIAN RELIGION

Basic Tenets of Neterian Religion (Based on teachings Presented in the Kamitan scriptures)

a. The Purpose of Life is to attain the Great Awakening-Enlightenment-Know thyself.

b. SHETAUT NETER enjoins the Shedy (spiritual investigation) as the highest endeavor of life.

c. SHETAUT NETER enjoins that it is the responsibility of every human being to promote order and truth.

d. SHETAUT NETER enjoins the performance of Selfless Service to family, community, and humanity.

e. SHETAUT NETER enjoins the Protection of nature.

f. SHETAUT NETER enjoins the Protection of the weak and oppressed.
The Great Awakening of Neterian Religion

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

The concept of One God for All Human Beings

The last statement by the Sage/King Akhenaton is especially important in understanding the Kamitan view of humanity. God has created all peoples, all nations and countries and has appointed each person to their country of residence, language and even their ethnicity and physical appearance (features). This statement denotes an understanding, in ancient times, that all people of Africa and those of foreign lands (Europe, Asia, South America, North America, etc.), have the same Creator and owe their continued existence to the same Divine Being. So there is only one human race, and all its people were created by the same Divinity and therefore, all are equal and related.
CHAPTER 2: WHO IS OSIRIS?

WHAT IS THE RELIGION OF OSIRIS

Before proceeding to study the teaching of the Temple of Asar (Osiris) it is necessary to learn about the fundamental aspects of the myth and legend of Asar. The religion of the God Asar (Osiris) is one of the families of traditions of Ancient Egyptian Religion. Therefore, the religious tradition of Asar is related to other traditions based on other gods and goddesses of Ancient Egypt. The term given by the Ancient Egyptians to refer to their traditions of spirituality is “SHETAUT NETER” or “Mysteries about the Hidden Divinity.” In this context, the specific “shetaut” or “mystery” we will be concerned with is the one related to Asar.

The Asarian Tradition

Shetaut Asar - “Mysteries (Religion) of Osiris”

The temple of Asar is located in the ancient city, Abdu; its ruins still remain today. It was built by Sety I and his son Rameses II (1300 B.C.E.) on top of another Temple that was at least 2,000 years older. 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, respectively)
THE FIRST KING AND QUEEN OF KAMIT AND THE ASARIAN RESURRECTION MYTH TO BE KNOWN BY ALL NETERIAN FOLLOWERS

In order to better understand the culture and fundamental teaching of Neterianism, it is important to know the Creation Myth (presented earlier) and the following Myth of Asar, Aset, and Heru. The tradition of Asar, Aset and Heru was practiced generally throughout the land of ancient Kamit and was the most popular. 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 Aset\(^3\) and Edfu containing the Great Temple of Heru. Asar and Aset were two souls who were sent to earth by Ra, the Creator Spirit, to incarnate (be made flesh, become embodied) on earth in human form to help humanity.

\(^3\) See the Book Resurrecting Osiris by Muata Ashby

Asar and Aset dedicated themselves to the welfare of humanity and sought to spread civilization throughout Africa and the earth, even as far as Europe, India, and China. Aset became the custodian of the wisdom teachings and Asar founded the religious practices, he instituted the rituals and built the first temples where the teaching was practiced. So Lord Khepri is the founder of Shetaut Neter Philosophy and Asar is recognized as the founder of the religious practices of Shetaut Neter. Asar brought the teaching to a practical level for people to adopt, with the assistance of Lord Djehuty and Lady Aset. Lady Nebethet also assisted her brother (Asar) and sister (Aset) to lead the country. Set was jealous and he stayed away.
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.

Asar (right) holds the crook and the flail. The crook symbolizes royalty and also the capacity to lead, to be a guide, to be a shepherd for humanity. Righteous men and women are the flocks who follow Asar. The flail symbolizes the power of mastery over the three worlds (Physical, Astral, Causal) and the capacity to set discipline and order. Upon Asar’s return from touring the world and carrying the teachings of wisdom abroad, there was merriment and rejoicing throughout the land. However, one day after Asar’s return, through his lack of vigilance, he became intoxicated and slept with Set’s wife, Nebethet. Nebethet, as a result of the union with Asar, gave birth to Anpu (the embalmer, who also opens the spiritual paths in the form of Wepwat).

Set, who represents the personification of evil forces, plotted in jealousy and anger (the blinding passion that prevents forgiveness) to usurp the throne and conspired to kill Asar. Set secretly got the measurements of Asar’s body 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 Hapi, 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.

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4 This is the origin of the teaching of the “Good Shepherd” in Christianity. Asar is the prototype for the dead and resurrected savior in the Christian tradition.
The King of Syria was out walking and as he passed by the tree, he immediately fell in love with the pleasant aroma, so he had the tree cut down and brought to his palace. Aset (Auset, Ast), Asar's wife, the personification of the wise, life-giving, mother force in the 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 a "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 that 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, her wisdom, the Neterian philosophy. 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 (Egypt). The Djed is the symbol of Asar's back. It is a column made from the trunk of a tree that has four horizontal lines in relation to a firmly established, straight column. The Djed column is symbolic of the Sefekh-Ba-Ra upper energy centers (known as charkas to the Indians) that relate to the levels of consciousness of the spirit within an individual human being.

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

One evening, as Set was hunting in the papyrus swamps, he came upon Aset and Asar. In a rage of passion, he dismembered the body of Asar into 14 pieces and scattered them throughout the land. The 14 pieces symbolize the 14 days of the waxing and waning moon and the dismembered inner eye of awareness. According to the myth, after his resurrection and ascendance to heaven, the pieces of Asar’s body were buried in different parts of Kamit. Asar’s head is buried somewhere near the temple at Abdu. In this way it is Set, the brute force of our bodily impulses and desires, "dismembers" our soul consciousness. 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 sets out to search, now for the pieces of Asar, with the help of Anpu and Nebethet.
After searching all over the world they found all the pieces of Asar’s body, except for his phallus which was eaten by a fish. In Ancient Egyptian and Hindu-Tantra myth, this loss represents seminal retention in order to channel the sexual energy to the higher spiritual centers, thereby transforming it into spiritual energy. Aset, Anpu, and Nebethet re-membered the pieces, all except the phallus which was eaten by the fish. Asar thus regained life on earth and then later in the realm of the dead, the Duat. So he is the first dead and resurrected savior in religious history. His life and example show the way for all humanity to rise from death and discover immortality. Anpu embalmed Asar and wrapped him up in bandages, and so all who die become mummies like Asar, they are reconstituted by Anpu, Aset, and Nebethet and are to become resurrected like Asar.

Aset lay on top of Asar and blew air on him with her wings. This special air contained life force. That life force revived Asar and enabled him to impregnate her, even without the phallus that was missing.

Heru, therefore, was born from the union of the spirit of Asar and the life-giving power of Aset (Creation). Thus, Heru represents the union of spirit and matter and the renewed life of Asar, his rebirth. When Heru became a young man, Asar returned from the realm of the dead and encouraged him to take up arms (vitality, wisdom, courage, strength of will) and establish truth, justice and righteousness in the world by challenging Set, its current ruler.\(^5\)

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

This set of scenes attests to the deeper significance of the virgin birth mystery. Every mother is a goddess and every child is a product or mixture of Creation or physical nature and the spirit of God. Through this metaphor, we are to understand that each human being has a divine origin, heritage, and birthright. Therefore, it is clear to see the meaning of the Christian statements: “I and [my] Father are one,” “Jesus answered them, ‘Is it not written in your law that ye are gods?’” from John 10:30 and 34, respectively. In this context, Horus of Ancient Egypt became Jesus and Horus’ spiritual struggle to redeem his father against the evil of Set, along with the resurrection of Osiris, along with his shepherd role, became assimilated into the Christian myth.

The Battle of Heru and Set

When Heru grew up he challenged Set for having murdered Asar and usurping the throne of Kamit as well as for being an unrighteous ruler. Set refused to relinquish the throne so a battle between him and Heru ensued. The battle between Heru and Set took many twists, sometimes one seems 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 spearing 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 was temporarily susceptible to the 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 blind to truth (as signified by the loss of his eyes) and thus, was un-
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

able to do battle (act with Maat) with Set. His power of sight was later restored by Hetheru (goddess of passionate love, desire, and fierce power), who also represents the left Eye of Ra. She is the fire-spitting, destructive power of light which dispels the darkness (blindness) of ignorance. Djehuty imparted that teaching also to Heru. Djehuty restored Heru’s Wadjit (Uatchit) (left) Eye, which Set had blinded.

Heru now became a fierce warrior and Set had no quarter. When the conflict resumed, the two contenders went before the court of the Ennead gods (Company of the nine gods who ruled over creation, headed by Ra). Set, promising to end the fight and restore Heru to the throne, invited Heru to spend the night at his house, but Heru soon found out that Set had evil intentions when Set tried to have intercourse with him. The uncontrolled Set also symbolizes unrestricted sexual activity. Juxtaposed against this aspect of Set (uncontrolled sexual potency and desire) is Heru in the form of ithyphallic (erect phallus) the divinity Min, an aspect of Heru, who represents not only the control of sexual desire but its sublimation as well. Min symbolizes the power which comes from the sublimation of the sexual energy.

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 was correct. Heru, as the son of Asar, should be the rightful heir to the throne. All but two of them (the court of gods and goddesses) 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 too will be judged in the end when they have to finally go to the West (abode of the dead).

This signifies that even the gods cannot escape judgment for their deeds. Since all that exists is only a manifestation of the absolute reality which goes beyond time and space, and that which is in the realm of time and space (humans, spirits, gods, angels) 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 Importance of the Asarian Resurrection Myth and its Teaching

The Resurrection of Asar and his reincarnation in physical form, then becoming King of the dead and manifesting in the form of Heru are a symbol for the spiritual resurrection which must occur in the life of every human being. In this manner, the story of the Asarian Trinity of Asar-Aset-Heru and the Egyptian Ennead holds hidden teachings, which when understood and properly practiced, will lead to spiritual enlightenment.
Asar (center), Aset (right) and Heru (left)

It is important to understand that there are many levels of teaching contained in the myth. The myth itself has many episodes and the scripture itself is to be studied in detail line by line. The higher aspects of the scope of the myths are beyond the scope of this book; what is being presented here is just a summary introduction. However, the essential teaching for those new to Neterianism is as follows. The Name “Asar” and the name “Aset” are very important to the understanding of their teaching.

![Asar Symbol]

Asar

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

![Aset Symbol]

Aset

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

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

Through the myth of the Asarian Resurrection, we learn that Asar and Aset are Avatars, divine incarnations, sent to earth to lead souls, incarnating as human beings, towards righteousness, prosperity
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

and spiritual enlightenment. In a higher sense, Asar represents the soul of every human being which comes to earth and must struggle to overcome the lower nature, which is symbolized by Set.

Asar was murdered and dismembered. He suffered the fate of souls of those who incarnate on earth. But he was resurrected and he showed the way of eternal life. He showed the way to practice religion and to develop the metaphysics of rebirth. Through his own life and that of Aset and Heru, we are led to the path of truth, the path of spiritual awakening, the path of the eternal, the path of immortality.

The task of every aspirant is to study the Creation Myth and the Asarian Resurrection Myth in detail. Then the teachings are to be reflected upon and practiced in day-to-day life. Then the teaching is to be meditated upon, and the related metaphysical rituals and disciplines must be practiced so that higher consciousness may be discovered thereby.

