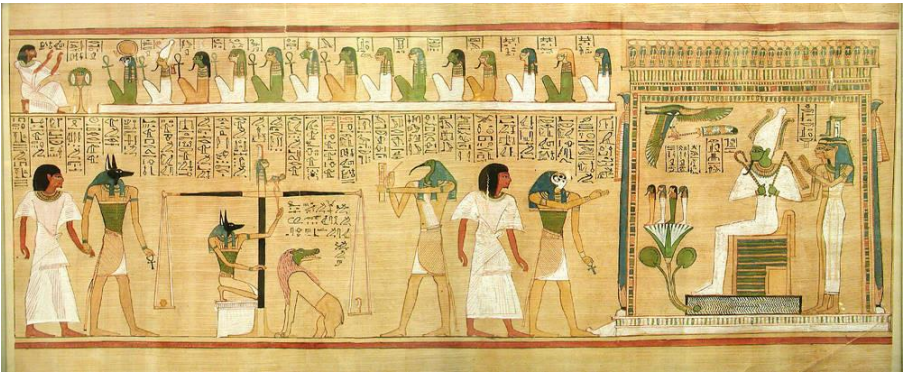


Roland Khater

Decoding of the religion of Ancient Egypt



This photo shows the scene of the judgment of the dead or "psychostasy". It is from the site www.egyptarchive.co.uk with the gracious authorization of the author: Jon Bodsworth.

This book is available in the bookstores in Lebanon under the title:
"D cryptage de la religion de l'Egypte Ancienne" as of October 10, 2009

Back cover of the book (edited in French):

Is the religion of Ancient Egypt the reflection of an insane civilization as some Egyptologists of the last centuries have stated or does it hide a real doctrine that competes in splendor with the imposing pyramids?

The author reveals the psychological meaning of the deities as he analyses their interactions as psychical parameters. He shows that this enigmatic religion is much closer to exact science than it is to esotericism or to futility. The credibility of this decoding is based on the fact that it forms a logical and coherent unity and that it defends itself throughout the chapters of the Ancient Egyptian Book Of The Dead.

Reconsidered in this light, the Osirian religion becomes a real gold mine with unsuspected richness, capable of restructuring our modern vision of the world on a serious and reliable basis.

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The extracts and the chapters of the Ancient Egyptian Book Of The Dead quoted in this work come from:

- “The Ancient Egyptian Book Of The Dead” of Paul Pierret (French Egyptologist died in 1916), published in Paris in 1882 by Ernest Leroux Editor. The English translation is made by the author.

- or from the “Book Of The Dead” of E.A. Wallis Budge (English Egyptologist died in 1934), published in London in 1898 by Kegan Paul, Trench, Trübner & Co., Ltd.

Several of these extracts and chapters are quoted freely and do not follow the original literally, the author having taken into consideration the meanings suggested by the different translations of Paul Pierret, of E.A. Wallis Budge, Grégoire Kolpaktchy and Paul Barguet.

The passages of the Hymn to Aten are taken from the James Henry Breasted work, published in 1922.

The quotations of the Old and New Testaments come from:

- the American Standard version of the Bible (1901).

- or from the Douay-Rheims Bible.

Dear reader,

I initially have written this book in French. Having accomplished the present translation without possessing the required qualifications of a professional translator, I know that it is not completely satisfactory.

However, I hope it will be good enough to enable you to comprehend the different aspects of my work with the least inconvenience possible.

The author

This Ancient Egypt fascinates us and it whispers in our ear: there are so many coincidences that they cannot be due simply to chance!

... / ...

DIVISION I

... / ...

Preface

Who was not dazzled by the civilization of Ancient Egypt? Who did not admire its pictorial art? Who was not filled with wonder by the vastness of its archaeological legacy? However, there is a shadow in this very beautiful picture: the religion is incomprehensible, if not illogical. The deities have impenetrable identities and the dynamics that link them are often contradictory. The religious texts are unfathomable and seem to be addressed to a logic unknown to mankind. To read Greek mythology, we guess that the author could have addressed it to us and we understand the psychology of each deity. However, this is not the case for the mythology of Ancient Egypt; even if one manages to link together some concepts that do not say a lot. If Greek mythology describes fantastic landscapes and fabulous monsters, which give free course to our imagination, the word of Ancient Egypt speaks only about Egypt and the Nile, and its animals are as ordinary as the falcon, the snake and the cow. Yet the fascination with the religion of Osiris persists; nothing fabulous but a cohesion defying any attempt at comprehension.

I present to the reader a decoding of this enigmatic religion. I am not an Egyptologist. Since I am not an Egyptologist, it is on my specialization in psychology that I have based my research. What I will expose in the following pages is an attempt to understand the hidden meanings of the gods and goddesses of the Egyptian Pantheon, an approach based on the dynamics that dominate the reciprocal

relations of the deities. I based my work on the four translations of the Ancient Egyptian Book Of The Dead written by Paul Pierret, E.A. Wallis Budge, Grégoire Kolpaktchy and Paul Barget. The existing sites on the internet and the information one can find in the encyclopedias helped me in documenting the different legends relating to the Osirian myth. My first interest is not historical and this information was sufficient to feed the psychological orientation of my research despite the inaccuracy of some of the information.

Note August 2012

The reader who has followed the various uploads to my website will notice a continual remodeling at the levels of presentation and research. However, the basic idea is the same; only its development and presentation under more simplified aspects changes throughout my research.

... / ...

**First part. Introduction to the Ancient Egyptian
Book Of The Dead.**

... / ...

The leading thread

The Book Of The Dead is the richest written legacy remaining from Ancient Egypt. The Egyptologists gave the book this title, a rather macabre one; the initial title was "Exit to the Day" or "Exit to the Daylight". The book consists of approximately one-hundred-and-ninety-two chapters (the number differs from one translator to another). The Egyptologists of the last century expected to discover a religion as dazzling as the stone vestiges of Ancient Egypt, but instead they found a religion with such an aberrant and incomprehensible sense; that it pushed some to qualify it as being lunatic. After recovering from this disappointment, our culture ended up by putting the religion of Ancient Egypt on the mythology rack next to Greek mythology.

At the translational level, many difficulties make vague the meaning of the texts of this Book Of The Dead. These difficulties are related to the general meaning as well as to the hieroglyphical writing. Text meaning is incomprehensible in its major part because we do not understand the basic dynamics of this religion; for that many sentences seem to contradict each other. As for the hieroglyphical writing, it does not have the precision that we want and its comprehension depends mainly on the approach of the

translator¹. For this reason, some passages of the Book differ from one translation to another, giving divergent meanings. The difficulty in the translation is a very serious handicap: the Osirian religion², being impenetrable, makes it impossible to take the general meaning of a sentence as reference, just as it is impossible to translate word by word without taking into consideration a basic logic. We thus find ourselves in front of a Book whose translation allows several approaches; a Book that deals with a subject that we do not know. This pushes us to stop the research and to consider that the Osirian religion is empty of any sense and that the gods are only folk characters. In fact, to take refuge in such a consideration is tempting because some meanings are really quite difficult to accept. For example, Horus becomes his own son. The goddess Nut is Ra's daughter and yet she is also his mother. Hathor is her father's mother and her son's daughter. Tefnut is the twin sister and wife of Shu who however gave birth to her. Let us emphasize also that the Book Of The Dead speaks only of gods and demons, it does not deal with the historical reality of Ancient Egypt and the people nearby; it is only about unknown gods so that the reader is disorientated, unable to implicate himself or to find a known concept to which he can refer.

The French translations of the Book Of The Dead are, to my knowledge, those of Paul Barguet, Grégoire Kolpaktchy and Paul Pierret. Kolpaktchy presents the chapters in a prose poem form and he allows himself to revise the meaning of the words according to a general meaning that he regards as being the most probable. Paul

¹ This subject will be re-examined more in detail in the chapter "The translation problem"

² The Osirian religion is the religion of Ancient Egypt, that of the Book Of The Dead whose Osiris is the central god.

Barguet is more loyal to the meaning of each word and he seeks to respect every detail while trying to take into consideration a general meaning which is sometimes difficult to seize. The translation of Paul Pierret seems to lack for religious ambience, contrary to the English translation by E.A. Wallis Budge, which is remarkable.

* * *

The Ancient Egyptian Book Of The Dead can be read for literary curiosity to nourish an interest to an important old civilization. I had it on a shelf of my library for twenty years, but I never could read more than one or two pages in a row, incapable of understanding it or linking the inconsistencies that it spread out. I closed it repeatedly and put it in its usual place, reopening it, several months later, having forgotten its unpleasing character, influenced by a report or an article treating of the splendors of the pyramids and of Egyptian constructions. Things remained like this until the day when, working on the dynamics of the *self*, I isolated two important impetuses: the *coherent-impetus* and the *initial-impetus-toward-the-ego*¹. Then, by chance, taking again the French translation of Grégoire Kolpaktchy who describes Horus and Set as being the two adversaries and the principal actors of the Book, I made the link between them and the two antagonistic impetuses of the *self*. This link was successful because it made possible a small gleam of logic that pointed and encouraged me to undertake research in this direction. My implication was supported by my conviction that a civilization that had built so many

¹The words relating to specific concepts of this logic which I designate by the "theory of the two authorities" are put in italics and explained in the second part of Division I of this work. For a thorough approach of the subject, the reader may consult my book "The self and the formation of the unconscious" (see the site www.rolandkhater.com)

wonders was not one to have an aberrant religion; especially that this religion did not fall into the traps of human lowness by calling to sanguinary sacrifice, to the adoration of statues or to the support of one king against another one. And if the Egyptian religion was generous with statues and heads of animals, it was sufficiently complex to prevent us from considering that it was a sum of animistic beliefs. This logic stimulated me to continue my work in the direction of replacing Horus¹ by the *coherent-impetus* and Set by the *initial-impetus-toward-the-ego*. The act of scanning the Book on computer and of working the replacements with facility helped me to crosscheck the different paragraphs and to evaluate the new meaning. I then started to find a logic where there had been none previously.

This bad Set that Horus had overcome did not die; Horus did not kill him, he simply emasculated him, destroying his power. In addition, this same Set was, in some passages of the Book, considered as less bad when the god Thoth carried out reconciliation; moreover, he was regarded as a god and not as a demon. All of this illogicality found a valid explanation with my concept of an *initial-impetus-toward-the-ego*, which has as a function to consolidate the *self* and which must not be rejected but reformed, because its structuring role of the *self* is essential. That gave me the conviction that this religion was coded and that the message has all the chances to be of a psychical nature. What is strange about an ancient religion that deals with psychical problems? Wasn't it written on the Greek Pantheon: "Know thyself"? Don't all religions deal with man and his way of acting? However, the Osirian religion held a bigger surprise for me because it proved to be, throughout the replace-

¹ The function and the meaning of each god will be treated later on.

ments of the gods by their meanings, a handbook of psychology that invites man to meet the parameters of his own psyche. In addition, my ignorance of Egyptology focused my work on the psychological level of this religion.

I did not take into consideration that the Book Of The Dead could be a textbook of esotericism or magic; besides, I would not have been interested in approaching it from this angle. I began my decoding work by confronting the Book with traditional psychoanalytical logic, but this was a failure. Moreover, as I deviated significantly from the "theory of the two authorities", I allowed myself to consider that the Book might be carrying a different logic. I can say that it held that bet. It is to pay homage to such precision of the knowledge of human psyche that I wanted to write this book, showing that the Osirian religion was not a chaos of esotericism without any meaning, as the place reserved for the Ancient Egyptian Book Of The Dead on the rack of mythologies would lead us to suppose.

* * *

The reader can explore the Book with a literary or an historical curiosity. Nevertheless, I invite him to approach it from the angle of personal implication. Let us leave our complex of superiority nourished by the certitude that our century is the height of human appearance on earth. Let us have toward this Book the same respect as we show for Thales' precept adopted by Socrates: "Know thyself". We refuse to consider this one as an ignorant or a demented person and we see in him a philosopher able to educate us; let us also respect the Egyptian civilization, which is as much distant from our time, as the Greeks who knew it better than we do had only respect toward it. It is possible that this Egyptian civilization appears insane to us because

of its bizarre hieroglyphics and of its lack of logic. However, the goal of the Book Of The Dead is the same as that of the precept "Know thyself", but it is much more explicit and precise; and if one considers the chronological order of its appearance, one has the right to wonder how much Greek civilization is indebted to Ancient Egypt! Let us read it without prejudice and preconceived reaction. Let us leave a margin to the probability that the vague ideas and concepts that we could find there could not be arid grounds or inaccuracies of primitives. The civilization of the Ancient Egyptians did not lag behind in the religious and psychical fields. It is enough to say that their religion turned around a central topic: death. It is neither a futile nor an ancient subject exceeded by modern medicine because it is not about death by disease. If death worried the Ancient Egyptian, it is because he considered that it was the inevitable passage toward another form of life. The goal of our medicine that seeks to push back the fateful hour of death would not have appeased him. He was in search of the eternal interior youth, the interior progression, the eternity. The Ancient Egyptian was supposed to become a Horus vibrating with energy and similar to the sublime falcon. If it is not required to give to this study an esoteric character that praises unduly an old and secret religion, it is however necessary to have an impartial glance that appreciates correctly that which is worthy of appreciation.

I invite the reader to approach the decoding of this Book with as much detachment as if he was visiting the pyramids for the first time; if there is reason for amazement, he will be enchanted and if he sees there a compilation of futilities, he will neglect it. It would be aberrant to visit the pyramids with the preconceived idea that they are

only heaps of stones placed by primitives. It is just as illogical to approach the Book Of The Dead with the preconceived idea that it is primitive prayers with archaic ideas, just because the Ancient Egyptians knew neither the computer nor the airplane. Our ancestors did not know anything of all that either; should we therefore not read Shakespeare or Plato? However, for these, we can judge their writings because they are written with the same logic of reasoning as we use, whereas the Book follows another logic. In addition, if the Euclidean geometry that is familiar to us has inculcated us since the school bench that two lines can be parallel, we nonetheless cannot reject Riemann's geometry that says that two parallel straight lines cannot exist. This "absurd" geometry, however, ends up appearing more globalist than the Euclidean one and is able to explain problems raised by the theory of relativity that Euclidean geometry is incapable of solving. As well, a rational attitude will enable us to take seriously a religion that is perhaps aberrant for the simple reason that it is more exhaustive, therefore more difficult to conceive. The exactitude of this Osirian religion reflects that of mathematics and it is directly verifiable on our psyche. All gods and all demons are components of our psyche. The stupefaction to discover them is exceeded by the discovery of the dynamics linking them. Thus, by reading the Ancient Egyptian Book Of The Dead, the reader will discover the dynamics of his own psyche. He will discover the dynamics described by this Book and he will compare them with his own, which gleam at some times of the existence and that no civilization has taken into consideration.

The Osirian religion resembles an exact science: a psychological parameter acts on the other according to precise laws. And just as abstract mathematics is verifiable in ma-

terial reality, the dynamics of the Osirian religion are verifiable in the daily reality of each one of us. The exactitude of the checking depends on our ability to listen to our interior dynamics, on our patience to learn how to identify each god. In addition, it depends especially on our courage of always advancing in the discovery of the egoistic activity of our psyche; an activity that disturbs the development of our consciousness and that the Osirian religion does not approach by sermons and exhortations, but by the study of its parameters.

* * *

That the Osirian religion was initially restricted to the initiates should not push us to formulate the quick judgment that this is proof of esotericism and sorcery; its difficulty explains this need for initiation. Our modern society, which rejects this word, nonetheless produces only initiates. Only the initiate can be a psychoanalyst, only the initiate can fly the airplane; the examples are practically infinite in our society whose progress goes in the direction of more initiation and specialization. From this perspective, saying that the Book Of The Dead can only be understood by the initiates becomes simple to accept, especially as its logic is not easy to encircle and as it asks much introspective perseverance to be felt.

The Book Of The Dead is a book of psychology and religion; it links these two worlds. Timeless, in it today's man will find the echoes of his psychical dynamics. To be able to understand it, let us approach it with seriousness, forgetting that it was written several thousands of years ago and rejecting the pretext that those who wrote it belonged necessarily to an archaic civilization. In a general way, each chapter opens a new possibility of introspection and sheds

light on the concerns of the psyche. The reader will read its chapters and he will find in them what is interesting and what is less so. However, he will be surprised, each time he takes them again and when the curiosity of the discovery is dissipated, he will be surprised by meanings and dynamics that had escaped him in prior readings. It is a Book of initiation to the depths of human soul, where religion takes the qualifier of exact science.

One cannot read just one chapter of the Book without feeling the subjacent idea of good and evil. It is not necessary to notice it, to have beforehand found an explanation to the enigmas that are scattered through it. The presence of good and evil is felt despite the difficulty of comprehension that wraps the chapters. This makes the reading impossible without including good and evil notions.

That there is life after death is a certitude in the Book Of The Dead, which does not bother to prove this. It is the certitude from which the Book starts. The dead one never doubts the existence of life after death. His only concern is to escape the demons, to reach the divine boat of Ra and to have the blessing of Osiris, who died but is still present and the center of interest of all gods. Because it raises philosophical problems about a human's life and about the after-life, the Book ends up interesting the reader by asking the same questions that remain of interest today.

The work that I present does not reveal all the secrecies of the Osirian religion. It is up to the reader to undergo his own personal research and to add his brick to this monument... There is much to do with the revision of the translation, in the light of this decoding. The least that I can say is that the Osirian religion is, from my point of view, as imposing as the pyramid of Cheops and as immutable through time!

The leading thread

The reader will find, at the end of the volume, a memorandum that gathers the necessary information for further useful consultation.

The Book

The Ancient Egyptian Book Of The Dead turns on a central topic: guiding man through death and informing him of the relationship that exists between what he achieves during his existence on earth and what he builds in his psyche and the after-life. The initial title of the Book "Exit to the Daylight" summarizes its goal: teaching the believer how to pass through the stage of death and preparing him to the logic that dominates the after-death. It prepares the reciter; it informs him how to protect the soul and what to expect in his voyage in the after-life. A choice of chapters was placed beside the mummy during the burial. If some consider this to be an archaic and primitive way to guide the dead, the serious approach of soul, and death subjects, let us rather suppose that the fact of leaving some chapters of the Book beside the dead was symbolic. It was just like one today would leave a crucifix, a chain or a prayer on the chest of the deceased resting in his coffin.

The composition of the chapters is very diverse. There are one hundred ninety-two chapters. They come from different epochs, ranging from the Ancient Empire for the group of texts known under the name of "Texts of the pyramids", to the Middle Empire for the "Texts of the Sarcophagi", to the New Empire, and to the low epoch¹.

¹ The reader may have an idea about the date of the various periods of the Egyptian civilization by consulting the corresponding page of the memorandum, at the end of the volume.

These texts were accessible to every-one; the initiation was opened to all and not only to the Pharaoh or to a privileged social class. Thus, it was not about a hereditarily privileged class; any person who was interested in the after-life was theoretically initiation in the Osirian religion.

The first difficulty that one meets, as one approaches the Book, is that its chapters are filled to capacity with names of places and gods. Among these gods, some return in an almost uninterrupted way, such as Ra, Osiris, Horus, Isis, Thoth, and Tem... nothing specifies who these gods are, what these places are, or what they represent. One is also unaware of what relationships between them. If there is war, it is a war of principle and affiliation; there are no wars of circumstance and temporal profits. The environment of the Book Of The Dead does not have any relationship to the real life of the Ancient Egyptian; and what is surprising is that the gods are vulnerable and that they need men's assistance, just as men need the gods.

The second difficulty is that these gods have such ambiguous relationships between them that it is very difficult for us to give a logical meaning to their interactions. Osiris is killed by his brother Set, then brought back to life by his wife and sister Isis, just the time to conceive of him a son: Horus. The latter avenges his father by emasculating his assassin uncle Set without killing him. The wife of Set is Nephthys, his sister. She is at the same time the sister of Osiris and Isis. There are aberrant contradictions; for example, Osiris, husband and brother of Isis, is her son in one paragraph of the Book.

These difficulties are everywhere in the texts of the "Exit to the Daylight" and they render them incomprehensible. Why is it this way? Do these texts hide some secrets that relate to the initiates of old times and that our civiliza-

tion is not capable of locating? Facing with such contradiction and nonsense, some Egyptologists preferred to consider that the texts represent a simplistic, polytheist, and insane religion. To put food with the mummy at the disposal of the deceased, to build a big empty pyramid with corridors sometimes flattened and sometimes elevated, to adore several gods who hustle themselves and stack up with insurmountable contradictions in the dynamics of the Pantheon; all that did nothing but certify the exactitude of this thesis of nonsense. Other Egyptologists, on the contrary, have seen an initiation language, but this thesis was very difficult to advance in this moving sand.

* * *

The Ancient Egyptian Book Of The Dead is filled with names of gods and it is difficult to define by our modern logic. One wonders how it was possible to know all of these gods and their characteristics. Moreover, their stories are scarcely believable. Osiris is invited to a festival where he is attacked then killed. His brother, Set, cuts his body into fourteen pieces and scatters them¹. His spouse-sister, Isis, using her magic force, revives him just in time to conceive a son, Horus. On another hand, Ra is the supreme

¹ In his research on the history of each god and goddess, the reader will find different alternatives. Regarding the body of Osiris, for example, it was cut up, according to some references, into forty-two pieces instead of twelve. Others mention that Set simply killed him; others consider that, during the festival, Set and the guests set a trap for him. Similar alternatives can be found for the other deities. However, the reader will notice thereafter, and with the replacements and the interactions of the gods and the goddesses, that these differences do not form a major handicap for our logic of decoding.

One should not also forget that there were various schools with different religious interpretations. These schools were research centers on the dynamics existing between the gods and the goddesses and between the various psychic parameters, much as we today would speak of the Freudian and the Jungian schools!

god, but at the same time Osiris remains as the god of reference. Nephthys is Set's wife-sister, also sister of Osiris and Isis. Maat is the goddess of Truth and Justice. Thoth is the god of the Moon, star of less vividness than the Sun, the symbol of Ra. Thoth is also the clerk who wrote the Book Of The Dead. Most of the time, the reciter affirms being Horus or Osiris or Ra or Thoth or someone else. Paranoia or ignorance? Incomprehensible and illogical nonsense. Here are some of the reasons that allow us to suppose that this great civilization spread out over several thousands of years could have had a primitive religion.

Egyptian mythology is not in a way similar to that of the Greeks, which is more comprehensible and more accessible. We easily seize the situation of a Prometheus subjected to the torture of seeing his liver continuously eaten by an eagle as punishment for his choice to free mankind; we comprehend the situation of Icarus who approaches too close to the sun, which dissolves the wax of his wings, and we comprehend the situation of Penelope who wants to remain faithful to her husband. Moreover, we easily conclude from these legends the corresponding morals. All of the old religions and civilizations had their legends that hid some easily decipherable message, whereas the Egyptian religion stands out from others in two essential points. First of all, the civilization of Ancient Egypt left innumerable architectural vestiges that testified to a very thorough degree of knowledge. Then it left us a Book of one-hundred-and-ninety-two chapters having the same heroes, dealing with the same subject and not implicating the temporal character of real-life, a Book that seems completely incomprehensible. For example, no relationship exists between gods and men as is the case in Greek mythology; rather, these Egyptian gods needed men as much as men needed them. The relationship between the gods of the

Book was a relationship of principles rather than a capricious or temporal relation. Each god had his role to play and he was limited to that role. When the struggle began between Horus and Set, for example, all other gods and goddesses decided in favor of Horus, but none took part in the combat and none was going to avenge him or help him. As for the comprehensible passages that did not narrowly imply the names of gods, as in chapter 125, they are of a very high spirituality:

I have not brought forward my name for dignities ...
I have not defrauded the humble man of his property ...
I have not done what the gods abominate ...
I have not caused anyone to go hungry ...
I have not committed murder ...
I am not a man of violence ...
I have not stolen ...
I have given bread to the hungry man, and water to him that was athirst, and apparel to the naked man, and a ferry-boat to him that had no boat. [Extracts from the chap. 125, transl. of Budge]

* * *

Attracted by all of this interesting substance, I have stuck to my research on the hidden meaning of the Book Of The Dead. Relying on my works on the dynamics of the self, I replaced the two combatants, Horus and Set, who are the principal heroes around whom turns the principal action, by the *coherent-impetus* and the *initial-impetus-toward-the-ego*. From there, a new horizon started to take shape and a glimmer of hope glittered in my attempt to understand, based on the psychological concepts that I had developed previously in my book “The self and the formation of the unconscious”. The gods Horus and Set became, consequently, two impetuses of the same *self*. My reticence to accept that the Egyptians had some knowledge

of psyche was thwarted by their perfect control of construction and mummification, by a religion that did not profess human sacrifice, by a very high moral charter (that of chapter 125), and by the Book Of The Dead itself, which was arranged in a homogeneous whole without a place for superstition or fabulation. I was thus brought to the possibility that the gods of the Book were not external to the deceased or to the reciter, but inside him. I thus started from the confrontation between Set and Horus and I continued by replacing the names of the gods with concepts relating to psyche, relating to the human being. It is, however, true that these concepts have an element of subjectivity and that the replacements that I have made relate to a psychological concepts function of that I called the "theory of the two authorities". However, if what I shall progressively present within these pages passes necessarily by the subjectivity of my own logic, the strong point of my argumentation is the correlation, from chapter to chapter, between the logic of my decoding and the dynamics of the Book Of The Dead.

