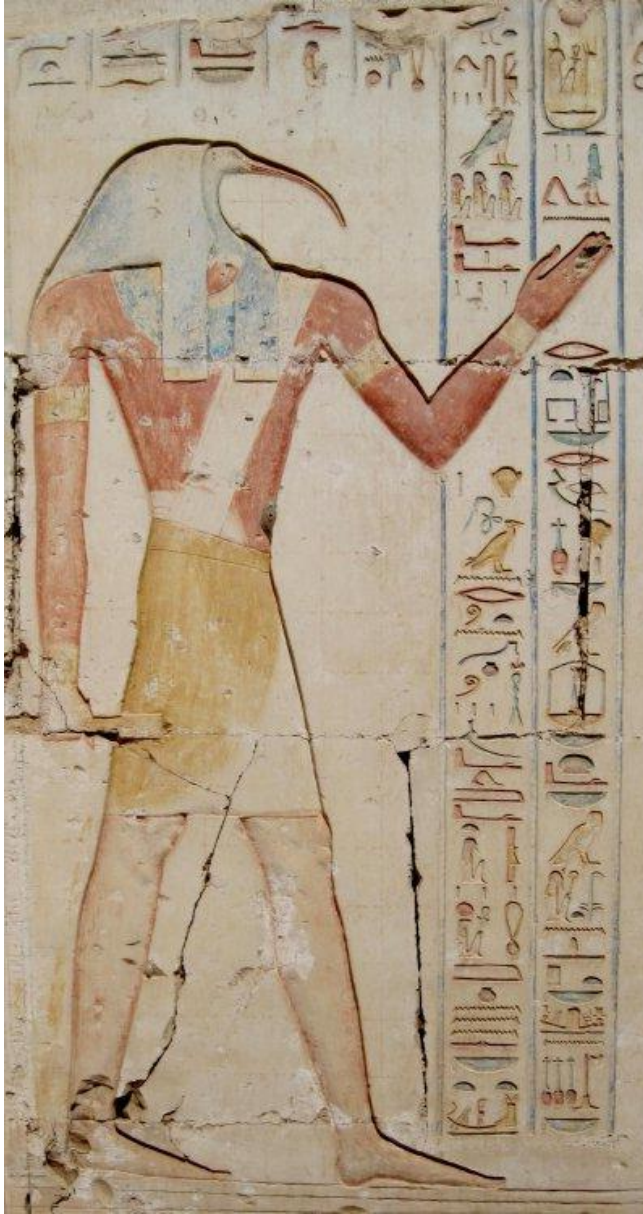


# The Eye of Horus: An Initiation into Pharaonic Wisdom



## The Eye of Horus

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*Your eye is the lamp of your body. When your vision is clear, your whole body also is full of light. But when it is poor, your body is full of darkness. Be careful, then, that the light within you is not darkness. So if your whole body is full of light, and no part of it in darkness, you will be radiant, as though a lamp were shining on you.”*

*(Luke 11:34-36)*

*And it is better to save it than ten thousand eyes, because only with it does one find Truth.*

*(Plato, Republic 527e)*

*But thou art not able to behold Me with these, thine own eyes; so I give thee the divine eye; behold My Majestic Yoga.*

*(Bhagavad Gita 11.8)*

By Christian Irigaray  
2017

## Anthropocosmos: An Introduction

*Man is Cosmos*, and to express the Harmony or Beauty of human nature the Egyptians said *Nefer* †. Plato, a student in Egypt, uses the word ‘Beauty’ (*Kalos*) to refer to the order in the world.<sup>1</sup> The hieroglyph for the word *Nefer* † is symbolized by a musical instrument which is implying a sense of *harmony* by its visual or ideographic form. Let us consider that the myth relating to the Eye of Horus describes the fracturing of Osiris, and yet he is evoked by the name of *Un-Nefer* †, meaning “*Harmonic Being*” or “*Beautiful Being*”. Thus we are dealing with a harmony accomplished by a dynamic equilibrium in our being.

The meaning of the Eye of Horus is religious and spiritual, and its meaning can only be comprehended in this archaic language to which Pharaonic art is dedicated: a transformation of consciousness in Man.

We learn from Plutarch that the Egyptian myths of the Eye of Horus, speak of Horus (Spiritual Man) as having **two eyes, symbolically represented by the Sun and the Moon.**<sup>2</sup> The legend of Cosmic Man with his eyes as the sun and moon is also present in Hindu scripture and art, and one may contemplate the analogy between Cosmic Man described in Pharaonic Egypt and India as *Purusha*, the Cosmic Person “whose eyes are the Sun and Moon”.

In this paper we will focus on the Pharaonic idea behind the Eye of Horus, the Wedjat, making allusions to other notions of a similar kind in other spiritual cultures, with the intention of exposing the archetypal language involved. The philosophy of *anthropocosmos* is based on the archaic notion that *Man is Cosmos*, and

so we may read the functions of nature and the universe as an image of the psychic and spiritual functions at work within. Here the “gods” are seen as vital functions in man, and the whole of Nature is read in a spiritual or sacred language. The purpose of this philosophy is that the reader of the archetypes may *know himself*, by reflecting on natural functions as workings within. The Egyptians were masters of this archaic and sacred language



Purusha Uttamah  
Supreme or Cosmic Person In Hindu Religion

*You are the Supreme, Imperishable,  
Who one must recognize in the world.  
You are the Treasure;  
Eternal Guardian of the Law.  
Your Being is Eternal,  
That is what I see.*


*I see you without a beginning,  
Without middle or end.  
Your energy is infinite;  
**For eyes you have the Sun and Moon.**  
Your mouth is blazing Fire,  
And with it you heat the Universe.<sup>3</sup>*

<sup>1</sup> See the terminology of “*Kalos Kagathos*” καλὸς κάγαθός used in Greece for a parallel to the Egyptian concept or Idea *Nefer* †.

<sup>2</sup> Plutarch, *De Isis et Osiris*, Chapter 52.

<sup>3</sup> *Bhagavad Gita* 11:18-19.

## The Eye of Horus –Part I– Mathematical and Astronomical Symbolism

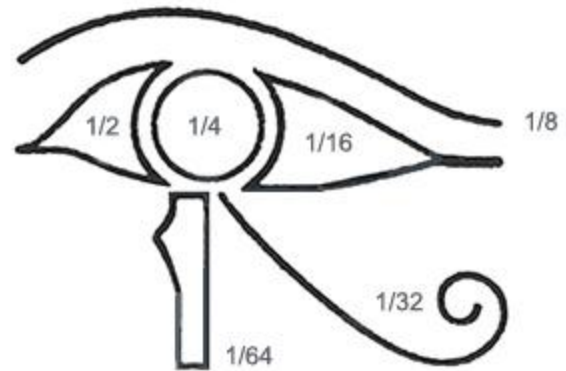
One element which is key to the Egyptian mysteries is the *Eye of Horus*. Its mystery is very deep and worth going into as we come to scope the ideas behind the mysteries and riddles of the Pharaonic science and the science of anthropology in the archaic mentality. Let us begin by considering that the hieroglyph for the Eye of Horus –the **Wedjat** – is composed of numerical values according to Pharaonic mathematics.

Each part of the eye represents a numerical value, a fraction of unity. The addition of these fractions, however, do not add up to unity, but another fraction:  $1/2 + 1/4 + 1/8 + 1/16 + 1/32 + 1/64 = 63/64$ .

The **fraction of 63/64** is just what the name means: *a fraction: a part of Unity*. Unity, as 1, is always fractioned in the process of *cosmogensis*, for without a fractining of Unity, there can be no multiplicity. But the fractioning of Unity presented here is not in a static 50/50 division, but one which represents a synamic equilibrium of a special kind. This “dynamic equilibrium” as we will see, is represented by  $\phi$  the Golden Ratio.

