

signifying the triadic nature of existence. (Pennick, p. 179). Also the Eye of Shiva. The general symbol of the Eye in the Triangle etc.



The original creator God of Egypt, Ra, the Sun God, was known as 'the Eye of Day'. Mankind was made at a glance of his all-seeing Eye. (Often it is said men were formed from the tears of the sun-god, since the old Egyptian word for men and women 'remt' closely resembles in sound that of the word for tear "remt").

His glance had the power to slay. (This sums the fierce burning power of the Sun's heat). The dual life-giving and life-taking ability of the sun is further outlined when Ra, observing that men are doing evil, decides to create and send out Sekhmet the Slayer, the lion-shaped devouring goddess to slaughter them, and she is eventually becomes Hathor, the Lady of Love.

Egyptian words for eye include 'aarret', 'maat' 'maati', 'shesui', 'kemhet'. The word for 'eye of Horus' is 'maat Heru'. (Budge, HEIROGLYPHIC VOCABULARY). See p. 321 for heiro for 'things of the eye of Horus'. The eyeball is 'beqsu'. There was a god 'amam-arit' whose name means 'Eater of the Eye'. (To eat for the Egyptians similar to comprehending or understanding).

The Udjat: Eye of Horus as Talisman



The Udjat was used by the priest in the Opening of the Mouth Ceremony. "I have opened thy mouth with the Eye of Horus" (see Budge INTRO p. 15)

In the Liturgy of Funerary Offerings, it is said, "thou hast taken possession of **the two eyes of Horus, the white and the black**, and when they are in thy face, they illumine it". (Here offer two jugs of wine, one white, one black)." Note that about 150 kinds of food, flowers, vegetables, ointments and wines were presented to the spirit of the king, which was present in his statue in the Tuat chamber of the tomb. "Every object was called 'the eye of Horus' in allusion to its life-giving qualities" (Budge, INTRO p. 17).

In a hymn to Ra the Sun God, it is said "Hail to thee, Eye of Horus" which Budge notes as "here a name of Egypt" (Budge, INTRO, P. 19).

In the embalmment ceremony, two pieces of linen bandage applied to the sides of the skull were known as "the two eyes of Ra in their fullness", (Budge, Intro p. 248.)

Budge on the Uchat: "This amulet was made of faience, glazed in various colours, wood, granite, haematite, carnelian, lapis-lazuli, gold, silver, copper and many other materials. Its name is derived from "utcha" (see book for heiro) "to be in good health", "sound and comfortable in mind and body". The reason why this amulet was so popular is obvious. The source of all health and happiness was the right Eye of Horus the Elder, and later the right Eye of Ra, which was able to protect both the living and the dead. The two Utchats, one facing to the right and the other to the left, represented the two eyes of Horus, i.e. the sun and the moon, or, as late texts seem to indicate, the southern and northern halves of the sun's daily course. The twin Utchats (see book for heiro), appear on coffins as early as the VIth dynasty, and indicate that the dead were under the protection of the Eyes of the Sun and Moon. On sepulchral boxes we often find them with a triple () between (). The Utchat amulet is made both as a solid plaque and in hollow-work, and when made of carnelian the eyebrow is carefully marked. Sometimes a uraeus wearing a solar disk is attached (), and sometimes it is provided with the wing and the leg and claw of a bird (hawk?). (etc etc). Egyptian tradition told the story of how the Eye of Ra had suffered injury and eclipse through a mighty storm which had been stirred up by

Set, and also of how the Eye of the Moon had been swallowed up by the same monster, but in each case the Eye was “brought back”. I.e. restored to its original state, by Thoth. The Book of the Dead (Chapter LXVII) provides a heka or spell, which the deceased can use to prevent himself from suffering a similar calamity. (See book for heiros).

The Egyptians celebrated a great festival in honour of the “Filling of the Utchat” on the last day of the sixth month of their year, on which day the Sun-God Ra was believed to obtain his maximum strength. (further details)...The day of the filling of the Utchat was the longest day of the Egyptian year. (Budge, MUMMY, pp 317-18).