Finally, my goal is to convince the reader that behind the nonsense of the Book hides a fabulous psychical treasure.

Gods and goddesses

The family ties between the Egyptian deities can be disorientating to the reader who endeavors to understand all of these deities and their reciprocal connections. For this reason, I have presented a simplified chart of the relationships at the end of this chapter. Even though the relationships between the great numbers of deities are complex, let us not take sides for or against the religion of Ancient Egypt and let us not seek to see it as a complicated polytheism or a forced monotheism. The essential goal of this work is not to arrive at a conclusion that comes to a decision on this question; rather, the aim is to understand these deities and their dynamics.

The god who forms the starting point of the Egyptian Pantheon is Nu (or Nun, or Noun¹) who, according to the traditional interpretation, corresponds to the primitive ocean from whom all came. From this god arise two other very important entities: Tem and Ra. The latter is prevalent in the Book Of The Dead and he is the final reference of the deceased. Tem also is a very important god; living alone, he is the god of the night sun.

Two deities then descend from Tem (or from Ra, according to some sources). These are the god Shu, who is the incarnation of the Air or the divine breath, and the

¹ The different translations of the names of the deities are gathered in the memorandum, at the end of the volume.

goddess Tefnut, who symbolizes the warmth¹. In seeking to understand the Egyptian deities, one will always notice some contradictions and inaccuracies due to the translations and due to the fact that the epochs and the various schools presented different interpretations of these deities. In the same epoch, there were various schools, analogous to the Freudian school and the Jungian school or to Catholicism, Anglicanism, and Protestantism. We can quote the school of Heliopolis, of Memphis, of Thebes, of Hermopolis, of Hieracompolis, of Bouto, of Abydos, and of Elephantine; each one had its own differences for the interpretation of the identity and of the roles of the gods.

Shu and Tefnut give birth to the god Keb, who corresponds to the earth, and to the goddess Nut, who corresponds to the sky. These four deities, with their veiled identities, are important, but their mention in the texts tends to be somewhat secondary.

Keb and Nut engender five deities, four of which are the principal heroes of the Book. They are three males: Osiris, Set, and Horus-the-Elder (thus named to differentiate him from the second Horus, the son of Osiris and the principal hero of the Book). The sisters are the two goddesses, Isis and Nephthys. Horus-the-Elder is almost non-existent in the Book Of The Dead, so that the name Horus always refers to the son of Osiris and Isis. Osiris, Set, Isis, and Nephthys are, together with Horus (son of Osiris and Isis), the principal actors of the Book. Osiris is Isis' husband and Set is Nephthys' husband.

Osiris is always described as a good being. Although he is dead, he is very present and has the qualifications of the living: the deceased speaks to him throughout the Book and it is in his presence that every human being will be

¹ Some sources consider that Tefnut incarnates moisture.

judged after his death. The verdict of the judgment of the deceased will be pronounced by Osiris. Although described as malicious and an assassin, Set is a god and not a demon, he is the only god of the Book to have this type of ambiguity.

Set will kill his brother Osiris and he will cut him into fourteen pieces that he will scatter in various areas. Osiris' spouse-sister, Isis, will gather the pieces of his body and, by her magic force, she will raise him from the dead, at just the right time to conceive Horus. The latter will grow and avenge his father's murder by emasculating Set. Nevertheless, this is a restitution of the capacity of his father, rather than a blind revenge carried out for honor. Horus does not kill Set and he does not seek to do it. Horus and Osiris must finally become Ra. During the battle, Set will burst Horus' eye, but it will heal. Nephthys, Set's spouse-sister, will end up leaving him and lining up with Osiris' clan.

On the other hand, Ra creates Anubis, Maat, Sekhmet and Hathor. Rather than being his children, they are his eyes.

Hathor, eye of Ra and mother of the world is the goddess of joy and happiness, but she can become destructive like her sister Sekhmet. She is Horus' wife. In one paragraph, she is his mother. Her name means "Horus' residence". The latter will have a son from her: Ihi.

Sekhmet, also an eye of Ra, is an aggressive and devas-tator goddess. She has two faces, one destructive and the other gentle. The gentle face of this deity is the goddess Bastit¹. Sekhmet has the privilege of aggressiveness and destruction. She is the wife of Ptah, the god who gives birth to the universe in his heart. The couple has a son: Nefer-toum.

¹ Some references consider Bastit to be the calm face of Tefnut.

Maat, eye of Ra, is the goddess of Truth and Justice.

Thoth is a very important god playing the role of a clerk, inspirer and writer of the Book Of The Dead. Maat is his wife.

Anubis is considered as either an eye of Ra or the son of Osiris and Isis, or the fruit of the adulterous relation between Osiris and Nephthys, according to different epochs and schools. He is the god of embalming and mummification.

The notion of an "eye of a god" is very important in the Book: one frequently encounters the expressions "eye of Ra" and "eye of Horus". Another very frequent concept is that of the egg, which Grégoire Kolpakhty translates as the "cosmic egg". Sometimes, Ra is in the cosmic egg, other times it is Osiris or the deceased. The cosmos is present as a backdrop that bathes all the deities of the Book, which also mentions stars and some constellations like the Pole Star, Orion, and the Big Dipper.

* * *

Another characteristic of Egyptian deities is that they are usually represented bearing the heads of animals.

Horus is represented in the shape of a man with a head of a falcon.

God of the black sun, Tem is often represented in the shape of a man painted in black.

Ra is represented as a man carrying a solar disc and sometimes is portrayed with the head of falcon. The concept of the boat is inseparable from him. The boat advances on the heavenly Nile and the reciter's hope is that he reaches it to escape the demon Aepet.

Set is represented with russet-red hair; he is strong and violent. He is also represented in the shape of an animal

with a lengthened head and a forked tail or as a wild boar.

Isis is a woman who has a solar disc on her head and bears the horns of cow. She is also represented in the form of a woman with wings.

Hathor is the heavenly cow. She is represented with a head of a cow or as a woman having two horns on her head, between which lays the solar disc. She receives Horus each evening.

Sekhmet is represented with the appearance of a lioness or as a woman with the head of lioness.

Maat is represented as a woman carrying two feathers on her head or she may be depicted in the shape of a single feather.

Thoth is represented in the shape of an ibis or as a man with the head of an ibis, or in the shape of a baboon. Just as Ra corresponds to the sun, Thoth corresponds to the moon.

Sobek is represented in the shape of a crocodile or as a man with the head of a crocodile.

Neith is born from the Nu and she is the mother of Sobek. She is depicted in the shape of a woman carrying a bow, arrows and a shield. Neith and Sobek come from Nu, but they do not have a bond with the descendants of Tem.

Apis is the sacred bull. This god is not mentioned in the Book Of The Dead. He is also represented in the shape of a man with a bull's head.

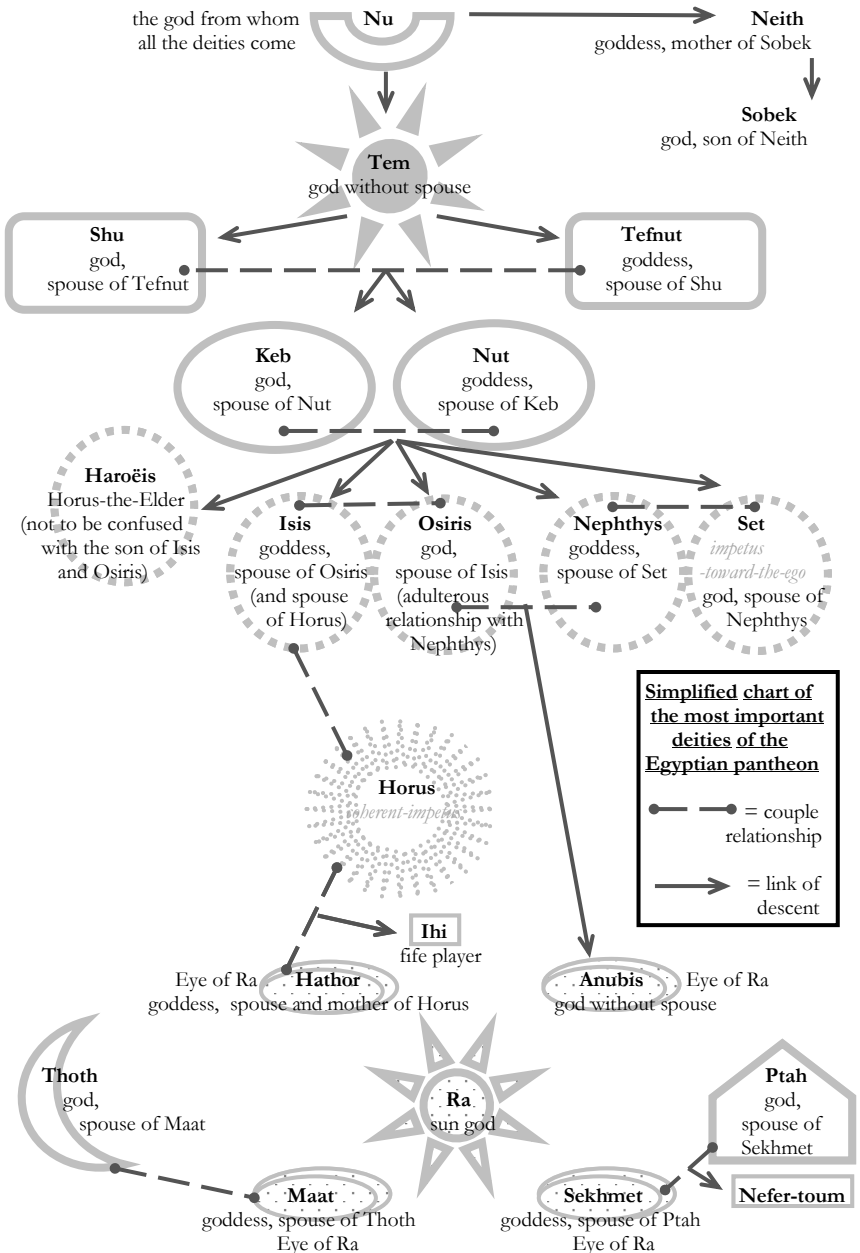
Another characteristic of the Book concerns the various place names. The Book has its own entire geography. Each place has its own characteristics, which are linked to the reciter. I will quote the Ra-stau, the Tuat, and the Amentet (or Occident).

Each chapter of the Book starts with a title and some finish with a rubric. The title gives the goal for which the chapter is to be recited. The rubric gives instruction for

how it is to be recited and provides the resulting beneficial consequence. However, one notices a great variation in the consistency between the title, the rubric, and the main text. The titles occasionally seem incompatible with the main text, while the rubrics seem animistic and lacking in depth. One can wonder, therefore, whether the titles and the rubrics were not added afterwards.

To facilitate the task of the reader, it will be preferable to keep in mind the notions that I have gathered in this chapter or to refer back to it. The following chart of relationships will be helpful in reinforcing the ideas. In addition, these basic notions can be found in any reference related to the subject.

First chart of relationships



... / ...

Second part. Introduction to the theory of the two authorities.

... / ...

The theory of the two authorities.

My decoding work of the religion of Ancient Egypt is based on a logic that stands out from traditional psychology and to which I will refer as the "theory of the two authorities"¹. I will summarize it to allow the reader to understand the replacements that I made for the various deities. These replacements will allow a second reading of the Book Of The Dead, by giving to each deity a corresponding meaning. I shall thus briefly present, before plunging in the logic of replacements, this theory, which is the key to the mystery and which was used for the decoding. It is different from Freudian theory, which was not able to carry far in this work.

* * *

While trying to imply psychology and psychoanalysis in dynamics that frankly engage the will, I approached psyche from an angle that involves the human being more than the classical psychoanalytical approach. The consequence of my work was to give a greatest importance to the role of the self. I was able to isolate in this *self* one authority limited by the "now" and another one more profound that

¹ The concepts of this theory, as detailed in my book "The self and the formation of the unconscious" have meanings different from those of traditional psychology and for this reason they are put in italics. For a thorough approach of the subject, the reader may visit the web site: www.rolandkhater.com.

is timeless and that is only interested in the pure relationship with coherence. I have designated the authority linked to time and environment by the *self-individual* and the timeless one by the *deep-self*. Around these two complementary authorities of the human *self* all the psychical activity moves. This logic differs from psychoanalysis, which distinguishes the Freudian self, the super-ego, and the id. I started from the fact that if psychoanalysis considers that the id is at the base of all psychical dynamics, then, in fact, temporal interests are more important for the human being. They are more important than the pleasure principle, whereby man is able to support displeasure just to get to his interests, interests whose interaction with the coherence and the surrounding order is important to the *deep-self* in a particular way. Psychoanalysis teaches us that man can refuse pleasure in order to conform to the principle of reality; but if he conforms to the laws surrounding him to survive, he does not react just to save his skin but to develop and nourish other interests, which can be interests of power, pleasure, and possession among others. A human being quickly overcomes the passive problem of survival imposed by the principle of reality, to react actively by using his will, and does so with the aim of following interests other than the interests he could give up. Man does not accept only to survive, he must nourish his *self*, and he does this by managing his interests. Those that are especially related to his impulses in his youth take other faces with age; the only common point is that they remain interests whose management comes up against others' interests and against the general "coherence" surrounding us.

I designate, by the word "coherence", the order that surrounds a human being and forms an orderly unit in front of him, a unit that follows precise laws and toward which he must take a stand. Coherence is synonymous with order

and harmony. Being interested in managing his interests, man is confronted with his neighbor's interests. For that, because each human being has his own level of consciousness and because he cannot be responsible for that of which he is unaware, the rule of survival that has unanimous support from all people is to respect others as much as one would have liked to be respected. As vague as this rule can appear, it remains the basis of human relations, independently of their religious beliefs and their moral convictions. Others judge man's behavior based on this logic and it is considered condemnable if it does not correspond to it. In this management of interests, man finds himself with two authorities, one temporal, which is the *self-individual* and the other one timeless, which is the *deep-self*. With the importance given to personal interests, I noticed that the human being reacts to what interests him according to two basic impetuses assisted by two other more specific. The first basic impetus is the *initial-impetus-toward-the-ego* who wants to expand and strengthen the *self*. It does not defend itself from encroaching on others' rights to achieve its goals. The second one is the *initial-impetus-toward-the-coherence* that must exist to allow the *self* to open up to others. Because of its function, this impetus refuses selfishness and opens to the outside by merging with coherence. When these two basic impetuses approach an interest that attracts them, they are assisted by two other more scrutinizing and less diversified. The *initial-impetus-toward-the-coherence* is then assisted by the *coherent-impetus* and the *initial-impetus-toward-the-ego* is seconded by the *scrutinizing-impetus-toward-the-ego*. This approach of the dynamics of the *self* toward interests is simple and it has nothing really revolutionary.

However, this vision of the *self* is different from that of the Freudian *self*. These impetuses create its dynamics of

progression. With only one of these impetuses, the *self* could not have survived. The *initial-impetus-toward-the-coherence* and the *coherent-impetus*, alones, are unable to consolidate and to structure it. The *initial-impetus-toward-the-ego* and the *scrutinizing-impetus-toward-the-ego*, alones, are likely to stop any link with others and to asphyxiate it. Thus, the *self* has a couple of tendencies, the *initial-impetus-toward-the-ego* and the *scrutinizing-impetus-toward-the-ego*, which support the egoistic intentions under pretext of structuration and consolidation. The two other tendencies, the *initial-impetus-toward-the-coherence* and the *coherent-impetus*, ensure an opening toward others and, thereby, the survival among them.

* * *

The *initial-impetus-toward-the-coherence* is the tendency of the *self* to take the initiative to do what is good for others. We can say that, because of the domination of the *initial-impetus-toward-the-ego*, it fades with time: the human being accepts barely to respect others' rights and he does not take the initiative to go toward the others to give them what is favorable to them to the detriment of his own interests. The human being reacts then only through his *coherent-impetus* to counteract the activity of the *initial-impetus-toward-the-ego* and the *scrutinizing-impetus-toward-the-ego*.

Given the extent of the encroachment of the *initial-impetus-toward-the-ego*, the *scrutinizing-impetus-toward-the-ego* remains in the background and we can consider that the two active impetuses of the *self* are the *coherent-impetus* and the *initial-impetus-toward-the-ego* which we shall designate by the *impetus-toward-the-ego* for simplification.

I stress here the importance of the *coherent-impetus* concept, since it constitutes one of the keys of the decoding of the Osirian religion. If the *impetus-toward-the-ego* is able to

pretend to be interested in others and if it is able to approach them with tact to achieve its goals, it remains different from the *coherent-impetus* that, by definition, cannot pretend or tergiversate. The *impetus-toward-the-ego* can use tricks to achieve its aims; thus, it always ends up folding back the psychological dynamics toward the ego, which is against the opening toward outside. Therefore, although it tricks and creates mitigated solutions, the *impetus-toward-the-ego* remains a tendency turned toward oneself whereas the *coherent-impetus* is, by definition, a tendency directed toward others' respect.

However if the *coherent-impetus* seeks to respect the right of others and to open with the coherence which surrounds it, it absolutely is not a charter of morals and interdicts. This is a very important detail: the *coherent-impetus* is an alive vibration of the living *self*; one cannot confuse it with the super-ego. The latter is finally a sum of proscriptions, which the *impetus-toward-the-ego* enjoys juggling and which it seeks, since this super-ego develops to the detriment of the *coherent-impetus*. The super-ego is rigid, despotic, and avoidable with some subtle logic. It is different from the *coherent-impetus*, which is an alive and evolutionary tendency of the *self*. Whereas the super-ego is made of prohibitions and rigid deprivations, the *coherent-impetus* exerts a continual questioning in the light of each level of consciousness reached, with the only goal being to respect others' rights and to harmonize with the surrounding coherence.

The *coherent-impetus* cannot be subjected to the logic of the *impetus-toward-the-ego*. If not, the latter will subordinate it and the *self* could not open out; for this reason, these two impetuses cannot be subordinate to each other. The *coherent-impetus* works, while wanting to ensure the continuity among others, on a basis of refusal of the lack of respect to others and on a basis of opening to coherence. It refuses

the traps in which hide the bad intentions sponsored by the *impetus-toward-the-ego*. These two impetuses work together develop the *self*, one in a centrifugal way and the other in a centripetal way. The tendency to develop and consolidate personal interests is thus the *impetus-toward-the-ego* that never has enough of what he has at his disposal; this face of the *self* has no problem being malicious, egoistic and insatiable. The tendency that seeks others' respect is the *coherent-impetus*; its action is mainly to react to the *impetus-toward-the-ego* traps. *Scrutinizing-coherent-impetus* and *impetus-toward-the-ego* do not correspond to two distinct "*selves*"; rather they are two antagonistic impetuses, two potentialities of the same *self* who, like a blind man, seeks to advance into the unknown by putting one step on the left and the other on the right. Ultimately, the leader remains the authority *self-individual* who, from the myopia of his now, chooses between what each of the two impetuses inspires; thus, the *self-individual* creates the future situation. The *self* expresses itself with its impetuses; the *self-individual* reacts while using his freedom to choose and decide.

* * *

The *self* of the "theory of the two authorities" does not correspond to the Freudian self; the latter would rather be similar to the *self-individual* defined in his temporality. The *deep-self* of the theory in question is timeless and has a bond with temporality only through the authority *self-individual*, who chooses with each conflict between the policy of action recommended by the *impetus-toward-the-ego* and that recommended by the *coherent-impetus*.

According to the theory of the two authorities, which I have just presented briefly, the dynamics of the human *self* have been approached according to its interests, as these

are always varying according to others and to the coherent logic surrounding us. And the *self* is made up of the *self-individual* and the *deep-self*. The latter is a timeless authority who is interested only in the relationship with pure coherence. This *deep-self* reaches real life only by the means of the impetuses of the *self*; the *impetus-toward-the-ego* and the *coherent-impetus*, which are able to influence the authority *self-individual*, who is completely plunged in the now of real life.

The inner awakening

Any awareness is an inner awakening, an opening to a new dimension. If the human being becomes aware of himself, he necessarily becomes aware of the order and the coherence around him. And if he becomes aware of his interests and rights, he becomes aware of others' interests and rights.

For things relating to oneself, the human being has an inner-awakening-to-personal-interests and an inner-awakening-to-oneseif.

For what is not related to oneself, the human being develops an inner-awakening-to-others'-interests and an inner-awakening-to-the-coherence.

* * *

The inner-awakening-to-oneseif and the inner-awakening-to-personal-interests are nourished each time the authority *self-individual* chooses the influence of the *impetus-toward-the-ego*. However, the inner-awakening-to-the-coherence and the inner-awakening-to-others'-interests grow if this authority chooses the influence of the *coherent-impetus*.

What is the goal of the *self*? It is to grow. Growth is accomplished through the management of personal interests. If a human being seeks new interests, new desires, and new pleasures, it is with an aim of modifying the horizons of his consciousness, which is the vital space in which he

moves as authority *deep-self* and authority *self-individual*. It is the consciousness that constitutes the common interest to these two authorities.

By waking up to others' implications in personal activities, the human being wakes up to his interests and, from there, to his rights. When he wakes up to others' interests, he is impelled to rectify his notion of personal right. The dynamics of the awakening to others' interests and of the awakening to personal rights are, with the dynamics of the awakening to oneself and to coherence, the basis of the development of consciousness. The self-awareness is always related to others; it varies according to the *impetus-toward-the-ego* that nourishes the inner-awakening-to-one-self and the inner-awakening-to-personal-interests and to the *coherent-impetus* that nourishes the inner-awakening-to-the-coherence and the inner-awakening-to-others'-interests. I believe that there is much research awaiting study of the modification of the quality of consciousness according to the modification of the balance between these awakenings. This is because the more the inner-awakening-to-one-self and the inner-awakening-to-personal-interests are dominating, the less the consciousness leaves place to coherence. This in turn allows the lack of respect for others' interests, philosophizing fruitlessly on various subjects, which ensures the necessary atmosphere for the asphyxiation of any attempt to raise awareness of coherence and of others' interests. In addition, the more the inner-awakening-to-the-coherence and the inner-awakening-to-others'-interests develop, the more the consciousness becomes dynamic and healthy.

When the inner-awakening-to-the-coherence and the inner-awakening-to-others'-interests develop, the activity of the consciousness becomes healthier and it becomes free from any restrictive paralysis. A human being with a

consciousness cleansed by developed inner-awakening-to-the-coherence and inner-awakening-to-others'-interests no longer lives with the illusion that he is the center of the world and that it is necessary to bring back every thing to him. He then feels to be part of the cosmic canvas surrounding him.

* * *

When dealing with the temporality of real life, the consciousness modifies the reality surrounding us in a personal way that assimilates coherence to make a subjective reality of it. Thus, the reality of the tree that stands in front of us is subjectively lived, according to persons and to their relation with coherence. The sum of personal subjective realities constitutes a total reality that is the psychical reality; the psychical platform on which the human being is held to react to what surrounds him.

... / ...

The two desires of the deep-self

The *deep-self* is not limited by the now and it has a timeless behavior; it is also able to maltreat the authority *self-individual* to get what it wants. For example, it can involve the *self-individual* in dangerous situations of revenge that are likely to kill him. For this, we can say that the *deep-self* overcomes the impulses and the id; its only interest is to take a stand toward coherence, toward this system that surrounds it, either respecting or rejecting it. In contrast, the authority *self-individual* is temporal and varying according to the now, not having the eagerness of the *deep-self* to react to coherence; what interests the *self-individual* and what he wants to reach is tallied by the now. Thus, a situation of robbery or murder interests him according to his temporality and the *deep-self* according to its timeless relation with coherence. If the *self-individual* chooses to steal, he does so with the aim of earning more money and, from there, more pleasure and power, but the only interest of the *deep-self* will be just to refuse coherence and to nourish an egoistic satisfaction. This *deep-self*, who is only interested in reacting to coherence, does not have direct contact with temporality; it is the spinal column of psyche and it is not in direct relationship to the entourage. The *deep-self* wishes to develop itself and has as its goal a reaction to coherence, whereas the *self-individual* is interested in what is palpable and in what furnishes his psychical reality. The *deep-self* needs the interven-

tion of the authority *self-individual* who, through temporality, decides and modifies the inner awakening that is the consciousness. The *deep-self* has two major desires that are deeper than the two impetuses - *impetus-toward-the-ego* and *coherent-impetus* -; they are the *centripetal desire to satisfy only the self* and the *desire to open up to coherence*. These two basic desires are timeless, like the *deep-self*, and they benefit from the temporality of the authority *self-individual* through the *coherent-impetus* and the *impetus-toward-the-ego* that can influence this authority *self-individual*.

According to the theory of the two authorities, the two psychical authorities are the *self-individual* and the timeless *deep-self*. The desire¹ and the psychical impetus are the energy engines able to implicate the authority *self-individual*, to activate the conflicting situation between the *impetus-toward-the-ego* and the *coherent-impetus*, and to carry the human being toward a new awakening. The *impetus-toward-the-ego* and the *coherent-impetus* are the expressions of the perpetual search of the human *self* for new awakenings. Choosing the influence of the *coherent-impetus* leads to a better comprehension of coherence and a harmony more developed with the entourage. Choosing the proposal of the *impetus-toward-the-ego*, when it does not respect others' rights, folds back the inner awakening toward the ego and the incoherence and it isolates from the external world. The *impetus-toward-the-ego* and the *coherent-impetus*, as antagonistic impetuses of the human *self*, are attentive to the two basic desires of the *deep-self*. The *coherent-impetus* is the echo of the *desire to open up to coherence* and the *impetus-toward-the-ego* is that of the *centripetal desire to satisfy only the self*. The prerogative of free will returns to the *self-individual* and allows him to choose between these two impetuses; therefore, to make his choice and to trace the

¹ The desire in question is the one linked to interests and to the notion of awakening.