Before we come to the concept of Cosmic Man as one who has acquired the “solar and lunar” vision, we will make the reader notice that this symbolism is not particular to Pharaonic philosophy, but a theme shared by Hindu philosophy. The astronomical symbolism which we will go through regarding the fraction 63/64 of the Eye of Horus also has analogies to Hindu sacred science.

In Vedic astronomy<sup>4</sup>, we encounter a cosmic cycle known as a *tithi* which is



related to the fraction of **63/64** just as the Eye of Horus is in Egypt. This *tithi* unit of Vedic astronomy is a fraction that relates, (not surprisingly) to *the cycles of the sun and moon which are associated to the two eyes of Cosmic Man*.

The periods of the Sun and the Moon show two most basic ways to measure time: one by lunar time and another by solar time. The solar (tropical) year is 365.242 days long. It is the interval of time, for example, from summer solstice to summer solstice, that is, the time for the return of the Sun to its same position in the zodiac, relative to the four solar nodes of equinox or solstice.

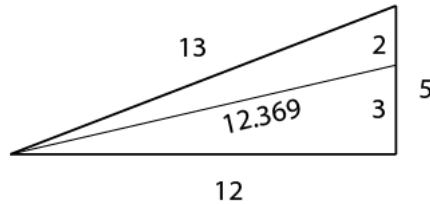
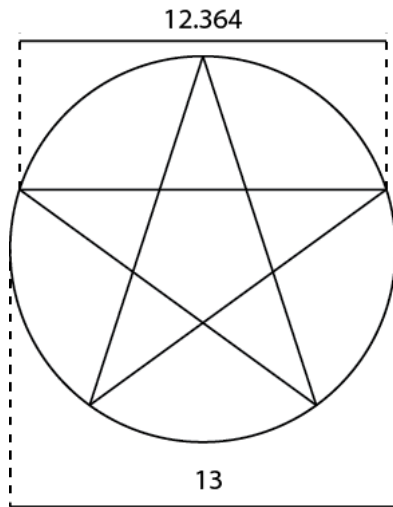
A period from Full Moon to Full Moon (or New Moon to New Moon) is a *Lunation*. In the interval of a tropical year, there are 12.368 Lunations or periods from new moon to new moon. By simple calculation we may appreciate the lunation cycle itself to be on average 29.53059... days.

Now, *geometrically*, (visually) the proportional function at play in this astronomical ratio between the solar year and the lunation cycle may be figured in two very basic but significant ways:

<sup>4</sup> Prabhakar Vyankatesh Holay, *Vedic Astronomy, Vedaanga Jyotisha: a Prehistoric Puzzle*, p.16.



## Lunations in a Solar Year by Geometry



$$365.242/29.53059 = 12.368\dots$$

In both diagrams we become aware of the geometrical relationships between a solar year and 12.368 Lunations, and it is geometrically that one reveals the **Golden Proportion**  $\phi$ . Both the proportions of the pentagram and the 2:3 ratio of the Pythagorean triangle 5:12:13 expose the presence of  $\phi$ . The fact that the soli-lunar astronomical periods coincide with these simple geometric proportions is not “accidental”, but a testament to the harmony or *Nefer* † installed in the Cosmos.

The Golden Ratio is also appreciated at play in the very astronomical cycles of the Sun and the Moon in a very significant way. The fact that the soli-lunar rhythms themselves can be defined by the pentagram and a “Pythagorean” triangle hints at the presence of  $\phi$ , but it is only when we are faced with the following facts regarding the arithmetics of the soli-lunar periods that the presence of this mystic function is more apparent in numerical form.

The beauty and mystery of the Luni-Solar cycles is that they can be calculated very easily using the Golden

Number.<sup>5</sup> For example, in days, the Draconic Cycle<sup>6</sup> may be calculated by simply squaring  $18+1/\phi$  or **18.618**. This is **18.618 x 18.618...** On the other hand, the Solar Year itself can be calculated by multiplying **18.618 x 19.618**. The revolution of the Lunar Nodes around the Zodiac can be calculated as **18.618 Solar Years**, that is, **18.618 x 18.618 x 19.618** days. This period thus equals the Draconic Cycle times **19.618** ... and this is precisely 230 Lunations. That these astronomical periods are all using the golden number and in such a simple way is impossible to explain as “chance”.<sup>7</sup>

According to our modern estimates, the Lunation or *month* is 29.53059 days in length. But this is an *irrational* figure obtained by repeated measurements of an empirical (sensorial) nature. We would consider today that in order to expose a

<sup>5</sup> The Golden Number or  $\phi$  is **0.61803399...**

<sup>6</sup> The time taken for the Sun to return to the same the lunar node. It is important in predicting eclipses.

<sup>7</sup> For an expansion of this subject see our work on the Sacred Geometry related to Eclipse cycles: [https://www.academia.edu/27801797/Sacred\\_Geometry\\_in\\_the\\_Solar\\_System\\_II\\_-\\_Sun\\_Moon\\_and\\_Eclipses](https://www.academia.edu/27801797/Sacred_Geometry_in_the_Solar_System_II_-_Sun_Moon_and_Eclipses)

more accurate measurement of the lunation cycle (or any astronomical period for that matter), one would need to write down as many places behind the dot in that irrational 29.53059... formula, because we normally think that being “precise” and “exact” has to do with observing or studying Nature in a sensorial state of consciousness.

However, this conception of a “more exact” or “more accurate” value increasing because one adds places after the decimal is completely contradictory to the archaic cosmology we have been speaking of before, and this irrationality *ad infinitum* does not fit the contemplation of the cosmos as one where Man may infer logic and natural law from a mental or conceptual dimension of reality. A geometrical law of Nature, like Kepler’s three Laws of Planetary Orbit is not appreciated by sensorial consciousness, it is known in a super-sensorial awareness. But deeper even than the conceptual and abstract are the *religious and spiritual signs* embedded in this riddle.

In ancient cultures from around the world, we have a large amount of evidence exposing that number and science in general was managed differently than it is today with a strictly secular outlook of the world, and this is especially true when the numbers referred to astronomical annotations are found.

In ancient arithmetics, numbers were often *rationalized* meaning that the use of irrational values for a given astronomical period, for example, were intentionally made *rational or whole*. For example, an astronomer-priest would calculate the amounts of Lunations in a Solar Year as 12.368..., but he would immediately look for the **rational and fractional notation** that expressed this value as **309/25** (12.36 in decimal notation).

The most obvious reference to this ancient tendency to evoke the whole and *rational* values in astronomy is found in the notable use of a 360 day year throughout ancient cultures such as the

Babylonians, Egyptians, Maya, Hindu or Chinese. The *ideal* year of 360 days is 12 perfect months of 30 days long, but empirically there is no evidence for such astronomical periods whatsoever, and this poses a problem for our modern mentality because we are faced with ancient cultures capable of recording a 365.242 tropical year yet deciding to recur to a 360 rational value. The reason is that they encoded spiritual concept in these rational and fractional “approximations”.

We must not make the mistake of believing that a scientific mentality was absent in the ancient world, because it was not. There is simply a recurrent *mental gesture* of rationalizing numbers in order to manage values by ratio and proportion in order to observe the underlying harmony in phenomena, and it is this gesture which allows for the use of fractions with whole numbers such as **the Eye of Horus fraction of 64/63, as it is a ratio of 64:63.**

It is under this insight into the ancient philosophy of mathematics that the fraction of the Eye of Horus appears as something a bit more comprehensible. **Reducing an ideal period of 30 days for a month by the 63:34 ratio provides the rational approximation to the Lunation cycle:**

Irrational approximation: 29.53059...