The Myth of the Blinding of Horus



The myths of Isis, Osiris, Horus and Set are nowhere written down complete in Egyptian sources. What we have is a composite account brought together from various different sources, primarily carvings and inscriptions in the pyramid of Zoser, the tombs of Seti I and Rameses II and III, the temple of Horus at Edfu, *the Book of the Dead* and other papyrus sources. One of the first to bring these sources together was the Greek historian and essayist Plutarch, who travelled in Egypt in the first century AD, and who told the whole legend after talking to the Egyptian people, in his treatise *Concerning Isis and Osiris*.

A simple account of the myths may be found in Roger Lancelyn Green (see Chapters 2 and 3 of TALES OF ANCIENT EGYPT). Cashford is only a portion of the myth and doesn't include all the battles with Set. Note that in Cashford, when Horus goes down to the Underworld to tell Osiris that justice has been done, “he gave him a gift, the Eye of Eternity, which would always protect him”.

It is only to be expected that some inconsistencies may arise from this situation.

The Horus eye is the symbol of the eye lost by the god Horus the Elder/Avenger in his battle to avenge the death of his father, Osiris. Seth, the uncle of Horus, caused the loss of this eye, and the symbol was considered one of the most powerful in Egypt. The eye was restored by Isis and was called the *wadjet* or “healthy eye” (or Restored Eye).



As the falcon-headed god, Horus can be seen as the sky god. His left eye was traditionally considered to be lunar and the right eye was solar.

In some versions of the myth, Horus lost both eyes. Seth, in the form of a black boar, crept up on him and ripped out his (left) eye and flung it beyond the edge of the world (or into the sky). Horus later, in retaliation emasculated Seth by ripping off his testicles. The left eye of the sky god being ripped out means the sky was deprived of its moon, so the night sky sank into blackness. See also the version in Spence, pp 96-97.

In Lancelyn Green, Horus has consulted Harmachis, the god of the rising sun, for aid in the battle against Set. Harmachis makes a spell and gazes into the eyes of Horus which “began to shine like the sun at noontide...at first they were like the Great green Sea, clouded like lapis lazuli; but soon they began to grow clear like glass,

and Harmachis knew that in a moment he would see through them to the very ends of the earth.” Then Set as boar attacks, He “aimed a blow of fire like a lightning flash at the eyes of Horus. And Horus covered his eyes with his hands, crying, ‘It is Set! And he has smitten me in the eyes with fire!’” (Green p. 45/56). In green, although “they eyes of Horus were darkened for a little while as the sun is darkened when the thunderclouds speed over the Delta”, “they soon grew bright once more”. Green leaves out the healing of the eyes by Hathor.

Seth buried both eyes in the desert, where they took root and grew into two fine lotus flowers. (This is different from the ‘shattered eye’ version). The lotus is regarded as a symbol of rebirth.

It was the lunar eye that was damaged by Seth, and restored (in some versions) by the goddess Hathor, the wife or wet-nurse of Horus. Hathor found the eyeless god, and with milk taken from a passing gazelle, anointed the bleeding sockets and restored Horus’ sight. The restoration of the eye or eyes symbolises restoration of the cosmic order.

But it was the solar eye that was brought back from Nubia by Thoth. Note that perhaps Nubia was considered ‘beyond the world’s confines’ for that is where Thoth found the eye, which had shattered when it fell. (Of course Nubia was outside the ‘world’ of Egypt itself). Thoth pieced it together and restored it to its owner. (So the *Sun* shattered and was pieced back together – significance?) But note that one tiny piece went missing. (The fact the eye was restored to health despite the missing piece highlights the synergetic function of the whole, and perhaps the influence of wisdom/Thoth in the actual restorative process).



[This may be perhaps compared with the cutting into pieces of the body of Osiris by his brother Seth, who scatters the parts – 14 in all, according to Plutarch’s account – throughout Egypt, and their reassembly by Isis and her sister Nephthys – except for the phallus. The phallus had been thrown into the Nile immediately upon being severed from the body and devoured by various fish including the Oxyrynchus. How



had been then did Isis impregnate herself when she revived Osiris by making wind with her wings? (Johnson is equally puzzled, saying “ somehow Isis managed to conceive and bear Horus” (Johnson p. 127)

Let us compare the body of Osiris, rent into pieces and scattered, with an eye shattered. Both are restored, except for a missing piece. Osiris then becomes Lord of the Underworld, and judge of the souls of the dead? How does this correlate with the eye becoming restored? Sir JG Fraser in *THE GOLDEN BOUGH* has seen the scattering of the body parts of Osiris up and down the land as a mythical way of expressing either the sowing or winnowing of the grain (for Osiris was a deity of vegetation, a personification of the corn). (Paraphrased in Spence p. 71).