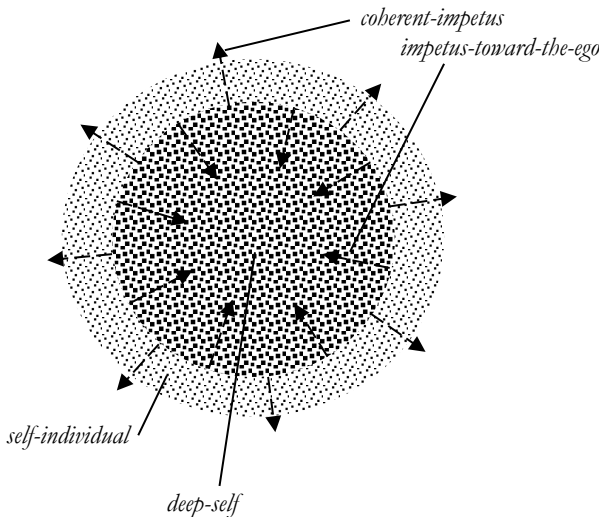
psychical development. The human being, if he has the prerogative of free will through his authority *self-individual*, enjoys the resulting consequence, that of developing and modifying his identity by modifying his inner awakening.

* * *

The theory of the two authorities constitutes the logical base that helped me to decipher the religion of Ancient Egyptians by dividing the psyche into two authorities: the timeless *deep-self* and the *self-individual*. These two authorities form all of the human *self*. The latter has two active tendencies that are the *coherent-impetus* and the *impetus-toward-the-ego*. The *deep-self* has two timeless desires that are the *desire to open up to coherence* and the *centripetal desire to satisfy only the self*.

* * *

We can schematize this logic in the following way:



... / ...

The intervention of the self-individual in psychological conflict

The inner awakening of a human being delimits his psychological space. While going from one level of consciousness to another, man passes from one freedom to another, from one definition of the identity to another. The inner awakening varies according to the management of the interests that, in their turn, are related necessarily to those of the entourage. Man is aware of himself and of his rights as much as he is aware of the rights of his entourage, because it is by modifying his image compared to others that he continues to discover himself.

In addition to the opening to others' rights, the inner awakening is also an opening to the coherence as a pure concept.

* * *

There is a psychological conflict when there is confrontation between the personal interests and those of others. This confrontation should be between the *impetus-toward-the-ego* and the *coherent-impetus*; and when this is the case, the decision of the *self-individual* is free. However, this situation of free decision is rare because constantly listening to the *coherent-impetus* (not to be confused with the superego) is tiring for the *self-individual*; this *coherent-impetus* is impelling to continual questioning. Therefore, a human being prefers

to make a compromise between a *coherent-impetus* kept on hold and support on the charters of his super-ego, accepting a position next to the neurosis rather than living a continual questioning from his *coherent-impetus*. However, whatever the personal arrangements at the time of a conflict, the *self-individual* must understand what occurs, must distinguish where his interest lies and must know if it harms another's rights. After that, he must decide and choose between selfishness and respecting another's rights. This respect is a refusal of incoherence driven by the *coherent-impetus* or, in extreme cases, it is a simple respect of social and religious laws to satisfy the super-ego. All of these stages of conflict management through which the authority *self-individual* passes can be gathered as "*management of decoding and implication*". It is inside the enclosure of this management that the *self-individual* is able to react and decide; he will support his *impetus-toward-the-ego* or he will curb it. Each decision modifies the inner awakening and thereby, it modifies the course of development of the *self*, this *self* having one goal: to grow.

A psychical conflict involves the notion of coherence and that of justice because it involves others' rights. Thus, when somebody has decided to steal an amount of money, he beforehand has felt the desire for stealing, he has been tempted by the possibilities that can result from this, and he beforehand has felt the reaction of his *coherent-impetus* when his authority *self-individual* was closely interested in this robbery (either that this *coherent-impetus* is expressed freely, or that he is able hardly to be expressed if the *self-individual* refers to his super-ego). The authority *self-individual* had to choose between the possibility of stealing and that of not doing so. The conflict between the *coherent-impetus* and the *impetus-toward-the-ego* could be decreased or amplified by more or less favorable external conditions and

by a *coherent-impetus* more or less suppressed by the super-ego. If the *self-individual* decides to steal, he takes action. There finishes his intervention, and taking action is the last stage of intervention of this authority. After that, the psychological development continues independently of the will, by modifying the inner awakening according to the acting out and by reconciling the elements of the inner-awakening-to-oneself and the inner-awakening-to-personal-interests with those of the inner-awakening-to-the-coherence and the inner-awakening-to-others'-interests.

* * *

The psychological conflict is always a conflict between the *impetus-toward-the-ego* and the *coherent-impetus*; that is, between Set and Horus. The conflict is the psychological mode of progression: it becomes pathological when it is not well managed by the authority *self-individual*. While choosing to burglarize or while choosing to abstain from doing so, the *self-individual* manages his situation because he knows the problem and ends up deciding and choosing. However, it is possible that, in some complicated situations, the *self-individual* is inapt to manage the situation and instead he enters the meanders of complicity with the *impetus-toward-the-ego* and of the invasion by the *centripetal desire to satisfy only the self*. It is then a pathological situation that develops the unconscious.

The inner awakening is subjected to the confrontation of the elements making up the inner-awakening-to-oneself and the inner-awakening-to-personal-interests with those making up the inner-awakening-to-the-coherence and the inner-awakening-to-others'-interests. The contribution of the *impetus-toward-the-ego* is that it develops the inner-awak-

ening-to-oneseif and the inner-awakening-to-personal-interests. These ones can be egoistic, just as they can be correct if there is no failure regarding the respect of others and of coherence. The *coherent-impetus* develops the inner awakening to the coherence and the inner awakening to others' interests because it gives priority to the respect of others and of coherence. The typical case of the formation of the unconscious is the oedipal situation in which the child is unable to express himself against the refused parent. To escape the problem, he will intervene in his *management of decoding and implication*. He will annihilate the conflicting situation by modifying the deal: to try hard to love the refused parent while developing platonic feelings toward the coveted one. Thus, the conflict has no more meaning. To get there, he will develop an interior censure which is the super-ego and whose role is to cling on to morals just to develop feelings and behaviors that go against the conflicting situation, marrying with what the entourage appreciates. This super-ego will invade the dynamics existing inside the inner awakening; it will invade it with the parameters arising from the obliged love toward the refused parent and from the chaste love toward the coveted one. The modification of the dynamics of the inner awakening will not leave viable space to the oedipal desires; these will be continuously excluded, they will be unconscious¹.

However, the formation of unconscious does not have a direct bond with our current work of decoding of the Osirian religion; we can, nevertheless, stress that it is the good *management of decoding and implication* from the authority *self-individual* that is the guarantee of psychical health and healthy development. All rests ultimately on the way of act-

¹ On this subject see my book "The self and the formation of the unconscious".

The intervention of the temporal-self in psychical conflict

ing of the authority *self-individual* in view of the conflict *coherent-impetus impetus-toward-the-ego* and on the good use of the will.

The development that follows the management of decoding and implication

The conflict develops in the authority *self-individual* because the *impetus-toward-the-ego* pushes this authority toward a solution that the *coherent-impetus* refuses. Each one of these two impetuses of the *self* endeavors to influence the *self-individual* and to direct him toward its choice, so that ultimately this authority chooses and modifies the inner-awakening-to-oneself, the inner-awakening-to-personal-interests, the inner-awakening-to-the-coherence and the inner-awakening-to-others'-interests, which will influence the development of the *self*.

Thus, after the decision of the authority *self-individual*, the fact of taking action modifies the inner-awakening-to-personal-interests and the inner awakening to others' interests. When somebody decides to steal an amount of money and takes action, this modifies his inner-awakening-to-personal-interests and his inner awakening to others' interests according to the committed robbery (because he will be seeking to be justified or he will sink in remorse and fear). With this passage to act, the intervention of the authority *self-individual* finishes. Thereafter, the autonomous psychical development will work to reconcile the inner-awakening-to-oneself with the inner-awakening-to-the-coherence and the inner-awakening-to-personal-interests with the inner awakening to others' interests. This development is independent of the will of the authority *self-individual*, just like

The development that follows the management of decoding and implication

breathing and cardiac function; let us indicate this by the *conciliating development of the awakenings of consciousness*.

It is later, in the flaw of this conciliating development, where the *impetus-toward-the-ego* will seek new grounds, badly argued and badly defended, to develop doubts, fears, and desires, in order to push the *self-individual* to leave his status quo and to choose its camp. Then, the *coherent-impetus* will react¹ and a new conflict will be born; the *self-individual* will go again to the *management of decoding and implication* and he will have to decide and choose. In his incentive for a new conflict, the *impetus-toward-the-ego* indirectly plays the role of a catalyst that pushes to leave the current status quo. The *impetus-toward-the-ego* is the psychical parameter that breaks inertia.

Therefore, initially there is the stage of the *management of decoding and implication* (this would be the world of the deities Ptah and Sekhmet) in which the *self-individual* chooses between the *impetus-toward-the-ego* and the *coherent-impetus* and takes action to concretize his decision. This stage is followed by the *conciliating development of the awakenings of consciousness*, which is a development independent from the will and which follows the decision and the move to action. This *conciliating development* conciliates the elements of the awakenings.

* * *

In front of a psychical conflict, the *self-individual* reacts

¹ It should be stressed that the *coherent-impetus* develops according to the desire of progression of each human being. In those who are limited by the respect of religious and social laws, this remains tuned low, whereas in others who have courage to seek the truth of things, it becomes the base of their progression.

The Osirian religion is, ultimately, an invitation to the whole development of the *coherent-impetus*, in order to allow a harmonious and complete development of the psyche.

by managing the situation. He does it by sorting the interests and by studying the direct advantages and those in the long run, if he makes one such choice or another. He does it by dissociating his interests that do not respect those of others from interests that take into consideration others' interests. This importance given to the relationship between the personal interests and those of others overhangs all other priorities, including sexual. It overhangs them because it is linked with the principal occupation of the *deep-self*: its survival, which is related to its relationship to the logic of the system surrounding it, the logic that I indicate by the word "coherence".

However, the intervention of the authority *self-individual* is limited to the *management of decoding and implication*. It finishes with the choice, the decision and the move to action that directly modifies the inner-awakening-to-personal-interests and from there the inner awakening to others' interests, the inner-awakening-to-others'-interests, the inner-awakening-to-oneself and the inner-awakening-to-the-coherence.

By deciding to steal and by taking that action, the robber modifies his inner awakening; he then has a new way of carrying out his relations with others, the management of his social place, etc. After the robbery, the authority *self-individual* no longer intervenes and the situation is dealt with by an interior development that escapes the will. This is what I called the *conciliating development of the awakenings of consciousness*. Its role is to reconcile the inner-awakening-to-oneself and the inner-awakening-to-the-coherence with the inner-awakening-to-personal-interests and the inner awakening to others' interests.

The elements that nourish the [inner-awakening-to-oneself and to personal interests] are provided by the activity of the *impetus-toward-the-ego*, while those that nourish

The development that follows the management of decoding and implication

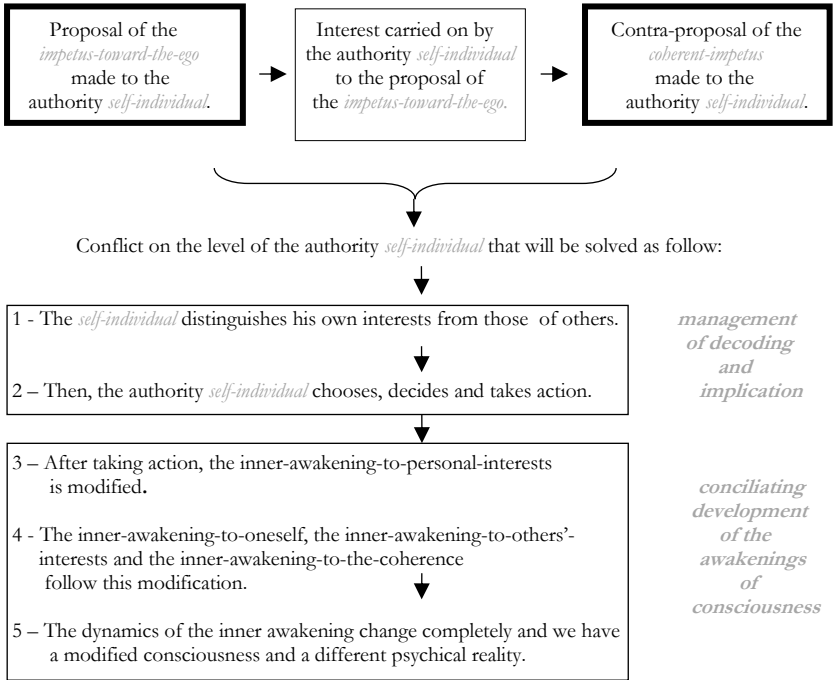
the [inner-awakening-to-the-coherence and to others' interests] are provided by the activity of the *coherent-impetus*. The *conciliating development* is complex because it must face the element of all the awakenings. The confrontation of these elements modifies our inner awakening. This *conciliating development of the awakenings of consciousness* is what transports the *self-individual* and the *deep-self* from one level of consciousness to another. This *conciliating development* is what clears the future. This is what restructures the psyche. This is equivalent to the divine miracle of creation: it is an always-renewed interior creation. When it has a positive activity, it becomes the Thoth god of the Ancient Egyptians. It is comparable, on a small scale, to the creative force that shaped the universe.

It is in the weak and badly defended points of the dynamics of the *conciliating development* that the doubt and the fear grow. These doubts and fears are able to push the authority *self-individual* to forsake the current status quo and to choose new psychical dynamics, with the *impetus-toward-the-ego* being the parameter that provides the energy necessary to feed these doubts and fears. Although pushing the *self-individual* toward selfishness and incoherence, the *impetus-toward-the-ego* is the catalyst that, while working on the weak points difficult to defend regarding the *conciliating development*, pushes the psyche to change and thus indirectly makes it possible for it to leave inertia and to be perfected.

* * *

We can schematize the dynamics of the psychical conflict in the following way:

The development that follows the management of decoding and implication



The three dimensions

Saying that human psyche manages two complementary dimensions is not revealing anything new. The first dimension is the bodily dimension that is related to the body and the second is the mental dimension that includes all that has something to do with the mental world and the development of our inner awakening. Modern psychology and its short-term therapies grant a lot of importance to these two dimensions.

By dissociating the active mental dimension from what is settled and stabilized, to form the psychological identity that becomes the personal reference in the standpoint toward coherence, we can then say that we have a third dimension. What is settled from the mental dimension now becomes a reference to which the human being returns to draw his future progression. This reference, this new dimension linked with the attitude toward coherence, is what I call the spiritual dimension, although the word can disturb the Cartesian spirit. It is the psychological identity that is formed from the activity of the mental dimension. With this definition, I do not limit the spiritual dimension to religious activity, but I open it to the possibility of being positive and constructive or negative and destroying. The righteous man has a spiritual dimension that agrees with coherence according to the activity of his mental dimension, whereas the murderer has a spiritual dimension that is the decantation of the chaotic activity of his mental dimension.

The work of modern therapy on the existing bond between bodily dimension and mental dimension becomes more and more important. However, if psychology refuses to isolate the spiritual dimension, the fact remains that it constitutes the psychical identity, which is the stabilized position concerning the respect to coherence. This dimension, decantation of the mental activity, is a reality in itself, as delimited and influential as the mental and the bodily dimensions. It is what the authority *self-individual* builds with respect to coherence. The *self-individual* refers to it when he takes decisions in his psychical conflicts.

This dimensional concept is important to understand some of the Book's deities. For example, Keb, who corresponds to the earth, is linked with what is physical and bodily, while Nut, who corresponds to the sky, is linked to the spiritual dimension that is formed with the activity of the mental dimension.

* * *

By reaching the end of this second part, which has briefly presented the theory of the two authorities, the reader who is not particularly keen on psychological research will see himself delivered from a multitude of concepts whose relationship to the religion of Ancient Egypt remains hidden. Nevertheless, as it is on this theory that I have leaned in my work of decoding, I found that doing this turning was inevitable. In addition, for every time in the following pages that I must return, to precise concepts relating to this theory, I will not fail to make a small recall of it.

Third part. Approach to the religion of Ancient Egypt.

... / ...

The unpleasing character of the Osirian religion

Some specificities of the Osirian religion make its approach discouraging. Being a religion that encourages one to perfection¹, one is supposed to classify it among those that tend toward good and reject evil. However, it manipulates incest at will. The gods marry their sisters and the son his mother. Shu and Tefnut, children of Tem, marry to give birth to Keb and Nut, who will marry to give birth to Osiris and Isis, two gods of the highest importance who will marry in their turn to give birth to Horus. Keb and Nut will give birth also to Set and Nephthys, who will form a couple. Nevertheless, things do not stop there. Sexuality is spread out in intimate details. According to some sources, Tem would have masturbated to engender Shu and Tefnut; according to others, he would have been united to his shadow. Isis is made, helped by the other deities, to bring Osiris back to life, in just enough time to mate with him and procreate Horus. In addition, we find Keb drawn with his genitals and it is mentioned that Horus, who finished by emasculating Set, had once had two hands dirtied by the seed of the latter. Moreover, the word phallus returns several times in the texts of the Book Of The Dead, one speaks of it in praise and one wishes to

¹ It is enough for that to read chapter 125 of the Book Of The Dead of which one can find extracts on pages 33, 78, 193, 198 and 224.

appropriate it. As well, some drawings are dared. At moments, rare however, one feels oneself near to the environment of the Kama Sutra.

To these ungrateful difficulties strewn within the Book Of The Dead, let us add the enigmatic character of the deities who populate it. It should be specified that they only are present there with the demons; there is no mention of any king or Pharaoh, nor of any construction, civilization, or battlefield. The reader is propelled on an unknown ground, that of gods and goddesses, of which he knows nothing. He swims in the unknown and, the height of it is that this Book, which is the fruit of a civilization that built many stone wonders, is based on a logic that sometimes skids. Thus, the goddess Hathor is, in some passages, the mother of her father Ra and the daughter of her son Ihi. Nut is the daughter of Tem and Ra and also the mother of the latter. Horus is the son of Isis and her husband. Hathor is also the mother of Horus and his wife, just as is Isis. In all of these relations that shock us as impossible or incestuous, there is by no means any question of amorality or invitation to chaos; moreover, the confession of the reciter in chapter 125 refuses any abnormal sexual activity:

I have not committed fornication...

I am pure. I am pure. I am pure.

I have not uttered lies...

I have not committed adultery, I have not lain with men...

I have not been angry without just cause...

I have not debauched the wife of any man...

I have terrorized none...

I have not shut my ears to the words of truth... [Excerpt from chap. 125, transl. of Budge]

One should also not forget the presence of animals and gods with human bodies and heads of animals. To see the illustrations of the Book, one would suppose himself in a fable of La Fontaine, which should have finished with a

moral. However, there is no moral; the god and the goddess keep their animal qualifier while developing and while affirming themselves. In addition, if the gods and the demons are reproduced in animal form, it is without prejudice: sometimes the same animal designates a god and sometimes a demon, as it is the case for the snake, which, in the ureus that caps the god Ra, is a cobra and, as the Aepap demon, is a very big snake. It is also the case for the crocodile, which represents the god Sobek, whereas some demons are also represented in the form of crocodiles. This way of treating animals makes the Osirian religion far from animist and honoring some animal as sacred species, to raise it to the rank of a god.

To all that, we can add another difficulty, which could represent the cherry on the cake for the Egyptologists who considered that the religion of Ancient Egypt sank into insanity. This is the fact that the reciter was to consider himself a god, and even several gods at the same time. It is written, for example: I am Horus, I am Ra and Osiris at the same time. However, this mountain of aberrations clashes with the artistic beauty of the drawings of Ancient Egypt and with its imposing constructions, it also is not in harmony with the meticulous and deep examination of consciousness of chapter 125; there must be a decoding problem somewhere.

Initially, incest was prohibited in Ancient Egypt, except for the Pharaohs who could marry their sisters to keep intact the royal blood. From that, I can draw a conclusion that, even if it cannot be certified, has all the chances to be true, especially as it agrees with the broadmindedness of the Osirian religion that the decoding reveals. This is that those who fixed the bases of morals among the Ancient Egyptians were not overwhelmed by taboos and black magic; if incest was prohibited for some and allowed for

others, it was not experienced as a taboo but as a rule to follow. That means that a man of this time could dissociate and understand, and not tremble in front of a serious problem to avert without explanation.

From this comes the manner by which the Ancient Egyptians approached sexuality. To make a bringing together with the way in which psychoanalysis describes it, with its way of tackling the subject of castration and of phallic phase and the consequences that can result from this, one is then less shocked. This is especially the case since it is by no means about an initiation to some sexual rite or obscene practice; sexuality was always linked with other subjects and other centers of interest, so that it always formed part of a whole. If you happen to wonder what place sexuality occupies in a religious book, you go then right to the goal. The only possible explanation is that the objective of the Osirian religion was to develop the psyche as such and in its relationship with the body. The Osirian religion wanted to harmonize the spiritual, bodily and mental dimensions.

Regarding animals, the fact that the same animal can represent a god and a demon allows us to deduce that the religion was not about an animist behavior. Nonetheless, some facts brought back on the civilization of Ancient Egypt have allowed us to doubt such a conclusion; for example, the place reserved for the bull Apis¹ and the fact of putting food close to the mummy. However, let us not muddle and let us approach this religion step by step.

¹ Apis was the name given to the sacred bulls. The cult of Apis was associated to that of the god Ptah.

The difference between honoring a god and adoring him

The Book Of The Dead does not reprimand; nor does it induce feelings of guilt. The gods do not react on a whim or just as a means of affirming their power. Moreover, the true fear of the Ancient Egyptian was to die for the second time, i.e., to see his inner awakening destroyed. The Ancient Egyptian knew that the body does not continue to live after death, unlike the inner awakening, which is modeled by his actions on earth.

I am crowned upon my throne like the king of the gods. I shall not die a second time ... [Excerpt from chap. 44, transl. of Budge]

We also find this notion of second death in the Revelation to St John:

But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [shall be] in the lake that burneth with fire and brimstone; which is the second death. [Revelation 21:8].

The second death of the Revelation seems to have the same meaning as the one given by the Ancient Egyptians; it is to lose self-awareness, to lose oneself at one's eyes. It is about second death of murderers, sorcerers, assassins, and idolaters who are already dead and this second death can only be that of what remains after death that which is

directly linked with the way of acting on earth: the inner awakening.

If some monotheistic religions consider that man is God's slave and must be subjected by very strict laws, this is not the case for the religion of Ancient Egypt, whose holy texts do not bet on penitence and reward but on work on oneself to be worthy to get into the boat of Ra and to be saved. For the Osirian religion, populated with gods and goddesses, God remained unknown, buckled and not approached, even if some paragraphs let us suppose that they perhaps refer to Him.

I am one of the worms which have been created by the Eye of the Lord One. [Excerpt from chap. 78, transl. of Budge]

I have not cursed God....

I have not stolen the bread of the gods ... [Excerpt from chap. 125, transl. of Budge]

This discretion toward God, if a God concept has ever existed among Ancient Egyptians, can be understood by the fact that He is only conceived with a great difficulty. Moreover, for the Ancient Egyptian, it was not as important to be able to imagine God as much as to feel the concept of perfection spout out from the psyche. Rather than leaning on a person who constitutes an ideal, like Moses and Jesus, and establishes the link between the practitioner and the "Lord One", the Osirian religion worked to raise the psyche and to educate it in the way of improvement through initiation. Å

Some monotheistic religions have an immense behavior of fear toward God, with prohibition to wrongly pronounce His name. Nobody can see Him and nobody ever did. We read in the Ancient Testament:

And Moses said, Show me, I pray thee, thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee; and I will

The difference between honoring a god and adoring him

be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for man shall not see me and live. and Jehovah said, Behold, there is a place by me, and thou shalt stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: and I will take away my hand, and thou shalt see my back; but my face shall not be seen. [Exodus 33.18-23].

In contrast, the Osirian religion had a special approach toward the divine, which was to initiate the faithful to the psychical parameters that had to be developed to rise in the scale of deification and to metamorphose into a being that approaches perfection. If man adores God, he has never seen Him and he will never see Him in his life. It is difficult for him to imagine God and to know what is really His way of conceiving things. In the details of everyday life, His commands can lend to ambiguity or different interpretations, and one could not understand clearly the correct interpretation of His will. "You will not steal", for example, can lend itself to various interpretations when the interests and the needs imbricate and when a man no longer distinguishes his rights from those of others. God is an enigma and the apostle Philip underlines this well, while saying to Jesus:

Lord, show us the Father, and it sufficeth us. [Gospel According to St John 14.8].