Rational approximation:  
**30 days x 63/64 = 29.53125 days**

Compared to the modern *irrational* estimate or standard of 29.53059... days, the *rational* estimate to which we arrive through the Eye of Horus fraction is only 0.00066 of a day longer, meaning about a 1 minute difference in a month.<sup>8</sup>

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<sup>8</sup> 0.00066 of a day is 57.024 seconds, practically one minute. We must note that the Lunation cycle, in its empirical or sensorial form is always different and fluctuates around the approximate value, be it irrational or rational. This difference is between two means, and it does not mean that one will

In *Serpent in the Sky*, John Anthony West shows how the Egyptians had a lunar calendar which accommodated a calculation of 25 regular years (of 365 days) to 309 lunations, and this equation allowed for another approximation of the lunation cycle:

$25 \times 365 = 9,125$  days (for 25 regular years)  
and  
 $9,125 \text{ days} / 309 \text{ lunations} = 29.53074$  days per lunation.

This calculation gives another value for the lunation cycle compared to the rational 64/63th fraction of 30 as 29.53125 days, but it has an inherent mathematical link to  $\phi$ , because 309 is half of 618, or  $\phi - 1 \times 1000 / 2$ .

The fact that the golden function of  $\phi$  is inherent in the design of soli-lunar periods is beyond any question from a mathematical point of view, but then again, a strictly ‘scientific’ point of view – at least in the modern idea of ‘science’ as a negation of the divine– is not enough to understand what significance  $\phi$  has as a cosmic function in itself because it is ultimately related to consciousness. We will be reminded that  $\phi$  is a reciprocal relationship to 1 or Unity: a relationship which allows for both particular and cosmic consciousness since it is a dynamic equilibrium from a logical point of view.  $\phi$  represents a state of consciousness with respect to Unity or “God”, and these ancient mathematical allegories find their original meaning in a spiritual sense for Man. This is why they are accompanied with mythologies: riddles that the initiate must work through and whose ultimate meaning can only be lived by “the observer”.

The Eye of Horus of the Egyptian mythology was the **lunar eye**. The “lunar”

is implying a cognitive function.<sup>9</sup> The lunar eye is the left eye of Horus: the left eye of Cosmic Man, and it is said to have been plucked out in a battle against the powers of Seth in Egyptian myths.

By mathematics or arithmetic, that is, through the “science” in a profane sense, we are pointed to the lunation cycle as an astronomical phenomena, but more important than the astronomical or astrological relation of this mythology is the fact that we are speaking of a loss of vision in Man, and the Cosmos itself provides the solution to this lack of harmony. It is this loss of vision that is the most important aspect of the mythology surrounding the Eye of Horus. It is actually the most important aspect of Mans enlightenment: **to bring to harmony a reciprocal “vision” of reality.**

**Plato** will often make reference to **the function of vision** and how it is related with philosophical contemplation in his dialogues, and one of the most significant of these mentions comes through the dialogue *Timaeus*:

*Next we must declare the most important benefit effected by them [i.e.by the eyes], for the sake of which God bestowed them upon us. Vision, in my view, is the cause of the greatest benefit to us, inasmuch as none of the accounts now given concerning the Cosmos would ever have been given if men had not seen the stars or the sun or the heaven. But as it is, the vision of day and night and of months and circling years has created the art of number and has given us not only the notion of Time but also means of research into the nature of the Cosmos. From these we have procured Philosophy in all its range, and one which no greater boon ever has come or will come, by divine bestowal, unto the race of mortals. This I affirm to be the greatest good of eyesight. As for all the lesser goods, why should we celebrate them? He that is no philosopher, when deprived of the sight thereof, may*

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“lose” a minute of time in using any of the two formulas.

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<sup>9</sup> We will explain this towards the end of this work, when we deal with the spiritual meaning of the Eye of Horus.

*utter vain lamentations! But the cause and purpose of that best good, as we must maintain, is this,—that God devised and bestowed upon us vision to the end that we might behold the revolutions of Reason in the Heaven and use them for the revolvings of the reasoning that is within us, these being akin to those, the perturbable to the imperturbable; and that, through learning and sharing in calculations which are correct by their nature, by imitation of the absolutely unvarying revolutions of the God, we might stabilize the variable revolutions within ourselves.<sup>10</sup>*


These latter words of Plato come to be significant when we speak of the “irrational” and “rational” when we refer to numbers or astronomical periods. The archaic method does study the science of movement in the heavens (astronomy) in itself because it is not a finality in Man’s life to learn mathematical descriptions of sensorial movements. In the archaic mind, this science or knowledge is only useful to Man as long as it holds a relation to the evolutionary process of Man becoming **Un-Nefer** : the **Harmonic Being**. There is a *religious* and *spiritual* dimension to science that needs to be observed and it is beyond the secular-atheistic mentality because it requires a sense of God. The sense of *cosmosis* as a return to Unity is fundamental here in order that one does not fall into “statistical” or “anecdotal” astronomy or science in a general sense. This secular science is, as we have mentioned in this work, science as a finality instead of Man’s well being through science or knowledge as a means.

Plato teaches that the function of vision is ultimately related to philosophical contemplation because it has allowed Man to contemplate *harmonic* cycles of time inscribed in the movements of the planets and stars, and these cycles, in turn, allow for “the art of number” and lead to the contemplation, as he says, of “*the revolutions of Reason in Heaven*”.

Plato speaks of the “invariable revolutions” (i.e. the ideal or perfect revolutions) which would mean an intelligible 360 day year and a 30 day month, as opposed to a sterile contemplation of the “perturbable” (i.e. irrational) 365.242... and 29.53059... values.

Let us concede that the arithmetic and astrological symbolism of the Eye of Horus shows us that:

- 1) The **63/64 fraction** can be used to figure **the period of a Lunation by 30 x 63/64 = 29.53125 days**.
- 2) That there is a mathematical link to  $\phi$ , because 309 is half of 618, or  $\phi - 1 \times 1000 / 2$
- 3) And a second link to  $\phi$  embedded arithmetically in the dynamics of Soli-Lunar periods.

The question that might be asked then is what all this has to do with the Eye of Horus? In order to answer this we must look at the meaning of the **Wedjat**  as a Lunar Eye and as symbolic of psychic or cognitive functions.

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<sup>10</sup> Plato, *Timaeus* 46e-47c.

## The Eye of Horus –Part II– The Psychological Symbolism

Harmony or Beauty (*Nefer* †) plays a fundamental role in this mystic experience of cosmic unity. Egyptian art was strictly made to conform to an initiation into cosmic principles or archetypes. Astronomical, arithmetic, geometric and harmonic principles in Nature reveal to Man the hidden or apocryphal aspect of *Spirit*: the agent which brings about *cosmosis*, that brings order out of chaos in Nature. This discovery is the original revelation of the idea of *Isis removing her veil*: it is Nature, the Great Mother Goddess who does so, and behind the veil or maya is a radiant light, that is wisdom and self-knowledge.

No other culture has left such an advanced understanding of the vital principles of Nature as Pharaonic Egypt; the ruins of Pharaonic sacred art are but a fractioned part of what once was a complete description of the Universe and Man undergoing the process of “cosmification” or *spiritualization*.