Then the true nature of the myth will be revealed, and it will become clear that the myths are not talking just about people who existed in ancient times, but also of the ever-present reality of the soul and the prospect of eternal life. This is the goal of Neterianism, and it should be the highest priority for every Neterian follower.

The two eyes of Heru symbolize the sun and moon, i.e., the knowledge of Spirit and matter; this is the subject of the mysteries. Having the eyes fixed by Hetheru and Djehuty means knowing and living their teaching. This is what aspirants study and practice through the disciplines of Shetaut Neter and Sema Tawi.

Heru and Set (above) are the two aspects of the human personality, aspiration, and ego. These two aspects must be reconciled, balanced and transcended if there is to be enlightenment. This is what occurred in ancient times and it is what is to occur in the life of the aspirant, through the study and practice of the teachings. Just as Heru and Set reconciled and tied the unity knot, so to the aspirant is to settle the conflict of the mind and soul and reunite with the Higher Self.
After his resurrection and after begetting Heru, Asar’s body died, but he went to heaven and became the king of the dead in his new name, Asar-Zokar (picture above).

**Above:** After being resurrected by Aset and begetting Heru, Asar’s (Osiris) body (power of the soul) becomes the Life Force which causes all things in nature to grow. (From a Bas Relief at the Temple of Aset at Pilak (Philae) the pieces of his body were buried all over Kamit and these made the land fertile.

Asar was so holy that his body nourished the earth, and from it grew the wheat and other plants that feed all living things on earth. For this reason, there is a special association of the Eye of Heru and the Eye of Asar, with bread and wine. These are special offerings that are recognized to be the body and fluid essence of the Divine Spirit. Wine is a substance that Asar invented and he is commemorated through it, not by intoxication, but by libation and communion. Asar lives on the blood (wine) made of the blood of the gods and goddesses.

The eye is the special symbol of Asar as it represents awakened consciousness, the witnessing consciousness that transcends ordinary waking and sleep, enlightenment.

**The Neterian Eucharist**

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

**Above:** The Sem Priest offers bread

**The Sem priest presenting a white vessel of wine.

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6 This is the source of the Eucharist teaching in Christianity.
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

“This is the Flesh itself of Asar”
From the *Egyptian Book of Coming Forth By Day* (Book of The Dead)
CHAPTER 3: TEMPLE OF OSIRIS SITE, LOCATION, AND ARCHITECTURAL LAYOUT

Introduction to the Ancient Egyptian Temples

The image above (slide #25) is a diagram depicting the system of Temples in Ancient Egypt, which is explained in more detail in our book, African Origins. Recalling the cities depicted in the map of Kamit (Slide #3), and the Nile (Hapi), these are the different gods and goddesses, and their temples that were worshipped in the different cities. In the diagram above (slide #25), the primary or main divinities are denoted by the Neter symbol (`). The house icon represents the Temple for that particular divinity. The arrows represent the filial interrelationships between the Temples and the gods and goddesses themselves. The interconnections with the other Temples are based on original scriptural statements, espoused by the Temples themselves, which 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 “family” together, working towards the goal of the enlightenment of society, albeit through variations in form of worship, as well as the name and appearance (expression of the Divinity), etc. There is a male aspect and female aspect in the Neterian divinities, and therefore, certain Temples are dedicated to female divinities, and some to the males. There is a balance between the male and the female principles in Neterian (Shetaut Neter-Ancient Egyptian Religion) spirituality and culture; this is reflected in the system of Ancient Egyptian Temples. You don’t only have God as being ‘male.’ God is male or female, or both together. This is a very important point to understand about Neterian spirituality in particular and African religion in general. However, one should not expect to see male and female divinities represented in every situation since there is a recognition that male divinities and female divinities have specific and complementary roles to play in the conduct of cosmic order and the spiritual evolution of the human being. Ultimately, all the divinities are referred to as Neteru and they are all said to be emanations from the ultimate and Supreme Being, Neter.

The sages of Kamit (Ancient Egypt) 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 a 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 tradition, based on the particular divinity or divinities being worshipped. So the original concept of “Neter” (Divinity) became elaborated through the “theologies” of the various traditions. A dynamic expression of the Ancient Egyptian spiritual 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 through the different stages of the long Kamitan (Ancient Egyptian) history. However, the teaching from any of the Temples leads to an understanding of the others, and these all lead back to their source, the highest Divinity, the ultimate and Supreme Being, Neter (or Neberdjer). Therefore, the teaching within any of the Temple systems would lead to the attainment of spiritual enlightenment, Nehast, the Great Spiritual Awakening. Now we will look at the temple itself, as its architecture holds special teachings for the beginning initiate of The Mysteries.

Figure 1: (Above) The main Ancient Egyptian temple sections

The image above is of the Temple of Isis (Aset). It is based on the typical New Kingdom to late period Temple design, which can still be seen on a trip to Egypt today. The inscriptions on the outer Temple walls are generally still visible, although, in most Temples, most of the color has faded. Some of the colors do remain, however. With the use of special instruments, it has been possible to detect the original colors and create accurate reproductions that show how the temple looked in ancient times. Some of the scenes on the outer Temple walls show the king worshiping the gods and goddesses, and different scenes of the Neterian myths. The purpose of this is for expressing and promoting the outer expression of the teaching through the Temple; this is for people outside the Temple (the general public) to see. This is an outer teaching, an exoteric teaching. 'Exo' means “outer.” Esoteric means inner. The esoteric teaching is reserved for the interior portion of the Temple, as well as for the clergy and royal personality.
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

Figure 2: Image from the 19th-century reproduction of what colors looked like in the temple of Isis at Philae

Figure 3: Image of the extent of restoration of the Temple of Isis at Philae -20th century
The three sections of the basic temple are:
✓ A) Peristyle Court,
✓ B) Hypostyle Hall,
✓ C) Inner Shrine (Holy of Holies, Sanctuary).

These 3 sections represent the areas of the Temple where different levels of clergy-worshipers may enter.

1- Peristyle Court: **The Mortals**
   a. These were clergy students (aspirants) who were being instructed on a probationary status but had not experienced inner vision.

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

3- Inner Shrine: **The Creators or Beings of Light**
   a. Students who had become IDENTIFIED with or UNITED with the light (GOD).
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

This triune symbolism of the Temple Architecture also follows generally the nomenclature of the triads of spirituality, which are divided into the following sections:

<table>
<thead>
<tr>
<th>Triune Symbolism of Temple Architecture</th>
<th>Peristyle</th>
<th>Hypostyle</th>
<th>Inner Shrine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Three levels of mind</td>
<td>Conscious</td>
<td>Subconscious</td>
<td>Unconscious</td>
</tr>
<tr>
<td>Three Levels of Relative Consciousness</td>
<td>Waking</td>
<td>Dreaming</td>
<td>Deep Sleep</td>
</tr>
<tr>
<td>Three modes of interaction in Time &amp; Space</td>
<td>Practical-Worldly</td>
<td>Mental-Intellect</td>
<td>Feeling-Intuition</td>
</tr>
<tr>
<td>3 Levels of Religion</td>
<td>Myth</td>
<td>Ritual</td>
<td>Mysticism</td>
</tr>
<tr>
<td>3 Levels of Clergy</td>
<td>Mortals</td>
<td>Intelligences</td>
<td>Creators and Beings of Light</td>
</tr>
<tr>
<td>3 Stages of Spiritual Evolution</td>
<td>Aspiration</td>
<td>Striving</td>
<td>Established</td>
</tr>
<tr>
<td>3 Levels of Clergy Work</td>
<td>Devotional</td>
<td>Philosophical</td>
<td>Metaphysical</td>
</tr>
</tbody>
</table>

What the Temple is trying to re-create is the three aspects of Creation and an original mound of creation that emerged from the original primeval ocean. The teaching is that creation occurred when God (the Supreme Being) came into the primeval ocean. One Creation myth explains Creation as a male divinity who said His name or started to move, causing vibrations, and the water started vibrating. Then out of those waters emerged a mound, a little point where God (the Supreme Being) was able to sit. That point, called benben, is a nexus between the primeval waters (symbol of matter) and the Creation (universe) that exists in time and space. And that mound is in the Holy of Holies (C), all the way in the back of the Temple. Upon entering the Temple, the first section of the temple is the peristyle court or hall (A). It is called the peristyle court or hall because of the way the columns are placed. These columns are placed in the periphery, on the outside edge, allowing the court to be open to the sky. The next hall or section, moving towards the interior portion of the temple, is called the hypostyle hall (B). “Hypostyle” means that there are many columns. The columns are reproductions of papyrus plants and palms. So the temple is a reproduction in stone of what exists in nature as natural objects, such as stone, plants, and wood.

The image above demonstrates how the floor in the Holy of Holies (Naos) is the highest point in terms of floor area elevation, in the Temple complex. This is where the divine image is placed. Another key feature of the Temples is the elevation of the flooring and lowering of the roof as one moves from the Peristyle Hall to the Hypostyle Hall, to the Inner Shrine. If you walk in the Temple, you will see that the peristyle court is one step up from the previous Temple section, then the Hypostyle Hall is one more level up, and the Holy of Holies (Temple sanctuary) is one more level up. The roof of the Temple comes down and the floor level goes up.

What we have discussed so far has been the outer or exoteric portion of the Temple. Now you have an idea about what goes on there, but we haven’t yet discussed the specifics about the disciplines that are to be practiced, and the metaphysics that are to be enjoined in order to achieve the high
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

consciousness that is to be attained; these were practiced in the inner part of the Temple in ancient times. It is important to understand that unlike a modern day church, mosque or synagogue, the Neterian Temple is not fully open to the public. There are sections reserved for different levels of spiritual practice and attainment.

Ordinary followers (the masses, the public) worship and give their offerings to the Temple outside of the Temple. They do not enter the Temple. To enter the Temple, one has to do work in purification and qualification as spiritual aspirants first. This means the study of the teaching, living by righteousness, order, and truth, and the practice of devotion to the Divine and meditation on the Divine, until one becomes purified enough and ready (sufficiently mature) to understand the depth of the mystical spiritual teaching. Thus, only those who have dedicated themselves to the duty of being a clergy and the Royal Personality (the Per Aah) enter the Temple. And the more advanced teaching that is studied and practiced with the Neterian Temple is not taught to the general public.

The outer peristyle area (A) is the first area where aspirants or new initiates (clergy) are allowed. There are three levels of aspiration or initiation. First of all is an aspiration, where you make propitiation and say, “I would like to become a spiritual aspirant or initiate.” Here an ordinary person has experienced a desire for spiritual awakening. There is a conscious desire, “may I turn towards spirituality instead of just towards worldliness (living ordinary day to day life).” If You come into the outer court area with the peristyle hall, this means that you aspire to something more than the ordinary masses of people. Otherwise, if one wants to be in business, to have fun, to party, or to enjoy “normal” things in life, and also have a little spirituality, which is fine. In this case, you worship on the outside of the Temple. You come to the Temple, make your offering outside of the Temple, and then go home. One needs to ask and reflect on what one is aspiring for and with what capacity? Are you aspiring to go into higher levels of the teaching and capable of doing what is necessary to attain it? Or do you want to live an ordinary life in the world?

In the Temple, there are certain disciplines to be practiced by the aspirant and certain disciplines to be practiced by those who are striving, which is the next level after aspiration. The number three is prominent in this study. The three levels of spiritual evolution in the Temple system are: aspiration, striving and established. There are also three levels of religion that relate to the sections of the temple: myth, ritual, and mysticism (see chart above).