Note also that when Horus finally conquered Set, he rent Set’s body into fourteen pieces, even as Set had torn the body of Osiris. (Green p. 49) He did this after dragging the body of Set up and down Egypt.

There are notable similarities between the Code of Hammurabi and certain Israelite legal materials, especially the Book of the Covenant. For instance, as in Israelite law, the Code of Hammurabi contains the law of

retribution in kind (*lex talionis*), which prescribes proportional punishment: an eye for an eye, a tooth for a tooth.

If a man has destroyed the eye of another man, they shall destroy his eye. If he has broken another man's bone, they shall break his bone. (196-97)

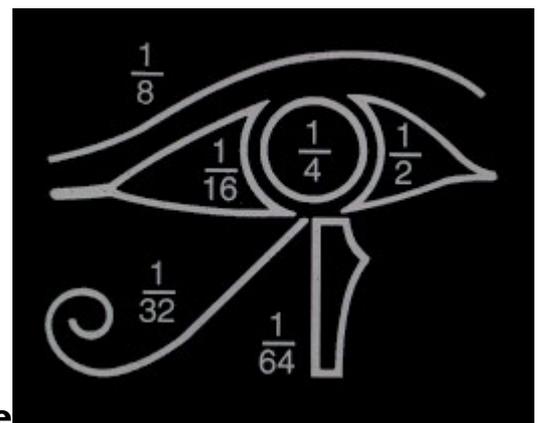


Symbolism of the Eyes

According to Nelson, "the sun and the moon are the eyes of the falcon god Horus. The right eye is the sun, the left the moon. The right eye stands for activity, and the future; the left for passivity, and the past.

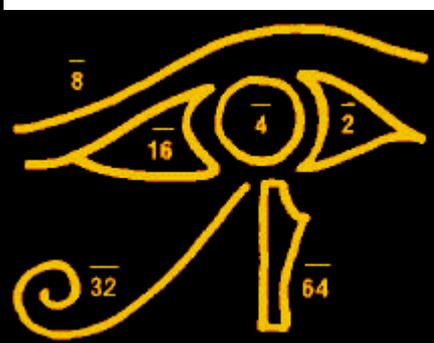
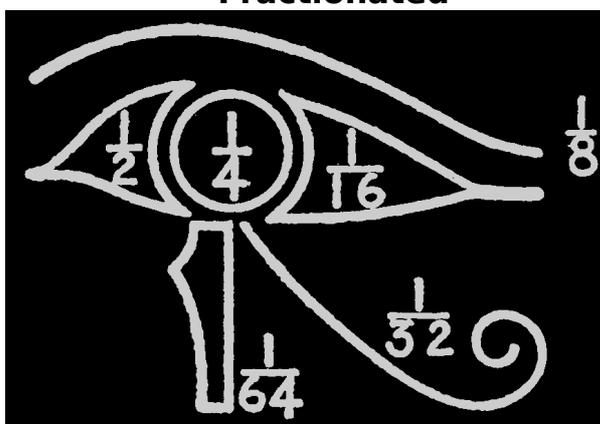
Both eyes together stand for clear-sightedness at day or night. This is the reason the Horus eye has been associated with omnipotence. Invulnerability and eternal fruition are also linked to the eye. They were often placed on the left-hand side of the sarcophagus so that the dead could find their way.

Ozanic refers to the symbolism of the fight between Set and Horus as a cosmic battle between light and dark, possibly in reference to a series of total eclipses which occurred in Egypt between 4867 and 4787 BC. (Ozanic pp. 12-13). This relates to Spence's view of the encounter where Set blinds Horus as representative of an eclipse.