To which Jesus answers:

Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father.

It is as if Jesus said to Philip: God thinks like me, He reacts like me, He puts himself in anger like me, He loves

and forgives like me. When the Christian prays the "Our Father", he can conceptualize God through Jesus and his work. If he erases Jesus from his mind, it becomes very difficult for him to correspond with God. At a lower level, to facilitate his relationship with Jesus, he has recourse to the saints who play the part of intermediaries of a second order and through the weaknesses of whom he recognizes his own weaknesses; man can conceive of somebody only within the limits of his possibilities.

The faithful honors the saints and adores God, who is the infinite and inconceivable limit. The Catholic Church makes the difference between adoring and honoring by defining the worship of God as being a "cult of latria" and the worship of angels and saints, which is limited to return honor and respect to them, as being a "cult of dulia". It is by taking into consideration the fact that the deities of the Egyptian Pantheon were supposed to be simply honored with an aim of stressing their importance that we can understand the Osirian religion under a new light. This religion then becomes then less down-to-earth and more understandable.

The Osirian religion gives great importance to the initiation to interior parameters that are able to improve psyche. On the other hand, the Jewish religion, for example, is based on the respect of dictated laws. In addition, all the Middle-Eastern religions turn around the same point: what does the Order that surrounds us need from us? If we want to understand this Order and to say that it is overhung by God, it is very difficult to represent God and to understand Him. One way is to approach His natural manifestations and to try to understand them. Another way is to become aware of the divine forces that emanate from Him and that have a function to influence psyche. It is

clear that the presence of an intermediate person like Moses and Jesus between man and God, playing the role of ideal and simplifying the approach of the divine, facilitates this task. To study the psychical parameters and the divine forces described in the Book Of The Dead, one notices that the Osirian religion initiated the faithful to distinguish these forces and to become aware of them. Today's believer who would read these lines could become indignant at the idea of raising a pagan religion to the level of heavenly religions. The unbeliever could find there a favorable argument to prove that the religions known as heavenly are equalized by the pagan ones. In fact, though, it is necessary for us to draw our conclusions more slowly. Before being inhabited by the feeling that our beliefs are shaken or our revenge ensured, let us just study this religion without excluding the possibility that a civilization going back approximately five thousand years could have known the ways of truth.

* * *

Did the Ancient Egyptians adore their gods and goddesses or did they simply honor them? It should be stressed that the translation did not take into consideration that the Egyptian god could correspond to a desire or a divine force and there was no especial interest in differentiating between honoring and adoring. In addition, it is always on the holy texts that it is necessary to carry out our research and not on the popular practice, which could deform the religion according to circumstances and to the politics of the moment. For example, if, at some periods in the history of Christianity the clergy could sell plots of land in the sky and feathers of birds as feathers of angels, that is not true Christianity but one of its human temporal

faces!

The comprehension of the adoration problem in the Osirian religion is mainly linked with the exactitude of the translation and the panoply of the nuances that one can grant to the same information. One can give as example a comparison between the translations of Paul Barguet and Grégoire Kolpaktchy for the same sentence. Thus Barguet, while speaking about the deceased transformed into Horus, said that gods, men, dead people, and blessed ones "fall on their faces" in front of him (line 25 of chapter 134). Kolpaktchy, in contrast, says that the sanctified Spirits fall on their faces and adore him. (line 34 of chapter 134). This is a completely different meaning.

We can make another comparison between the translations of Budge and Kolpaktchy. The latter says of Ra, in chapter 15, that Nut prostrates herself and adores him.

The goddess of the heavenly Ocean, Nut, your Mother,
Prostrate while worshiping in front of you¹.

The same text is limited in Budge to:

Nut welcometh thee, and payeth homage unto thee ...
[Excerpt from chap. 15, transl. of Budge]

If the adoration were always associated with an offering, the Book Of The Dead never obliges the believer to present a sacrifice if it is not a roast or a bread. There is by no means any question of human sacrifices or any other barbarian sacrifice to present to Almighty gods just to please and alleviate them. Gods and goddesses of the Book were logically more honored than adored because they were not Almighty. They were not inaccessible since the reciter repeated often: I am Ra, I am Horus,... Man's

¹ French reference:

Grégoire Kolpaktchy, "Livres Des Morts Des Anciens Egyptiens", page 91 ; Dervy-Livres, 1979

role was not to serve them as much as to react with them. The deities of the Egyptian Pantheon could die like Osiris and they needed human support to survive:

The god Thoth hath brought the Eye of Horus and he hath made that it to rest after it departed. The Eye was grievously afflicted by storm... I am sound and it is sound. I am sound and it is sound. [Excerpt from chap. 167, transl. of Budge]

This interdependence between the divine (the Eye of Horus) and the reciter (I am sound and it is sound) is affirmed by Paul Barguet's reciter in chapter 42 by declaring that if he is intact and safe, so too is Ra. This fragility of the god of Ancient Egypt is different from the invulnerability of the Greek god that man could disobey but without reaching his magnificence. It is, I believe, these dynamics, containing neither revenge nor terror, linking the vulnerability of gods with human behavior in relation to good and evil and making men and gods interdependent, that have kept the enigmatic character of the Osirian religion and prevented it from descending to the level of other mythologies, in spite of the difficulties that make it inaccessible.

The idolatry

For a father being afflicted with bitter grief, made to himself the image of his son who was quickly taken away: and him who then had died as a man, he began now to cult as a god, and appointed him rites and sacrifices among his servants. Then in process of time, wicked custom prevailing, this error was kept as a law, and statues were cultped by the commandment of tyrants. And those whom men could not honor in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king whom they had a mind to honor: that by this their diligence, they might honor as present, him that was absent. And to cultping of these, the singular diligence also of the artificer helped to set forward the ignorant. For he being willing to please him that employed him, labored with all his art to make the resemblance in the best manner. And the multitude of men, carried away by the beauty of the work, took him now for a god that a little before was but honored as a man. And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

Wisdom of Solomon 14.15-21

One of the important questions that may arise from the study of religions is why some people adore the statues of animals or any other natural demonstration, limiting the personal possibilities and reducing them by caging them into taboos and fear. Why would man not worship without alienating himself and without reducing his inner awakening? Why is the adoration not limited to thankfulness, to attempts at comprehension of the deity and to wonder?

In general, religions have a factor that raises man and develops his inner awakening. However, man avoids this

and prefers always the reducing side, which cultivates magic, superstitions, taboos, and fear. Freud, in his book "Totem and taboo", says that what binds man to religion is his guilt. He considers that, at its beginnings, the human society was formed of clans dominated by a chief whose children, while growing, claimed their place and the satisfaction of their impulses. The chief would exclude them from the clan, whereby they would return there stronger to kill him. This murder of the father had to be disguised to be forgotten and to erase their guilt. The two resulting taboos, says Freud, are the respect of the father and the totem that represents him and the prohibition of incest, since it is the cause of the conflict with the father, the children having been rejected from the clan because they wanted to monopolize the father's women and especially their mother. However, Freud, while speaking about the satisfaction of impulses, does not take into consideration the "intention and will" parameters that influence those impulses. He also never takes into account the constructive parameter that is the *coherent-impetus* that man cultivates to be coherent himself in his relation with others. He tackles psychology in the light of the influence of the *impetus-toward-the-ego* that supports destruction and selfishness.

In my opinion, the behavior of servitude that the human being imposes to himself toward the divinities he worships and toward the super-natural in general arises from his experience with the superego. The latter is a force that he succeeds in creating, a force that dominates him, that he nourishes and that mistreats him, that he serves and that in return offers a freedom of action to his *impetus-toward-the-ego* since the human being refers to it and drops his *coherent-impetus*. In the same way, he builds forces that draw their energies from his own psyche; he uses them as

references, which excuses him from searching for truth. All idols have in common that they serve one or several aspects of selfishness and alienation.

The *impetus-toward-the-ego* is attracted to the super-ego because it can exceed it or circumvent It; the super-ego helps it service by dominating the dynamics of the inner awakening and by channeling it, leaving little place for the development of the *coherent-impetus*. The force with which the *self-individual* equips the super-ego to control the desires that he wants to keep unconscious makes the latter invincible and despotic. The satisfaction that the *self-individual* gets is to alleviate the *impetus-toward-the-ego* in its refusal of coherence. The success of the mental paralysis exerted by the super-ego encourages the authority *self-individual* to raise some natural forces to the row of deities to be adored, so that the *impetus-toward-the-ego* benefits from the refusal of the opening to coherence and the *self-individual* gets some temporal pleasures. The authority *self-individual* thus seeks to nourish the despotism of vectors other than the super-ego to constitute a self-sufficient universe of aberrations that justify the presence of this super-ego and provide some temporal pleasures. It is there, it seems to me, that one should search for the origin of any idolatry. Man institutes a god to which he gives the form that supports his impulses and he can thus be released from his tie to the interior freedom, vibrating and burning freedom. In addition, he prides himself on having been able to tame or create an amazing force, living the illusion of being almighty.

* * *

Let us choose as subject of reflection on idolatry the Jews of the Exodus, whom Moses got out of Egypt. The

Exodus says that they cast the gold that was at their disposal to make a calf that they started to adore because Moses had been delayed on Mount Sinai. How could they change so quickly to idolatry when Moses had relieved them from the yoke of servitude and had shown them capacities that astonished even the Egyptians? However, if we again review the past of the Jews, we notice that this people lived several decades in Egypt¹, since the time of Joseph, son of Jacob, and that he was impressed by the civilization of this country. Thus, Abraham's religion could have been forgotten by some of these people and could have been replaced by the more attractive² Egyptian religious practices.

After having helped the Jewish people to cross the Dead Sea, Moses went up onto Mount Sinai to bring back the tablets of the law. The Jews knew that on these tablets would be registered a law that would limit their excesses and would constitute the basis of a religion whose God was the one who was intransigent with the Pharaoh. The Exodus describes the situation as follows:

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it

¹ The Jews went to Egypt at the time of Joseph son of Jacob who had to be sold to the Egyptians by his brothers toward 1700 BC. The Exodus had to take place toward 1250 BC.

² We always differentiate between the doctrine of the Osirian religion and the religious practice that could be orgies and superstitious rituals, consequences of the erroneous application and of the corruption of the priests.

with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play. [Exodus 32.1-6]

This describes a people who left Egypt where they have lived for decades and who now wandered in the desert. They live in an unstable situation, precarious and without horizon for the days to come. Their first concern should have been to survive and face the daily unexpected. Aaron, who is described by the Old Testament as being a man of God, agreed to make a statue and the people yielded to him their gold, which was their treasure and means of subsistence, and which could have been used to buy food or cattle from the encountered tribes. The gods claimed by the people could be similar to the Egyptian gods and the golden calf reminds us of the bull Apis, whose cult was very popular in Egypt. This god symbolized fertility and it was probably related to orgiastic festivals. Initially, this Egyptian god represented a psychical parameter intended to be honored and is similar to the other deities of the Book Of The Dead.

Why did these people want to raise a golden calf to the rank of adoration? Let us stress that it is much easier to establish a contact with a visible and conceivable god than with a God whose face and identity are secret and who scares by his intransigence; proof of this is the number of wounds that he inflicted upon the Pharaoh. This could be the starting reason, but it is not only able to divert man from his beliefs and to make him forget the interventions made by Moses in the name of God; it is the *impetus-toward-*

the-ego that is able to stimulate such a step. The latter is never calmed in its ambitions and the project of casting of this golden calf was probably hatched up by some members of the society who sought the exploitation of power in being proclaimed priests or mediators and by other members who could guess the possibility of appeasing their impulses by organizing orgies pointed up out by Exodus. The fault for which Moses will blame these people when he goes down from Mount Sinai will be the refusal to develop the inner awakening and to suppress it by projects of the *impetus-toward-the-ego*. Thus, Exodus clearly underlines the anger of God against these people who prayed in these terms in front of the golden calf:

These are thy gods, O Israel, which brought thee up out of the land of Egypt. [Exodus 32.8]

Man's value is his capacity to restructure himself; this is his progress in the path of deification. He is able to build himself while making progress in his inner awakening whose engine of development is the conflict between Horus and Set, between the *coherent-impetus* and the *impetus-toward-the-ego*. Nevertheless, by this prayer, these people caged their potential for deification in a metal figurine; they thus built a low ceiling, they lost their prerogative "of man today, god tomorrow".

The facility with which they opted for the golden calf supposes that for a long time, several Jews of Exodus practiced the rites of the Egyptians, - rites targeting entertainment and power. These rites that were the expression of the decadence of the Osirian religion, a decadence that was probably the reason for the exodus because Moses did not work to create a core that believes in a God in Egypt. He did not work to restore the place of the Jewish people as it was at the time of Joseph; he wanted to move this

people away from the Egyptian civilization whose decadence had to appear to him as being without hope. Moreover, the basic project of the Old Testament, as I understand it, was less to safeguard a people because of a promise made to Abraham than to safeguard a human core able to carry the torch of the project of psychical development.

Moses will be the principal intercessor with God and he will refuse any graphic or material representation of God, of whom nobody ever saw the face. There will not be any other principal intercessors but him. He will have thus acted like Akhenaten: becoming the only contact with the deity. The Bible defends this situation by showing that Aaron, his brother, was less able than Moses regarding this responsibility. In addition, the fact of eliminating three thousand men following this incident shows that Moses had a pre-established plan for the future of this people that he wanted to purify to preserve his sacerdotal destiny.

* * *

What occurred with the Jews of the Exodus always occurs in the psychical course. Man always tries to modify the situation to satisfy his *impetus-toward-the-ego* and to answer to the pressures that the latter exerts by feeding the temporal attractions of the *self-individual*: impulses, power, possession... There is, in any religion, a noble base that invites man to progress and to develop his inner awakening, but this base is put down by rites, taboos, and superstitions that limit the development of the inner awakening and make it possible to unbridle the *impetus-toward-the-ego*.

It is false to consider that taboos and superstitions have, for principal reason, guilt and repressions of the oedipal dynamics. It is quite as false to consider that the super-ego is only the consequence of these dynamics and to

stop there in our reasoning. Oedipal dynamics nourish all the morbid demonstrations of psyche; it is the temporal base of psychical problems. Nevertheless, those are underlain by the timeless behavior of the *deep-self*, that is guided by its two antagonistic desires - the *desire to open up to coherence* and the *centripetal desire to satisfy only the self* that refuses a mental activity aligned on coherence. Moreover, it is wrong to consider that taboos and superstitions make man lose any possibility of psychical management and that man becomes unable to convey his interests. Taboos and superstitions can dominate whole civilizations, but that does not mean that man is reduced to an extinct psyche. If mental patients are incapable of constructive psychical management, these constitute only a very small percentage of a society and, in addition, people can carry out their business very well while maintaining taboos and superstitions. With a closer look, one notices that these taboos serve not only the Oedipus complex but especially the *desire to be resistant to coherence* of the *deep-self*, whose ideal is the caging of the inner awakening to limit its burning development.

Gods, demons, and religious rites

I said, ye are gods.
Gospel According to St John 10.34

The "god" concept can be found anywhere in the Ancient Egyptian Book Of The Dead. The reading of the chapters develops an environment of familiarity with this concept as it is encountered frequently. It does not seem to contain unique characteristics and drafts in our spirit an accessible idea of perfection. Some paragraphs reveal to us that gods do not enjoy an absolute immunity. They are always prone to attacks by demons, which can be fatal if the reciter does not come to the aid of the gods. Contrary to the animistic religions, whose gods are powerful and independent of human activity, those of the Osirian religion need man's intervention. They are subject to dynamics able to amend their status. In addition to this, gods and goddesses can die, as in the case of Osiris who is killed by his brother Set.

The Book presents the gods and the demons as two opposing concepts, binding some to evil and the others to good. The evil is not invincible, nor is the good. It is a situation of continual war, in which the result can lean toward one side or the other, dependent on the activity of the reciter. The problems of the Book are at the level of the clash between Horus and Set. This war is constantly present and all revolves around it. When Horus is in a winning situa-

tion, he is greeted and admired by gods and the reciter becomes Horus and he allows himself to say, "I am Horus", "I am Tem", "I am Ra" or any other god. The frequency and the manner of using this "god" concept enable us to suppose that it is more about a psychical state than a divine being forcing humans to adore him and to alleviate his ire. Besides, this is not the question, because this concept is not used to signify supreme power or an idol to be adored on an altar or to whom one presents sacrifices. This was not a question of adoring but of honoring the gods; the religion imposing worship is based on the principle of punishment and reward and threat in case of failure, which is not the case for the Osirian religion as presented by the Book Of The Dead.

* * *

The "God" concept remains in our twenty-first century an abstraction which one believes to guess through His manifestations. Some people constructed from natural phenomena, gods to be adored and feared, thus adoring the rain and the thunder, for example. Nevertheless, even in monotheistic religions, God remains an enigma. When Moses asks Him who are thee? He answers: "I am". He can be put into perspective with nothing of what man knows and, for this reason, the human being cannot conceive of Him. God is abstract; the Jew knows Him only by abstraction. The synagogues cannot contain images of Him; according to the Jewish religion, God cannot be put into an image. The Jew guesses some of His aspects through the spirit of the laws of Moses, the psalms, and the words of the prophets.

It is probable that the Ancient Egyptians knew the concept of God because some passages of the Book suppose

it, making gods and goddesses as simple servants. These passages are found in Barguet, Kolpaktchy, Pierret and Budge:

I did not drive God away. [Excerpt from chap. 125, transl. of Pierret]

I have not cursed God [Excerpt from chap. 125, transl. of Budge]

However, the principal goal of this work remains the understanding of the meaning of the various deities of the Osirian religion and not discussion of its polytheism. To read the Old Testament, it seems that its main task was to make God known to the Jews in stressing His mercy and His power. In the New Testament, Jesus insisted on the command of the love of God. He stressed the importance of the notion of the Living God and facilitated this approach in presenting himself as a small-scale model by saying: "That who saw me also saw the Father¹". The Ancient Egyptians had, as the Book Of The Dead lets us suppose, other concerns; their principal interest does not seem to have been to represent the Unique God. Their program was different. It was another stage of the human evolution with other priorities. Their religious initiation did not crystallize around the concept of God, as much as it focused on the discovery of the potentialities of psyche and on its relation with the divine forces. The aim was for this cosmic egg that is man to hatch in his potentialities of deification.

The gods and the goddesses of the Book are psychological desires and impetuses that help man to develop his inner awakening and to move up the scale toward deification. The importance of the Osirian religion is that it could identify the keys that constitute the psychological structure. The function of the deities of the Egyptian Pantheon is to shed

¹ Gospel According to St John 14:9

new light on the psychical dynamics. They enrich man's inner awakening whose importance is essential for the authority *self-individual* and the authority *deep-self*, because it constitutes their vital space.

The demons are the opposite of the gods. They are destroying desires, aiming at incoherence and supporting the chaotic states of consciousness. They introduce the inner awakening into dynamics capable of impoverishing it when it is about to open toward others, they reduce it and to take it to the second death, the true one. Aiming to decrease the inner awakening of the reciter, they correspond to a vacuum in coherence with an echo of intoxication that satisfies the ego with tastes of power, pleasure, monopolization...

* * *

This description of the god and the demon is not meant to be understood in a figurative and allegorical meaning, but rather from a strict point of view, one that is almost mathematical. Let us not work to understand just what these gods could have meant to the Ancient Egyptian; being psychical parameters, it is our psyche that they describe and it is to Man of all times that the Osirian religion applies.

The reading of the chapters of the Book is difficult, but it heightens our awareness of the dynamics of the key desires that clash and coexist in our psyche. It is like the resolution of the mathematical problems; the more one solves, the more one adapts to a new logic that once was unfamiliar. Reading after reading of the chapters, with the replacements of the meanings of gods and demons, we are exerted with a logic that ends up becoming both familiar

and fertile. This logic is beneficial not only for understanding the Book Of The Dead but especially for discovering the structuring parameters of our psyche. God and goddess are desires, which develop a precise psychical progression. As for the demon, he is a desire to stop the progress in the comprehension of coherence and others' rights. The Book heightens the reciter's awareness of the relation that exists between the mental dimension and the bodily dimension and it encourages him to make the mental needs prevail on those of the body. What the reciter eats must be in harmony with what satisfies his mental dimension; and when it is about death, what satisfies his mental dimension fills him up:

The abomination, the abomination, I do not eat it. The abomination, it is garbage; I do not eat it!¹...

I do not hold out my arms toward that, I do not walk on it with my sandals.

You who live by it, do not push me toward these things. O gods! Someone arrives with what is brought to you, so that I remain with foods that are foods for the *coherent-impetus*² (Horus) and for Thoth. [Excerpt from chap. 52, transl. of Pierret]

* * *

In all of this, it should not be forgotten that the Book Of The Dead was not a book intended for future centuries or a book of initiation. It only was a book of prayer. It would be similar to comparing a book of our prayers,

¹ One can wonder what is it about, in such a passage. Does one present garbage to the reciter? I do not believe that it is the case. Each chapter of the Book should be regarded as a separate prayer, like a litany that has its own atmosphere and its own logic. I believe that this garbage can represent the forbidden food like pork that recalls Set as it can represent harmful influences for the psyche. Moreover, the notion of spiritual food is approached in many places in the Book.

² Replacements are in blue.

which would have remained as only vestige of our civilization, to the one that would have followed it. This hypothetical new civilization that does not know the basics of the Christian doctrine would have read, in this book which would have been the only one to reach them, passages like: "let us honor Sunday", "here is the lamb of God who erases the sins of the world", "do not reject us like the goats, but guard us close to you like the ewes", "I ate Your Holy Body, death will not have a catch on me". They would read some passages drawn from the Old Testament, which speak of God, others which speak of Yahweh and others which speak of Yahweh God¹. They would conclude from these readings that we were polytheists. They would read that God made the world in six days and that he made the woman from the rib of the man and they would conclude from it that we were primitive people. From there is the need for us to stand back to better understand those who preceded us, because we do not know their logic. We criticize even the behavior of our own parents until the day we discover that we did not know all angles of the situation and that we do not understand things entirely.

However, if we suppose that the hypothetical civilization that would come a few thousand years after ours would have facilities which we cannot even imagine, if we suppose that it would be possible that man would be able to live five hundred years or more with medicines to thwart disease and old age, if we consider that it would be possible for him to spend the weekends in another galaxy, would we agree to imagine that this technological and medical progress might add more to his prerogative of free will, prerogative on which is based the faculty to develop the

¹ The ecumenical translation of Bible (French abbreviation: TOB) speaks about God, the LORD and the LORD God.

inner awakening? If we consider that this can be possible, this means that the man of future centuries will be more "human" just because of a more advanced technology and that we are beings who do not have all the potentialities of decision as regards our interior progression; and that would be lamentable. This means then that we are a generation of beings for whom some possibilities of the prerogative of free will are missing. Not being able to make the most of modernization, instead being limited, does not disturb me. I look at my son who handles technology better than I do and that does not disturb me, because I know that my lack of knowledge on the subject does not decrease my capacity to distinguish what my person wants, which is linked with the management of my interests that are obligatorily linked with the interests of others. In addition, the interaction of the personal interests with those of others results, in fact, in the notion of good and evil, even if we do not like this terminology.

It is not necessary to believe in God to accept the concept of good and of evil; this one is not directly linked with the belief in God. And if the good-evil notion disturbs the unbeliever, he however operates, and with the same eagerness as the believer, according to what is right and true. If he does not believe in God, he however does not reject the notion of management of his interests; he lives the dilemma of good and evil decked out in a different get-up, but it is always the same problem: man's rights against what surrounds him!

The new civilization that would perhaps be able to make excursions into another galaxy will also have to solve the problem of man's temporality and of death. While following other logic to which it would be sensitive, the new civilization will live the same dilemmas relating to the human prerogative of free will, but they will be presented under a

specific outfit of that time.

* * *

Several passages and rubrics of the Book Of The Dead introduce the possibility of allowing the deceased to come and go at will in the area of dead, to be able to eat, drink, and benefit from various activities. By reading these texts, we are perhaps invaded by a feeling of scorn toward Ancient Egypt, which gave so much importance to body and food. However, don't we also give an essential importance to the cleanliness of the coffin, to effigies, and to religious symbols? These are only expressions of our respect of the religion and of the body of the dead, expressions that we formulate in the way that our society finds most adequate.

The more we respect others' rights and the more we ask that our rights should be respected in return, the more we enter the logic of the respect and the more we are stopped by the smallest of others' rights that we oblige ourselves to respect. This logic of respect increases in our eyes the importance of our body that we ask to be respected on behalf of others and of God. Our body is linked with our psychical unit; if we separate from it with death, it is surely unwillingly. We find the respect of the body among saints who, while not pampering it, know that it has the importance of a temple of God. Let us stress also the importance given to the body of the Christ, in which no bone was broken. One can register in this context the sentence of the Gospel that says that not even a hair falls without divine agreement, implying that the body is not subjected to the play of chance! If we link all of this to the Osirian religion, which valued the preservation of the body of the dead and which used much of correspondence between

mental and bodily dimensions, we understand that the concept of food could include mental food. We also understand that embalming was probably a human intervention leading to what would have arrived to a holy person. The body was the reflection of the activities of the dead and this one did not want his body to be rotted or denatured by a fire or dismembered by animals. The preservation of the body by the mummification was a proof, although made real by human intervention, that the dead was a holy person not reached by rot.