The outer peristyle court correlates with the levels of myth and aspiration. The inner court with the hypostyle hall correlates to the ritual aspect of religion and the striving level of spiritual evolution. And the Holy of Holies correlates to the mysticism level of religion and the established level of spiritual evolution.

The Neterian Temple is considered as the house of the main divinity being worshipped. The work of the outer areas of the Temple is more devotional (peristyle court), while the work of the inner temple areas is more philosophical (hypostyle hall) and metaphysical (inner shrine). The priests and priestesses of the inner shrine carry out the daily, monthly, and annual rituals that regenerate the power of life and creation in the universe, through service and maintenance of the sacred shrine and by uttering the special words of power that carry the wisdom teaching of Shetaut Neter and other special rituals. These same rituals also have the effect of linking the practitioner, in a mystical way, to the divinity, leading that practitioner to direct illumination, the experience of oneness with that Divinity.

Figure 5: Temple pylons, with a doorway in the center, from the Temple of Isis
One important thing to understand about the New Kingdom Temple is that it has two pylons, and these two pylons symbolize the duality of life and Creation. Thus, if you go through the door of the Temple, it means that you are seeking oneness; you are seeking to unite the duality of life.

What is the duality of life? The duality of life means the idea that there is “self” and other. It means that you believe that you are an individual and separate from the universe and separate from the Divine. This is a dual state of consciousness. If you discover oneness, that consciousness of duality dissolves, and all you see is Divinity. You see God/The Goddess everywhere, not with your physical eyes, as they will continue to see the physical reality but with the now opened eye of intuition (also called Eye of Heru, Wadjit Eye, Isis-Aset, and 3rd Eye). It is a metaphysical experience that confers Spiritual Enlightenment, Nefkhe. So together with the door, the pylons represent a trinity, the trinity of Creation and of human consciousness.

There is often a row of Sphinxes in front of the opening of the temple, outside the Temple. The pathway is straight all the way through to the back of the Temple. There are doors (gates) blocking all the entrances to the different sections of the Temple, as these areas are only open to the higher initiates. Such doors are no longer present in the Temples, although evidence of them can be verified by the existence of the door jambs.

Above is another cross-section or diagram of the Temple. You can see it showing: the Peristyle court, the Hypostyle Hall, and Holy of Holies. The two rooms off to the side of the Holy of Holies are known as “the rooms of fire and water.” They are the rooms of duality. They are the rooms of the Serpent Power. Refer to the book, *Serpent Power* by Dr. Muata Ashby for more about the wisdom of the Serpent Power.
So the three sections of the basic Temple, the Peristyle court, the Hypostyle Hall, and Holy of Holies represent the areas where different levels of worshipers may enter, and this configuration follows, generally, the nomenclature of the triads of spirituality: The three levels of mind - unconscious, subconscious and conscious; the three levels of relative consciousness - waking, dream and deep sleep; the three levels of religion: myth, ritual, and mystical, and the great trinity; the three levels of aspiration – aspiration, striving and established. And, as introduced earlier, the three sections of the Temple also represent the three levels of human existence: Mortals, Intelligences and Creators or Beings of Light.

Thus, the outer court is open to the lowest ranking practitioners of the Temple, the middle is open to the more advanced, and the innermost is open to the most advanced. The innermost is reserved for those who are ready to have union with the divine and experience transcendent consciousness and become established in that higher consciousness, leaving the lower (egoistic consciousness) behind. They are ready to let go of the world and all that is temporary, fleeting and evanescent in life.

There are three modes of actions: thought, words, and deed. The outer most court is the place for deeds, the work to propitiate the divinity and this is the lower worship. Lower worship means physical rituals, making offerings to the divine, offering prayers to the divine, and chanting, self-purification, etc.

The middle hall is the section of the temple for words. This section is reserved for the wisdom teachings, and this is where classes would be held and spiritual wisdom imparted.

The inner hall court is the section of the Temple for advanced rituals, metaphysics, meditations and mystical exercises that sustain creation and unite one to the Divine. So there is an alchemy that goes on in the inner court – a transformation of mortal consciousness to immortal, from worldly to spiritual, from mundane to cosmic, from the physical body to the body of light, called Akh.

In addition to the Temple, the Temple complex houses different buildings where various services are provided to the Temple and the community. There is the House of Life (hospital), a school for children, and university rooms for the instruction of varied disciplines, where the whole town gathers for instruction, healing, and worship of the Divine. The hospital is not located inside the Temple itself; it is a building within the Temple complex, an area enclosed by a wall, which includes the temple along with various service buildings. There would be special buildings in the Temple complex that would serve as the schoolrooms for disciplines other than spirituality.

The image (above) is to give an idea of a ritual that might have occurred at the Temple. This is a reenactment to facilitate an understanding of what that might have looked like in ancient times. It shows the ritual of the procession of the Divine Boat being conducted by the priests. The procession is part of the metaphysics of the Temple.

Firstly, the temple is created on an axis; all temples are created on an axis. The axis may be related to a particular spiritual teaching, the cardinal points, or to the path of a celestial body, like the sun. The procession proceeds from outside, to the inner court (see arrows), for those aspirants who are allowed to enter. In the picture, you can see the boat entering the Temple.
The symbol above is called Rekhyt. The “Rekhyt” symbol means the “people” or “sentient beings.” The rekhyt symbol is inscribed on the pillars where the designated people are to offer praises, adorations, and performance of devotional practices to the Divine. The term “people” here means ordinary people who are not priests and priestesses. However, this should not be taken to mean that non-devotional people, i.e., non-believers, are allowed to enter. This is meant for followers of the tradition who are also laypersons and not professional clergy or initiates. The upraised arms of the rekhyt bird symbolize the Dua (adoration) posture. Later in this volume, an expanded definition of the concept of Rekhyt will be given, especially relative to the Temple of Osiris (Asar).

The Dua posture is performed with upraised hands, and palms facing outwards, towards the image of the divinity being worshipped, and it means “adorations.”

It is possible to visit Egypt even now and visit an actual Temple, such as the Temple of Aset (Isis)-pictured above. The two pylons (A), (B) of the Temple of Aset represent the two dual goddesses, Aset and Nebthet, and the doorway entrance represents Asar. When passing through that door, one can go into the Peristyle court area, with the columns on the periphery of the court, and the center area opened to the sky.

**The Temples of Asar**

Below is a picture of the New Kingdom Era Temple of Asar built by King-Sage Sety 1st. It was constructed over a site of a previous Temple that was at least 2000 years older.
Below is a picture of the “Osirion” (ancient Temple of Asar) from the Predynastic age. The pictured section is behind the New Kingdom Temple (above). It displays the similar megalithic architecture of the Great Pyramid Temples and the Temple of the Sphinx at Giza.

CONDITION OF THE TEMPLE OF ASAR (OSIRIS) IN THE 19th CENTURY C.E.

It may be hard to believe that the structure pictured in the following images that depict such extensive damage on the temple of Sety 1st could be restored to such a high degree. It might also be hard to believe that its study could yield an extensive and complete spiritual teaching about the Ancient Egyptian Mystery System that was practiced by the priests and priestesses of ancient times. Nevertheless, this author believes that this is exactly what we have been able to do, through the understanding of initiatic scenes and the original translations of the panels of the Temple and the

Opening the Mouth

The “Opening of the Mouth Ceremony” where the priest uses the \*Sba-ur instrument is one of the most important teachings of Neterianism. Sba is pronounced Seba. It is the force of spiritual awakening that is symbolically applied to the personality that allows it to experience full and perennial awareness of higher consciousness. It is not done by magic but by leading the personality to awaken through the disciplines of Shedy (spiritual practices and studies), finally culminating in the fully illumined state. This is the task of every aspirant, to be worthy of this ritual and its psychic benefit. That awakening is the true resurrection, the rebirth into higher consciousness for which every aspirant must strive.

discovery of what we are referring to as an “Initiatic Sequence” whereby a connected mystery narrative along with an architectural and iconographical plot with mystery wisdom teaching can be discerned in special panels as if they were integral parts of a graphic book, where each turn of the page takes us deeper into the Initiatic Mystery Teachings. The idea is that if that graphic book were to be understood and read and followed, then it would be possible to know the purpose of the temple as a whole along with the meaning, purpose and procedure for activating that initiatic intention to promote the goal for which the temple was created and which the men and women, who worked there, also dedicated their lives over thousands of years. In this way, we today can partake in the still remaining harmony of architectural, iconographical and linguistic mystic wisdom and
cosmic energetic power of the temple, as was done in ancient times. The following images depict the condition of the temple in the 19th century C.E. Afterward, we will see images from after the restoration and then begin the task of discovering the embedded mystery teaching that is still discernible for our times. The temple of Asar (Osiris) is located in the city today called Abydos. In ancient times the city was inhabited since the Old Kingdom, Pre-dynastic era (prior to 3500 B.C.E.). Thus, the Pharaohs of the first dynasty as well as Pharaohs of the Pre-dynastic period are buried in the great royal burial grounds. The city and the worship of Asar date back to the early dynastic and Predynastic eras. The temple that is the subject of this volume, was commissioned and started by Pharaoh Sety 1st in the 19th Dynasty period. It was finished by his son, Pharaoh Rameses II (Rameses the Great).

When the temple was finished it was fully painted and with intact roofs in the designated covered areas of the temple. Following the fall of Ancient Egyptian culture, the temples and varies ancient sites were plundered for the cut stone blocks that were used by many locals to build their houses and other structures.

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7 According to western Egyptological dating. Varied evidences such as the Palermo Stone, Turin Papyrus, the history of the late Ancient Egyptian priest Manetho, the geological dating of the Sphinx, the the geological weathering on various sites such as the Abu Ruash pyramid, indicate that Ancient Egyptian history goes farther back than western Egyptologists are willing to accept. (see the book African Origins by Dr. Muata Ashby).

8 ibid
At the time when the photos above were taken, the roof section of the temple had been removed. In the 20th century, the restoration of the roof was accomplished.
Temple of Sety 1 - 19th century

POSITION 43. THE TEMPLE OF SETHOS I — VIEW SOUTHWEST TO ITS DISMANTLED FRONT — ABYDOS
What is the Initiatic Sequence or path for spiritual aspirants to be traversed?

We will begin this section of the book by discussing the Floor Plan of the Temple. It is possible to discern that there are different sections of the Temple. Starting at the beginning, the entrance, it is possible for a person to walk through the center, the central axis of the Temple and continue walking through the length of the center axis of the temple and get almost all the way to the back, and most exclusive part of the Temple. But that would not have occurred in ancient times; it would not have been possible. One could not just walk through from the beginning to end, like a tourist today. In ancient times it might have taken a long time to actually reach the innermost parts of the Temple. A person entertaining such a task would have to traverse an “Initiatic Sequence”, a path, a course of “initiatic stops” or “weigh stations” for spiritual aspirants to traverse, in order to receive certain lessons of the temple mysteries and have certain experiences that can promote spiritual evolution. That is what is being described in this volume. It will not take all of the time that it took in ancient times but it will take some time helping the reader to move through some qualitative, experiential aspects of the teaching, of the Ancient Egyptian Temple, that will help one to process and understand and to feel the wisdom that leads to the experience of spiritual enlightenment.