The Fractionated

Eye



Wilson (p. 165) points out that "The 'Horus Eye fractions' were the reciprocals of the powers of two: a half, a quarter, an eighth, and so on down to one sixty-fourth part of a *heqat*. [A *heqat* was the standard sack or basket used for measuring dry goods, especially grain, and has been calculated to be the equivalent of slightly more than a gallon (4.5 litres). One-tenth part of *heqat* was called a *hin* (about half a litre, held in a jar of a particular shape). The Rhind Mathematical papyrus in the

British Museum includes tables of the 'Horus Eye fractions' and their equivalents in terms of *hinu*.

Hmm - the Solar eye shattered into fragments, but ...it was the ancient Egyptians for writing the fractional parts of the grain measure used the various separate elements of the Moon Eye. When the individual fractions were added together they made up 63/64ths falling just short of unity. However, when they are set in the Wedjat-eye, they form a totality in which nothing is missing. In other words, the whole is shown to be greater than the sum of the individual parts. The eyebrow = 1/8. The eyeball = 1/4. The outside small part of the eye = 1/2. The outside long part of the eye = 1/16. The vertical line descending beneath the eyeball = 1/64. And the curled line descending away from the eyeball = 1/32.

John Anthony West explains this as "the sum of successive division will always fall short of unity except at infinity, which is perfectly consonant with Egyptian thought: only the Absolute is one) (West p. 71)

It seems there is some inconsistency in whether the Solar or the Lunar eye was shattered. Indeed, the *wedjat* or *Utchat* eventually came to symbolise the healing powers of both the lunar and the solar eye. The important point may be that it is an eye (any eye) that was made non-functional by the intervention of Set, and which was restored to its normal functioning. The restoration is indicated by variant symbols - the flowering of the lotuses, and the regaining of sight by Horus himself. Note that in the version where the lotuses flower, no God has intervened to bring this healing - it seems that the eyes of Horus by themselves have the power to bring new life to the land, despite being severed from Horus' body by Set. In the other versions, it is the intervention of another God in actually bringing the eye back to Horus that enables the Restoration.

Note that in the creation myth of Heliopolis, man is created by the tears that fall from the Eye of Atum, which he had previously removed from his face and filled with his own power, elevated to the status of the daughter goddess Hathor/Sekhmet. After this goddess brought back Shu and Tefnut to their father, Atum wept for joy, and later placed the Eye on his forehead in the form of a cobra (*wadjet*). In one version of the myth Atum thus places the 'first' Eye there because when he had sent the first Eye to find his children, he had to create another Eye to enable him to see. The first eye became jealous of this second eye, and Re had to console it by placing it upon his head like a diadem.

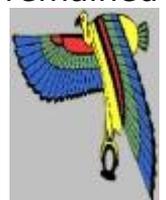


Later in the myth of the Contests of Seth and Horus, as pointed out by Alison Roberts, "the re-emergence of light from Seth's head, in the form of the crescent moon-disk, is interpreted in texts as the birth both of Thoth, 'the cutter', and of each month's new moon. It is also the rebirth of the sound Eye of Horus - the Wedjat-Eye - which has passed through Seth's body and been restored into a new and fuller life". (Roberts p. 110).

The restoration of Horus as the ultimate inheritor of the lordship of the Earth was regularly enacted as a ritual drama in temple ceremonies so that Egypt remained



united: "The white crown (Upper Egypt) is the Eye of Horus, the red crown (Delta) is the Eye of Horus". Note that due to this equation of the White and Red Crowns with the Eyes of Horus, one could

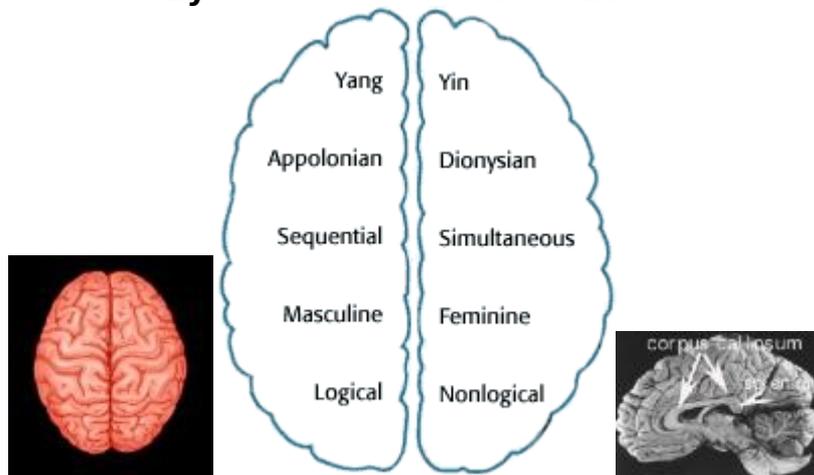


speculate that one crown is the solar eye, and the other equates to the Lunar eye. But which equates to which?