In the dialogue *Epinomis*, Plato has us remember that all science is to be studied with an eye set on unity or “sameness”, and in Pharaonic terms this requires the recuperation of the fractured vision of **the Lunar Eye**, the *Wedjat* ☁. This lost Eye of Horus is recomposed by **Toth**, the *netjer* which symbolizes the Intelligence of the Supreme God Amun. It is this ‘lunar’ vision of the *Wedjat* ☁ which enables holistic and integral contemplation: it allows for the vision of what is whole, complete, or *archetypal*: it allows for vision of the psychic and spiritual dimension of life and what is hidden “amún”. In the Platonic sense we speak of a vision of the *Ideas*, the primordial and universal structures of reality which are the true “gods” at work within us. This vision is impaired in Man by the very fact



of birth into natural figure (incarnation). That is why Seth is said to “steal or injure” the *Wadjet* ☁, because sensorial and fractioned consciousness (solar vision) inhibits the perception of universals, archetypes, or Ideas which is “lunar vision”. **To regain the Lunar Eye or *Wedjat* ☁ means that one regains a cognitive power, and the power which allows this “recomposition” of the Eye of Horus is Toth.**

**The Solar Eye** is the right eye in Cosmic Man, and it is related to analytical thinking which is a contemplation of the part, the fractioned, or incomplete aspect of reality: *particulars*. It is this vision which Plato calls a contemplation of “the other” and it is associated to the left hemisphere of the brain and to the sensorial experience of the world which is inevitably based on *differentiation*.



As we mentioned in the astronomical symbolism in part I, the Wedjat  and its mysterious arithmetic value of 63:64 is embedded in calculations of the Lunation period, and it is also related to a myth where Horus, in trying to revenge the death of his father Osiris, loses his left (lunar) eye in a battle against Seth. The loss of the *left eye Wedjat*  in the Egyptian mythology symbolizes a loss of vision, but more specifically a loss of *holistic* or *holy vision which allows for the reunion or reconciliation of two opposites in Unity*.<sup>11</sup> The value of  $\phi$  in the mathematical and astronomical allegory is that  $\phi$  is the perfect reciprocal because of its relationship to 1 or Unity. In a philosophical language,  $\phi$  is the symbol for the consciousness which brings *the reconciliation of opposites*, by the power of Unity or 1.

The reconciliation of Horus and Seth brings back the horian vision, a “double vision” both lunar and solar, but the only divine power or neter capable of bringing this forth is *Toth*, the *Wisdom of God*.

Now, these “two minds” –or “two hearts” as the Egyptians say– are related to the modern studies of **brain functions of the right and left hemispheres**. In particular, the **right and lunar hemisphere** represents the holistic or *holy vision*. This science of human cognitive functions has been known by the world’s religions for ages. An example that is illustrative is the peacock’s plume, for example, said to protrude from the right hemisphere of Lord Krishna in Hinduism. The royal peacock’s feathers resemble the Supreme Being with eyes seeing in all directions. We should mention, for example, that the Egyptian *sem* priests used a long tuft of hair extending from the right (lunar) hemisphere of the head, in a similar symbolism as the brahmins of

India. The *sem* priests which were so often depicted in the secret rites of ancient Egypt show this tuft of hair in broad daylight, and yet its association to cognitive functions cannot be revealed by the inconsiderate observer which neglects the power of religious symbolism.

The Hindu association of the solar and lunar eyes in the Purusha or Cosmic Being (part I) is basically identical to the Pharaonic mythology which places them in Horus, but one must consider here that the sacred science of Cosmic Man and why the eyes are said to be the Sun and Moon goes way beyond a simple “poetic” expression. While the *function of vision* is being brought forwards in appearance under the soli-lunar analogy of the eyes, **it is in reality symbolic of mental or psychic contemplation with both hemispheres of the brain at once**.

In his *Temple of Man*, R.A. Schwaller de Lubicz has shown how the eyes were associated to lunar and solar functions in Pharaonic Egypt, but fundamentally so in a manner made analogous to the proper cognitive functions of the hemispheres of the brain.

*The eye is the only nerve that comes out to the surface of the body, the only one we can observe in its living function. It blossoms into a sphere filled with white crystalline liquid. It is sensitive to light, to the effect of fire, and reacts to colors.*

*It is the sense that informs us directly of volume and that demonstrates the function of intelligence through the crossing, there being a unification and at the same time an exchange between the two eyes.*

*The eye is the “sense du jour,” that is, of the visible sun. The right eye is, as is the left side of the brain in man, sensitive to that which is positive and affirmative, while the left eye is related to the right side of the brain and is sensitive to that which is negative. There is a crossing between the left and right eyes and the left and right lobes of the brain. The center of the optical nerve is an empty channel that conducts the vital, nervous energy. These are already sufficient reasons to motivate us to the use*

<sup>11</sup> This psychological problem in the history of religious ideas is fundamental to spiritual teachings, and it is mentioned by Jung as *complexio oppositorum*, while Mircea Eliade calls it *coincidentia oppositorum*.

of the eye as a symbol for, among other things, the capacity of volume. The animal with optical brain is the bird, and among birds the falcon (in Egypt) corresponds best to the array of noble qualities that can be symbolized as “eye.”

The two eyes are our two luminaries. While one is solar and the other lunar in function, both eyes nevertheless belong to the sun, the left to the morning sun, the right to the evening sun...<sup>12</sup>

The “crossing” of functions between eyes and brain hemispheres accompanies the well known fact that the motor functions of the left hemisphere of man are regulated by the right hemisphere and vice versa.<sup>13</sup> The crossing itself, as far as the eyes and sight is concerned, takes place in the *optic chiasm*: an X shaped corpus placed right before the **pituitary gland**.


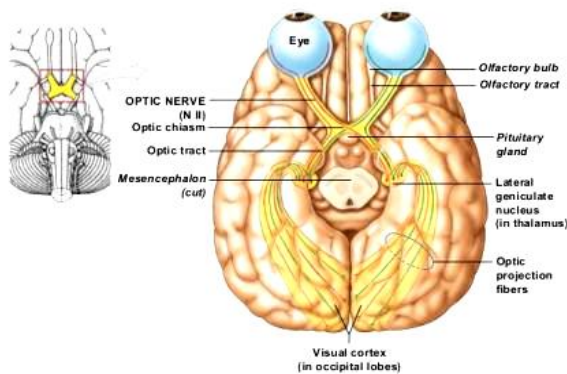
The “crossing” between eyes and cognitive functions of the hemispheres of the brain are symbolized by the hieroglyph <sup>14</sup>

Figure 16.24 The Optic Nerve




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<sup>12</sup> R.A. Schwaller de Lubicz, *The Temple of Man*, Vol. 1, p.108-109.

<sup>13</sup> Schwaller de Lubicz has also pointed out to the significance of the right-handed and left-handed gestures in consideration of the crossing, an important contribution to the reading of Pharaonic art.

<sup>14</sup> This does *not* mean that the invention of the symbol was necessarily a copying the physical image of the optic chiasm: instead, it means that the X is an archetypal geometry which means “crossing” in itself, and this geometrical meaning is behind all physical patterns of nature which express it.

In the *Book of Coming Forth By Day*, there is one particular use of this hieroglyph  in the context of the two Eyes of Horus which is of interest to us here. In the papyrus of Nebseni, we read:

*Hail beautiful face, Lord of sight,  
Bound by Ptak-Sokar,  
Raised high by Anubis,  
To whom Shu has given the supports,  
Beautiful face in whom the gods are;  
Your right eye is the Night [Evening] Boat  
msktt,  
Your left eye is the Day [Morning] Boat  
mandt<sup>1516</sup>*

In Egyptian mythology, the **Day or Morning Boat (Mandt)**, related to the left eye, represented the course of Ra from sunrise to noon, while the **Night or Evening Boat (related to the right eye)** represented the course of Ra from noon to sunset.