Much of the Temple of Asar is about understanding through feeling; it’s really about “Un” which means “Being”. Being is not something you do with the mind. You use the mind to get to the experience of Spiritual Being. The teaching of the Temple is dedicated to getting to be something ultimately and that ultimate being is an Enlightened Akh (Shining Spirit Being) and that is what we are told by the Temple itself. The discovery that is being documented in this volume is of a particular initiatic sequence that brings forth the purpose of temple initiation and facilitates the achievement of that experience.

What is unique about this program, and what is different about this book and the online course and website that will be based on it is a discovery of a special and unique and connected series of hieroglyphic and iconographical panels. They are presented and highlighted in this volume, for the reader to see. These are some of the same temple sections and panels that I shared with the those who joined us on our 2016 & 2017 trips to Egypt to visit the Temple. This volume is, in part, a summary of the presentations and supplementary panels along with added documentation of the findings based on the discovery.

**General description of the Initiatic Sequence of the Temple of Osiris at Abydos:**

The following is a summary description that we will build on in detail throughout this volume. Upon entering the outer temple gate, one encounters wells in an open court. This implies a process of going through purification by water. Then, in the next open court, there is purification by fire (sun); this is not referring to physi-
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

Cal fire, but a metaphor for mental purification by the fire of intellect. Then there is purification by offering Maat, the Ancient Egyptian concept of righteousness and truth. Then one can go inside a Hypostyle area and witness how the physical body is mystically re-created. Next, that newly created child’s body is nurtured into adulthood so as to become a viable Royal Personality who is capable of meeting Asar, the Higher Self, and Universal Soul. The term “Royal Personality” refers to any person who treads the path of spiritual initiation of the Temple. Next, there is guidance to work out the mastery of the Lower Forces of life; this is mastering of the body and physicality. Then the next step is resetting the personality back to its original state of spiritual connectedness, followed by tantric regeneration of the capacity to give birth to the Higher Self. Next, there is resetting the personality to 7 Cosmic Principles or reattuning the state of mind to those cosmic principles. Then, after that, the process continues where the initiate can have a Divine Birth of the capacity to discover the Higher Self. Then after that Divine Birth the process of developing into a Divine Spirit Being, the Akh is completed.

If we examine the walking path illustrated above, it shows the schematic of how to move through the Temple and visit these particular panels in their particular proper order and sequence. These panels are to be treated as stopovers or weigh stations. This means that they are places to stop and study, meditate and read the teaching in a reflective and in-depth manner before moving on. So a sincere spiritual aspirant should not just look over the panel, like the tourists do, spending a few seconds or minutes looking at the panels while hearing superficial and erroneous statements from guides who most often do not know much about reading the hieroglyphic texts or and the mythic teachings they on which they are, and then hurriedly moving on without reading the text and without understanding the nuances of the “Sebait” contained in them. Sebait means the ancient Egyptian Mystic philosophy. Putting all that connection together, if this is done in a particular order, allowing the inner development to go through its processes and staying sufficient time in these areas and allowing oneself to grow in these areas or zones, before moving forward, then there is a possibility of having viable spiritual evolution and that is what this volume is all about. According to the Ancient Egyptian philosophy, that is what life is all about.
The image above is the same as the previous one, but now highlighting the weigh stations (stopovers) that our studies will be focused on in the different sections of the Temple. For example, the weigh station (Initiatic Stop) #2 has a focus on purification by water, and weigh station (Initiatic Stop) #3 has a focus on purification by fire, which relates not to a physical fire, but is a metaphor for mental purification by wisdom that burns away the impurities of the mind, etc. And also, there are holographic convergences. A holographic convergence means that, for example, if there are two images on opposite walls and if one were to visualize these two identical images converging in the center, and especially if the initiate is standing in the center where they converge, it would lead to a focusing of the thought and feeling energy of the cosmic principles depicted and or talked about in the panel being looked at. For example, notice that number #4 appears twice. It appears twice on both the north and south sides of the building; these 2 images are holographic convergences. There are several areas where holographic convergences are found throughout the Temple. Thus, as an aspirant initiated into the Temple Narrative walks through that particular space where images converge, there is a special reference to the living person, the initiate or spiritual aspirant, whereby the images come alive and connect with the person traversing through their spaces. If one is sensitive to this process, one is able to connect with, feel, reflect and become infused with the wisdom, feeling and thought energies of those special areas. That concept is part of this volume. This is quite an interesting and powerful aspect of Ancient Egyptian architecture, as it melds Ancient Egyptian myth and wisdom into an architectural and iconographical space that a human being can enter and experience. More will be discussed about holographic convergences later in this volume.

Complementary to the issues introduced above, is the use of the aesthetic, architectural harmonies, measurements, angles. How do they affect the mind? What reflections do they facilitate and engender? And how does that contribute to the iconographical messages and meanings that the images of the Gods and Goddesses and the texts are trying to convey? How does that all come together to bring forth a teaching that harmonizes the mind and brings one’s spiritual life into harmony with the subtle causal spirit body and the physical body, and also the astral body, whereby a human being’s thoughts, feelings, and memories come together to liberate a concept of self-identity that determines one’s outlook on life and governs a person’s capacity to live in peace or in misery?

These and many more issues are covered in the initiatic journey through the temple spiritual path. This volume is dedicated to documenting and explaining the path along with its philosophical underpinnings.
What is the Initiatic Narrative of the Temple of Asar?

The Temple of Asar contains many types of texts that fill different functions but work together in a harmonious manner to bring forth the wisdom teaching of the temple. Some texts form an honorific role of honoring and displaying the characters of the Temple, the royal personalities (primarily Sety 1st, but also in some areas his son, Rameses), divinities, priests and priestesses. Other texts are informational and or historical documents such as the “Temple Building Text” located inside the Hypostyle #2 east wall. Other texts are instructional as relates to the goals and procedures of the Temple, such as the Summary/Rubric text of Open Court #1. Other texts are worship and offering related, such as texts containing or listing offerings or displaying adorations for royal personalities and divinities. Other texts contain conversations between the royal personality of the Temple, and divinities and or statements by divinities that, coupled with their iconographical elements such as posture, garb, headdress, and or actions, constitute mythic and mystic insights and or metaphysical operations relating to thoughts, feelings, and experiences that constitute integral parts of what we may term an “Initiatic Narrative”.

A narrative is a coherent description or account of a situation, state, occurrence, paths, and transformations. The “Initiatic Narrative” of Ancient Egyptian Spirituality is an account relating the journey from the state of ordinary human conscious awareness through a path leading to the discovery of Higher Consciousness. In Ancient Egyptian writings, iconographies and architecture, these sets of text/icons and architectural environments we can find those certain kinds of texts that we may term “KEYS” to a coherent, sequential pathway for moving through succeeding higher levels of initiation into greater and greater mystery teachings and mystic experiences of higher consciousness. The spiritual progress occurs as one moves and progresses through the east-west axis of the temple while at the same time traversing the locations of wisdom teachings located on the north-south axes of the temple as if seeking the winds that allow a sailboat to tac from one end to the other of a journey while going in one direction but never directly, and yet arriving at the desired destination. The process is inspired by identification with the characters of the Temple, sanctioned by the successful completion of their journey and vested with the growing power accumulated from each successful engagement at each initiatic station (stop) on the path of initiation.

What is being referred to here as “the Initiatic Narrative” is essentially a term used to describe the general purpose and stages common to the mystery schools and initiatic philosophies. It covers some fundamental and essential spiritual changes that the human personality goes through in order to transform from strictly human and ignorant of the expanded nature of Spirit Being to a full human with Spirit Consciousness. The person who treads this path may be aptly referred to as a Royal Person because they are traversing a royal road to spiritual enlightenment. The stages of spiritual evolution are progressed through by means of initiation into an initiatic process. The initiatic process is a sequence of succeeding initiations into greater mysteries of self-knowledge. It begins with an ordinary ignorant human being who gains initiation at the beginning level, progressing through higher levels and ends with an enlightened human being, a Royal Personality possessing dual consciousness, with one being aware of time and space and the mundane relative reality of physical life and the other one being aware of the higher nature of Self and abiding in Higher Consciousness called Zokar/Sokar, and at the same time mastering over the temporal existence. A common error of uninitiated visitors to the Temples is to view the Temple scenes as if they relate only to the Royal Personality as the Per Aah (Pharaoh) depicted in the Temple Narrative. However, the Per Aah as is depicted in the narrative is an idealized Initiate of the Temple Teachings, and thus, an Initiate of the Temple, following the Initiatic Narrative, assumes the role of the Royal Personality, thus making the teachings relevant even
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

for those initiated into them, today. Another error is seeing the panels, which contain apparently self-contained scenes, as disconnected or disjointed iconographies that are not related with other, either adjacent or distant panels throughout the temple.

The Initiatic Narrative is the connected series of wisdom teachings embedded in the text, iconography images and architectural forms of the temple that is discernible in certain referential architectural and hieroglyphic panel sections of the temple.

The Initiatic Narrative of the Ancient Egyptian Mysteries as inscribed in the Temple of Osiris at Abydos is documented in this book, though it also applies to the other Ancient Egyptian mystery Temples, as they are all related. The initiatic narrative can serve as a guide or framework for understanding and proper inclusion of rituals, artifacts, teachings and their functions within the initiatic context, as the narrative informs of the value and explains the presence and usage of the rituals, artifacts, and teachings that may be found within the culture and or society of the narrative. The philosophical writings, iconographies, architecture, customs, legends, and histories of Ancient Egypt have aspects that reflect elements of the Initiatic Narrative and the narrative lets us know which elements are supposed to be part of the narrative, their role in the narrative and value in the narrative. The narrative tells us the nature of the spiritual journey, how to embark on it and what the desired destination is.

**The stages of evolution recognized in the Ancient Egyptian Initiatic Narrative and the Initiatic Path or Royal Path include the following psycho-mythological and psycho-spiritual elements:**

2. Starting as an ignorant (unenlightened) human being, but discovering the futility and frustrating aspects of life.

3. There is a turn towards an inquiry into the nature of life and a search for meaning.

4. The myths of Ancient Egyptian religion serve the purpose of providing guidance on the mysteries of life, the purpose of human existence and the existence of a transcendental Divine entity called God or Goddess (Asar, Aset, Heru, and the other Neterian divinities.)

5. Then the desire awakens to learn more about, discover and finally merge with the Divine. This desire is a desire to experience true happiness and peace which is abiding. Happiness and peace are only experienced in an abiding way when one merges with the Divine. So, abiding happiness and abiding peace are also the definition of Spiritual Enlightenment, Nehast.

6. Then a process of working to purify the personality through ethical living progresses.

7. The Ancient Egyptian Temple and related physical and iconographical artifacts serve as instruments for focusing the spiritual practice on that Divine goal.

8. Rituals with those divine artifacts further intensify the feeling and understanding about the deeper mysteries behind the myths and the nature of self and of the Divine.

9. Worship of and offering objects and finally the very personality to The Divine.

10. Renewal of the physical nature (physical purification) and physical conscience in the light of the wisdom about gods and goddesses and a move away from emphasis, reliance, and faith in physical human birth and its mundane and limited, fleeting and mortal characteristics.
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11. Re-alignment to be in harmony with Divine cosmic forces and principles (finding balance with nature).