To provide food for the dead in his tomb and to keep with him pieces of furniture that were dear to him belonged to the rite and to the religious ceremony and not to the essence of the religion. The goal of this type of rite was to safeguard the logic of the correspondence between the three dimensions: bodily, mental, and spiritual. This habit of putting food in with the dead corresponded to the way of living and of understanding the religion by the believers. We can compare it to a funeral oration of our time, which exaggeratedly praises the qualities of the dead or our way of writing an epitaph with a pious sentence on the tombstone of a human being who was perhaps not practicing. The epitaph gives the impression to the reader that the dead was a believer and that his relatives are good people who have done their duty toward him. It is also comparable with our civilization that respects the stiff body by upholstering the coffin or leaving in the hand of the deceased a cross, a rosary, or a Bible.

The great difference between our simple way of treating death and theirs, which appears complicated, would be because the Christian religion insists much on faith and forgiveness; all our anguish flows there: "He that believeth on

me, though he die, yet shall he live ¹". Thus, even if his body decomposes, today's faithful is promised to live after death, whereas the Osirian religion was based on the law of cause and effect and the body could escape the decomposition only if the dead reached perfection; it was the proof there that he had made a success of his passage on earth. In addition, just as our funeral oration comes to the rescue of the deceased by embellishing his passed activities, the embalming helped the body not to decompose.

I shall live, I shall live; I shall flourish, I shall flourish, I shall flourish, I shall wake up in peace, I shall not putrefy, my intestines shall not perish, I shall not suffer injury. My eye shall not decay. The form of my face shall not disappear. My ear shall not become deaf. My head shall not be separated from my neck. My tongue shall not be removed. My hair shall not be cut off. My eyebrows shall not be shaved away, and no evil defect shall assail me. My body shall be stablished. It shall neither become a ruin, nor be destroyed on this earth. [Excerpt from chap. 154, transl. of Budge]

To return to the food left close to the mummy, we can wonder why it was necessary to have a material support. I believe that the answer is in the logic of man's unit, the unit ensuring his harmonious progression and the development of his inner awakening, the unit that is created by linking the bodily, mental, and spiritual dimensions, which links the body with the mental dimension. Just as material food develops the body, mental food develops the inner awakening. The interaction of mental and bodily dimensions modifies the meaning of the bodily food that must then be perceived as exceeding the concepts of chewing and of pleasure of the palate, to ensure the permanence of a body that interacts with the mental dimension and becomes with it the joint author of personal progression. What man lives

¹ Gospel According to St John 11,25

materially has a match at the mental level. Man is not only a body, he is not only a mental dimension, either. It is necessary that the body and the mental dimension develop harmoniously. This logic of harmonization is the base of modern therapeutic work.

Barley, wheat, and bread seem to have been foods of sanctification. Here is an extract that shows that the food of the dead was neither a simple banality nor a feast:

Bread is made for me with wheat of the two species, beer made with red wheat of the Nile. The Sektet boat and the boat Matett¹ lead me toward this food...

I am a deceased that the sky wraps in the middle of the gods. My sustenance is bread made for them, the gods.

[Excerpt from chap. 124, transl. of Pierret]

This passage and all others related to food and drink approach the subject from a perspective devoid of any background of gluttony or greed; one rather has the impression that it is about healthy and sanctifying food. The food description is sober and it imposes respect on the reader while leaving open that it is about food that raises the body and food that satisfies body and soul at the same time.

¹ These are the two boats of the god Ra.

The bestiary

Why are gods and goddesses represented with heads of animals? Is it for folklore or to give to the story the appearance of a fable or to end up raising animals to the level of gods and adoring them?

The precision of the expression that I met in my decoding of the Book Of The Dead convinces me that this is by no means about a project of worship; and there is in particular no gratuitousness of use. Quite to the contrary: if Horus, Ra, Isis, and other deities have heads of animals, they keep their divine characteristics and the animal side is only used to underline a particular character, which makes it possible to better introduce them to the reciter. This animal side reveals a significant part of their personality that one could guess in the animal in question. Thus, Horus has a head of falcon and his name means "that who is distant". Any among us who will have made the experiment to distinguish in himself the *coherent-impetus* (that is different from the super-ego) will notice that it is a psychical vector that has the special feature to be distant, that it planes very high compared to daily personal implications and that it has a great promptness to detect the little schemes of the *impetus-toward-the-ego*, which exemplifies the vision and the behavior of the falcon.

In addition, Set resembles a pig who seeks only its own interests and who is disgusting in its way of handling them.

Ra is drawn with a head of a falcon; he has the same characteristics as Horus but is more resplendent still. Isis is represented either with a head of a cow to symbolize generosity and confidence or with bird wings to symbolize her capacity to fly very high in the mental sphere.

The Ancient Egyptians were interested in the animal characteristics and not in the animals as such. The crocodile most probably symbolized the patient waiting to achieve a fixed goal. Sometimes it represented the god Sobek and other times it was the symbol of some demons; this was because it was the message that the crocodile could send to the human psyche that interested the Ancient Egyptians and not its classification as an animal of good or evil. It was the same for the snake, which, as a cobra, constituted the ureus of Ra and other gods and as a very big snake, represented the demon Aepep, Ra's enemy.

This use of animal characteristics is also found in the Bible. The snake is regarded there as a bad animal and as a wise animal at the same time. Jesus said to his disciples:

Be ye therefore wise as serpents [Gospel According to St Matthew 10:16]

And, in another context, he said, while speaking to the Pharisees:

Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? [Gospel According to St Matthew 23,33]

* * *

Would we dare to suppose, without falling into excess, that it is possible that the Ancient Egyptians had a knowledge of the psychical correspondences that may exist between animal and human? It is not a question of lowering man by considering that his psyche is similar to that of

the animal. It is not a question either to fall into anthropomorphism by raising the animal to a human level. There is a basic relationship that exists at the body level between man and animal without, however, saying that they have same bodily and the same physical faculties. The animal cell and the human cell have a similarly composition and the two bodies are nourished with proteins, lipids, and carbohydrates. However, just as the reduced genetic material of a *Drosophila* fly opened the way for better understanding of the complex genetics of man, is it not also possible that the features of the animal character that the Ancient Egyptians underline are real components of the archaic psyche of the animal? Is the snake an alive being having a psyche containing a component caution resembling to our caution, or does it not live this particular characteristic or is it simply a cluster of cells answering in a stereotyped way to external stimuli as the muscle of a recently killed frog would do? Do the psychical characteristics of the snake develop in it some form of consciousness, however small it is, which takes its place in the cosmic table of creation? Did the Ancient Egyptians have such an extensive knowledge of human and animal psyches that they knew their basic components? Are the features of character that they underlined in the animals really inherent to their psyche or do they reproduce simply what we transcribe from their behavior according to our human logic? Did they use the animal as simple tool for comparison or could they put it in its right place in the cosmic picture, with man as the node and occupying the place of choice? These questions, the major knowledge that the Book Of The Dead seems to conceal, makes it possible for me to take their probability into account.

* * *

The Bible also uses the animal comparisons. The Holy Spirit appeared in the form of a dove and not in the shape of another animal, to represent the frankness and the fluidity of movement. Jesus described Herod as a fox. He told his disciples to be wise like snakes and gentle like lambs. In a parable, he considered sheep to correspond to those who would enter the kingdom of heaven while goats corresponded to those who would not enter there. He himself is designated as the lamb of God. Three of the evangelists are each represented by an animal; Mark is represented by a lion, Luke by an ox and John by an eagle. Are there simple comparisons here or is there some bond with the psychological characteristics of the quoted animals?

All of this correspondence between man and animal enables us to consider that it is possible that animal psyche is made of basic elements similar to those of human psyche, just as the animal body and the human body are made of the same cellular structures with bones and flesh. This allows us to suppose that the animal psyche would react to the same divine forces that interact with man, just as the alive bodies react to the same proteins, lipids, and carbohydrates; but then the animal psyche would have a limited reaction with a different assimilation. There is no lowering of man: the animal also enjoys some form of intelligence without devaluing us! In addition, it enjoys some form of tenderness without causing us damage. We can suppose that, as they are the same material components that we share with the animal kingdom on food and physical constitution level, in fact the same divine components would influence our psyche and their own, but in different echoes and assimilations. These divine forces that react with our psyche, would be shared with the animal, plant, and min-

eral kingdoms. This logic of continuity reminds us St Francis of Assisi who talked to birds, sun, and moon by calling them brothers; it reminds us of Jesus who spoke to the storm and of the beautiful Zoroastrian religion that honored the wind, the fountain, the fire, and all natural demonstrations... It is certain that this type of logic and such a subject are accepted with difficulty by modern man who deals with scientific reasoning and accepts only what the experiment can show. He rather tends to dialog with the banknote since the daily experiment proves that it is invested with a power that he may trust. I do not criticize modernism for better accrediting a logic difficult to accept. However, it is enough to listen to the researchers who are at the top of the scientific pyramid to realize that they arrive at conclusions that meet with what we regard as being silliness, as many researchers consider that, biologically speaking, there is no separation between the different living expressions.

Why are animals so much used in the Osirian religion and in the Bible? I believe that the fact of visualizing in the animal the character in question makes it possible for man to better determine the subject and to better discover this character; the animal constitutes a material support that helps in the comprehension and the construction of oneself. Moreover, the animal is man's nearest relative; it is there that some people believe they will find love by anthropomorphism. An animal represents for man a fragment of a mirror in which he can see, isolated, the psychical character to which the reference is made. An animal conveys more concretely than an abstraction the idea to be forwarded, because it links the bodily dimension to the mental one and thus gives a more complete and more com-

prehensible image of the subject; it becomes then a learning support¹.

Each deity of the Osirian religion is defined by the animal that concretizes its role inside human psychical dynamics. It is interesting to extrapolate and to consider that it is possible that the goal of all that exists - mineral, vegetable, animal and human - is to express some level of consciousness of this Coherence that surrounds us, each one according to its capacities and its ceiling of development, going from the infinitely tiny to the infinitely vast. Thus, animals would develop some level of consciousness of the Coherence whereas man is invited to go up from one level to another until infinity; this is what describes him as a god in the making. The animal is incapable of this, but the fact remains that its life has a meaning that finds its place in the cosmic puzzle, a meaning that our civilization did not discover but that any pet owner feels intuitively, while not agreeing to consider that his companion is only one cluster of cells, useful only to perpetuate the food chain.

Our daily approach to fauna and flora induces in us an error, by pushing us to mark a cleavage between humankind and other living expressions. Recent scientific progress goes against this logic. It is enough for us to follow the discoveries on the possibilities of communication and reaction of the plants to draw the conclusion that all that constitutes the universe is linked and that there is no separation between the various living expressions. There is distinction and differentiation between the various expressions of life, but there is no separation. To illustrate this logic, I refer to recent studies made on the acacia. One of

¹ More than one psychoanalyst underlined the intimate identification of the patient to a given animal. Wilhelm Reich underlined it in his "Characterial Analysis". It is as if human psyche was similar to a paste modeled by the heart's desires, this psyche needing to resemble to beings playing the role of identification support with an aim of acquiring their force, feeling what they feel and enjoying their immunity.

the various species of this tree is very prized by the ruminants of Africa. The plant defends itself by developing the length of its spines according to the appetite of the ruminants. It is, moreover, able to increase the quantity of tannin in its leaves when the ruminants thin out the leaves abundantly and this after as tiny an interval of time as half an hour or less. This production of tannin increases, half an hour by half an hour, and ends up dissuading the ruminants, which then go feed elsewhere. It is also able to transmit the message of distress to other nearby acacia trees which did not yet receive any ruminant visitors and which then start to increase the concentration of tannin in their leaves even before a ruminant had approached. How does this happen? Is it by emitting particular gases, or through insects or by some underground connection? It does not matter; the main thing is that the trees react to what surrounds them. If the acacia appears to be the most eloquent and the least discrete in its reactions, botany continues to discover that other plants also react with their entourage. However, make no mistake, to react does not necessarily take the intensity of human awakening. This reaction of the acacia is not comparable with the conscious reaction of a human being. However, it can be regarded as an expression of the universal consciousness, even if it is excessively limited. Modern scientific research tends toward the idea that there is no separation in nature, but only continuity and differentiation. For that, by extrapolating this continuity with the logic of the sharing of the universal Consciousness, we can say that even the reaction of an acid with a base would be an expression of this Consciousness, expression infinitely small and as unperceivable as a meson and an electron are to our eyes.

The universe does not know discontinuity; it is a continuum of living expressions. As regards animals, it is

enough to view documentaries to notice that each species has its own language and its own behavior that becomes foreseeable when one is able to decode it.

While placing us in a similar point of view, we see differently the Egyptians' logic of approaching animals. To include them with the stars in our way of thinking becomes important then, in order to react actively to the cosmic picture and to take the place that is due for us there, without falling into the illusion that we are single to take part in the universal consciousness. If an animal body is formed of the same primary matter as the human body: muscle, ligament, cell, nerves... it however produces neither the same brain nor the same quality of consciousness. Then why the animal mental dimension not be nourished by the same divine forces that nourish the human mental dimension? If such is the case, the connection between animal and man used in the Book Of The Dead becomes a scientific horizon and not a rhetorical question. However, we would say, we cannot allot to an ancient civilization so much of the knowledge that our century has barely started to define. In fact, it is not clear that the Ancient Egyptians knew the psychical relation between animal and man but, then again, there is nothing to prove the opposite. They built their Pantheon without nourishing it with hatred or taboos. They used animal symbolism for designing either a god or a demon with the same animal. Their principal god was Ra, who symbolized the sun and they used sunlight as a support of representation of their creative god Aten, and today's science considers that creation is an outpouring of light-energy¹. They have a Pantheon spreading out a logic

¹ One can say that one of the greatest enigmas of modern physics is the nature of light. Light behaves sometimes according to a corpuscular logic as a rain of photons and sometimes according to an undulatory logic as a wave. In addition, the photon (the elementary quantum of light energy) and the electron (the elementary quantum of matter) behave in the same way in many regards, which

that defies psychoanalysis. This is too much of a coincidence, is it not? All we can find in their civilization, which appears to us archaic or false at first sight, suddenly makes sense when we remove the bark that trivializes it.

presupposes a common denominator between them. The reader interested in the subject may read further on relativity and quantum theory.

The translation problem

Hieroglyphics are every script character representing recognizable objects such as a bird, a snake, a vase...etc. The Greek origin of the word means "sacred engraving". The Egyptian hieroglyphic inscriptions may be presented vertically or horizontally. They can be read from left to right or the opposite; it is the orientation of the drawings of the living beings that gives the orientation of the reading. Toward the beginning of the Old Empire, 2650 BC approximately, the Egyptians developed a faster script that replaced the hieroglyphics in the majority of their documents. This was the "hieratic" script used for the religious texts whereas for the less sacred texts, they had developed another script even faster called "demonic". The initial hieroglyphic script continued to be employed on monuments. It was in 1822 that Jean-François Champollion discovered the secrecy of the hieroglyphs.

Let us stress that Ancient Egyptians were not incapable of discovering a script less difficult and more abstract than their hieroglyphs, since they could use the demonic script which is a simplified form. However, the fact remains that their initial hieroglyphs were not forgotten. They remained in use for engraving on stone in the temples, where the environment was supposed to be sacred and where stone support was used for its ability to last over time. Another enigma of this people!

The hieroglyphic script is not an alphabet of letters

whose assembly constitutes a word corresponding to information. It is made of signs, some represent ideas and others sounds only. It is a succession of information to which the translator must give a meaning by linking things together.

Paul Barguet makes a remark about verb conjugations. He says that the translator cannot decide clearly between the subjunctive, the indicative, and the optative moods. He cannot decide about the times of verbs, hesitant between a present, a future, and a past. In addition, the absence of punctuation in the hieroglyphic script makes it possible for the translator to stop his sentence wherever he considers it valid. He then links different kinds of information following one another according to the meaning that appears to be the most probable to him. Therefore, the translation can differ from one translator to another because the meaning of the signs is not very precise. For example, the sign that means "to live in" can also mean, in another context, "to sit" and the precision in the relation to subject-verb and the relation between different kinds of information is not categorical. Thus, the lack of exactitude in the translation is because each translator works according to a logic that he considers most probable and most adequate. A translator giving psychology a preferential place would have had results different from those of Kolpaktchy, Barguet, Budge, or Pierret. To argue this presumption, I reproduce the note of Grégoire Kolpaktchy related to chapter 158. It gives the literal translation of this very short chapter as a succession of information, which is:

"My father — my brother — my mother — Isis — I am untied — I see — I am among the untied ones — they see — Keb"¹.

¹ Cf. Grégoire Kolpaktchy.

French reference: Grégoire Kolpaktchy, "Livre Des Morts Des Anciens Egyptiens", page 274; Dervy-Livres, 1979

Grégoire Kolpaktchy has translated this succession of information as follows:

O Osiris my Father! O Horus my Brother! O my Mother Isis!
Here are removed the strips
That enclosed my head and my body...
My eyes begin to discern the beings that surround me.
I see in front of me the god Keb¹

whereas Paul Pierret gave the following translation:

O my father, my sister, my mother Isis
I am released from my strips, I see.
I am one of those who are released from
Their strips and see Keb.

In Barguet, the translation of the same text is different because it is addressed to Osiris to whom it says: "you who untied me". Thus, the dead specifies that Osiris untied him. Here is the complete translation of Barguet:

My father, brother of my mother Isis, you who untied me,
look at me! I am one of the untied ones who see Keb².

Kolpaktchy considered that the dead speaks to Horus and says to him "my brother" whereas Barguet, speaking with Osiris, simply says that the dead is the brother of Isis. In Pierret, the notion of brother is not mentioned. In addition, Grégoire Kolpaktchy and Paul Pierret considered that the strips of the deceased are simply untied without another precision, whereas Barguet considered that Osiris himself is who untied them.

¹ Cf. Grégoire Kolpaktchy

French reference: Grégoire Kolpaktchy, "Livre Des Morts Des Anciens Egyptiens", page 274; Dervy-Livres, 1979

² Cf. Paul Barguet

French reference: Paul Barguet, "Le Livre Des Morts Des Anciens Egyptiens", page 226 ; Editions du Cerf, 1998

Although the meanings are more or less close and satisfying one with a general idea of the Osirian religion, they are considerably inaccurate for one who seeks to reconstitute its bases. The translations are not identical and the one who compares the works of Kolpaktchy, Barguet, Budge, and Pierret notices that each chapter includes divergences of translation and some are so very different that the meaning changes completely. In some chapters, albeit rarely, even the names of the gods are different!

However, this major handicap has a positive side: it constitutes the proof that the Book Of The Dead is not in its final translation and that it does not reflect the exact image of the Osirian religion. If the great number of chapters and the basic compatibility between the translations allow, statistically speaking, to consider that we do not yet grasp the true reflection of the Osirian religion, some suspect meanings and some key words like "honoring" and "adoring" lead to us suppose that corrections must be made to bring more precision.

* * *

By noticing differences, sometimes enormous, in translations, the reader will understand that we are in the presence of texts that are strongly influenced by the way of seeing of their translators. For this reason, a translation based on the logic of the suggested replacements will be different on many points. The divergence between the various translations lets us suppose that the Egyptologists will be able to develop another one when they will seize the meaning of the decoding of the Osirian religion. These translations, having been made without taking into account the psychical meaning of the texts, could have led to different results if the gods and their dynamics had been taken into account

according to the decoding that I present, precisely because the hieroglyphic script is interpretable only according to the general environment in which the translator places himself.

Paul Barguet seems more meticulous and more respectful of the translation of each word than is Grégoire Kolpaktchy, who carries a particular interest to the general meaning so that it becomes more homogeneous. The treatments by E.A. Wallis Budge, on the other hand, appear to me to be more spiritual than those of Paul Pierret. The difference between the four translations shows us that the hieroglyphic script allows a great margin of interpretation and that some paragraphs are likely to take another turn if they are translated according to the logic of the suggested replacements.

The differences in the translation of these four authors is a major handicap for a thorough study of the Book; however, this constitutes a hope that a new translation based on the logic of the replacements presented in the present work would give satisfactory results and would present the Osirian religion with an aspect that is not yet known.

It is within all of this inaccuracy that I invite the reader to discover that the Osirian religion is not a simple mythology; rather it rests on solid logic.

... / ...

Desire, impetus and divine force

If each religion has its own logic to be discovered, the religion of Ancient Egypt conceals hidden treasures and a complex logic! To be able to understand the meaning of the deities, the limits of modern logic seem quite restrictive. If each deity hides a meaning that one can allot to a psychical activity, sometimes this meaning will seem to overflow from the enclosure of this activity. Therefore, the fact of considering that the deity is only a psychical desire is not sufficient for decoding the Book Of The Dead. Moreover, one quickly widens his reasoning to take into account that the desire is linked with constructive or destructive forces external to the human being.

While trying to decipher the meaning of gods through the chapters of the Book Of The Dead one concludes that the goal of the Osirian religion was to heighten the faithful's awareness of the forces of good, which could influence his psyche like Ra and Horus and prevent him from overcoming the forces of evil like Aepet. It heightens man's awareness of the various external forces that correspond to psychical desires and impetuses that, if modified, raise man to the level of deity or decrease his inner awakening. These desires and impetuses modify the psyche because they allow the corresponding external forces to exert their influence.

The desire concept in question here is not like the desire that does not implicate the psyche like changing the color

of a chair; it is about the desire engaging the human being and related to the confrontation [personal interests] - [others' interests]. A psychical desire is necessarily linked to personal interests, either man makes them prevail over others' rights or he puts them in the background.

When the desire becomes inherent in the person herself, that is to say when it involves the mind and the body at the same time, it becomes a kind of inner strength headed in one direction or the other, it becomes a kind of inner impetus.

By discovering the inner impetus which is Horus, the reciter benefited from the advantages of the corresponding divine force. When he awakened to the conductor desire vibrating with the coherence that is Ra, he discovered and honored the corresponding divine force that nourished this desire in proportion with its intensity. The force affecting psyche, whether it be divine or malefic, comes from outside; the corresponding desire or impetus is a psychical component that, if it is activated by a human being, makes it possible for this force to modify the psychical structure and the inner awakening. The fact of living a desire or an impetus opens the access road to the corresponding force. Moreover, when the external force nourishes the corresponding desire or impetus, it modifies it and develops thereby the psychical structure and the inner awakening. By accumulating the activity of the totality of the positive impetuses and desires acting with their feeder forces, we discover the process of deification of the human being.

The importance of the Osirian religion is to be able to identify the vectors that structure the psyche and to be able to discover their sequence. The importance of each vector of the confrontation [personal interests] - [others' interests] is as a psychical engine that gives to man the possibility of

passing from a state of consciousness to another. This occurs while moving either to an inner awakening that broadens and makes place for others' presence or to a quality of inner awakening that refuses them and ends up diluted in a selfishness monopoly of what is not his and erasing the contours of self-awareness. If the human being seeks coherence and others' respect, his choice opens for him the paths of the exploration of the corresponding states of consciousness. Also, if he is weak in front of incoherence and destruction, his choice directs him toward the corresponding states of consciousness. The impetus or the desire (or the intention) is the psychological catalyst that makes it possible for the external forces to reach psyche; it thus corresponds to the energy of deepening the respect of coherence or its refusal. Thus, it is the desire that makes it possible for man to modify his inner awakening and to explore its new horizons. The desire is the core of the prerogative of the free will and it is one of the two faces of each deity of the Book; the other being the corresponding divine or malefic force which nourishes it. Each god or goddess is, according to the meaning of the sentence, either the divine force or the corresponding desire that, by opening access to this force, consequently develops the inner awakening and the two authorities: *deep-self* and *self-individual*. The demon also, as Aepap, is either the external malefic force or the corresponding desire in psyche. Thus, Horus, Set, Ra, Tem, Keb, Nut, Aepap...etc. are either the psychological desires or the forces nourishing them, according to their intensity, and that is dependent on the meaning of the sentence. As forces external to man, the latter honors them (or abhors them, if they are demons).

Our Cartesian logic pushes us to consider that good and bad ideas are only the consequences of mental activity and

that there is no external force nourishing them. This reasoning is easier to handle and to invest than that which introduces an external influence and places the human being in an ocean of external forces awaiting the least opening to invest his psyche. Nevertheless, this logic is not used to explain body growth, since everyone agrees that one needs a contribution of external food to allow this growth. However, by refusing to consider that psyche also needs an external contribution for its growth, we regard it as being a self-sufficing microcosm able to develop the energy that nourishes it, which is aberrant! We know that we are always hungry for a new idea coming from outside and nourishing our mental activity, for this we read and learn. Man has in him the potential to seek his growth and to develop, but he does not have within him the necessary food for his psychical and bodily development.

We easily accept the idea of education and instruction that widen our literary or scientific knowledge, yet we accept less the one that considers that the intentions and the desires of human being are assisted by good or bad external forces. This is perhaps due to our apprehension toward inviting religious logic into our everyday life, fearing to find ourselves enclosed in the religious grip that devastated humanity throughout the centuries. However, this visceral fear of the religious stranglehold cannot minimize the importance of the confrontation [inner-awakening-to-oneself and inner-awakening-to-personal-interests] - [inner-awakening-to-the-coherence and inner-awakening-to-others'-interests]; our inner awakening only develops through what involves the management of the interests.