The White Crown is the Wadjet (Cobra) and also the Eye of Atum (Hathor/Sekhmet). The Red Crown is that of Nekhebet (Vulture) . Neither of these gods seems particularly solar or lunar? If *Wadjet* equates to *Wedjat* one could posit that the White Crown equates to the Lunar Eye, and by extension the Red Crown would be the Solar Eye. Certainly the Solar symbolism would fit Upper Egypt in that the South is the region of fierce heat, wind etc which could be solar associations. Likewise, Lunar symbolism relates to water, and the Lunar Eye being placed in the North (i.e. Lower Egypt) Fits well with the expansive nature of the Nile Delta in that region.



The Eyes of Horus and Bicameral Consciousness



Now consider modern-day right-brain/left-brain theory. Can this be allocated to the Sun/Moon, Left Eye/Right Eye? Firstly, each side of the brain controls the *opposite* side of the human body. The left half of the brain is logic and language, concentrated, analytic, serial and controls the right side of the body. The right half of the brain, which is intuition and pattern recognition, global, spatiotemporal, controls the left half of the body. The right brain helps us enjoy music but according to Wilson, “where language is concerned this other person is almost an imbecile.... In effect the left-brain person is a scientist, the right-brain an artist”. Wilson equates the Left Brain with the normal sense of self, and self-consciousness, in fact what he calls “the false me” whereas the Right Brain is where the sense of identity “moves to” when enjoying music or poetry. Also “the business of the left is to ‘cope’ with everyday problems. The business of the right is to deal with our inner-states and feelings”. (Wilson p. 25) Wilson considers that the Right half gives us more energy, ...

One could call the left Brain the Objective (or Phenomenal) mind, and the Right Brain the Subjective (or Noumenal) Mind. “For all practical purposes, we shall not go far wrong if we treat ‘unconscious’ as a synonym for ‘right-brain’.” (Wilson p. 104)

The Left Eye is passive/lunar, the right eye active/solar. This would fit. The left eye of Horus (as in the human body) would be controlled (along with all other functions of the left side, eg left arm, left leg etc) by the Right Brain.

The Right eye then, would be controlled (along with all other functions of the right side, eg right arm, right leg etc), by the Left Brain.

To which eye would the Fractionated Eye be equated? If one takes the mathematics represented by the measuring function as logical/scientific and therefore as typical of Left Brain activity, then it would seem right to equate the Fractionated Eye to the Right/Solar Eye. However, fractions may be more related to pattern recognition (i.e. typical of Right Brain activity), in that it involves recognition of the parts that go to make up a whole, and in that case it would make sense to equate the Fractionated Eye to the Left/Lunar Eye. This seems to me also to fit in with the missing 64th part, for the “whole being more than the sum of the parts” (or synergy) is an intuitive-type insight. Thus it seems “intuitively” right to assign the Fractionated Eye to the Wedjat-eye, which seems to highlight the Wedjat Eye as symbolising the Synergy of the Whole. [The Right/Solar Eye then would be more a symbol of language and logic].

Could it be that in the Myth of the Eyes of Horus the Egyptians anticipated (or expressed) knowledge of bicameral consciousness?

The Left (Wedjat) Eye then would actually represent the typical functions of the Right Brain – intuitive etc. Could it be that the stress the Egyptians laid on the restoration of the Left Eye, its importance as the “restored” or “healthy” eye, was their way of stressing the importance of the intuitive functions of the Right Brain???

The Right Eye would represent the typical functions of the Left-brain – logical, language-oriented. This orientation would fit with the fact it is Thoth (god of writing, represented as a scribe) who restores the Right Eye.