12. Mastery of the lower self, control of the physical personality

13. The rediscovery of the Source Self- communing with the Higher Self-direct experience of The Divine

14. Death of the lower self-idea and adoption of the idea of a higher vision of existence

15. Restoration and resurrection of the Higher Self

16. The establishment in that Divine essence through ritual devotional work that resets the personality and attunes it to the source of Spirit Being.

17. Giving birth to that Spirit Being from the depths of the unconscious into the awareness of conscious mind and thereby attaining unitary awareness of the Lower human existence and Higher Divine existence at the same time. This occurrence is referred to as *Nehast* or enlightenment.
INTRODUCTION TO THE TEMPLE OF OSIRIS AT ABYDOS, COMMISSIONED BY THE SAGE KING SETHY 1st
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

Temple of Asar (Osiris), Abydos Egypt - Aerial view

A-Open Court #2, B-Open Court #1, C-Hypostyle Hall #2, D-Hypostyle Hall #1

Modern Survey of the Temple Area
Survey of Ancient Abdu (Abydos)
Figure: Ancient Neterkhert (Cemetery) behind the Temple of Asar (Sety 1st)-today called Umm el-Qa'ab - 'Mother of Pots'
THE INTENDED FLOOR LEVEL AND THE ISSUE OF TEMPLE SITE SUBSIDENCE

We will begin by looking at the issue of subsidence that is affecting the Temple structure. As the image above depicts, the floor level of the temple should be flat but increasingly rising as one moves from the front (east) of the temple to the back (west).

What is subsidence?

✓ “sub·sid·ence”

✓ noun

✓ The gradual caving in or sinking of an area of land.

When viewed from the center of Open Court #1, it is easy to notice a dip in the center of the front of the building producing a 1° degree (see image below) difference between the level of the center and the level of the south and north ends of the building. The interior areas of the building show varied forms of subsidence that may or may not be connected with the one viewed at the front of the temple building but are likely due to the...
same reasons. The subsidence may have occurred because of changes in the general land area due to changes in the flow of the Nile River. The Nile valley has several underground waterways connected to the Nile, which itself has changed course over the millennia. The issues of the subsidence may have also been exacerbated due to the looting of stone blocks from parts of the structure of the building. Additional issues could have been caused by misuse of the building over recent centuries through people living inside the building with animals or bringing liquids inside the building, etc. In more recent years (last two centuries) problems could also have been caused by excess numbers of tourists visiting with footwear that wears down the stone flooring while bringing in excess moisture through respiration and perspiration. The subsidence has caused many difficulties in making accurate measurements, surveys, and photographic records. Nevertheless, it is important to keep in mind the original idea of the temple, which was having flat areas, straight lines and level lines of sight and perspective to convey the spatial dynamics of the Temple teachings.
The Floorplan and Initiatic Path of the Temple of Osiris

MAP/DIAGRAM Legend:

- In the images throughout this volume related to the detailed study of the Initiatic Stops, a star-burst symbol indicates an initiatic stop, which follows the main initiatic sequence containing the initiatic path and narrative of spiritual evolutionary movements.

- A five-pointed star with letter “C” means “Complementary text or teaching” that is not part of the main Initiatic Sequence but nevertheless adds, in a complimentary context, to the main ini-
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

Initiatic narrative teaching of the specific Initiatic Stop.

Temple of Asar by Seti Ist, Abdu, Kemet
FLOORPLAN
Color-coded by Dr. Muata Ashby to highlight the initiatic sections and initiatic principles of each section. ©2016 Sema Institute / Dr. Muata Ashby
Temple of Asar (Osiris) Walking Path of initiatic wisdom and Mystic progression through the specific stopovers/weight-stations to study panels with connected mythic and mystic wisdom.

The following is an introduction and overview of the Floor Plan and initiatic path concept of the Temple. It is possible to see that there are different sections of the Temple as you enter the entrance. Then you can walk through the center, the central axis of the Temple. It is possible to walk through and get almost all the way to the back of the Temple. As explained earlier, that would not occur in the initiatic process; one would not be able to just go walking through from the beginning to end, as tourists today do. There were physical barriers (doors), as well as spiritual obstacles and challenges to be faced and overcome, and in so doing, growing spiritually, and progressing to the next section of the Temple. It would have taken a long time, in ancient times, to reach the innermost parts of the Temple. This volume will not take all of the time that it took in ancient times, but it will take some time helping you to move through some qualitative, experiential aspects of the teaching that will help you to process it and to understand it and to feel it.

Much of the experience of the Temple of Asar is about feeling, what it feels like to be in the architectural, iconographical and hieroglyphic environment; in a higher sense it’s really about “Un” which means “Being.” Being is not something you do with the mind. As introduced earlier, you use the mind to understand and get to Being. The mind is used to understand things or to perceive things but the question should be asked, who is doing the perceiving? That entity that received the information gathered by the senses and processed and understood by the mind, that is the reflection, in time and space, of the essential nature of being, that which exists abidingly, beyond mortality and beyond time and space. All else is illusory and therefore superfluous in the context of what is abidingly true, transcendental and truly desirable. That which is not abiding is not true in an absolute sense, but rather only conditionally and temporarily apparent. The teaching of the Temple is dedicated to getting to be something ultimately and that ultimate being is an Enlightened Akh (Shining Spirit State of Being) and that is what we are guided to achieve by following the teaching of the Temple itself.

This volume is based on the discovery of a special and unique connected series of hieroglyphic and iconographical panels that describe a spiritual path that begins at the entrance of the Temple outer gates that allow entry into the 2nd Open Court. The sections of the Temple grounds and the path discovered through the Temple are highlighted in the following images.

NEXT: FLOORPLAN DIAGRAM:

- Initiatic path of the Temple of Asar (Osiris)
- Highlighted stopovers/weight-stations
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

Initiatic temple sequence:
Special Panels with Sequential Initiatic Mystic wisdom.

The Temple has specific stopovers/weigh-stations
To study panels with connected mythic and mystic wisdom.

Temple of Asar by Seti 1st, Abdu, Kemet
©2016 Sema Institute / Dr. Muata Ashby
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

The Temple of Asar (Osiris) has specific stopovers/weight-stations to study panels with connected mythic and mystic wisdom. The Initiatic stopovers of the Temple of Asar include the following initiatic principles, in accord with the Ancient Egyptian Initiatic Narrative:

- Purification by water.
- Purification by Fire.
- Purification by Maat.
- Re-creation of the physical body.
- Nurturing that body into Royal Personality
- Mastering Lower Forces of Life.
- Mastering rulership of physicality.
- Resetting the personality to the original source of Spirit Being.
- Tantric Regeneration of capacity to give birth to the higher self.
- Resetting personality to 7 Cosmic Principles.
- The Divine birth.
- Installation as Divine Spirit Being.

NEXT: FLOORPLAN DIAGRAM (on next page):

- Color-coded parts of the temple floorplan by Dr. Muata Ashby to highlight the initiatic sections of the Temple.
Temple of Asar by Seti 1st, Abdu, Kemet
FLOORPLAN

Color-coded by Dr. Muata Ashby to highlight the initiatic sections of the temple and the initiatic sequence/path of initiates.

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Compendium of the Practice of Moving through the Temple Initiatic Path

The process of traversing the initiatic path and spiritual initiatic steps or stages of the Temple is as follows. It is a process of going through purification by water; that’s the work accomplished in the area of the wells. Then the work of purification by fire occurs in the Open Court where one is open to the sun. Then there is purification by Maat. Then the initiate goes inside the Hypostyle area and the physical body is re-created. Then it is nurtured into adulthood so that it can become a viable Royal Personality. Again, the term “Royal Personality” refers to any person who treads the path of spiritual initiation of the Temple. Then there is mastery of the Lower Forces of life, which is the mastering or rulership of physicality. That is followed by resetting the personality back to its original state. Next is a Tantric regeneration of the capacity to give birth to the Higher Self. Next is resetting the personality to 7 Cosmic Principles or we might refer to this part as the retuning of the personality to the higher Self-state of being. Then after that process, there is the Divine Birth. Then after that Divine Birth, the personality will undergo the process of developing into a Divine Shining Spirit Being, an “Akh”.

So if we look at the walking path the procedure of how to visit these particular panels in their particular proper order and their proper sequence they are to be treated as stopovers or weigh stations. They are places to stop, study, meditate and read the teaching before moving on. If this is done in the particular order allowing the inner development to go through its processes and staying sufficient time in these areas and allowing oneself to grow in these areas, through reflection and meditation, before moving forward, and then putting all that connection together, there is a possibility of having viable spiritual evolution. This is the purpose of this book and the course and the 360 degrees spherical website that will be created for this book.

There are particular sections of the Temple with different specific foci of particular principles, teachings, feelings, and experiences. For example, there is a focus on water in the 2nd Open Court, a focus on fire, in the 1st Open Court and there are holographic convergences (look at the previous image) such as the #4 that appears twice on both the north and south sides of the building. The #4 represents an “Initiatic Stop” that appears on both sides (north and south) on the temple architecture. It represents a holographic convergence. Thus, the two images or iconographical panels, when put together in the center, that is, when they converge, form a complete image with two sides that focus the conceptual “energy” of that Cosmic Principle. As you walk through that particular space, you too are to reflect and become infused with that power, energy and Cosmic Force. The concept of power, energy and Cosmic Force is part of the discussion subjects contained in this volume. Many people have visited the Ancient Egyptian Temples and have seen but not noticed these areas of “Holographic Convergences” which are quite interesting and powerful aspects of Ancient Egyptian architecture and spiritual teaching. Additionally, this volume is meant to act as a guide for anyone desiring to work through the initiatic path of the Temple online site or from any location worldwide, which will be facilitated by the use of this book along with the 360-degree spherical website.

This volume is not just a touristic description of the Temple but rather, among other things, it is about the concepts behind the iconographies and architectural harmonies, and the measurements displayed by the temple architecture and how they affect the mind; along with those issues, what reflections are there to be done in reference to those mental effects, how that contributes to the iconographical messages, meanings the images of the Gods and Goddesses, the texts? In the end, how does that all come together to bring forth a teaching that harmonizes the mind and brings one’s spiritual life into har-

9 The concept of conscious energies engendered by the architecture, iconographies and hieroglyphic texts as they impact the senses and mind will be discussed in more detail later.
mony with one’s spirit body, one’s physical body, and one’s Astral body?

These themes are important because if there is discordance between a person’s “bodies” then their astral (conscious mind/desire) body, may be going in one direction while the unconscious mind, the Ancient Egyptian Ab, wants something else. That kind of discordance can produce much conflict in the personality and the outcome of thwarting progress in life. The Temple process is meant to purify what the ancients termed: Aryu\textsuperscript{10}. This is the key to promoting purity and clarity, in the unconscious level of mind, through ethical conscience that qualifies the personality for deeper entry into and discovery of the Temple mysteries of life and death which brings abiding contentment and fulfillment of the purpose of life.

This Presentation as an Exposition of the Core Teaching of the Temple.