The inner awakening is the vital space of the *deep-self* and of the *self-individual* and it develops only according to the management of personal interests that are necessarily confronted with those of others. This logic links the human

being with the outside by his desires, which are related to his interests. The probable consequence is that there are external forces that nourish the psyche, otherwise this would have been able to progress without resort to the outside. It would then become a microcosm able to produce antagonistic forces that would destroy or build themselves without external intervention, which is illogical. To be operative, the divine force must find access to the psyche and it does this through its corresponding desire. Moreover, how would we identify the divine forces necessary to the psyche and their corresponding desires? In fact, it is there that the genius of the Osirian religion lies: to have been able to recognize the keys of the psychical growth from which arises the development of the inner awakening.

Man's *deep-self* can have no other desires but those in relation to the timelessness of coherence, because it is itself timeless. The desires of sex or robbery or richness interest only the authority *self-individual*, the *deep-self* being just interested in their timeless echoes. This one is not interested in the temporality of the sexual desire or of the desire to eat or to get dressed or become rich... Indeed, all of the desires which man knows are reduced when they are analyzed and released from their temporal bark, to a timeless standpoint related to coherence.

The Book Of The Dead does not stress the difference between the notion of desire and that of the corresponding force; this lack of precision is explained by the way of thinking of the Middle Eastern civilizations, a way of thinking that is still common nowadays. People of this area of the globe assemble two related concepts under the same word. Thus, the words brother, sister, father and mother mean both the biological relationship and at the same time, relations similar to this relationship. It very frequent nowadays to see somebody calling his interlocutor "my

brother", even if they have met just a few minutes ago. This approach develops the relationship and surrounds it with warmth that points out fraternal warmth; it also transports the person who says it into a psychical environment reminiscent of fraternity. However, this way of thinking of the Middle-East does not constitute the only argument in favor of the double meaning of force-desire. We can find an analogy in the Christian religion. Thus, Jesus is man and God at the same time; he is son of man and son of God. The couple, man-woman, is, according to the Christian religion, two people and only one at the same time. In the same way, the name of an Egyptian god can mean the divine force just as it can mean the interior corresponding desire. This information ensures a greater clearness and a better comprehension of some passages.

* * *

The psychical desire (or impetus) interests us in our decoding as the gateway to the external force (divine or malfic) that is able to feed it and to modify thereby the psychical dynamics. The divine force and the corresponding desire are worthy of respect and in addressing to them the worship of respect, the Osirian religion pushed man to realize their existence and their importance, waking him up to his own parameters and to the destiny of his soul.

The subtlety of the concepts that show through from the texts of Ancient Egyptians and from their beliefs allows us to suppose that they were able to differentiate between adoring and honoring. This religion was far from being that of a primitive people unable to distinguish between one concept and another. Thus, if it appears futile to us that the dead avoids hell while getting into the boat of Ra, less insignificant was the logic that was behind the

concept of this boat always being present and ready to receive the man who sought it. In addition, the judgment of the dead was done by weighing the heart of the deceased, which was to be same weight as Maat's feather, the goddess of truth-justice. It was necessary that the heart not be heavier and weighed down by the remorse of prohibited actions, but neither could it be lighter, which would have indicated a lack of implication. The gods were venerated but they were also dependent on men. Their future was linked with that of the reciter.

The male and female characters

The Egyptian Pantheon is divided into male and female deities. By studying the Book thoroughly, we discover that this differentiation was not used to satisfy the imagination of authors who would have simply liked to carry out a successful animation of their texts, but that it hides some differences in the psychical activity. The couple relation and the descendants are also part of the dynamics of the Book. The male and female characters are to be linked with the way of treating actively with coherence. Since the *self-individual* and the *deep-self* are confronted with others' interests while managing their own, they thus react to the coherence that constitutes the backdrop of the world surrounding them. Moreover, their way of reacting corresponds to the way in which human desires (gods or goddesses) develop.

* * *

Male desires (gods) and female desires (goddesses) correspond to different but complementary psychical activities. This complementarity is sufficient but necessary to reveal the whole face of the coherence.

The male desires are especially interested in discovering and conveying the aspects of coherence so that they reveal and open themselves. Thus, they come to situate them in relation to the aspects already revealed.

The female desires are especially receptive to the

warmth of the aspects of the coherence and to the inner richness that may result. They develop them with the complementarity of the male desires into fertile and fruitful soil. Thus, male and female desires are complementary, we can roughly say that one brings the aspects of the coherence and the other blooms them.

We arrive at these conclusions after a thorough study of the male and female characters of the Egyptian divinities. Finally we notice that these are the qualifiers of the male and female characters of humans. These characters, one of conveying and managing the aspects of the coherence and the other of blooming the warmth of these aspects, reflected by male and female deities, blend very well with the male and female body structures of human beings.

Gods and goddesses marry between themselves. Their marriages are an interaction and a complementarity. These desires and impetuses can, through their complementarity, ensure the necessary climate and chances for a new desire (or impetus) to develop, as is the case for the *coherent-impetus*, Horus, for example, engendered by the union of Osiris and Isis.

* * *

This Egyptian vision of gods and goddesses illuminates in a new light the male and female characters, enriching thereby our conception of sexuality. This richness should be reflected in our vision of the world and in our positions on topics such as gender theory which considers that the sexual identity of the human being depends only on the socio-cultural environment.

The heart of the religion of Ancient Egypt

Here, in a few lines, is the essence and the message of the Osirian religion.

Osiris is Isis' husband and brother. His brother Set killed him and cut him into fourteen pieces, which Set scattered. Isis, by her magical force, finds the pieces and raises Osiris from death to conceive a son, Horus. After that, Osiris returns to be a god, dead but present just as if he were alive. He is an object of veneration by Horus and governs the dead's judgment day. Horus will avenge his father and emasculate Set who will be able, however, to burst Horus' eye, which will cure.

Osiris is the good one, as says the Book; he is the initial human tendency to go toward coherence. This good side cohabits with a tendency that only wants to monopolize without worrying about others' respect and about the surrounding coherence. There lies an action policy that reduces the inner awakening and limits the opening toward outside. This egoistic side is Set, the *impetus-toward-the-ego*.

The good initial side, represented by Osiris, should have been active but it is put out of action by the development of Set, who, since the birth of each child, reduces little by little the possibility of his expression. Next, a new psychological component is built, which is the fruit of the relationship between this impetus of the *self* made inactive, which is Osiris, and Isis, who I present at this level of my work to

be the positive activity of the inner awakening. This new impetus of the *self* is the *coherent-impetus*, Horus. He will be able to develop under the good influence of the positive mental activity and from the good basic seed which is Osiris; his goal will be to counterbalance the egoistic tendency which is the *impetus-toward-the-ego*, Set.

The soul, shackled and weighed down by Set, no longer exists in its past liberty of action; it becomes captive of the matter, captive of the densification in a material body. It is ipso facto limited in its capacities. There, we are at the forefront of man in his physical, mental, and spiritual dimensions; man who is the reciter of the Book and who has a *self* with two antagonistic impetuses: Horus and Set. Only Osiris is interested in the combat between Horus and Set, as he counts his situation, reincarnation after reincarnation. The goal of the reciter is to arrive at the final stage of sanctification and, after several reincarnations, to escape the densification trap and to definitively leave the carnal envelope.

However, going up this slope means allowing the development of the inner awakening in a positive way, which opens with respect to coherence; for this the influence of Set must be thwarted and the progression path will then be opened. Man must know and support the development of the psychical parameters that are available to help him: the gods and the goddesses. He must also identify the parameters able to delay his progression: the demons. To enter the meanders of such a project, one notices that it is at the same time psychical, religious, and philosophical. All of these disciplines have to converge; or rather to be recognized that they were basically one, one that man subdivided to see it more clearly!

One might think this a very daring thesis for a primitive civilization with a religion with heads of jackals and cows

that seems closer to animism and magic than to an elaborate logic. One could also say that we did not discover among Ancient Egyptians philosophical movements that would allow us to suppose a mixing of ideas and a progressive development of thought; they have only this religion. Therefore, how could a logic so well sewn then be attributed to them? This argumentation is well placed, and yet if the Book Of The Dead holds the road with this type of logic and if it can go into the description of psychological dynamics, aren't the coincidences then difficult to explain?

One could also say that it is only another religion that praises good and defends from evil under the sign of reward and punishment; as Freud would say: religion with an insipid taste and that does not go far. However, the Osirian religion does not rest on the narrowness of moralism and punishment; its importance rests on the interaction between the different gods and goddesses. It invites us to the development of a new impetus of the *self*, which is not the super-ego, and it directs the psychological progression far from sublimation and repression. It has a vision of sexuality much broader than the psychoanalytical vision. Here is one of its resources: it includes psychoanalysis while being a religion.

* * *

Although the Book Of The Dead can give the impression of being an esoteric work that mixes men with animals and animals with gods, it is actually very realistic and so precise that one could say that it dissects the psychological anatomy under the light of a high-power microscope. The contents of the chapters do not contain repetitions for the simple need of brainwashing or for lengthening the text. The gods are numerous, but their enumeration is not the center

of interest of the Book; it is the dynamics of their interactions. The function of the gods is not to subdue the people; they are powerful and vulnerable at the same time. They do not make arouse guilt nor do they impose, so that the reciter implies himself without oppression and by personal choice. He discovers the different dynamics between gods and demons and makes his choice to progress and modify his psyche. He becomes powerful through gods, becoming Ra or Horus or another. He becomes powerful with the reading of the Book, which, by informing him of the psychical interactions between the deities, reveals the secrecies of his psyche. The relationships of these deities are relationships of power and weakness, which change according to the intervention of the reciter who is the principal reference of the Book. This is what makes the Egyptian religion different from an idolatrous one: the reciter, who is the human being, interacts with the gods and his place is not the least, as their lives depend on him. The chapters of the Book Of The Dead are lessons of awareness. They always work the same problems: the relationship between the deities who are finally the psychical components of the reciter. No deity is powerful alone; it must belong to a whole process of dynamics that include others and that are finally psychical dynamics.

Thus, the chapters deal with the dynamics between the deities. In order that these dynamics keep their value and their brightness, and that they avoid being standardized by those who do not recognize their importance, the identities of the deities are kept secret. The fact of knowing to what each god corresponds constitutes only the threshold of entry into the superb world of this Book, which will interest

especially the one who seeks to discover himself in the mirror of Truth¹.

What the Ancient Egyptian Book Of The Dead proposes is the discovery of how the various psychological components interact. A very pretentious project, we would say. Even our twenty-first century is only stammering in the discovery of psyche. I will let the reader discover what our ancestors of more than four thousand years ago already knew.

¹ Of the four translations of Budge, Pierret, Barguet and Kolpaktchy, I consider that it is the work of the latter that is most capable to raise the reader to the beauty of the texts of the Book Of The Dead.

Uncertainties of the replacements

The replacements that I will present for the names of gods and goddesses arise mostly from the logic of the theory of the two authorities exposed in short form in the second part of Division I of this work. This logic is assisted for some deities who are hard to encircle by my own intuitions and philosophical convictions. The reader could find himself embarrassed in front of a decoding based on such an amount of subjectivity. However, we cannot overcome subjectivity in what we present, especially for subjects such as religion and philosophy. The reader who finds that some passages of this study are heavy with personal considerations will also agree that, to decipher and comment on a religion, it is necessary to stand on a personal platform of convictions and affinities. This is because the subject drains logic that implicates us and that is far from being neutral. Thus, it is true that by limiting myself in my definition of the deities as psychical desires and impetuses and in not including the logic of divine and malefic forces that nourish these desires, the decoding would have appeared more credible and less doubtful. However, this way of proceeding was not open to the comprehension of all of the chapters and I found myself obliged to open to a more vast logic; namely that of the presence of divine or malefic forces. The decoding that I present is thus marked by my own vision of things; if it contains a share of truth, it passes by the mold of subjectivity. Nevertheless, this one does not

necessarily imply errors. The truth can be conveyed only from subjectivity to subjectivity; this is true even for scientific research. The theory of relativity came to include Newton's theory on gravity, regarded before as being universal and scientifically immovable, and this is not the only example of modification of scientific truth that goes from a narrow angle to a broader angle. The possible share of errors that subjectivity can carry does not destroy the share of truth that may accompany it.

The decoding that I present is based on my theory of the *coherent-impetus*, the *impetus-toward-the-ego* and the inner awakening. Moreover, if I have the firm conviction that this Book is a handbook whereby psychoanalysis joins theology and that overhangs us as high as the pyramid of Cheops, I am also convinced that the deepening of its decoding will contribute even more to a better knowledge of the human psyche. If we want to give the Ancient Egyptian civilization its rightful place, we must have the courage to study its religion seriously and to acknowledge its importance when it is needed. We do not necessarily have a mode of reasoning and deduction that is superior to that of this ancient civilization. We have computers and television that the ancients did not have, but this is no reason to believe ourselves fundamentally superior to them. We are not superior to our grandparents if we know how to handle a remote control and a portable phone; we are simply better in the handling of these machines but this adds nothing essential to our inner awakening. Our modern civilization simply means that our anguish and our joy are confronted with other constraints and they take another face. However, as regards the management of personal interests according to those of others, the potentiality is the same. Faced with the temptation to take a gold ingot, modern man is not said to react according to a higher awakening

than that of someone of an old civilization. The picture of the psychological dynamics is the same one seen through the ages; it is the conflict between the *coherent-impetus* and the *impetus-toward-the-ego*.

* * *

Man's psychological dynamics arise from the conflict between Horus and Set, for all civilizations and all periods of history. Knowing how to handle a computer constitutes only technical progress; the behavior toward the respect of others' rights modifies the inner awakening. In their study on the way that human beings react to truth and justice, some thinkers put forward the idea of "densification"¹. They considered that man was initially much freer, less captive of bodily matter and that it is by not respecting others' rights, i.e., by lowering the level of his inner awakening through his egoistic actions, that he was bogged down gradually in the matter that became his bodily prison. In addition, since not all men have the same attitude toward the respect of others' rights, some are able to rise higher over materiality by their thoughts than others are. This is the case of some poets, artists, and thinkers. The more man is attached to the matter in fear and greed, the less he is able to rise in his mental and spiritual dimensions. In everyday life, once the ephemeral pleasures of technology and comfort have been glossed over, the human psyche returns to its basic equation, which is that in order to change according to others' rights, the horizon of those rights widens as our inner awakening progresses. It widens from the respect of civil law to become an impulse to help the beggar, then the famished at the other end of the globe

¹ This idea is that of Origen, philosopher, theologian and Father of the Church, dead toward 254.

...

For that, and because it is inconceivable for us to suppose that future centuries will be potentially more "human" than we are, I consider that the potential of development of the inner awakening of our past grandparent was not any iota less than ours. The capacity of development of the inner awakening is the measure of our humanity. We can say that our past grandparent had, from some angles, an inner awakening more stimulated and more developed than ours, which is wrapped up in a softening comfort. Similarly, we can say that our century enables us to benefit more in terms of knowledge exchange. This way of conceiving things does not discredit what is linked with the last centuries and does not place us on a level higher than that of our ancestors regarding the development of consciousness, especially as it is possible that the stimuli and the current way of life act like screen on many points, making fuzzy some truths.

* * *

It is enough to read a page of the Book Of The Dead to realize the difficulty of its deciphering. If we try to make replacements, some contradict others; the overall meaning can be made acceptable only with a homogeneous approach that is capable of embracing the logic of all of the chapters. My attempt to replace Horus by the *coherent-impetus* and Set by the *impetus-toward-the-ego* bore fruit in the totality of the Book, which encouraged me to continue, especially as the Egyptian civilization had a very thorough level of knowledge; man's approach was thus not improbable for it.

Even though this Book can be classified on the shelf of

the mythology of ancient civilizations, it nonetheless imposes respect by the fact that it does not take account of the problems of discord between men, nor does it serve the interests of one group against another one. It never questions alleviating the ire of the gods by sanguinary sacrifices. It never considers begging their assistance. It only questions the reciter, his gods, and his demons - gods and demons subject to destruction just like man. In addition, why would Horus be the *coherent-impetus* and Set the *impetus-toward-the-ego*? The reader might think that while wanting absolutely to find a religious echo that would point out our moral values, one could propose a multitude of replacements for each god and goddess. Why not, if they constitute an overall logic that can defend itself, which is almost impossible with the scale that the Book spreads out. As for wanting absolutely to refuse a religious echo pointing out our own moral values, it is enough to read chapter 125, which is relatively very clear and explicit, to be convinced of the opposite¹.

By speaking in praise of the Osirian religion, I make a distinction between the essence and the practice made by people not initiated and manipulated for low political ends, carried out by an *impetus-toward-the-ego* who tends to channel any human activity toward impulses, fear, culpability, desire of possession, desire of domination... and all that can short-circuit the development of consciousness. While speaking about initiation, we necessarily do not speak about esotericism. Our century also uses the concept of initiation, by giving it other names like practicing and non-practicing or expert and ignorant... any person who does not know the Christian religion is uninitiated. People of the Middle Ages handled by a despotic church were in the

¹ One finds extracts of chapter 125 on pages 33, 78, 193, 198 and 224.

same situation. A child is an uninitiated person to the Christian religion until the moment it is explained to him. That, with the difference that this religion is easy to approach: to be introduced to the simple notions of forgiveness and brotherly love is already to know the essential part of it. In terms of the Osirian religion, things are more complicated because its concepts are more difficult to explain and seize; it is necessary to be introduced to them gradually. It is also necessary to have beforehand the necessary qualifiers for initiation; it is necessary to know to discern the *coherent-impetus* and to identify it among other psychical parameters, then to do same thing for other deities.

By speaking in praise of the Osirian religion, we have to dissociate it from the application that men could have made. It is enough to see the extend to which religious concepts and philosophical concepts are rendered meaningless in our twenty-first century. Let us not forget also that the Osirian religion extends over a long period able to deform the most solid sciences and beliefs. Some references even speak of a period of more than six thousand years! To allow the bringing together, let us notice the destroying stages which Christianity passed through during its two small thousand years: a great number of heresies, classes of clergy usurping the rights of the people and deforming the initial message, various churches with changes in the beliefs going from insignificant variations to most essentials...etc. If we want to confuse the Ancient Egyptians with their religion, we are mistaken, especially since this religion that we barely discover through this Book of prayers needs a real initiation, as it is difficult and subtle. Conceived as a prayer book, the Book Of The Dead probably had the role of attracting the reciter toward the religious truth through the reading of the chapters and leading

him to initiation, as the Osirian religion was unknown to the people. We have thus the true religion on one side, while on the other, we have its application deformed by man, who keeps the same inclinations toward meanness and uprightness throughout the centuries.

DIVISION II

... / ...

First part. The replacements.

... / ...

Horus and Set

My adventure with the Ancient Egyptian Book Of The Dead started when I replaced the two enemies, Set and Horus, with the two antagonistic impetuses of the *self*, which I isolated in my work on the psychical authorities. I replaced Horus by the *coherent-impetus* and Set by the *impetus-toward-the-ego*. The logic that appeared encouraged me to suppose that the Egyptian gods may actually represent psychical parameters. As I progressed with this replacement work, the results certified to me that all of the action was referring to the psyche. The criticisms of the reader that these are replacements that the author imposes on the text and that a subjective continuation of deciphering will follow, without any verifiable proof, can be counterbalanced by the very significant concordance between the global meaning of my deciphering and the family ties that link the gods and develop their dynamics.

The more I advanced in the replacement, the more I noticed the presence of subtleties in the theological and psychical concepts that became necessary to solve to give a more logical meaning to the texts. I started the work without bias for monotheism or polytheism; this was not my center of interest. In addition, my conviction that the religion of Ancient Egypt could be as important as its architecture encouraged me to consider that the god concept can belong to a profound logic and that it can have a psychical component. Based on the replacement of Horus by

the *coherent-impetus* and Set by the *impetus-toward-the-ego*, I began to get used to the idea that these two gods represent the two impetuses of the *self* and therefore were two dynamic energies of the same *self*. I continued along the same line of reasoning while trying to find psychical parameters in other gods and goddesses.

* * *

Human *self* consists of a surface layer that I called the *self-individual* and a core that I called the *deep-self*. The latter is timeless and the temporal desires interest it only by their relation to coherence; thus robbery and murder interest it only by their timeless bond to coherence; this applies to the sexual desires too.

The *coherent-impetus* reacts to the *impetus-toward-the-ego* by revealing its projects of incoherence. It is different from the super-ego, which is a moralizer and despotic - a stacking of parental prohibitions. The *coherent-impetus* is a vibrating tendency of the *self*; it is a psychical parameter that opens to the coherence and to the presence of others. The *coherent-impetus* and the *impetus-toward-the-ego* are two impetuses of the same *self*; they are the ambassadors of the two profound desires: the *desire to open up to coherence* and the *centripetal desire to satisfy only the self*.

It is always the *impetus-toward-the-ego* that starts the psychical conflict by supporting a doubt, a fear, or a temporal desire. The authority *self-individual* receives and translates into terms of temporality the influence of the *impetus-toward-the-ego*. In response to the interest that the *self-individual* may carry to the influence of the *impetus-toward-the-ego*, the *coherent-impetus* reacts. This situation develops an interior conflict that the *self-individual* must solve by choosing one camp or the other of the two impetuses of the *self*. This

intervention of the *self-individual* is limited to distinguishing what disturbs others' rights from what respects them, then to choose and to carry out his decision. This is what I pointed to as the "*management of decoding and implication*". Thus comes the phase of the confrontation of the elements of the inner-awakening-to-oneself and the inner-awakening-to-personal-interests with those of the inner-awakening-to-the-coherence and the inner-awakening-to-others'-interests. Let us remember, especially, that any psychical conflict is initiated by the *impetus-toward-the-ego*, Set, and it starts with the confrontation between the *impetus-toward-the-ego* and the *coherent-impetus*, although the authority *self-individual* accepts with difficulty the latter, as a human being prefers to sedate as much as possible his *coherent-impetus* and to take direction from the rigid laws of the super-ego.

The Osiris N¹ completes the sacred Eye when he sends his glance on the day of the fight between the two combatants.

What is that?

It is the day of the combat between Horus (*the coherent-impetus*) and Set (*the impetus-toward-the-ego*) who threw his garbage to Horus (*the coherent-impetus*), while Horus (*the coherent-impetus*) seized the testicles of Set (*the impetus-toward-the-ego*): it is Thoth who regulated this combat with his hands. [Excerpt from chap. 17, transl. of Pierret]

If the *impetus-toward-the-ego*, Set, always seeks to consolidate the *self* with the acquisitions already available, and if he is interested in sponsoring all that has connection with selfishness because the result is fast and direct, he is not intended to be erased in front of the *coherent-impetus*. He is supposed to change to end up accepting the presence and the policy of the latter. The Book expresses this by meaning that Set is made impotent without dying. The *impetus-*

¹ The Osiris N. is the dead. Osiris to whom any dead identifies himself precedes "N." which replaces the name of the deceased.

toward-the-ego and the *coherent-impetus* are the two impetuses of the *self* that will continue to cohabit, one to consolidate acquisitions and the other to ensure the place of the *self* in the surrounding system by respecting others' rights. They thus make it possible for the *self* to develop. For this reason, Set is supposed to change and reform himself to cohabit with the *coherent-impetus* that is Horus. Thus, Set is, depending on the text, either the *impetus-toward-the-ego* or the *reformed impetus-toward-the-ego* when he changes and when his activities are no longer egoistic but simply serve to stabilize the *self*. The *impetus-toward-the-ego* must end up respecting the *coherent-impetus* and cohabit with him in harmony. This situation has, theoretically, to be reached one day. Set, the *impetus-toward-the-ego*, is a god and he cannot be destroyed, although he is rebellious:

Set (*the impetus-toward-the-ego*) is counted among the gods.
[Excerpt from chap. 8, transl. of Pierret]

The following translation of Paul Pierret is striking in its definition of a Set who is beneficial to the reciter and to the dead:

Ptah circulates around you; Horus (*the coherent-impetus*) **purifies you; the Set** (*reformed the impetus-toward-the-ego*) **renews you...** [Excerpt from chap. 17, transl. of Pierret]

The name Horus means "that who is distant". Son of Osiris and Isis, Horus is also the husband of the latter, with whom he has four children: Tuamutef, Qebhsenuf, Hapi, and Kesta. On another level, he is both the son and the husband of Hathor, with whom he has a son who is a fife player.

Horus is one of the most important gods of the Book. The reciter seeks to become Horus. In addition, the texts speak much about the eye of Horus. This eye concept is also found with the god Ra. The significance that seems

most probable to me on this topic is that the eye of a god, i.e., the eye of a desire (or an impetus) or the eye of the corresponding divine force is what this desire or this force allow to perceive accurately.

Horus, as the *coherent-impetus*, is the impetus toward the search for coherence and rejection of incoherence. Nevertheless, in some places, the texts can mean the corresponding divine force, he is then the *divine force nourishing the coherent-impetus*.

I am Horus (*the coherent-impetus*) emanating from the Eye of Horus (*the divine force nourishing the coherent-impetus*), I am Oudjat. I leave like the sparrowhawk, flying away and resting on his road; I am Ra on his road; in front of his boat, in the heavenly abyss. [Excerpt from chap. 66, transl. of Pierret]

* * *

Set, whose name would mean "that who is dazzled" is his sister Nephthys' husband. She ends up leaving him to line up on the side of Osiris, Isis, and Horus. The couple does not have children. In the following sentence:

I purified myself in the water where Isdès¹ purified himself when he entered to pay homage to Set (*the impetus-toward-the-ego*) inside the hidden residence. [Excerpt from chap. 145, transl. of Pierret]

it is the dead who speaks and "the hidden residence" in all probability could be the depths of the *self*.