In terms of brain physiology, the equivalence proposed above between White Crown/Lower Egypt/Left Eye/Lunar and Red Crown/Upper Egypt/Right Eye/Solar would imply that Lower Egypt had an emphasis on right-brained intuitive thinking or behaviour? And likewise that in the North, the left-brain tended to predominate? This is tenuous.

Now, the bridge or link in the human brain between the two separate halves is the Corpus Callosum (or commissure). The corpus callosum provides neurological “wiring”, a mass of millions of nerve fibres between the two separate hemispheres. Supposedly the brain to be “whole” requires the corpus callosum to be operating. Wilson compares this good level of operation to the co-operation of two tennis players spurring each on to play more brilliantly (p. 25).

If the Eyes of Horus represented separate brain halves, or even the two separate minds we now know to exist within man, then how did the Egyptians account for the Corpus Callosum?

Colin Wilson seems to say that “not many thousands of years ago, the modern ‘bicameral mind’ emerged. Then man’s real troubles began: loss of direction, alienation, the ‘divided self’, neurosis, self-mistrust. In fact, it could be argued that this partitioning of consciousness was a disaster”. (p. 127). ‘We literally have two brains” (p. 20).

We know that the Egyptians were able to perform skilled brain surgery. Whether or not they were actually knowledgeable about the neurophysiology, it seems to me a valid exercise to look at the symbolism along these lines. It is quite compatible with

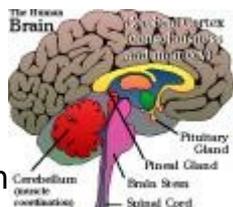
the Hindu/yogic system wherein the Ida and Pingala nadis of the subtle body represent Sun and Moon energies, and esoteric correlations of a similar nature that can be made between Sun and Moon energies in alchemy, the Tree of life and the structure of the subtle body. By understanding better the symbolism of the Solar and Lunar Eyes of Horus, light can be cast on these energetic polarities, and given the complex mysteries that still stand at the dawning of the third millennium regarding brain function, these energies may help us understand some of the potentialities of the human brain.

Note the connection between the eyes and the visual cortex. The latter is a region to the rear of the cerebral cortex (the wrinkled outer layer of the brain). Damage to this area will produce blindness as much as damage to the eyes themselves.

Dualities abound in Egyptian mythology, for Horus and Set themselves are poles of a duality, as their wives Isis and Nephthys.

Sexual/Yogic Energy and Polarities

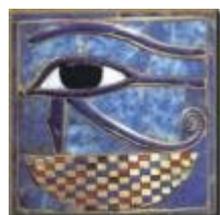
A basic theorem of the Brotherhood of Eulis (aka the Hermetic Brotherhood of Light) founded around 1881 by Pascal Beverly Randolph (1825-1875) was that “the Lingam (the male sexual organ) is positive, but the human male brain is negative; in the same way is the Yoni (the female sexual organ) negative, and the female brain positive.



The Third Eye and the Pineal Gland

equated with spiritual vision.

And what possible connections does the Egyptian myth have with the so-called “third eye”, often the pineal gland? The third eye is an organ of The pineal is a tiny organ that weighs less than a tenth of a gram, and is found in modern human brains in the mid-brain, between the cerebellum and the thalamus. It is the only organ of the brain that doesn't have ‘double’ (the two halves of the brain otherwise ‘mirror’ each other). The pineal produces melatonin. Ajna chakra relates



EYE OF HORUS

ARTICLE: MORE NOTES

Cite de Lubicz, Schwaller. TEMPLE OF MAN. Rochester, VT: Inner Traditions, 1998 (orig French as Te Temple de l'homme, 1957, 1993, 1998 Editions Deny).