This volume is going to study the “core embedded teaching of the Temple” that was discovered through a study of the specific panels that bring forth a connected and successive directed movement in accordance with the “Initiatic Narrative of Ancient Egyptian Religious Philosophy”, which is based on Ancient Egyptian myth, hieroglyphic text scriptures and the Temple architecture and iconographies that are expressed as a journey of spiritual evolution from neophyte spiritual beginner to spiritual master by traversing a path, through the Temple, from east to west and from south to north, while receiving certain teachings and having certain experiences that promote spiritual evolution. It means that a Temple visitor is coming from outside, the east, the place of beginnings and moving in and towards the west, the place of endings. The Temple is laid out symmetrically but the panels and iconographies express a grid and circuitous, diagonal, oblique pattern wherein one, first of all, moves, east then south, then north, then south followed by north, as there is continuing movement towards the west. At the same time, as is explained in the hieroglyphic Summary/Rubric text located in the Open Court #1, as one moves in the pattern described above, there is also a chiseling process going on as well. The chiseling process is working out the rough (egoistic) aspects of the personality to create a divine monument that can be offered to or utilized by the Divine as a sculptor works on a rough stone to bring out of it a work of art. So, one is to come to the Temple as an ordinary “Rekhyt”, an ordinary personality, and work to make oneself into a “Royal Personality” through the work in the Temple.

Figure 8: (On the following page) Floorplan of the Temple and Directional movements of the Initiatic Walking Path for Spiritual Initiates

The following image demonstrates the Floorplan of the Temple and Directional movements of the Initiatic Walking Path for Spiritual Initiates traversing the Initiatic Narrative through the physical architecture. The architectural arrangements of the solid stone and the spaces (rooms, walls, and doorways) along with the inscribed iconographies and texts outlining the initiatic narrative, discover how the four major movement types, present in the directions of the panels, reveals the intended outcomes of the movements in terms of the initiatic process, as summarized in the Initiatic Narrative. The Temple movement/directional matrix includes:

- East to west movement is a movement towards the dissolution of Creation. Creation includes time and space (causal, astral and physical planes). A deeper implication is the movement towards the dissolution of the created illusory ego personality.
- West to east movement is a movement of Creation which can be: of time and space, of new life such as the coming into time and space to be born as a human being.
- South to North movement is a movement of spiritual transformation or spiritual evolution.
- North to South movement is a movement towards purifying foundation, to gather support, health, nourishment, and preparation for the spiritual journey ahead.

\textsuperscript{10} The Ancient Egyptian concept of Aryu is similar to the East Indian concept of “karma.”
Floorplan of the Temple and Directional movements of the Initiatic Walking Path

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<th>LEGEND</th>
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<td>East to West Movement</td>
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Start Here
Figure 9: The following images show the Temple floorplan with the initiatic stops, walking path and The Temple movement/directional matrix superimposed over them.

Floorplan of the Temple highlighting the transverse, diagonal, oscillating, pivotal movements of the Initiatic Walking Path
The Testimony of a Witness to and Practitioner of the Ancient Egyptian Spiritual Path of the Ancient Egyptian Temple

THE LIFE OF PETASAR (Petosiris)*

*Note: Highlighted sections by Dr. Ashby

The following excerpt is presented to give the reader a glimpse into the life of a person (a priest and Temple initiate) who walked the spiritual Temple path such as is being described in this volume. The life and teaching of this priest of Ancient Egypt convey the lofty feeling of one who has attained great heights of spiritual experience through the path of Neterian spirituality. In Middle Egypt (between Upper and Lower Egypt), there is an ancient city, Khemenu, sacred to the god Djehuty, in which a certain priest-sage lived, c. 350 -330 B.C.E. His name was PetAsar (Petosiris), meaning heaven of Asar (Osiris). He was well known and revered. He extolls the virtues of the spiritual path:

…High priest who sees the God in His shrine, who carries His Lord and follows His Lord, who enters into the Holy of Holies, who performs his functions together with the great prophets, the prophet of the Ogdoad, chief of the priests of Sekhmet, leader of the priests of the third and fourth orders; the royal scribe who reckons the property in the Temple of Khnum.\(^\text{11}\)

One who treads Your path will not stumble, for I have been on earth down to this day, when I at-

\(^{11}\) M. Lichtheim, Ancient Egyptian Literature: A Book of Readings, Vol. X. The Late Period (Berkeley, 1980), 45; the Egyptian text was published by G. Lefebvre, Le Tombeau de Petosiris, 3 Vols. (Cairo, 1923 -1924), Vol- 11, 53.
tained this perfect realm, with no fault found in me .... 12

Oh, you who are alive on earth....
If you hear (my) words,
If you cleave to them,
You will find their worth.
Serving God is the good way,
Blessed is he whose heart leads him to it!
I speak to you of what happened to me,
I let you perceive the plan of God,
I let you discern knowledge of His might!
I have come here to the city of eternity,
Having done the good upon earth,
Having filled my heart with God's way,
From my youth until this day!
I lay down with His might in my heart,
I rose up doing His ka's wish;
I did justice, abhorred falsehood ...
I joined not with him who ignores God's might ...
I did this remembering I would reach God after
death,
Knowing the day of the lords of justice,
When they separate in judgment! 13

Oh, you living .... I shall instruct you in the will of the God. I shall guide you to the way of life, the goodly way of one who obeys the God; blessed are those whose hearts lead them to it. Those who are firm on the way of the God, confirmed are their existence on earth. Those with great awe of the God in their soul, great is their happiness on earth. 14

It is useful to tread the path of the God, great are the advantages reserved for those who take care to follow it. It is a monument they raise for themselves on earth, they who set out to follow the way of the God. Those who hold to the path of the God, they will spend all their lives in joy, richer than their peers. They will grow old in their city, venerated in their nome, all their limbs as young as a child's. Their children will be numer-

12 Lefebvre, Tombeau, Vol. 11, 82, text 115.
14 Lefebvre, Tombeau, Vol. 11, 38, text 62.
15 Lefebvre, Tombeau, Vol. 11, 36-37, text 61.
Another example of the glory of the spiritual path is conveyed through the following text from the Temple of Heru at Djebu (Edfu) conveys the feeling of those who tread the path of the clergy. It is unsurpassed by any other endeavor. Highlighted here is the exaltation born of surrender to God, knowing that all is in God’s hands, so there is no need for worry or strife. All that is needed is to live off of God’s offerings and serve God, being a divine instrument, doing the work of the Divine in peace.

[*Note: Highlighted sections by Dr. Ashby]*

“How happy are they {priests & priestesses} who celebrate Your majesty, oh Great God, and who do not cease serving Your Temple! Those {priests & priestesses}, who elevate Your power, exalt Your grandeur and fill their heart with You.... Those {priests & priestesses} who go on Your path, and come on Your water, and are concerned with Your majesty’s plans! Those {priests & priestesses} who adore Your spirit with paeans\(^{16}\) intended for deities, and who pronounce Your ritual.... Those {priests & priestesses} who conduct the regular service and the festival service, free of ignorance...

You who tread the path of Ra in His Temple; who keep watch in His home, conducting His festivals and presenting offerings, without cease; enter in peace, leave in peace, go happily! For life is in His hand, health is in His grip, and all goodly things are there where He is: there are the dishes that lie on His table, there is the food of those who eat His offerings! There is no ill or misfortune for those {priests & priestesses} who live on His goods; there is no damnation for those {priests & priestesses} who serve Him,

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\(^{16}\) pae·an also pe·an (p¶“…n) n. 1. Music. A song of joyful praise or exultation. 2. A fervent expression of joy or praise 3. An ancient Greek hymn of thanksgiving or invocation, especially to Apollo (Heru)
There are some key points to be understood from the text above. The joy that comes from living life free from ignorance is being elevated above the joy of life of people in the ordinary society. Those who desire to tread the path of the Neterian clergy or Royal Personality should learn to feel this way, content and at peace with the Self, realizing that all other things are perishable and illusory and therefore unworthy to be desired. This volume seeks to present the path of spiritual practice of the Ancient Egyptian Priests and Priestesses that leads to the exaltation and spiritual ecstasy experienced by them, but in a manner so that present-day devotees of the Neterian teaching may have insight into the wisdom philosophy behind the Temple practices in order to engage those in the best way possible and thereby derive or all of the benefits contained in it.

INITIATION
LEVEL I
Figure 1: View of the Temple of Asar from the east facing south. Stairs to Temple entrance--on far right. Dr. Ashby begins the walking path of the Temple Initiatic Sequence at the far left [Location (A)] paying respects to the spiritual ancestors, the priests, and priestesses who designed and operated the facility.

Figure 2: The following images are of the mud brick buildings to the south of the Temple and work area of the priests and priestesses.

Temple of Sety 1 -21st century: Oct 2017

View of the Temple of Asar standing in the open area outside of the temple and immediately in front of the stairs leading to the entrance to Open Court #2--looking from south-east to north-west.
Temple of Sety 1 -21st century: Oct 2017 south section mud brick living quarters and work area
Figure 1: Above: close-up of the south mud brick area as seen from below and from the outside and east of the temple complex
Acknowledgment to the Priests and Priestesses who worked at the Temple

The location pictured above is actually outside (to the left of) the main stone Temple of Asar enclosure. The mud brick structures directly to the south of the Temple enclosure wall were for service buildings and living quarters for priests and priestesses. This was the service area for storage and other works to support the Temple, the priests and priestesses and Temple works. It is important to acknowledge their contributions to this Temple over many generations so that we might partake in the legacy that they engendered and maintained over thousands of years.

The term for the priest is Hem and for the priestess, Hemt (Hemet). As introduced earlier, the term also means “slave” (cannot exist without God), and it also means “majesty” as well as “seer”. Therefore it was an honor to be a slave of the Divine, to have the opportunity of being a “seer” of the mysteries which make one a majestic personality. These are designations assigned by the clergy to themselves. It is important to understand that the term “slave” was not used, in ancient times, with a derogatory context such as it is used in the present day. The ancient concept of a slave is like a sun and a planet. The clergy (priests and priestesses) are bound to Spirit in the same way as the planet is to the sun. The priests and priestesses, along with the Royal Personalities (non-full-time practitioners of the Temple rituals, who served as heads of state, the Peraa {Pharaoh}), had access to the inner portions of the Temple as advancing initiates. Therefore as a group, the priests and priestesses are to be considered as royal persons with access to the inner reaches of the Temple. Therefore, it was not just people who might have been considered part of the royalty class (heads of state) that had access to the Temple. In this way, a tradition of a technology for promoting spiritual enlightenment was passed down through time, by orders of clergy, who acted as professional priests and priestesses with constant access to the Temple. It is to them that we owe a great debt of gratitude for the philosophical concept behind, design and construction of such a structure that withstood the ravages of time and vandalism to pass on that wisdom to us today.18

From the location (the mud-brick structures to the south), we move north towards the main entrance of the temple. [see the following image (A)]. After arriving at the main entrance we go up the ramp to the first Pylons and gateway that opens to (C) the 2nd open court. As we are starting the initiatic journey, moving from outside, and from east to west, in an attempt to discover the source of the Temple, we first encounter the 2nd open court and then the first, etc.