If Set, who is the *impetus-toward-the-ego*, must end up being transformed into a reformed tendency of the *self* that accepts the presence of the *coherent-impetus*, he daily continues his transformation and there is a fraction of him that progressively changes with the conflicts between him and the *coherent-impetus*².

¹According to Paul Barguet, Isdès would be a form of the god Anubis.

² When the *egoistic-impetus* is reformed, there is then a modification in the *self* who

The Osiris N is Horus (*the coherent-impetus*) birthed by his mother Isis, nourished by Nephthys, as these deities have done for Horus (*the coherent-impetus*) who repels the associates of Set (*the impetus-toward-the-ego*); when these see the diadem established on his face, they fall upon their faces. The Osiris N. is proclaimed fair, against his enemies in the sky and on earth, among the companions of any god and any goddess. [Excerpt from chap. 134, transl. of Pierret]

* * *

The reader will notice that with the replacements of Set and Horus, a broad psycho-philosophical horizon opens. If we carry a serious interest there, we will notice with each subsequent reading that we will discover new psychical and philosophical dynamics and we will eventually realize that the Book educates our mental dimension.

The Bible also speaks about Set and Horus and it is not a forced connection there. Let us scan it to see the importance given to the *coherent-impetus* that the Osirian religion calls Horus. It is said in the Old Testament:

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. [Ezekiel 11.19-20]

The role of Horus in the birth of the new man has its place in the New Testament:

Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God. [Gospel According to St John3.3]

We also read in the epistle to the Ephesians:

makes more place for the *coherent-impetus*, who grows. This development of the *coherent-impetus* decreases the capacity of the super-ego.

But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; ²³ and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth. [Ephesians: 4.20-24]

* * *

In a comparison between the Osirian religion and the Old Testament, we notice a significant difference in the approach of the divine. The Osirian religion highlights each positive psychical desire that is able to direct us toward the development of the inner awakening, while elucidating its interaction with the other desires, whereas the Old Testament converges the interest of the faithful toward the perfection that can be reached by respecting the laws and advancing toward the absolute who is God. The Osirian religion brings the faithful to deification by introducing him to the psychical parameters whereas the Old Testament emphasizes the respect of the laws and the adoration of the Single God. However, the problem with the adoration of God is that He is difficult to imagine and to conceive in His omnipresence and His absolute power. The Osirian religion, in contrast, raises man by heightening his awareness of his psychical parameters and by making him climb, one by one, the steps of psychical possibilities. The Old Testament does not dare, I would say, to leave to man the freedom to build his psychical structure and instead it pushes him to focus on the God concept, which pushes man to build and maintain a mental image of God. Unfortunately, this image can be imperceptibly modified by the *impetus-toward-the-ego* until it leads to integritism and hypocrisy that exert evil under the pretext of serving God. It is as if, in the progression of religions and

while progressing from the Osirian religion to the Jewish religion, human beings were asked to concentrate on the relationship with the Unique God and to limit interest in psychical discovery and the risks which can result from this. This restrictive policy, however, made it possible for the Old Testament to address everyone and to exceed the circle of initiates.

To know God and to distinguish what is good from what is evil was always the central problem of the belief. The Osirian religion worked on the psychical parameters, which raise man rather than focus on the understanding of God himself. The Jewish religion wants to defend God's image by prohibiting any representation of him and by imposing the respect of the laws. Perhaps even this ban of representing God comes from the Osirian religion, which only rarely quotes the "single Master" and which does not mix him with other deities. In addition, the dilemma of God's identity constitutes the major part of the Gospels. The Pharisees accused Jesus of performing his miracles by the power of Beelzebub because they rejected the idea that it was the force of God underlying them, especially as their *impetus-toward-the-ego* nourished this refusal. They asked him to show them by some sign that he came from God and Jesus answered them that they will be given only the sign of Jonas. He thus refused to reveal his identity to them in the form of irrefutable evidence, which would have made null and void the combat between their *impetus-toward-the-ego* and their *coherent-impetus*. They had to hear without understanding and look without seeing; in other words, it was necessary for them to confront their *impetus-toward-the-ego* to accept coherence starting from the dynamics of their consciousness and not while being subjugated by some super-human force. If the biblical law required from man to love God with all his forces, let us confess that this command

is very difficult, because the one we must love is known only by ten commandments that can be vague when one tries to apply them to daily situations. Moreover, one of the principal goals of the psalms and the prophetic books of the Old Testament was to help the faithful to have an idea of God and to outline his secret psychology and his behavior toward men. Jesus made more accessible the comprehension of the command to love God by binding it to the one to love the neighbor. In the Gospel, John will say:

No man hath beheld God at any time ... If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. [First epistle of saint John 4.12 and 4.20]

Here, John acknowledges clearly that it is difficult to love God whom one does not see, if it is not through brotherly love; i.e., by climbing the scale of the deification through the conflict between Horus and Set. This problem of conceiving God did not directly disturb the Osirian religion because this religion carried its first interest on the development of the psychical parameters. However, it did suffer from the limitation imposed by the initiation and it was undermined by the *impetus-toward-the-ego* of its leaders, who turned everything to its advantage, from the despotism of the priests until the orgiastic festivals.

* * *

If it is easy for us to conceive the *impetus-toward-the-ego*, which is related to our selfishness; it is more difficult to identify the *coherent-impetus*, which is not related to the super-ego, the sum of prohibitions. The *coherent-impetus* is an alive and evolutionary tendency of our *self*; it is not despotic toward us as is the super-ego. One can outline it as being

the tendency that detests the lack of respect for others' rights. The *coherent-impetus* is a frank and upright tendency of the *self* and if it is true that the *impetus-toward-the-ego* can cunningly play frankness, it does so in a way that finally brings back everything to the *self* in centripetal dynamics. The *coherent-impetus*, in contrast, acts sincerely according to centrifugal dynamics that increase the *self*. It is very important to know how to identify the *coherent-impetus* that is in us, in order to be able to understand Horus and to seize the dynamics of the Book Of The Dead; if not, decoding would be limited to vague concepts without direct implication.

* * *

Horus is the impetus of the *self* toward the coherence and the rejection of the lack of respect for others' rights. I have replaced it by the *coherent-impetus*.

Set is the impetus of routing the parameters valuing the *self*. It can take either the meaning of *impetus-toward-the-ego* or that of *reformed impetus-toward-the-ego* when it becomes able to accept the presence of the *coherent-impetus*.

Osiris

Osiris is the key god of the Book. He is his sister's Isis husband. His brother Set killed him and cut him into fourteen pieces that he scattered through the country. Then Isis, wanting to have a child by Osiris, gathered his pieces, aided by her sister Nephthys who left her husband and brother Set and by Anubis who is the embalming god. Isis found thirteen of the scattered pieces except the sex organ and some legends say that this is why the Ancient Egyptians practiced circumcision¹. Isis manages to insufflate life back into Osiris thanks to her magic powers, just in time to make a son: Horus.

After that, Osiris returns to the state of a dead god, dead but always present since the reciter speaks to him. Dead and yet center of interest of all the gods of the Book. Horus always returns to him to comfort him, to contemplate him or to venerate him. Horus avenges him by emasculating Set in a combat where the latter bursts Horus' eye, which later cures.

Osiris is not described as malicious but rather as a "good-being" and a "god-with-stopped-heart". A very present god whose activity is suspended, he chairs the judgment of the dead who will be presented to him by Horus.

If Osiris is always present in the Book Of The Dead and

¹ If we believe Sigmund Freud who was Jewish, he said, in "Moses and Monotheism" that the Jews hold the circumcision from the Ancient Egyptians and that this act does not have any convincing explanation in the Jewish religion.

if he has there a dominating place, even though he is dead, he also plays the single role of Master of the judgment room. When a man dies, he is led by Anubis and Thoth to the judgment room and the lord of this room, the judge, is Osiris, the dead god. Osiris must return the verdict on the past actions of the deceased, whose heart has been weighed. This heart must be as light as a feather; if not, the dead will be the prey of a kind of devourer goddess.

Hello to you, Osiris, lord of light who lives in the great residence, within the absolute darkness. I come to you, purified... [Excerpt from chap. 21, transl. of Pierret]

* * *

In my work of replacements, Osiris was not easy to decipher. Moreover, if I followed a logic that carried me from one reasoning to another, I cannot provide an ordered presentation if I respect the stages of progression of this logic. I thus find myself under an obligation to present the replacements according to the order of importance of the gods and not according to the way in which they were revealed to my knowledge. My goal is to introduce them in the most accessible way to the reader who discovers them for the first time. Osiris is one of the gods in whom I put the longest time to discover because I sought in difficult concepts what was simple and easy. Finally, the study of the dynamics existing between him, Ra, Set, Horus and Isis led me to the conclusion that he corresponds to the initial impetus of the *self* to accompany coherence and to refuse incoherence, an impetus which exists in the child and which one sometimes calls childish innocence. This innocence in refusing to destroy, in wanting good for others and not their misfortune, is lost gradually in the human being; it dies in him, suppressed by the development of his Set (*the impetus-toward-the-ego*). Then, with the assistance provided by

Isis, will be born the new tendency to reject incoherence, which is the *coherent-impetus*, taking over the initial tendency which is Osiris. This new tendency, the *coherent-impetus*, will act as a reference. The reciter says:

I am the bull in its field. I am Osiris (*the initial-impetus-toward-the-coherence*) who locked up his father Keb with his mother Nut...

I am Horus (*the coherent-impetus*), the heir...

I open to Osiris (*the initial-impetus-toward-the-coherence*) who is me. I arrive, I am a pure spirit, I am significant, I am strong; I arrive, I avenge myself, I sit down in the place of rebirth of Osiris (*the initial-impetus-toward-the-coherence*), I reap-pear with him, I renovate near him. [Excerpt from chap. 31, transl. of Pierret]

The Book Of The Dead speaks always of the relationship between Horus and Osiris; the latter is interested in the combat between Horus and Set so that he may live again through Horus.

I am Horus (*the coherent-impetus*), son of Isis. I come to see my father Osiris (*the initial-impetus-toward-the-coherence*). [Excerpt from chap. 37, transl. of Pierret]

* * *

It is very important that the reader familiarize himself with the three gods Horus, Set and Osiris and that he become able to identify them in his own psyche, so that the reading of the Book Of The Dead becomes interesting and that it exceeds the limits of scholarship. It is necessary that he identify in himself the *impetus-toward-the-ego* as being this interior tendency to reject others' interests with the aim of satisfying the personal interests. This is the tendency that nourishes temporal temptation to monopolize others' money, to misappropriate others' work to personal advantage, to say evil of other in short, to sacrifice another for one's own advantage. If, in addition, we consider that

the *impetus-toward-the-ego* is well controlled in us and that it does not cause any problems, we delude ourselves. We are missing the point and, because of a very manipulative *impetus-toward-the-ego*, we are unable to discover our true psychical activity.

It is also necessary that the reader identify the *coherent-impetus* that has a very important place in the Book Of The Dead. This *coherent-impetus* is not to be confused with the super-ego that is despotic and rigid. The *coherent-impetus* does not arouse feelings of guilt; it is not a charter of morals. It does not nourish a feeling of self-satisfaction, sufficiency, and triumphalism. It does not pretend to respect others by hiding an underhand intention. It is a vibrating impetus of the *self*, clear, limpid and direct. It adopts a distant attitude in its inspection of psychical dynamics and it is constrained in the presence of injustice and cheating. It is not a theatrical feeling, but an interior vibration that is transformed into discomfort in the presence of selfishness. It delights in sharing and generosity. It is far from pride and self-satisfaction. You feel it in compassion. Harmony and coherence enchant it; compassion toward others warms it up. In addition, it should be stressed that many people cannot really feel their *coherent-impetus* because they do not develop it; they are those who in their way of reacting to others' rights, limit themselves to the respecting of religious and social laws without investing themselves further.

The third god to identify in oneself is Osiris. He is the initial impetus to go toward coherence, a desire that each one of us had when he was a child; one names it initial innocence, purity, or frankness. It dies with the years, while remaining present as remembering and as an interior reference. If each one of us must become good, it is according

to what he was in his childhood; the personal gauge of positive interior progress is the Osiris in each one of us.

It is while starting to identify in oneself these three gods that the reader will be able to find a direct implication in the Book Of The Dead and he will be able to become interested in it and benefit from its richness. The discovery of other deities will be built up then based on identification of these three gods. The reader will then be able to understand how Osiris died while remaining present and how Horus seeks to become similar to Osiris. He will know that there is neither a figure of speech nor a metaphor in the Book and that any image is in its place, precise and verifiable.

I consider that the most difficult to identify is Horus, the *coherent-impetus*; it is very important not to confuse it with the super-ego that we inherit from our education. It is difficult to identify when we have not discovered the various faces of our *impetus-toward-the-ego* that we consider controlled and reformed and when we say that we do not steal or kill, implying that we do not live interior conflicts. Actually, it is about a much deeper introspection; it is about discovering the hidden potentials of our *self*. We then meet our *impetus-toward-the-ego*, thereby, allowing a better discernment of our *coherent-impetus*.

The *coherent-impetus* is alive in us, whereas the respect of the laws is limited to a simple information that does not develop our psyche. To know that one should not cheat and to be afraid to cheat relates to the super-ego; to feel the embarrassment of the disrespectful cheating and to be carried toward harmony is the *coherent-impetus*. Let us not confuse this interior embarrassment fed by the refusal of lack of respect for others with the guilt feeling. Helping someone to ease moralism and guilt is the super-ego, but helping someone due to respect for others' rights, because

this respect preserves the interior picture of coherence, is the *coherent-impetus*. The super-ego overshadows our *coherent-impetus*, making it difficult to be identified. This *coherent-impetus* is, in the first approaches especially, difficult to support, being alive and vibrating, putting everything into question and expressing itself in any action involving others. The super-ego, although pathologically a despot, is easier to circumvent and to exceed by some argumentation which emphasizes our right to more possession, which opens the way to our *impetus-toward-the-ego* to affirm itself and to assert.

* * *

Being a male divinity, Osiris is the initial impetus of the *self* to convey the parameters of the coherence and to avoid the lack of respect to others. I replaced this god, dead but always present, by the *initial-impetus-toward-the-coherence*.

One reads in the translations of Barguet, Pierret, and Budge that the reciter designates himself sometimes as the Osiris N. and sometimes as being simply N. The corresponding translation in Grégoire Kolpaktchy is the "I" of the reciter. Barguet says in his introduction that the Osiris N. is the deceased who identifies himself to Osiris, the name of the deceased being N.

I replaced the Osiris N. by *the one who moves toward purity*.

Tem and Ra

Then shall the righteous shine forth as the sun
in the kingdom of their Father..

Gospel According to St Matthew 13; 43

The gods that we approach in order of importance after Horus, Set and Osiris are Tem and Ra. The latter is very present in the Book. However, what is confusing in determining the meaning of this god is the fact that being regarded as the god par excellence of Ancient Egypt, we think we are dealing with a full god and we are tempted to regard him as the counterpart of our own concept of God. Nevertheless, the comparison fails because Ra is vulnerable. His survival depends on the reciter. Because of this, reducing him to a desire is logical. His sworn enemy is Aepep, represented as a giant snake; Ra must overcome him, but sometimes he does it narrowly. He radiates like the sun and he is represented bearing on the head either a solar disc or a female cobra. If he thrives, man thrives too. On the other hand, his future depends on the dead; this one is potentially Ra.

The Osiris N. (*the one who moves toward purity*) comes down to your assembly and he saves Ra Apophis every day.
[Excerpt from chap. 130, transl. of Barguet]

Listen to me, oh gods,
You who sit on your majestic Thrones!
Behold, I come before the heavenly Hierarchies!
I deliver forever Ra from the dragon Aepep!
I stay awake ! I stay awake ! [Excerpt from chap. 130, transl. of
Kolpaktchy]

I become the second of Isis, the third of Nephthys, I am strengthened by their favorable incantations...

I arrange the balance, I push back Aepep and I force his walk backwards. The Ra god stretches out his arms to me; his crew does not push me back. [Excerpt from chap. 100, transl. of Pierret]

Ra has no wife, just like Tem. He has four eyes - three goddesses and a god - their role is to intervene beside men to help them. The eye of a god is what the human being perceives through this god-desire. Because it is difficult to identify the desire that is Ra in our psychical activity, to be able to see through his eyes can help us to rise up until better encircling him. These four eyes are the goddess Maat who carries on her head two feathers: one for truth and the other for justice, the goddess Sekhmet who is represented with a woman's body and a head of a lioness, the goddess Hathor whose name means "Horus' residence", and finally Anubis, god of embalming represented with a head of jackal.

Tem is regarded as the god of the black sun; he radiates but his radiation is rather dull, it is a radiation that draws its force from the search for harmonization with coherence. Tem procreated himself from Nu, who is the primary ocean. He should have existed before Ra and he is the father of the first couple of gods: Shu and Tefnut, Shu being the ether that transports the rays of the sun and Tefnut being the warmth of its rays. Tem is quite powerful and is placed as high as Ra but the latter is much more quoted and he is much more luminous, being represented by the resplendent sun. Ra is represented in the form of a man with a head of falcon and when he is drawn with a human face, he has on the head the ureus that is a female cobra as a diadem. The cobra symbolizes the prudent attitude to counter any attack of the demons.

There too, in the decoding of Ra and Tem, I based my search on the theory of the two authorities. In fact, because of the dominating place occupied by these two gods that one could almost confuse and because of the primary role occupied by Ra, my research finally convinced me that Tem corresponds to the *desire to open up to coherence*. Ra, who is Tem's culmination, is the desire to vibrate with this coherence as a harmonious unit.

Homage to thee, O thou who art Ra (*the conductor desire vibrating with the coherence*) when thou risest, and who art Tem (*the desire to open up to coherence*) when thou settest in beauty. Thou risest and thou shinest on the back of thy mother [Nut], O thou who art crowned the king of the gods! Nut welcometh thee, and payeth homage unto thee, and Maat, the everlasting and never-changing goddess, embraceth thee at noon and at eve. [Excerpt from chap.15, transl. of Budge]

* * *

The *impetus-toward-the-ego* militates for the *centripetal desire to satisfy only the self* and the *coherent-impetus* militates for the *desire to open up to coherence*. It is this desire that I identified as being Tem, the god of the black sun. It is the desire to be prepared to receive the coherence, a coherence that is strange to man but which he accepts when it appears. This *desire to open up to coherence*, this desire of living the opening to coherence, is in itself a timid light, a sun that is not brilliant enough. Tem, the *desire to open up to coherence*, is at the base of any later psychical development; he is the father of gods and goddesses.

The god Tem (*the desire to open up to coherence*) hath decreed that I shall see thy face, and that I shall not suffer from the things which pain thee. May every god transmit unto thee his throne for millions of years. Thy throne hath descended unto thy son Horus (*the coherent-impetus*), and the god Tem (*the desire to open up to coherence*) hath decreed that thy course shall be among the holy princes. In truth he

shall rule from thy throne, and he shall be heir to the throne of the Dweller in the fiery Lake. In truth it hath been decreed that in me he shall see his likeness, and that my face shall look upon the face of the Lord Tem (*the desire to open up to coherence*). How long then have I to live? It is decreed that thou shalt live for millions of years, a life of millions of years. [Excerpt from chap. 175, transl. of Budge]

I am the god Tem (*the desire to open up to coherence*) in rising. I am the Only One. I came into existence in Nu. I am Ra (*the conductor desire vibrating with the coherence*) who rose in the beginning, the ruler of this creation ... [Excerpt from chap. 17, transl. of Budge]

The god Tem (*the desire to open up to coherence*), the Governor, the only One among the gods, hath spoken, and his word passeth not away ... [Excerpt from chap. 78, transl. of Budge]

The goal of Osiris and Horus is to become Ra. "Osiris is yesterday, Ra is tomorrow". If Horus is difficult to identify in the psyche, Ra is also because he is the amplified Horus, Horus in his glory. Ra is the human desire to live a coherent inner fullness, he radiates like the sun, dispenser of life in the psyche of the one who lives the approach of coherence. He is the desire of living one's own force while living the affiliation to the total system. Coherence as a system radiates with all its unity and it is symbolized by the sun, the Ra par excellence.

Ra, as a psychical parameter, is the desire of living the coherent unity; from him arise the psychical force that emerges from this state of things and the interior peace that results from this unity. However, Ra becomes even more difficult to identify in ourselves as we sink into densification and material constraints. If some people are not subject to material constraints, the majority is implicated in the matter in all the details of their psychical activity.

Therefore, the “Book of the divine cow¹” considers that Ra became old and unable and that he decided to make himself respected by humans through his eye, his daughter, Sekhmet who is a devastator lioness.

In his boat, Ra goes up and down the heavenly Nile. Some sources let us understand that the faithful had to get into the boat of Ra, which recreated the world each day, while other sources advance that Ra had been withdrawn into the sky with his boat and that the dead hoped to join him. According to the logic that comes out from my decoding, Ra must be the psychically advanced and perfect form of Tem and he can be already felt during life on earth. He is the psychical expression par excellence, since he is the desire of living in unity with coherence. During his lifetime, the human being can live this desire and the act of distinguishing it in his own psyche is already to overcome common problems and to belong to a minority that has reached a high level of interior progress. This logic leaves to Ra a place among the mortals and it safeguards his place in the after-life.

And I, Ani, have come into thy presence, so that I may be with thee [Ra], and may behold thy Disk every day. Let me not be kept captive by the tomb, and let me not be turned back on my way. Let the members of my body be made new again when I contemplate thy beauties, even as are the members of all thy favoured ones, because I am one of those who worshipped thee upon earth. Let me arrive in the Land of Eternity, let me enter into the Land of Everlastingness. [According to an extract of Budge's Hymn to Ra]

* * *

Tem is the desire of the *deep-self* to accept the coherence. I replaced him by the *desire to open up to coherence*.

¹ This book of Ancient Egypt dates from the Second Empire.

Ra is the fullness; he is the radiating and vibrating desire of the *self* to unite to coherence when this *self* finds fulfillment and approaches the den of sanctification. I replaced him by the *conductor desire vibrating with the coherence*.

Aepep

Gods and goddesses come from one basic desire, Tem, which is the *desire to open up to coherence*. Moreover, each god or goddess has a corresponding demon, a desire opposed by its incoherent policy. The Book Of The Dead mentions several of these: Aepep, Hay, Rerek ... but the one who is quoted the most and who holds the attention of the reader is Aepep, because he is presented as being Ra's enemy.

Ra and Aepep are very important because they are correspond to two contrary activities; they correspond to very specific satisfactions. Aepep is represented in the shape of a giant snake. His intentions are opposed to those of Ra. He always seeks to capsize the boat of this god, the boat where every faithful hopes to go; the act of reaching this boat corresponds to the interior peace that arises from the fact of being in fullness.

* * *

As the enemy of Ra and Tem, Aepep is the opposite of the *desire to vibrate with coherence* and the *desire to open up to coherence*; and one can live coherence only by escaping the limits of the ego and by melting the attention and the energy with this coherence. The opposite of Ra is the desire to bring attention to oneself and to refuse coherence. Aepep is the desire to be self-sufficient and to flee coherence; he is the absence of the sun of Ra. One deduces from

this image that the psyche is comparable to a land where the sun of Ra and the greed of the ego can shine; however, one never lives the state Ra alone or the state Aepep alone, it is always an interior battle. Enemy of Ra who tries to capsizes his boat and antagonistic desire to Tem and especially to Ra, Aepep is the *centripetal desire to satisfy only the self* where the *impetus-toward-the-ego* recharges in its continual search for monopolization.

* * *

The Ancient Egyptian was not afraid of death and the Book that prepared him for it materialized it with beautiful places and favorable deities. His fear was of the second death, of the loss of the inner awakening. Preventing this loss, the consequence of bad conduct on earth, is the *raison d'être* of the Osirian logic, which is neither repressive nor based on reward and punishment.

Aepep, who has the opposed project to that of Ra, seeks to move the human being away from cosmic harmony and to gradually reduce his inner awakening.

Go back, walker who is being pushed back, who comes from Aepep (*the centripetal desire to satisfy only the self*). You are submerged in the basin of Nu, at the place prescribed by your father, so that you would remain there.

Move away from the place of rebirth of Ra (*the conductor desire vibrating with the coherence*). Tremble, I am Ra (*the conductor desire vibrating with the coherence*). Tremble. Back! Your venom is destroyed. Ra (*the conductor desire vibrating with the coherence*) repels you; the gods repel you. Your heart is torn out by the lynx, you are chained by the scorpion; your wound is prescribed by Maat.

Those who are on the way have repelled you, O Aepep (*centripetal desire to satisfy only the self*) enemy of Ra (*the conductor desire vibrating with the coherence*).