The cosmic dome, of which our cranium is the image on Earth, is thus split in half like the hemispheres of the brain by a moment of “midday”, and the circuit runs from left hemisphere to right hemisphere as Schwaller says: “the left to the morning sun, the right to the evening sun...” A direction of evolution in thought (from sunrise to sunset) is being suggested to the initiate, and the cosmic person is made to face south.<sup>17</sup>

We speak today of “western” and “eastern” mentalities implying a way of

<sup>15</sup> Stephen Quirke, *Going out in Daylight* – prt m hrw, (2013), page 373. Thanks to Charles Herzer for this correction.



<sup>16</sup> *Wallis Budge, The Egyptian Book of the Dead, p.359, Plates XXXIII and XXXIV [p. 437 y 581 spanish version] has a different translation: Hail to thee, thou Beautiful One, the Lord! Thou hast been gazed upon by the Sun's eye, Thou hast been bound up by Ptah-Seker; Thou hast been made whole by Anubis; Breath hath been given unto thee by Shu, And thou hast been raised up By the Beautiful One [Nefer ♂], the prince of eternity.*

*Thou hast thine eyes:*


*Thy right eye is in the Sektet boat,  
And thy left eye is in the Atet boat.*

<sup>17</sup> The crossing of this would produce a facing northwards, to the celestial pole, symbolic of the Axis Mundi and the location of eternity.

thinking, but in reality all humans have both “western” and “eastern” mentalities. “Western” and “Eastern” *cultures* impose a priority for one mode of conceiving the world over another because they are the product of Man. Truth is found by using “two eyes instead of one”, such is the Gnostic teaching of Jesus in the Gospel of Thomas.

We should note that, *geographically*, on Earth, the “western” and “eastern” worlds are linked (or divided) by the meridian of the Nile River.<sup>18</sup> The Nile, quite symbolically, divides and bonds “eastern” and “western” mentalities. It represents the crossing point, the point where two paths are interconnected, as in the figure of the X, of the optic chiasm. The Pituitary gland is the physical organ which represents this *psychic* center in the body. The hieroglyphic name of the *Atet Boat* in the text above is written with the four hieroglyphs  and we may appreciate that the left eye (i.e. the one that Horus loses to Seth in the myth, and which symbolizes the right hemisphere functions of the brain) is evoked by this symbolism of the “crossing”  in the name of the barge which “carries” the lunar eye.

**The Eye of Horus that is lost in the Pharaonic mythology is the left eye, the “lunar” eye and refers then to a right hemisphere ‘vision’; or holy contemplation.** The Moon, being the reflection of solar light for our world, is able to “see” in the night, and during that time of night (which is incarnation or natural consciousness), the Spiritual Sun (Ra) remains invisible and can only be perceived indirectly through *the reflection* of the Moon.<sup>19</sup> The very waxing and waning of the Moon is visually significant of cyclical life as opposed to eternal and immutable light of the Sun (Ra).

In the Myth of Horus and Seth, the latter symbolizes the power or effect of incarnation, the incubation of consciousness in a sensorial and mental or psychic reality. This is described by the Osirian dismemberment, for consciousness, although immortal, has become fractions. So the power of Seth to impair Horus by taking his Lunar Eye the *Wedjat* , demands that a reconstitution of “fissured” or “stolen” cognitive functions in Man. **Seth has the eye or vision in his grasp until Horus is able to recover it through the power of Toth.** If it were not for the power of Toth, the battle between Horus and Seth would not come to an end, and the soul is destined to the osirian cycle which is reincarnation. We cannot fail to point out how important it is that **Toth: the neter representing God’s Intelligence, is the one that allows for the reconciliation of the reciprocal powers of Horus and Seth.** This is not something that Man can achieve by himself, for as an image of the Supreme Being, the “gods” or neteru are the cosmic functions living in him, and to control them he must return to his innermost Origin and Unity.

Cerebral acrobatics will do nothing to solve this fundamental cosmic question for Man because it is the coming together of *a unified vision by both hemispheres* which is always evoked as the best and *just* kind of vision. This is a repeated theme in spiritual cultures around the world, the *coincidentia oppositorum* spoken of by Mircea Eliade, the *complexio oppositorum* of Carl Jung. We are dealing with a problem with a root in spiritual and religious science, not natural science, and such high standards of knowing penetrate even beyond the psychological. For this reason, the meaning and value of the Eye of Horus can only be grasped in the original religious language which it belongs to.

The moment of conjunction between Sun and Moon makes for moments of eclipses and new moons in this

<sup>18</sup> In the ancient world, Alexandria, Egypt, marked the 0° meridian which today is situated some 30° to the west and known as the Greenwich meridian.

<sup>19</sup> This is the idea behind a “third” world of *Duat* as “underworld” in the ancient Egyptian religion.

astrological analogy, and this moment is symbolized by the “god” *Khonsu* in Ancient Egypt, a divinity of which we have spoken of in another work entitled “The Ka of His Mother”.<sup>20</sup> The eclipse as the coming together of Sun and Moon is significant. In Plato, *Gorgias* 513a, Socrates speaks of an ancient myth telling of the ability of women in Thessaly to produce an eclipse by the use of magic. In Thessaly there was an ancient cult to the goddess *Hekate*, a word no doubt borrowed from the Egyptian “*Heka*”, translated as “magic” in most books of Egyptology. The myth of the women of Thessaly said that those who practiced magic would lose their sight or suffer a paralysis of the body.

For now, let us observe that the moment of full moon, which is the opposition of Sun and Moon, was also significant in the mythology referring allegorically to human consciousness. It is at the moment of full moon that both luminaries are *crossed* in the horizon or *Akhet*. The “Horizon” or “Spirit World” is in itself a crossing point of Heaven and Earth, and both Sun and Moon fully illuminated on the Horizon is quite significant. This fully spiritual vision with both “solar” and “lunar” contemplation was itself evoked in the astrological parables and mystery rituals of Ancient Egypt as recorded by Plutarch:

*In the sacred hymns of Osiris they call upon him who is hidden in the arms of the Sun; and on the thirtieth of the month Epiphi they celebrate **the birthday of the Eyes of Horus, at the time when the Moon and the Sun are in a perfectly straight line**, since they regard not only the Moon but also the Sun as the eye and light of Horus.*<sup>21</sup>

The recovery of the Eye of Horus is the main theme of the North front of the

Pyramid Texts in the sarcophagus chamber of Unas’ pyramid. Here we are told about the solution to a problem that is natural to Man and it is a problem of the dysfunction provoked by excess or defect of a given hemisphere of mental activity. This relation is enough to see that we are speaking of ‘vision’ in a metaphorical sense which actually means *a state of consciousness*. Again we point to the fact the function of repairing the lunar or holy vision is performed by an act of *divine knowledge* (Toth): a cognitive act of “seeing” with both hemispheres of mind which only occurs when one does not cancel the *religious*: the human fusion with Unity, normally personified as a Supreme Being.

In as far as the psychic or mental order of the Eye of Horus, it is demanded that one achieve the equilibrium of vision wherein one does not deny all metaphysical and divine qualities of the universe by an excess of analytical and sensorial (solar) consciousness, nor does one deny the manifest reality of the physical or material consciousness by total holistic idealism (which is excess of lunar consciousness).

Just to make a final comparison, the Norse myth of Odin, the legendary king of Asgard, tells us that the great king of the gods traded an eye in return for divine knowledge, and the archetype is rather interesting as it is always a question of knowing and seeing, but repeatedly associated to the myth which describes the loss of an eye or, in this case, the sacrifice of a vision in order to achieve a complete or holy vision which grants divine wisdom and kingship.