18 For more on the wisdom, writings and lifestyles of the Temple clergy see the book “Egyptian Mysteries Vol. 3: Priests and Priestesses of Ancient Egypt” by Dr. Muata Ashby.
Figure 1: Images of the Ancient Egyptian clergy
Architectural location: Initiatic Stop #1

(A) Stairs up to the Temple Entrance (Initiatic Stop #1 at the top (B))

(C) Entranceway between outside and the Open Court #2
CHAPTER 4: INITIATIC STOP #1: Prelude to Commencing the Spiritual Temple Journey

Contextual summary and overview of Temple of Asar Initiatic Stop #1

This is a philosophical reflection on the Temple of Asar Initiatic stop #1. At this particular stage the initiate, or temple visitor, is standing in front of and outside of the Temple. Standing in this spot (see image above) one can look forward (west) and see the Temple façade in the distance. And looking back (east), one would see the town, the city where ordinary people live with their worldly concerns and activities, etc. Generally, the people who live outside the Temple are dominated by worldly concerns, needs, and desires. Most of them are thinking about and caught up in their relationships, about where their next meal is coming from, about what they are doing with their lives in terms of their work and their daily sustenance. Turning towards the Temple is turning towards the Divine and away from worldly desires. However, the difference is that turning towards the Temple is turning, not with hypocrisy and not with mere faith or doing mindless rituals or for the purpose of escaping the drudgery and futility of worldly life for a seemingly easier worldly existence as Temple clergy. Rather, turning towards the Temple is seeking to discover the meaning of one’s existence with a sense of being a true adult, with maturity. One has progressed beyond childish no-
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

tions of spirituality as a fantastic realm where one is saved by magical beings, from the pains and sorrows of life to live in an idyllic paradise. At that stage of life, one has done deep reflection about the folly of human life and understands the limitations and the fleeting nature of life. Those reflections are coupled with some insight into the fact that there is a deeper and higher source of being that human beings can aspire to, which is above the degradation they have led themselves to in the current condition of human life. Seeking to discover the eternal is a logical and higher goal of life as opposed to living just for the sake of producing progeny or experiencing the fleeting pleasures of the senses or pleasures derived from gathering wealth, progeny, fame, etc. The latter would be looking away from the Temple, towards the east, and the city where most ordinary people live out their lives in spiritual-mystical ignorance, never knowing the higher wisdom of the inner Self.

Looking forward (east to west) towards the Temple means having an innate desire to go to the Temple to discover the mysteries of life after having developed ethical purity as well as dispassion and detachment about the fleeting nature of one’s own personality, and a mystical understanding of the illusoriness and futility of worldly affairs. Facing the Temple is facing the mystery of life head on and facing the insufficiency of ordinary human existence. The ultimate reason for this pursuit is because no matter how long one may live in this lifetime, or over many lifetimes, human existence will never bring abiding happiness and satisfaction or contentment. It will never lead to the truth about the nature of creation or the nature of life.

Looking away from the Temple is affirming worldliness and worldly pursuits that do not abidingly satisfy the heart and inevitably come to a physical end at the time of death but still, nevertheless, lingers after death in the form of unresolved issues, unresolved feelings, and unresolved desires that impel the soul to further incarnations in the future. That kind of life leads to unhappiness and frustration during life and reincarnation after death. The Temple offers an opportunity to answer the questions of life and resolve the issues that have rendered the personality incomplete. It is for those willing to traverse the path laid out by the Priests and Priestesses of ancient times. That is their legacy that they left for us, meaning for anyone who is willing and desirous of traversing this royal path. Anyone who traverses this path is seen as a Royal Personality because they are going to sit on the ultimate throne and that is the throne of Asar (Osiris), the Universal Soul. This is to be accomplished by gaining entry to the Temple, through erudition, devotional feeling, and ethical conscience, so as to be allowed to engage the process of growing at each initiatic stop of the Temple in order to fully purify the personality and discover the deeper and higher nature of oneself. This is the purpose for which any qualified person can come to stand before the Temple with expectations of being allowed entry and expectations of being able to access, assimilate and realize the teaching of the Temple. Personalities who are ready, in their stage of life, to engage in such a royal road, come to this spot asking the priests and priestesses, the spiritual masters of Ancient Egypt, for entry. In ancient times there were high walls and doors blocking the view and free entry. Aspirants sought entry in order to be instructed on how to make use of the Temple technology that allows a human being to achieve the goal of life, to discover the mystery of life, its origin and abiding destiny.

Turning towards the Temple, and towards the west, standing in this spot, Initiatic Stop #1, before proceeding to entry and access to Initiatic Stop #2, is a time for offering solemn, heartfelt adorations to the Priests and Priestesses who commissioned and oversaw the creation of this monument, this Temple Complex, which commemorates the foremost Divine Essence and the Creation and Humanity that are its manifestations. The Temple has been created for the purpose of Divine revelation and allows us to connect and eventually join with that Essence.

Before becoming qualified to gain entry into the Temple, an aspirant would be watched during the time that she/he was living in the city, and eval-
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

uated as to their character and virtuous qualities. They would be expected to already be progressing in ethics and doing services for humanity, as stated in the Pert-m-Heru (Ancient Egyptian Book of the Dead [Book of Enlightenment]). The Pert-m-Heru extols the virtue of making sure everyone has food and drink, shelter, clothing, and opportunity in life. Therefore, these high goals of society are laudable and worthy works for spiritual aspirants to engage in so as to promote purity of heart (ethical conscience) and a suitable character for advancing spiritual work, which requires effacement of ego which allows the expansion of mind that is necessary for admission to and success on the spiritual path. Those injunctions are included below.

Excerpted from the book: *Egyptian Book of the Dead Hieroglyph Translations* Volume 2 by Dr. Muata Ashby [Declaration of threefold service to humanity from Chapter 125: appendix From Chapter 33 (125) Pert-M-Heru of Ani]
Initiation Philosophy in the Temple of Osiris at Abydos with Hieroglyph Translations

Verse D.

D.1. djedtu remteju herret neteru hers iu se-hetep nu Neter

D.2. wisdom teaching men & women contented gods and goddesses precious. It is causing peace in Divinity

D.3. based on the spiritual philosophy developed by the best human beings. Having followed this path now the gods and goddesses, the cosmic forces of my life, are contented and more than that they are pleased and this is a most precious thing. Thereby I have created peace in Divinity.

Verse E.

E.1. lm mertu f iu erdo n-a tau n heqtu mu n aby a

E.2. through desires his. It is giving by-me bread to foodless water to waterless [lack drink] I

E.3. by means of following his will. His will is giving food to those who lack food, drink to those who thirsty.

Verse F.

F.1. hebsu n hayu a machent auy a

F.2. clothing for clotheless I ferry shipwrecked person

F.3. give clothes to those who do not have clothes and I give a means to move, to progress and not remain stagnant, for those who are stuck, who are in need of a helping hand, who are having trouble getting their life going in a positive direction.
CHAPTER 5: Initiatic Stop #2: Purification by Water

Contextual summary and overview of Temple of Asar Initiatic Stop #2
This is a summary of the teaching and reflections of the Temple of Asar in Abdu, Initiatic stop #2. Initiatic Stop #2 is in the area referred to as the 2nd Open Court. The term “2nd” refers to the fact that it is located in such a location to be considered as the second farthest open court away from the main temple building. The court is open to the air meaning that it does not have a roof. The entrance of the Temple faces out towards the east. When facing the Temple, from east to the west, when you look to the left you are looking south towards the south wall enclosure and on the other side of that wall is the mud-brick area we saw earlier. Turning towards the right you are looking towards the north. Beyond the south wall of the open court, there is a door in the walls that lead to the mud brick quarters and offices where the Temple Priesthood (that we saw earlier) would be working and also living quarters where the Per- aah, the Pharaoh, would have residences and offices.

The two main striking features of the 2nd Open Court are the two wells. The two wells were used for purification with water, the water that was routed from the Nile River through the tunnels and aquifers that are below ground, which are connected to the Nile River. In this context, Open Court #2 strongly relates to physical purification and ceremonial purity of the physical and gross mental aspects of the personality. However, the term “physical” should not be taken only to mean the physical body but also the grosser aspects of mind and feelings, such as anger, hatred, and envy, etc. The wells were places of worship and purifications through ablutions. There remains part of some scriptural hieroglyphic writing on a pillar located on the south perimeter of the south well. On the south and north walls, there are scenes of a procession that is moving from the entrance towards the front of the Temple. The procession has people who are walking; it has soldiers, horses with a chariot, prisoners, and people carrying offerings. There are foreigners as well as indigenous Ancient Egyptians depicted as well as the sons and daughters of the Royal Personality, in this case, Rameses. These types of scenes are not unique to this Temple as it is a religious theme and common ritual that seeks to present the ethical purity and thus legitimacy of the royal person who has caused there to be offerings made and prisoners (wayward persons and enemies of the country) brought to the Temple to symbolically present them to the Temple and to the Divine. This presentation is performed in person ritually (live ritual procession), and also iconographically (images of the procession on the walls), as testaments of devotion to upholding truth, which is the duty to trap, imprison and present all inimical and unrighteous forces to the Temple and to the Divine for dispensation and clearing the way for the ethical purity of the environment. This purity makes it propitious for spiritual evolution and allows human beings to rise above unrighteousness so as to experience what is true and abiding in life. The iconographical representation of the images on the wall makes the purity themes of this court an active ongoing focus for the initiates in this court #2 area, and not just a place for periodic festive ritual processions that come through. Rather, it is the sacred texts of the Temple to be read and reflected on daily by the initiates, serving as an ongoing inspiration and a constant reminder of their sacred work at their stage of spiritual evolution, growing in purity.

Moving towards the west, closer to the main Temple building, today it is possible to see the Temple façade getting larger in view. In ancient times there would have been two massive pylons between the 2nd and 1st Open Courts that would be blocking the view beyond, towards the west. So just up the stairs, it is possible to see when looking towards the west, remnants of two pylons and the door that was there between them, which would be hiding the first Open Court, on the other side, as well as the Temple façade that would also be out of view. This visual block would force concentration on the main features of the 2nd Open Court which are the wells and the reliefs on the enclosure walls.

The wells evoke thoughts and reflections of the God Hapi (also Hapy), the divinity who presides over the Nile River and its life-giving capacity. In Ancient Egypt, it was the annual flooding of the
Nile that made the land fertile and supported as well as the sustained physical life that allowed KMT (Ancient Egypt) to flourish. The Nile also allowed for the transportation of offerings from throughout KMT to particular Temples. So Hapy is associated with an abundance of offerings and is depicted throughout the Temple of Asar carrying offerings from different parts of Egypt.

The wells imply duality as there are two of them, symmetrically placed in the north and south of Open Court #2, which is also Initiatic Stop #2. Hapy the God of the Nile is an androgynous being. He-She is composed of male and female parts combined in a human form. By virtue of this androgy nous nature, containing within him/herself both male and female generative capacities, he/she is a source and bringer of life. Therefore the idea is to purify by that water, by that Divinity, by that essence that is the source of life itself that allows existence in the plane of time and space (duality). This is the melding of duality (male/female, existence/nonexistence, positive/negative, etc.) that allows generation and reproduction, which necessitate the pre-existence of two dual forms in order to produce a derivative form from the original duality; an example of this being the male and female parents and the child they produced, etc.

One of the Merty goddesses is depicted in the Temple of Asar Sety Chapel. In this way, they serve, usher and help to purify the life force energy that courses through the human body, as the goddesses are aspects of the same Serpent Goddesses we will see throughout this volume.

The god Hapy (image above) has two counterpart goddesses called Merty (image below), that is Mert of the north and Mert of the south. It should not be a surprise to learn that these Mert goddesses are none other than aspects of the Serpent Goddesses Wadjit/Uadjit and Nekhebet, also commonly referred to as the Uraeus, who are also aspects of Goddesses Aset (Isis) and Nebethet (Nephthys). Together with Hapy, the Merty goddesses form a trinity that serves the one-directional flow of the Nile, which is a metaphor of the flow of the life force energy that sustains human life.