- p. 108-09 The Symbol of the Eye [irt = eye]**
- p. 429/30: Horus as neter of the eye**
- p. 896note that de L calls restoring and recovering the eye ‘counting’ the eye**
- p. 896 (bottom) (also p 997) divine cloth as Eye of Horus that is in Tayt (neter of weaving)**
- p. 897 Eye of Horus coming from Nekhebet**
- p. 253 Wedjat/musical harmony**

p.899 oils that come out of the Eye of Horus

p. 900 Eye as 'third state'

p. 464 Brain pic

p. 464/65 re: wadjet cobra

p. 998 note 4 - see especially

p. 1013 and n.9 same page - perfume that comes from the Eye

p. 108, p. 110ff - the nekat = 30th part of the cubic cubit, now cf the 64 parts to the 64 squares of chess! Aha!

p. 1015 The Fractionated Eye

p.1016 - important - meaning of gazelle etc

p.1018 (top) reconstitution of the eye

p. 1020 - note 'sundered parts rediscover one another'

**Solar/lunar correlation left brain/right brain - what evidence for gender connection eg female is rightbrain dominant, male is left-brain dominant
How does ideal alchemical androgyne tie in with whole-brain?**

Egyptian worldview is internally consistent, even if individual aspects are mutable/seemingly contradictory.

Bibliography

Budge, E. A. Wallis. EGYPTIAN MAGIC. London: Kegan Paul, Trench, Trubner & Co, 1899. (Repr. London: Arkana, 1988)

Budge, E.A. Wallis. A HIEROGLYPHIC VOCABULARY TO THE BOOK OF THE DEAD. NY: Dover, 1991. (First published in the UK by Kegan Paul, Trench, Trubner & Co, 1897 & 1911).

Budge, E. A. Wallis. AN INTRODUCTION TO ANCIENT EGYPTIAN LITERATURE. NY: Dover, 1997. (First published in London by Dent & Sons, 1914, as THE LITERATURE OF THE ANCIENT EGYPTIANS).

Budge, E. A. Wallis. THE MUMMY: A HANDBOOK OF EGYPTIAN FUNERARY ARCHAEOLOGY. London: KPI Ltd, 1987. (First published 1893).

Bunson, Margaret. THE ENCYCLOPEDIA OF ANCIENT EGYPT. NY: Facts on File, 1991.

Callender, Gae. THE EYE OF HORUS: A HISTORY OF ANCIENT EGYPT. Melbourne: Longman Australia, 1993.

Cashford, Jules. THE MYTH OF ISIS & OSIRIS. Bristol, UK: Barefoot Books, 1993.

Clark, R. T. Rundle. MYTH & SYMBOL IN ANCIENT EGYPT. London: Thames & Hudson, 1959 (repr 1978, 1993).

De Lubicz, R, A. Schwaller. SYMBOL & THE SYMBOLIC : ANCIENT EGYPT, SCIENCE, AND THE EVOLUTION OF CONSCIOUSNESS.

Rochester, VT: Inner Traditions International, 1981. (First published in France as *Symbol et Symbolique*, 1949)

De Lubicz, R.A. Schwaller. TEMPLE OF MAN.

Dennett, Daniel C. CONSCIOUSNESS EXPLAINED. NY: Little Brown, 1991.

Edwards, Betty. DRAWING ON THE RIGHT SIDE OF THE BRAIN.

Ford, Akkadia. ISIS: AFRIKAN QUEEN. Berks, UK: Capall Bann, 1999.

Green, Roger Lancelyn. TALES OF ANCIENT EGYPT. London: Bodley Head, 1967.

Jacq, Christian. MAGIC AND MYSTERY IN ANCIENT EGYPT. London: Souvenir Press, 1988. (First published in France as *Le Monde magique de l'Egypte ancienne*, Editions du Rocher, Monaco, 1983)

Jacq, Christian. THE LIVING WISDOM OF ANCIENT EGYPT. UK: Simon & Schuster UK, 1999. (first published in France, Editions Robert Laffont, 1998)

Hope, Murry. PRACTICAL EGYPTIAN MAGIC. NY: St Martins Griffin, 1984.

Jaynes, Julian. THE ORIGIN OF CONSCIOUSNESS IN THE BREAKDOWN OF THE BICAMERAL MIND. NY: Houghton Mifflin, 1976.

Johnson, Paul. THE CIVILISATION OF ANCIENT EGYPT. (London: Seven Dials/ Cassell, 2000 (first published in UK by Weidenfeld and Nicolson, 1978).

LeDoux, Joseph. THE EMOTIONAL BRAIN. London: Weidenfeld and Nicolson, 1998.

Nelson, Felicitas H. TALSMANS & AMULETS OF THE WORLD. NY: Sterling, 2000. (First published in Germany as Symbolsprache der Tailsman Amulette, Schirmer Verlag, 1998).