<sup>20</sup>[https://www.academia.edu/27605356/3.5 - The Ka of His Mother Mystic Symbolism of the Ka and Min](https://www.academia.edu/27605356/3.5_-_The_Ka_of_His_Mother_Mystic_Symbolism_of_the_Ka_and_Min).

<sup>21</sup> Plutarch, *De Isis et Osiris*, Chapter 52.



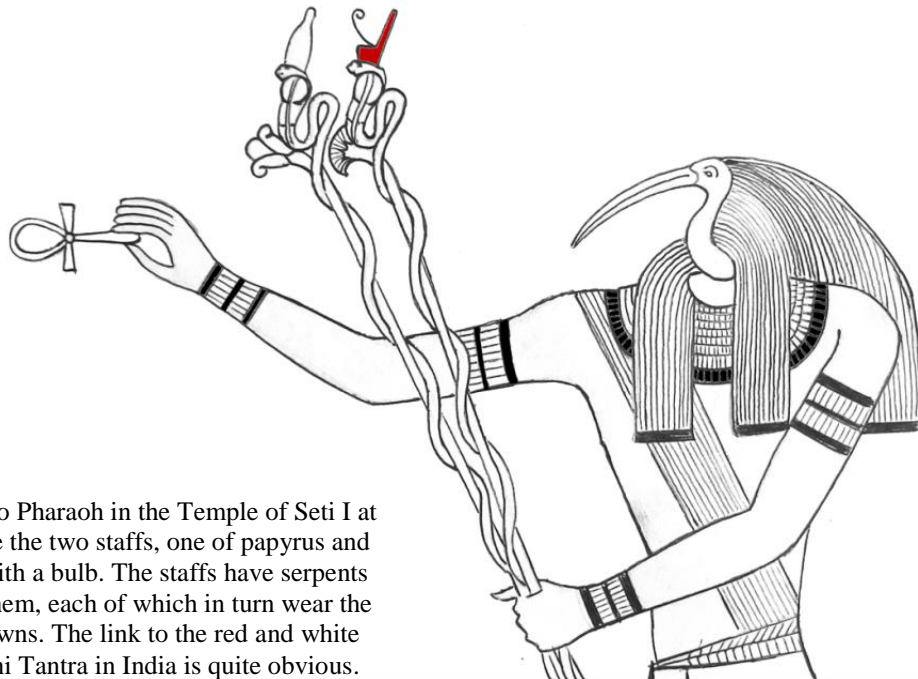
*The male serpent is bitten by the female serpent  
The female serpent is bitten by the male serpent  
The Heavens are enchanted, the Earth is enchanted  
(...)*

*These are the two knots of Elephantine  
Which are in the mouth of Osiris  
Which have been knotted by Horus  
In the spinal column.*

*(The Pyramid Texts, Utt.230)*

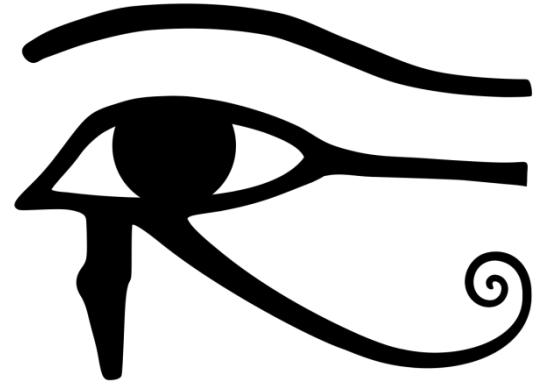
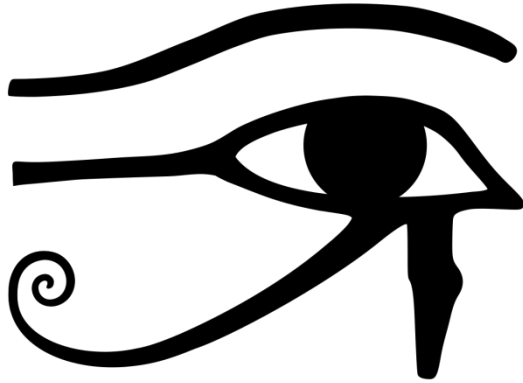


*Fine linen casing covering Pharaoh  
Tutankhamon's skullcap.  
The double uraeus refers to the two  
polarities of Spirit (Seth and Horus)  
active in the hemispheres.*



Toth giving Ankh to Pharaoh in the Temple of Seti I at Abydos. We notice the two staffs, one of papyrus and the other a lotus with a bulb. The staffs have serpents entwined around them, each of which in turn wear the white and red crowns. The link to the red and white bindu of Kundalini Tantra in India is quite obvious.

## The Eye of Horus –Part III– Spiritual Symbolism



Some teachings of Jesus from the Christian Gospel come into mind on the subject of associating eyes to cognitive functions in Man:

*If your **right eye** causes you to stumble, gouge it out and throw it away. It is better for you to lose **one part** of your body than for your **whole** body to be thrown into hell.<sup>22</sup>*

We cannot take this teaching literally in any way. We should notice how the Master speaks in two ways: “one part” which is fractioned, analytical, solar perception; and then we read “your whole body”, so it is holistic (lunar) perception being referred to. No quick analysis of these words or any other among the Gospels of Christ will reveal its true and originally religious meaning, and so it is true for Egypt.

Here, in the Gospel, we are taught to give favor to “the whole body” lest we wish to suffer, and it is a call towards the liberation from ‘solar’ blindness which is sensorial and cerebral blindness brought about by perpetual *analysis* or division. This is the “right eye” mentioned to make one stumble.

In the Gospel of Thomas, Jesus addresses his disciples after being asked how one should attain the Kingdom of God:

*Jesus said to them: “When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter.”<sup>23</sup>*

In the Christian Gospel, the right eye is mentioned as a possible cause for stumbling, and because of the principle of crossing we saw in part II, it is understood to be the solar consciousness related to the left hemisphere of the brain, just as much as the “body” spoken of is the entirety of our being, not only the physical aspect, but the whole “Church” or “Temple of Man”: ***“Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?”*** (1 Cor. 3:16). ***Don't you realize that your body is the temple of the Holy Spirit, who lives in you and was***

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<sup>22</sup> *Matthew*, 5:29.

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<sup>23</sup> *The Gospel of Thomas*, 22:4-7, Meyer et. al., *The Nag Hammadi Scriptures*, p.142-143.

***given to you by God? You do not belong to yourself*** (1 Cor. 6:19)

The left hemisphere of the brain, symbolized by the right eye, is the analytical, masculine, solar vision which penetrates and dissects in order to make apparent what is different: the platonic “other”. Man only sees *division and difference* through this ‘eye’ and this leads to his alienation from the religious experience of Unity in God.

This solar and masculine aspect is a polarization of *Spirit*, and it serves as the basis for sensorial awareness and imaginative and abstract (conceptual) experiences of the world, but being incited into an excess in Man through bad culture on the divine nature of things –as Socrates has it in the Republic–, the solar vision brings a delusion of material and sensorial reality as *the single and whole* of reality. It is not this “right eye” that allows for such contemplation, however.

This natural blindness of Man is best expressed by the concept of Maya in Hindu religion, the great illusion of the sensorial and mental (psychic) world of differentiation lacking Unity. The excess of solar vision constrains all motivation, ideals, and goals in human life for the purpose of sense gratifications and mental comfort. So the Buddha taught that attachment to mental formations (ideologies) is one of the greatest hindrances for enlightenment, and Socrates agreed.