The affirmation of these facts about the nature of Hapy and the Merty goddesses, through the understanding of the nature of Hapy and the practice of the rituals and ablutions dedicated to water’s life-giving and purifying properties, engenders a movement to bring the Royal Person from conscious awareness of duality to conscious awareness of the non-dual foundation behind all duality.

So, the two wells form symmetry between the north and south sides of the Court. They indicate duality but a duality that has underlying non-duality (androgy nous nature of Hapy). So there is a focus on duality (the two wells and Merty goddesses). Then there is a further focus on one’s unitary nature and balancing those dual forces through the androgy ny of Hapi. Non-duality bestows a sense of completeness and fulfillment within the personality, so there is no need to go into the world to engage in worldly relationships to
be abidingly happy and fulfilled. So, there is no looking back to the world outside the Temple that represents duality consciousness. Now there is a movement from that duality consciousness to unitary (non-dual) Spirit Consciousness. It is that non-dual wisdom that is needed to cleanse the ultimate source of human strife and suffering, the belief in an existence dominated exclusively by awareness of duality. So, the teachings about duality and non-duality and purity are very deep and profound topics and issues that would be addressed and taught to the initiates, over a period of time. More will be discussed on these topics as the themes of this volume are developed further.

In the south well there are some hieroglyphic texts that remain. Standing in the center of the south well, which is filled in now, one can see a standing block that has some hieroglyphic text that is badly damaged and worn. However, some of the text can be made out and the important teaching being conveyed and its wisdom can be discerned.

The following image is a picture standing at the center of open court #2 looking from east to west.
Figure 13: Picture of Open Court #2 looking from east to west (south well on left).
Figure 14: Picture of 2017 group standing at the south well
Figure 15: Picture of Dr. Ashby examining the hieroglyphs still visible at the south well
Figure 16: Translation of the south well Hieroglyphs by Dr. Ashby

Open Court #2—Temple of Sety 1—southern well inscription detail

(dmgd.) guide of
mr-thine
k
puy
nes
hena
(dmgd.) overseer with
en
the
ur-gem
Great-discovery
ari-s
Cause she
image
tu {det. Image}

Suten-Ruler/royal

Maat-men-Ra
‘One established in righteousness of Ra’

Mut-mother
K-thine
Un-being
Hena-with
K-thee

Suten-Royal

Nebt-Mistress
Moo-of water

K-thee
au-youth/renewal
en-of
moo-water
f-he
GLOSS ON THE SOUTH WELL INSCRIPTION (Initiatic Stop #2a)

Based on the translations above, the royal personality comes to the wells of the Open Court #2 for ablutions and to commune with the Divine Mother who is mistress of water. This communion makes the personality renewed, makes them young again. This process of purification and shifting identity from duality consciousness to non-dual unitary consciousness also removes energetic blocks in the physical and subtle astral body. The energy that was previously bound up in fears, anxieties, desires, lust, envy and other gross impurities are released along with the mental thought impurities that sustained them. Thus, there is a surge of life force energy and a renewed vitality and health, whereby one feels like a “brand new” person, which indeed one is, brought about by the teachings, meditations, reflections and purification practices of Open Court #2.

This concept of youth/renewal recalls the teaching of the Ancient Egyptian Glorious Light Meditation (also known as the Saga of the Eye of Ra, or the Myth of Hetheru and Djehuty, or the Destruction of Men and Women) inscribed in the Tomb of Seti 1 (who commissioned the Temple of Osiris we are studying). The meditation instructions say that one should meditate and reflect on being like the God Ra on the day of his birth. On the day of his birth, Ra emerged from the Primeval Waters (source of undifferentiated matter for the Universe) for the first time. He was new; he was a child like the god Nefertem. Being childlike and not childish is the point. Over time, living as a human being taints the clear firmament of the mind with egoistic desires, delusions about life and ignorance about the nature of existence and infuses a myriad of complex thoughts, feelings, and memories in the unconscious. Treading the spiritual path includes the ideal of becoming childlike in terms of losing inhibitions and the conditioning gained by the personality after living a life that
had taken away the childhood innocence, the childhood curiosity. That childlike capacity was the childhood resiliency of being able to innocently look at situations, people, life, nature, and the Divine without preconceived notions and without the egoism that taints viewpoints and causes egoistic biases and illusory desires to hold sway in the personality. This is what is implied by this Ne- terian concept of youth. At this point, in this Initiatic Stop, these are some of the reflections that may be engaged. One should do obeisance to the mother goddess of water and reflect on being renewed by this special water that comes into the Temple. As the water is poured on oneself one can visualize that one is becoming renewed, becoming younger, becoming purified from the vicissitudes of life.

After some time of this practice, then one is able to study the inscriptions on the north and south walls and thereby realize that the inscriptions are depictions of any typical person who has made advanced ethical improvements to become an ideal (royal) person bringing those offerings to the Temple. Therefore, these inscriptions are referring to you, the reader, as the one who is bringing the offering of Maat to the Divine. After some time of this practice, then one is able to move forward, going up the steps (see image below) to the next level of spiritual practice determined at the next initiatic stop.

FURTHER IMPLICATIONS OF PURIFICATION BY WATER

“Purification by Water” has two other important teachings relative to spiritual evolution. Firstly, it refers to the cleansing of the gross physical aspects of the personality, which has two aspects. One aspect is cleansing the physical body. The other aspect relates to cleansing the gross elements of the mind which relates to the physicality of the personality (thinking and feeling of oneself as a physical being) in reference to the idea that, according to the Arat Sekhem Serpent Power (Indian Kundalini) wisdom, water as a natural element (in the context of earth, water, fire, air, ether) and the realm of water is related to sexual energies and desires. As such, sexuality is a concentration of the delusion of polar opposites (duality consciousness) in which human beings come to identify their essential nature as being polarized into a gender (male or female) when in reality their soul has no gender, as explained by goddess Aset to her son Heru:

_Souls, Horus, 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._

-Goddess Aset (Isis) to her son Heru (Horus)

In this context, ablutions and bathing in pure water with this understanding work to sublimate the sexual energies of the water element that have been differentiated into polarized genders and moves the conscious awareness towards the original undifferentiated nature of water (water without form or movement). Thus, this court is associated with mystic celibacy, which is a turning away from duality consciousness, including relationships and sexuality, and instead strives for mystic union with the Divine, which bestows a sense of completeness, wholeness, oneness, and fulfillment.

Secondly, since the body is mostly water, placing purified water on the body and inside the body helps to move the body, and thus the personality, towards the physical, physiological and ethical purity of the water and the divinity that presides over it. The ideal of purity is inscribed in an Ancient Egyptian text describing the ritual use of a cleansing preparation that refers to the effect of living by truth (Maat). The metaphorical reference to Maat as being a form of liquid, that cleanses, relates to the theme of water, that cleanses, in the Outer Court #2 and the grand ritual of Maat (bringing prisoners/enemies of Maat as an offering to God, that is carried out through the procession in the outer courts.

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

—Ancient Egyptian Scribe Nu

This invocation of purity is a formula of hekau (words of power) that relates to a ritual as well as a psychic mental state. Indeed there is purity of the physical body and the physical part of the personality that is being described. Also, there is a reference to the purity of the inner aspect (inward parts). The waters of libations are for the physical and the drugs that make clean are for cleansing the gastrointestinal aspect from Uchedu or disease process. Then there is the liqueur of Maat. The term liqueur is a modern interpretation for a meaning that is not translatable to the western culture as it does not have a proper word to convey the meaning. It is not the same as a present-day distilled alcoholic beverage. It is the substance which permeates all creation and which causes all creation to remain in order. It is at once a psychic phenomenon as well as an observable aspect of Creation and the antithesis of entropy. When a person lives a life of "Be good, Do good", that is, in effect, coming into harmony with the energy of Maat. Therefore, a certain kind of intoxication occurs in the personality with the joy of service and helping others, the joy of living in truth, free from resentments, free of stress; all that can be an incomparable high. That process makes the inner parts, the Ab (unconscious) specifically, purified from negative aryu.

So there is outer and inner physical purity and this follows the conception of the 2 Maat (Ma’at) Goddesses known as the Maati goddesses (dual Maat), the Maat of below and Maat of above, and Maat of the cosmos which is the Divine Itself. Thus, being in harmony with Maat in body, mind, and soul, through the purity offered by the practice of Maat, is being in harmony with the cosmos and with the Supreme God/Goddess. This means that the practice of Maat philosophy leads to these glorious heights of spiritual capacity.

Having promoted the purity of water, the aspirant is then able to progress to higher forms of worship and practice that require steadiness from the agitation that is caused by lower mental and sexual desires as well as gross body identification issues that are exacerbated when the physical constitution contains impurities due to ignorance, and egoism.
Temple of Sety 1 - 21st century: Oct 2017 second open court looking from top of the stairs to pylon terrace
Note: The blue arrow in the image above is pointing to the spot where Dr. Ashby is pointing to in the inset image at lower right.

Figure 1: South Wall-images of a procession, located at the pylon portico between the Outer Court #2 and Outer Court #1.
The area depicted in the previous images is the pylon boundary between the Outer Court #2 and Outer Court #1. On the south wall of Outer Court #1, there is a relief where we can see five men walking towards the Temple and these are described as noble personalities. We can tell that because we can see the last hieroglyph that says “Sheps” or noble, meaning: a righteous, ethical, spiritually elevated person.

The sheps glyph is a person seated on a throne holding a flail. From image above there is some horizontal hieroglyphic relief, below the feet of the five men, that starts from right to left and reads:

Ari tef em menu f ent f nesu bity neb tawy men-Maat-Ra sa Ra Neb Khau Sety-mery-n-Ptah Amun-Ra suten neteru mery

Contextual Translation: “work done for his father in the form of a building project/construction of his for his father the ruler of upper and lower Egypt, lord of the two lands, the one who is established in the righteousness of Spirit (a royal name of Sety I), the son of Spirit, Lord of risings, Sety beloved of the god Ptah, and beloved of Amun-Ra the king of gods and goddesses.” The name Sety means “Man of the god Set.”

So, Rameses, who is the son of Sety I, did the work of finishing the construction of this Temple for his father, who started it, and we know also that they both worshiped Ra (Creator Spirit) and Amun-Ra (Witnessing consciousness of Spirit) even as the Temple itself is dedicated to Asar (Universal Soul/Spirit).

Therefore, as we prepare to enter through the pylon opening to the next section of the Temple, getting closer to the inner mysteries of the Temple; an aspirant is to think of the great work done to build this place as their own work, from the commissioning of it to the laying of the last stone, and building upon the work of the spiritual ancestors, continuing to do the work of self-purification of building those monuments and offering to and in commemoration of the Divine as it is a building and commemoration of our own spirit. It exists in a pure form in the temple mystery as well as the outer manifestation here in the outside world. This is what it means to become a sheps personality, a noble and ethically conscious person worthy to enter the inner regions of the Temple.
Qualifications to move from Court # 2 to Court #1, moving through the central opening between the two pylons that would be located here, would, therefore, include the qualities of Detachment and Dispassion ("Khak Ab"), which are cultivated through the purification process:

18. Detachment from egoism that duality (egoistic) consciousness highlights

19. Dispassion towards egoism that duality consciousness highlights

20. Attachment to nondual unitary consciousness SPIRIT

21. Passion for the Divine

22. Antet Begag- Persistent in practice of the spiritual disciplines,

23. An chen – constant in the practice of the spiritual disciplines, without taking breaks

24. Vegetarian-Vegan Diet