Ozaniec, Naomi. THE ELEMENTS OF EGYPTIAN WISDOM. Shaftesbury, Dorset: Element, 1994.

Pennick, Nigel. SECRET SIGNS, SYMBOLS & SIGILS. Berkshire, UK: Capall Bann, 1996.

Roberts, Alison. HATHOR RISING: THE POWER OF THE GODDESS IN ANCIENT EGYPT. Rochester, VT: Inner Traditions International, 1997.

Sagan, Dr Samuel. AWAKENING THE THIRD EYE. Roseville, NSW: Clairvision + School Press, 1990.

Schueler, Gerald and Betty. EGYPTIAN MAGICK. St Paul, MN: Llewellyn, 1997. (Originally published as COMING INTO THE LIGHT).

Spence, Lewis. EGYPT. London: Senate, 1994. (First published in London by George G. Harrap, 1915).

Stetter, Cornelius. THE SECRET MEDICINE OF THE PHARAOHS. Carol Stream, IL: Edition Q, 1993. (First published in German, Munich, 1990).

Time-Life Staff. THE WAY TO ETERNITY: EGYPTIAN MYTH. London: Duncan Baird Publishers, 1997.

Wilkinson, Richard H. SYMBOL & MAGIC IN EGYPTIAN ART. London: Thames & Hudson, 1994.

West, John Anthony. SERPENT IN THE SKY: THE HIGH WISDOM OF ANCIENT EGYPT. Wheaton, IL: Quest Books, 1993.

Wilson, Colin. FRANKENSTEIN'S CASTLE: THE RIGHT BRAIN - DOOR TO WISDOM. Bath, UK: Ashgrove Press, 1980.

Wilson, Colin. THE LAUREL & HARDY THEORY OF CONSCIOUSNESS. San Francisco: Robert Briggs Associates, 1979.

Wilson, Hilary. UNDERSTANDING HEIROGLYPHS: A COMPLETE INTRODUCTORY GUIDE. London: Michael O'Mara Books, 1995.

TEXTS AND POPYRI

Pyramid Texts: Westcar Papyrus (text from Old Kingdom). **The Pyramid texts** are texts from royal tombs in the 5th and 6th Dynasties (2465-2150 BC). These are the texts of the Book of Coming Forth by Day or the Book of Coming into Light. They later developed into the **Coffin texts**, which were used by all Egyptians as inscriptions inside coffins of spells and incantations intended to help the deceased on the journey to the hereafter. They developed about the First Intermediate Period and onward.

STARS & STELLAR ASPECTS TO EGYPTIAN RELIGION

The stars were seen as the children of Re, the Sun god. At some points, Hathor was assimilated with the stars and known as the daughter of Re. Hathor sometimes (in her benign aspect) depicted as a cow with stars in her belly.

Stars and celestial lights also form the garb of Nut, the goddess depicted as a woman stretched over the horizon. She was supposed to eat the stars each morning and then give birth to them at twilight. When humans die, according to the mortuary rituals, they ascend to Nut as stars in her heavenly abode.

SIRIUS. = The Greek name for the Dogstar known to Egyptians as Spodu or Sopdet. (Sothis?) .

OGDOAD

Deities in the creation myth of Hermopolis (Khemnu) - main site of worship of THOTH.

Water = Nun and Naunet,

Darkness = Kek and Kauket,

Infinity = Heh and Hauhet,

Hidden power = Amun and Amaunet.

The male members of the Ogdoad were always depicted as frog-headed. The female divinities were serpent-headed.

RE: HADIT

The "Hudet" was a winged form of the ancient Egyptian god Re', called the "Splendour". The Hudet was incorporated into the cultic rituals at Edfu, commemorating the traditional myths about Horus. That falcon deity soared into the heavens to scout for the enemies of the king in these tales, becoming a **winged disk** in order to strike at the demons of evil.

THE HOUSE OF LIFE (PER-ANKH)

The Egyptian Per-Ankh (House of life) was an institution that served as a depository or scriptorium for texts. Research was conducted there because medical, astronomical and mathematical texts perhaps were maintained there and copied by scribes. The institution served as a workshop where sacred books were composed and written by the ranking scholars of the times.