The lunar ‘eye’ **Wedjat** , of holistic and unified consciousness is associated to the right hemisphere of the brain, and it is active in religious thinking, mantra chanting, teamwork, collective and synchronized activity, and music in a general sense because this aspect of spirit is sensitive to Harmony and Beauty, **Nefer** . This “mentality” allows for a perception of the inner and mostly unconscious realm of psychic activity, and thus it is connected to creative imagination, mythology, fantasy, and archetypal symbolism. The **Wedjat**  allows for a form of

contemplation and experience of being which counterbalances the exalted solar vision poured into the world by our sense organs. It is this latter ‘lunar’ right-hemisphere vision or state of awareness which we must take care not to neglect in our course of learning as psychic beings when we walk in the darkness of the incarnate night.

So far has been our presentation of the psychic symbolism of the Eye of Horus. But we have also spoken of the dual vision, the unity of “lunar” and “solar” eyes, and catalogued this as the highest and spiritual “vision”.

In Hindu myth, Lord Shiva is associated to the lunar aspect of vision. Shiva performs the famous *nataraja* dance in the ring of fire: one of the most famous images of Hinduism where the *deva* poses one leg over the body of a dwarf representing ignorance.

Shiva is known as ‘the destroyer of illusion’, and this destruction of ignorance is performed by the agent of Fire (Agni). In ancient times, Fire was often the element associated to vision through divine knowledge. In the Bhagavad Gita, we read:

*He who observes inaction in action, and action in inaction, he is enlightened among men. He is a true yogui and is united (yuktah), and so he realizes the totality of action (karma) correctly.*

***He whose projects are absent of greed, and whose actions are burned In the Fire of Knowledge (Jñana-Agni) – he is considered wise by the learned.***<sup>24</sup>

*Just as the blazing fire reduces all to ashes, Oh Arjuna!, so the Fire of Knowledge (Jñana-Agni) reduces to ashes all karma. Indeed, there is nothing in this world that will purify like Knowledge (Jñana). He who becomes perfected in this yoga, in time knows the Atman.*<sup>25</sup>

<sup>24</sup> *Bhagavad Gita*, 4.18-19

<sup>25</sup> *Bhagavad Gita* 4.37-38.

In Hindu Tantra, the **Bindu Chakra** is represented by the crescent disk of the moon (a symbol of Shiva). The late Swami Satyananda tells us of this Bindu that it feeds the whole optic system and that it is the seat of *amrit*: the nectar of immortality.<sup>26</sup> This “nectar” is one which the Greek poet Hesiod refers to as *honey fire* in his writings as old as 700 BC.<sup>27</sup> It is on this subject of a mysterious nectar of immortality that Aristotle –that philosopher most revered by rationalists and the lovers of infinite analysis– stumbled upon and gave up his hopes on the ancient mentality and myth as a way of instruction.

In his *Metaphysics*, Aristotle says:

*The school of Hesiod, and all the cosmologists, considered only what was convincing to themselves, and gave no consideration to us. For they make the first principles gods or generated from gods, and say that whatever did not taste of the nectar and ambrosia became mortal—clearly using these terms in a sense significant to themselves; but as regards the actual applications of these causes their statements are beyond our comprehension. For if it is for pleasure that the gods partake of them, the nectar and ambrosia are in no sense causes of their existence; but if it is to support life, how can gods who require nourishment be eternal? However, it is not worth while to consider seriously the subtleties of mythologists; we must ascertain by cross-examining those who offer demonstration of their statements why exactly things which are derived from the same principles are some of an eternal nature and some perishable.*<sup>28</sup>

If Aristotle had been initiated in Egyptian or Greek mysteries as his teacher

<sup>26</sup> Satyananda, *Kundalini Tantra*, p.25; 181-188. The development of this idea is found in our work “The Ka of His Mother” quoted earlier.

<sup>27</sup> Hesiod, *Theogony*, 563 (Μελιησι πυρος) This is the ‘fire’ which Zeus removed from Man, and which Prometheus steals from Zeus in order to give it to mankind.

<sup>28</sup> Aristotle, *Metaphysics*, Book 4 [1000a].

Plato was, he surely would have not written these remarks concerning the mystic doctrines of old and the value of archaic mythology. The Aristotelian attitude, blinded under the solar vision of analysis and naturalism, considers myth as a matter “not worth while to consider seriously”, but the reality of ancient symbolism is best approached in a different fashion than to leave under no consideration that which is “beyond our comprehension”.

In the same fragment of the Egyptian *Book of Coming Forth By Day* quoted before where the two eyes are made to travel in barges, the text continues to describe some interesting similarities to that Bindu Chakra located at the back of the head in Hindu Tantra:




Black diorite statue of Kakra from the IVth dynasty. (Cairo Museum, CG 14)

*The back of thy head is in good case  
In the presence of the sacred falcon.  
Thy fingers are established  
By written decree,  
In the presence of the lord of Khemennu  
[i.e. Toth, the lord of the Ogdoad of  
Hermopolis],  
And Thoth giveth unto thee  
The speech of the sacred books.*



***Thy hair is in good case in the presence of Ptah-Seker.***<sup>29</sup>

The back of the head is of course the location where the brain functions of vision are located, namely, in the *occipital lobe* of the brain. It is precisely at this location where a famous image of the Horus falcon is seen to protect the pharaoh **Khafra** in an Old Kingdom sculpture of the IV Dynasty (2613–2494 BC).

The Eye of Horus plays a role in the pyramid texts which is very important in relation to gaining the insight that delivers Man to the spiritual way of life, and it speaks of a sort of unified vision granted by Toth who recovers the fractured **Wadjet** .

As we said, most of the pyramid texts speaking of the Eye of Horus are depicted on the North wall of the sarcophagus chamber in the pyramid of Unas, and North is well known to be the direction of immortality in Egyptian mysteries as it is related to the celestial pole, the fixed point of the Axis Mundi and the region of the “immortal stars” which never set on the horizon or pass into the Duat. These “immortal stars” of Pharaonic mysteries once again evoke a cosmological parable symbolically meaning that they do not know the cyclical revolution of birth and death (the osirian cycle) through the occultation by the horizon. North is the way in which the pyramid opens and symbolically directs the soul or Ba of pharaoh to the celestial pole through a narrow ascending corridor that signifies the final escape from ‘the tomb’ (the mineral or physical prison of consciousness).

On the North wall of the sarcophagus chamber in the pyramid of Unas, most of the 118 utterances inscribed refer to the Eye of Horus. We read there, for example, how Toth appears with the Eye of Horus

just before the symbolic offerings are presented.<sup>30</sup>

There is much mention to **anointment** in these utterances: a Judeo-Christian symbol of enlightenment known to us by the Hebrew and Greek terms *Messiah* and *Christos*. Both mean “the anointed one”. The most informative of such utterances from the Pyramid of Unas says:

*Ointment, ointment, where should you be?  
You on Horus’s forehead, where should you be?  
You were on Horus’s forehead,  
But I will put you on this Unas’s forehead.  
You shall make it pleasant for him,  
Wearing you; you shall spiritualize him,  
Wearing you; you shall make him have control of his body;  
You shall put his ferocity in the eyes of all the spirits [akhu] who shall look at him  
And everyone who hears his name as well.*<sup>31</sup>

The recovered Eye of Horus is placed *on the forehead* of Pharaoh, inasmuch as it is said to be placed in the mouth of Osiris-Unas. Jeremy Naydler, in his fabulous *Shamanic Wisdom in the Pyramid Texts* tells us that the **opening of the mouth ceremony** amongst the ancient Egyptians “*was essentially involved with opening a channel between the spirit world and physical world*”.<sup>32</sup>

From the pyramid texts of Pepi II (c. 2216 or c. 2184 BC), whose name as *Nefer-Ka-Ra* means “Beautiful-is-the-Ka-of-Ra” we read:

*Pepi Neferkare!  
I am your son; I am Horus.  
I have come having gotten for you  
Horus’s two eyes of his body:  
Seize them, combine them to yourself.  
I have gathered them to you;  
I have joined them to you complete.*

<sup>29</sup> Wallis Budge, *The Egyptian Book of the Dead*, p.359, Plates XXXIII and XXXIV [p. 437 y 581 en español]

<sup>30</sup> *The Pyramid Texts*, Utterance 82.

<sup>31</sup> *The Pyramid Texts*, Utterance 77.

<sup>32</sup> Naydler, Jeremy, *Shamanic Wisdom in the Pyramid Texts*, p.191.

*Horus [has placed] them before this Pepi  
Neferkare,  
That they may lead this Pepi to the Cool  
Waters,  
With Horus, [to the sky with] the Great  
God [Ra],  
And save this Pepi from all his opponents.*

*[Oh] Osiris Pepi Neferkare,  
I have gotten you Horus's two eyes,  
Which spread out his heart:  
Gather them to you, seize them for yourself.*

*[Oh] Horus in Osiris Pepi,  
I have gotten for you Horus's two eyes,  
Which spread out his heart:  
Gather them to you, seize them for yourself.*

*Oh, Pepi! I am Horus.  
I have come having gotten you Horus's  
two eyes,  
Which spread out his heart:  
Gather them to you, seize them for  
yourself.<sup>33</sup>*

The placing of the Eye of Horus on the forehead is of course symbolizing *enlightenment by knowledge*, and it is the same meaning of the *Book of Revelations* or *Apocalypse of John* where “the chosen ones” receive a mark on the forehead allowing their identification by the higher powers of the angels of God. This symbolism is linked to the third eye of Hindu Tantra, whose Chakra is Ajna. It is at this location on the brow in which the reconciliation of opposite polarities of spirit is possible.

The texts from the Pyramid of Pepi II speak of a vision which “**spreads out the heart**”, so it is not merely a cerebral vision that comes by abstraction or imagination alone, but one which *widens understanding* through “an intelligence of the heart” which is intuitive.

The spiritualizing power of the Eye of Horus is related to ointment: a *messianic* symbolism relating to what is hidden and dormant within us lest it be anointed with

oil as a lamp. In mentioning the Messiah under the cryptic name of “Son of Man” (the Ben-Adam of the Old Testament prophets), the teaching of the Master in the Gospel of Mary is clear:

*Acquire my peace within yourselves.  
Be on your guard so that no one deceives  
you by saying,  
'Look over here' or 'Look over there.'  
For the Son of Man exists within you.  
Follow it. Those who search for it will find  
it.<sup>34</sup>*

To seek within ourselves is a mystic journey which requires a kind of *holy vision* of the universe and a religious contemplation of life. Such a vision cannot be grasped by cerebral effort, it is impossible to reach with a fissured and “osirian vision” which is of a psychic nature.

The Horian Vision, supreme vision of reality in Pharaonic mysticism is religious, as it involves the Unity of the Supreme Being, Amún/Atum. There is no resolution to the psychic complex of Seth vs. Horus without a standard of Unity, and Pharaonic spiritual culture resolved this cosmic dispute in Man with the divine vision of a Supreme Being, like many if not most religious traditions have.

It is a well attested fact that Yoga is the art of restraining sensorial consciousness in order to awaken our “third eye” or *Ajna*, so that we may look within ourselves and experience the hidden aspects of our human constitution which is ultimately divine.<sup>35</sup> It is this prophetic “vision” which the myth of the Eye of Horus refers to, as well as the doctrines of Krishna from the Bhagavad Gita where prince Arjuna is given **divine sight** (*divyam caksu*).<sup>36</sup>

Lord Krishna says:

*The Yogi, always engaging the mind thus  
(in the practice of Yoga),*

<sup>33</sup> *The Pyramid Texts*, Utt. 106. (From the pyramid of Pepi II 295a-b.)

<sup>34</sup> *The Gospel of Mary*, BG 8502,1 (8,11–9,5), from *The Nag Hammadi Scriptures*, p.742.

<sup>35</sup> From *Bhagavad Gita* 2.58.

<sup>36</sup> *Bhagavad Gita* 11.9.

*Freed from sins, easily enjoys the infinite bliss of contact with Brahman (the Eternal).*

*With the mind harmonized by Yoga,  
He sees the Self abiding in all beings, and all beings in the Self;*

*He sees the same everywhere.*

*He who sees Me everywhere and sees everything in Me,*

*He does not become separated from Me nor do I become separated from him.*

*He who, being established in unity, worships Me, w*

*I who dwell in all beings,—that Yogi abides in Me, whatever may be his mode of living.*

*He who, through the likeness of the Atman (Self), O Arjuna, sees sameness everywhere,*

*Be it in pleasure or in pain, he is regarded as the highest Yogi!<sup>37</sup>*

No spiritual culture has gone into this Unity of Vision as Hinduism. When we read of the highest and “divine vision” defined as “*He sees the Self abiding in all beings, and all beings in the Self; He sees the same everywhere.*”, here we are speaking of the consciousness of *samadhi*, the highest intellectual achievement of Man. The vision of God as Self or Atman is the fundamental revelation of the Upanishads, the archaic philosophy of India. Immediately we read: “*He who sees Me everywhere and sees everything in Me, he does not become separated from Me nor do I become separated from him.*” The supreme contemplation of God as the Self of all beings, and the contemplation of His Omnipresence

*The One who initiated existence on the first occasion,*

*Amun, who developed in the beginning, whose origin is unknown.*

*No god came into being prior to Him.*

*No other god was with Him who could say what He looked like.*

*He had no mother who created His name.*

*He had no father to beget Him or to say: "This belongs to me."*

*Who formed His own Egg.*

*Power of secret birth, who created His Beauty.*

*Most Divine God, who came into being Alone.*

*Every god came into being since He began Himself.<sup>38</sup>*

(...)



*Secret of manifestations,  
And sparkling of shape.*

*Marvellous God, rich in forms.*

*All gods boast of Him,*

*To magnify themselves in His Beauty,  
To the extent of His Divinity.*

*Re himself is united with His body.*

*He is the great one in Heliopolis.*

*He is called Tatenen.*

*Amun, who comes out of the Nun,  
To guide the peoples.*

*Another of His forms are the Eight,  
Primeval one of the primeval ones,  
begetter of Re.*

*He completed himself as Atum,*

*Being of one body with him.*

*He is the Universal Lord,*

*Who initiated that which exists.*

*His Soul, they say, is the one who is in the sky.*

*He is the one who is in the netherworld,  
Foremost of the East.*

*His Soul is in the sky, His body in the West.*

*His statue is in southern Heliopolis,  
Elevating His body.*

*One is Amun,*

*Who keeps Himself concealed from them,*

<sup>37</sup> Bhagavad Gita 6.28-32.

<sup>38</sup> Leiden Papyrus, Chapter 100;1-11

*Who hides Himself from the gods,  
No one knowing His nature.  
He is more remote than the sky,  
He is deeper than the netherworld.*

*None of the gods knows His true form.  
His image is not unfolded in the papyrus  
rolls.  
Nothing certain is testified about Him.*

*He is too secretive  
For His Majesty to be revealed,  
He is too great to be enquired after,  
Too powerful to be known.*

*People immediately fall face to face into  
death  
When His Name is uttered  
Knowingly or unknowingly.  
There is no god able to invoke Him by it.  
He is Soul-like, hidden of name, like His  
Secrecy.<sup>39</sup>*

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<sup>39</sup> *Ibid.*, 200:1-33.