O you who penetrate from the Eastern sky with the sound of the storm cloud; O Ra (*conductor desire vibrating with the coherence*), who opens the doors of the emerging horizon;

Aepep

Aepep (*the centripetal desire to satisfy only the self*) succumbs,
massacred by you. [Excerpt from chap. 39, transl. of Pierret]

While reading these psychical desires, whose interactions seem increased and which can, according to modern man, be summarized into a few sentences, one is tempted to consider that the Book takes on too much in describing and manipulating them. One can think that they are some rather simple ideas that are excessively developed by the Book. Such a remark is legitimate when we hold a great rank to the temporal real life. Nevertheless, similar logic is not necessarily good and it can hide an ignorance of the richness of the psychical world. However, here fact lies one of the goals of the Book: to heighten the faithful awareness of the real richness of psychical activity.

* * *

I replaced Aepep, who is a human desire, with the *centripetal desire to satisfy only the self*.

... / ...

Isis and Nephthys

Isis is Osiris' wife and sister; Osiris is the good one massacred by his brother Set. She revives him by recovering the pieces of his body scattered in various areas of the country by Set. Her capacity to resuscitate Osiris is due to her magical power. She has resuscitated Osiris just to conceive Horus.

Nephthys is Set's wife and sister. She is at the same time the sister of Osiris and Isis. She was on the side of her husband, but she left him to line up on Isis' side when he killed Osiris. The name Nephthys means "the lady of the house". She is interested in Horus; she educates and defends him. If Nephthys and Set have been a couple, it is because at the beginning there was a common attraction between them.

Before approaching the possible meanings of Isis and Nephthys, it is necessary for us to approach an imminent question: we should underline the fact that Isis and Nephthys were goddesses and not gods. Was this only to perfect a beautiful mythical history of two couples and to conceive Horus? No, - goddess and god are not two synonyms. In the Book Of The Dead, each thing has its place and nothing is left randomly or employed for poetic needs. I do not believe that the authors of the Book used poetry, figures of speech, or stuffing to embellish their chapters. They have chosen their words and concepts with precision.

The concepts and the ideas of the Book Of The Dead

are so overlapping and often so interdependent that it is necessary to have advanced far ahead to be able to explain a problem that emerges in front of us; this is what constitutes one of the major difficulties in the comprehension of the Osirian religion. Male and female are two key concepts. Let us recall what has been said in a previous chapter: coherence appears to a human being independently of his will, through Tem and Ra. In addition, the male character accompanies the effusion of coherence to locate it compared with its former expressions, whereas the female character favors the receptivity to this effusion, to extract its richness. Thus, if the gods and the goddesses of the Book Of The Dead are psychical desires and impetuses, some of them (male desires and impetuses) discover and escort the currently available aspects of the coherence to understand them better by linking them to the previously revealed aspects, and others (females desires and impetuses) seek to be receptive to their warmth so they can fully enjoy their wealth. Thus the female desire, i.e., the goddess, is the desire to be receptive to what is conveyed through the male desire and to live its warmth. In this respect, Isis who is the *impetus to live the awakening to others' rights and to coherence* is favorable to this coherence conveyed by her husband, Osiris (*the initial-impetus-toward-the-coherence*).

* * *

Isis is the interior impetus that was able to revive Osiris (*the initial-impetus-toward-the-coherence*) suppressed for years by the *impetus-toward-the-ego*. She has the magical power to revive the dead just to conceive of him a son who will take his place. Her name means "the female of the throne" or "the queen of the throne". Isis is a positive impetus relating to the inner-awakening-to-the-coherence. She corresponds to our

desire to be receptive to the positive activity of our awakening to coherence and truth. And for what this psychical impetus is able to do, she has really a magical force that revives what is extinguished and what is dying in our psyche. This impetus is able to unite with the *the initial-impetus-toward-the-coherence*, practically extinct, which is Osiris, - to revive it in just enough time to give life to Horus (*the coherent-impetus*) that must grow.

Osiris (*the initial-impetus-toward-the-coherence*), the Incandescent one, is the brother of the incandescent Isis (*the impetus to live the awakening to others' rights and to coherence*). The avenger is the son of Isis (*the impetus to live the awakening to others' rights and to coherence*), he is joined by his mother Isis (*the impetus to live the awakening to others' rights and to coherence*) against his enemies, the authors of all evil acts.

It is Osiris (*the initial-impetus-toward-the-coherence*), the elder one of the five gods, heir of his father Keb; he is Osiris (*the initial-impetus-toward-the-coherence*) lord of the living heads... [Excerpt from chap. 69, transl. of Pierret]

* * *

At this stage of the replacements, the reader will notice that they are increasingly taking a philosophical or religious turn. He will wonder whether they are not fortuitous and done with an aim of giving to the Osirian religion a meaning that exceeds it, to free it from the animism with which one could qualify it. This doubt is surely well placed. One could have assigned to such god and such goddess any sublime meaning to embellish this religion and to confuse the reader in philosophical and religious meanders out of attack of easy criticism. However, this is not the plan that I set for myself. One meaning or another may be perceived as being too elaborate. However, the suggested meanings must hold out against the logic of the chapters, in order to lead to a judicious deciphering and a single

overall logic of the Osirian religion. It is completely comprehensible that the reader might grasp a replacement such as that of Isis, who is linked to no preceding logic; however, this replacement is the consequence of the general study of the Book, so interdependent that it is impossible for me to present all of it at the same time. The consequence for the reader is the feeling to be faced with replacements without sufficient argumentation and feeling rather parachuted. The theory of the two authorities, however, facilitates the comprehension of the logic of replacements and as the reader grasps the dynamics of the Book, he can better accept this new logic.

Why seek as far as impetus living the interaction with the awakening to oneself and the awakening to coherence for Isis replacement, if one approves that it must turn around the inner awakening? Why not say quite simply that Isis is the inner-awakening-to-the-coherence, for example? In fact, I started by replacing the deities by concepts, considering Isis, for example, as being the "*activity of the inner awakening*" and not the impetus living the interaction with the awakening to oneself and the awakening to coherence; but after a long working of trials and deductions, the concept notion did not carry on for long. Only the logic that regards the deities as being psychical desires and impetuses, and not concepts, gave a satisfying decoding that was able to encompass the totality of the replacements and to explain the dynamics of the interactions between gods, goddesses, and demons.

Isis is the impetus that wants to live the positive awakening to harmony and coherence. It is not the voluntary activation of our inner-awakening-to-coherence; man can not fix his inner progress, it is independent of our will. We can only choose one desire or another. And in turn, the

chosen desire allows the corresponding positive or negative forces to modify the psyche. As such, gods, goddesses, and demons are not invulnerable; they can react to become stronger or weaker. They are able to modify the psychological development and they are directly linked with the will of the authority *self-individual* to go in a direction that respects what surrounds us or in the direction of selfishness.

* * *

Regarding Nephthys, she is Isis' sister. The two sisters, Isis and Nephthys correspond to the two concepts that go hand in hand in the theory of the two authorities: the inner-awakening-to-the-coherence and the inner-awakening-to-oneself. If Isis is the impetus living the interaction with the awakening to oneself and the awakening to coherence, Nephthys is the *impetus to live the awakening to personal rights and to oneself*. The meaning of the word Nephthys "lady of the house" comes to consolidate this replacement.

What is it?

It is Khepera in his boat, it is Ra (*the conductor desire vibrating with the coherence*) himself.

These guards, the righters of wrongs, they are the two girls. They are Isis (*the impetus to live the awakening to others' rights and to coherence*) and Nephthys (*the impetus to live the awakening to personal rights and to oneself*). Those hated by the gods, they are those by which one judges evil. The purifying liquid in the place of rebirth is Anubis, who is behind the box containing the entrails of Osiris (*the initial-impetus-toward-the-coherence*). [Excerpt from chap. 17, transl. of Pierret]

Osiris N. (*the one who moves toward purity*) is Horus (*the coherent-impetus*) given birth by his mother, Isis (*the impetus to live the awakening to others' rights and to coherence*), nourished by Nephthys (*the impetus to live the awakening to personal rights and to oneself*), as these deities have done for Horus (*the coherent-impetus*) who repels the associates of Set (*the impetus-toward-the-ego*). When those see the diadem established on his

forehead, they fall upon their faces. [Excerpt from chap. 134, transl. of Pierret]

Osiris N. (*the one who moves toward purity*) is Isis (*the impetus to live the awakening to others' rights and to coherence*), and he is found with her hair spread over him; it is shaken out over his brow. He was conceived by Isis (*the impetus to live the awakening to others' rights and to coherence*), and engendered by Nephthys (*the impetus to live the awakening to personal rights and to oneself*), and they have cut away from him the things which should be cut from him. "Fear followeth after thee, terror is about thine arms. Thou hast been embraced for millions of years by arms; mortals go round about thee. Thou smitest down the mediators of thy foes, and thou seizest the arms of the power of darkness. Thy two sisters (Isis and Nephthys) are given to thee for thy delight. [Excerpt from chap. 17, transl. of Budge]

* * *

I replaced Isis by the *impetus to live the awakening to others' rights and to coherence*.

I replaced Nephthys by the *impetus to live the awakening to personal rights and to oneself*.

In both cases, these are positive awakenings since it is about goddesses and not demons.

Second part. Four remarkable couples.

... / ...

Ptah and Sekhmet

The Osirian religion was not a juxtaposition of static notions, it did not lack dynamism and it did not seek to bend the back of the faithful. It was constantly studied by different religious schools that each had its point of view and its interpretation. Thus, for the school of Memphis, Ptah thought then created the world; this school placed him at the highest rank among deities.

These schools, each with its own outlook on the dynamics of the deities, can be regarded as the Achilles' heel of this religion; but, in fact, they constitute its force and are the proof of its seriousness. They could only be study centers to refine, develop and better understand the relationships between these deities that are finally the key points of psychical architecture. In fact, psycho-religious schools each had their own approaches; they did not exist for self-destruction - except the conflicts relating to Akhenaten's reform, there has never been a war of religion in Ancient Egypt - but had an aim of better approaching truth. That the situation was degraded thereafter to create castes who sought to dominate and to impose themselves, is another business, the business of human lowness; it is the problem of the *impetus-toward-the-ego* that rots what it handles.

* * *

Unlike other gods, Ptah was represented with a beard that was not curved like that of a god but was straight and similar to that of a Pharaoh. He was the only god to have this characteristic. He was the god of the craftsmen and those who had a creative and artistic profession. He was the god of expression, represented under the features of a human mummy with a human head.

Ptah is the husband of Sekhmet, the eye of Ra represented by a lioness or a woman with a head of lioness. The couple has a son, Nefer-Toum. According to some sources, the goddess Sekhmet becomes, when she is calm, the goddess Bastit who is represented by a cat, and when she is angry, she causes calamities among humans; the Ancient Egyptians feared her.

Ptah chairs the ceremony of the opening of the mouth of the dead, which allows the dead to defend himself when he is presented to Osiris; during the judgment. The opening of the mouth is the possibility of expressing oneself with adequate words rich in meaning, which supposes for a person who acted positively to be able to internalize new psychical dynamics relating to these positive actions. This internalization is an awakening that reorganizes the psychical structure and allows death's soul to defend itself on judgment day, in the presence of the standard of comparison, who is the Osiris of the dead.

Ptah corresponds to the desire to manage the psychical activity, to use the prerogative of free will to choose and decide in cases of conflict. Thus, according to the theory of the two authorities, Ptah is the *self-individual* who is active in taking decisions to reach coherence. He pushes the psychical dynamics toward the positive awakening. Ptah has the will to meet the positive awakening; he simply is the *self-individual* who is active and positive, the *positive-self-individual*.

Sekhmet also belongs to the *management of decoding and implication*. Eye of Ra, she is linked with positive determination. She is the impetus to really live the progression that follows the awakening that relates to Ptah. This determination is missed in the neurosis and the psychosis where the *self-individual* is subject to the influence of the *impetus-toward-the-ego* and the *centripetal desire to satisfy only the self* and becomes unable to exert freely his role of referee between the *coherent-impetus* and the *impetus-toward-the-ego*. Sekhmet is the *impetus urging to live progress* .

The god Ptah (*the positive-self-individual*) shall open my mouth, and the god of my town shall unfasten the swathings, the swathings which are over my mouth. Thereupon shall come Thoth, who is equipped with words of power in great abundance, and shall untie the fetters, even the fetters of the god Set (*the impetus-toward-the-ego*) which are over my mouth. And the god Tem (*the desire to open up to coherence*) shall cast them back at those who would fetter me with them, and cast them at him. Then shall the god Shu open my mouth, and make an opening into my mouth with the same iron implement wherewith he opened the mouth of the gods. I am the goddess Sekhmet (*the impetus urging to live progress*), and I take my seat upon the place by the side of Amt-ur the great wind of heaven. [Excerpt from chap. 23, transl. of Budge]

The legend says that Ra wanted to exert his power on humans through his eye, Sekhmet. However, seeing that she had become cruel to men, he offered her an intoxicating liquor to calm her. Sekhmet, who is a goddess turned toward good and not a demon, is the psychological force that is missed to the psychotic and the neurotic. She has a warrior's character of lioness and she is not afraid in her determination for coherence, determination that is necessary so that the authority *self-individual* continues to be part of any psychological conflict. She helps to stand up to the *impetus-toward-the-ego* and to the harmful influence of the *centripetal*

desire to satisfy only the self. Nevertheless, this determination exceeds the framework of psychosis and neurosis to become a determination to invest the psychical scenes explored by the awakening. The faculty of this desire to move always forward could become cruel for the human being when, for example, the awakening discovers that it is necessary to divide one's coat with the poor, Sekhmet leads to this execution. She is there to push the human being to advance in any positive psychical determination. Ra finds middle solutions for this excessive impartiality, for not hustling the ego in a disturbing way.

The Ancient Egyptians considered that Sekhmet cured diseases but that also she was the cause of several of them. However, being a goddess and not a demon, she cannot install chaos and evil. This *impetus urging to live progress* who is Sekhmet cures diseases because she pushes the human being to be sincere with himself, and therefore in harmony with his interior progression. However, paralyzing her by silencing her and shirking her incentives causes an imbalance that leads to different kinds of diseases¹.

It is difficult to feel in oneself the psychical desires and impetuses that are the deities of the Egyptian Pantheon and to evaluate their activity and their echo on the psychical dynamics. One may consider that the legends of the Osirian religion, such as the cruelty of Sekhmet, are just simple considerations that, even if they were right, cannot tally with practical life and have only an elementary meditative value that one can ignore. However, the one who looks further into the Osirian logic understands the importance of its deities and discovers that they are the main

¹ The disease is not a divine punishment but it is rather the result of a rupture in the inner harmony. Thus, for example, when the inner awakening reaches a level of clearness that our *deep-self* refuses to follow, there is an interior disharmony which leads to a disease.

psychical components able to prevent interior degradation. It is sanctification put into equations; the gods and the goddesses are the keys of the major secrecies of our psyche put at human reach. However, these concepts are not easily assimilated and fit badly with our modern logic that is bombarded by the needs for productivity and by commercial stimuli. They need to be absorbed for several years, to reveal their importance and their role, which explains the reason d'être of the Book Of The Dead. It is ultimately a book of mental exercises designed to familiarize oneself with the saving psychical vectors.

Ptah, in turn, is the craftsmen's god, he is the god who reveals the new psychical dynamics. Being the *positive-self-individual*, it is from him that the decision emanates, it is he who exercises the will. For that, he is the god who opens the mouth of the deceased when he defends himself in the judgment hall.

O great one who live in the high residences of the sky! O you who give food to Ptah (*the positive-self-individual*), give me food, give me beverages from a lapis lazuli vase for the purification of day. O boat of Osiris N. (*the one who moves toward purity*) in the field of the Sekhet-Aaru¹, who brings food upon thy heavenly waters, I wish to be like your father, the Great one who crosses in the sacred boat... [Excerpt from chap. 106, transl. of Pierret]

Ptah (*the positive-self-individual*), on his Southern Wall hath set thee in order, and he hath made to advance thine abode more than that of the gods. Hail, Osiris (*the initial-impetus-toward-the-coherence*), ... thou art Horus (*the coherent-impetus*), the son of Isis (*the impetus to live the awakening to others' rights and to coherence*), begotten of Ptah (*the positive-self-individual*); and Nut hath created thee, a being of light... [Excerpt from chap. 170, transl. of Budge]

¹ According to Paul Barguet, the field of the Sekhet-Aaru is placed at the East, it is the field of election of the righteous.

Ptah and Sekhmet

* * *

I replaced Ptah by the *positive-self-individual*.

I replaced Sekhmet by the *impetus urging to live progress*.

Thoth and Maat

Thoth and Maat are a couple. They are two particularly sacred deities.

Maat is considered in the Book Of The Dead as being the goddess of truth and justice. She is represented as a woman carrying two feathers on the head, one symbolizing truth and the other justice. By thinking of Maat, one can only remember the chapter 125 of the Book that defines what must be done and what must be avoided to not be convicted at the trial. It is a chapter without ambiguity: the names of the deities are relatively rare and its sentences are clear. In addition, it is in reading such a text that the reader is convinced that the Osirian religion was not based on magic and that its goal was not to frighten people or to dominate them.

I have not vilified a slave to his master...

I have not committed fornication...

I have not depressed the pointer of the balance...

I have not carried away the milk from the mouths of children...

I have not stopped water when it should flow...

I have not made any man to weep...

I have terrorized no man...

I have not stolen cultivated land...

I have not polluted myself...

I have done no evil...

I have not worked witchcraft against the king...

I have not cursed God...

I have not stolen the bread of the gods...

I have not debauched the wife of a man...

I have not committed sin... [Excerpt from chap. 125, transl. of Budge]

The references speak sometimes of a Maat with two feathers and some other times of two Maat. To my knowledge, no satisfactory explanation is given on this subject; and the two Maat are not differentiated in their functions so that one has the impression that they are indeed the Maat with two feathers. Thus, for the title of chapter 125, Paul Barguet says it is about the formula to say for entering the room "of the two Maat" whereas Grégoire Kolpaktchy and E.A. Wallis Budge say it is about entering "the sanctuary of Maat". This one is considered by the Egyptologists as being the practical base of the religious system, the sum of the rules to be applied daily.

Because it is about two feathers, one of truth and the other of justice, it can be emphasized that the human being has to develop an inner awakening rich in dynamics of truth just as he develops the dynamics of justice. In fact, it is easier for man to deal with justice than with the truth that ends up introducing a relationship with the cosmos and the Creator of the cosmos

* * *

Thoth results from the *conciliating development of the awakenings of consciousness* of the theory of the two authorities¹. This *conciliating development* is not a function of the will of the authority *self-individual*; it is the consequence of the decisions of this authority during the conflicts between the *impetus-toward-the-ego* and the *coherent-impetus* and during the acting out. It comes after the *management of decoding and implication* in which the authority *self-individual* intervenes in

¹ See the chapter: "The development that follows the management of decoding and implication".

becoming aware of the current psychical situation and in deciding.

If the *conciliating development of the awakenings of consciousness* is a psychical process independent of the will and relative to the dynamics of the inner awakening, Thoth is a positive psychical impetus which uses the results of this *conciliating development* and arranges them in the direction whose exploration interests us. This arrangement is done by choosing specific awakenings, bringing them closer to others which at first sight may not have points of concordance. The uniqueness of each one of us pushes this impetus toward specific directions to be explored. In the garden of the awakenings, different kinds of flowers sprout independently of the will and this according to the *conciliating development of the awakenings of consciousness*. Then it's Thoth, positive psychical impetus, which brings these flowers together in bouquets that are a function of the personality of each of us, assembling roses with cyclamen or with lilies or other ... And it is these assemblages of bouquets that reveal new scents of the coherence. I replaced Thoth by the *impetus of arrangement of new positive dynamics*.

* * *

Maat is the human desire to live the respect to others and to coherence, in order to progress in Justice and Truth. She is the *impetus leading to live truth and justice*. It is from the union of her features and those of Thoth that the logic of not killing or stealing or violating flows...

Thoth is Maat's husband. Nevertheless, he is especially the lunar god, by symmetry with Ra who is the sun-god. Ra (*the conductor desire vibrating with the coherence*) lights up psychically because of the fullness of the union with coherence. He is a small-

scale model of the sun, which symbolizes the total Coherence and which is the universal Ra. Thoth is like the moon that reflects the brightness of the sun. Thus, Thoth lights up the psyche and he is the match of Ra. Each new development of the inner awakening modifies the limits of the vital space of the psyche and each new bouquet of awakenings adds a new touch to the psychological array; for that, Thoth is the scribe who writes the current psychological state and prepares the state to come. He is the scribe who writes the "Exit to the daylight", i.e., the Book Of The Dead. He is the god of wisdom, magic, medicine and knowledge in general. It is he who protected Isis – the impetus living the interaction with the awakening to oneself and the awakening to coherence - during her pregnancy and looked after Horus' eye after the combat with Set. Otherwise, it is the dynamics of the *impetus to live the awakening to others' rights and to coherence* (Isis) assisted by the *impetus to live the awakening to personal rights and to oneself* (Nephthys) that allow Horus who he has an aversion to the lack of respect to coherence to grow. It is Thoth who, on the judgment day, carries out the weighing of the heart of the deceased in the balance in front of the feather of Maat¹. Thoth is represented in the form of a baboon² or of an ibis or as a man with an ibis head.

Husband of the goddess of truth and justice, he is also the god of time. It is interesting to notice that the truth has a relationship only with the timeless side of coherence and that the justice bathes, on the other hand, in temporality. Each detail relating to a god or a goddess invites a profound meditation on the psychological interactions, interac-

¹ The subject is elaborated in the chapter "The judgment of the dead".

² The baboon is a monkey of a very particular behavior: it reacts to the rising of the sun by a special ceremonial, by shouting.

tions that we progressively discover with our understanding of the Osirian religion. Thus, Thoth protected Isis when she was conceiving Horus is not a simple addition; it corresponds to what really occurs in the psyche when Isis (*the impetus to live the awakening to others' rights and to coherence*) resuscitates Osiris (*the initial-impetus-toward-the-coherence*) to give birth to Horus (*the coherent-impetus*).

What is difficult in the Osirian logic, and which I took several years to understand, is that it carries its principal interest on psychical dynamics and not on concepts. In the study of psychical dynamics, the nuances become sometimes very overlapping so that it is always necessary for us to identify them by reference to a personal echo rather than by a Cartesian logic. The Osirian logic always chooses the paths that our Cartesian logic does not borrow naturally.

Thoth (*the impetus of arrangement of new positive dynamics*) and **Maat** (*the impetus leading to live truth and justice*) mark out thy course for thee day by day and every day. Thine enemy the Serpent hath been given over to the fire ...
 Let me behold Horus (*the coherent-impetus*) when he is in charge of the rudder of the Boat of Ra (*the conductor desire vibrating with the coherence*), with Thoth (*the impetus of arrangement of new positive dynamics*) and Maat (*the impetus leading to live truth and justice*) on each side of him. Let me lay hold of the tow-rope of the Sektet Boat, and the rope at the stern of the Matett Boat¹. [Excerpt from the "Hymn of praise to Ra", transl. of Budge]

Thoth is the impetus of arrangement of new positive dynamics that ends up reconciling the *coherent-impetus* with the *impetus-toward-the-ego*, i.e., Horus with Set, the latter changing and reforming gradually.

Homage to you, Tem (*the desire to open up to coherence*). I am **Thoth** (*the impetus of arrangement of new positive dynamics*), I judged the two combatants. I repelled the opposition of the evil principles; I scorned their cries of pain. [Excerpt from chap. 123, transl. of Pierret]

¹ Sektet and Matett are the two boats of Ra, one being for the morning (or, according to other sources, for the day) and the other for the afternoon (or for the night).

Being related to the process of development of the inner awakening, Thoth is also the one who justifies Osiris, who is the initial *initial-impetus-toward-the-coherence* and who proclaims right Horus.

Homage to thee, O Bull of Amentet¹, Thoth (*the impetus of arrangement of new positive dynamics*) the king of eternity is with me. I am the great god by the side of the divine boat, I have fought for thee, I am one of those gods, those divine chiefs, who proved the truth-speaking of Osiris (*the initial-impetus-toward-the-coherence*) before his enemies on the day of the weighing of words. I am thy kinsman Osiris. I am one of those gods who were the children of the goddess Nut, who hacked in pieces the enemies of Osiris (*initial-impetus-toward-the-coherence*), and who bound in fetters the legion of Sebau devils on his behalf. I am thy kinsman Horus (*the coherent-impetus*), I have fought on thy behalf, I have come to thee for thy name's sake. I am Thoth (*the impetus of arrangement of new positive dynamics*) who proved the truth of the words of Osiris (*the initial-impetus-toward-the-coherence*) before his enemies on the day of the weighing of words in the great House of the Prince, who dwelleth in Anu. [Excerpt from chap. 1, transl. of Budge]

Ra (*the conductor desire vibrating with the coherence*) saileth with a fair wind, and the Sektet Boat progresseth and cometh into port. The mariners of Ra (*the conductor desire vibrating with the coherence*) rejoice, and the heart of the Lady of the Hour is glad, for the enemy of her Lord hath been cast to the ground. Thou shalt behold Horus (*the coherent-impetus*) standing on the pilot's place in the Boat, and Thoth (*the impetus of arrangement of new positive dynamics*) and Maat (*the impetus leading to live truth and justice*) shall stand one on each side of him. All the gods shall rejoice when they behold Ra (*the conductor desire vibrating with the coherence*) coming in peace . . . [Excerpt from chap. 15, transl. of Budge]

The Doorkeeper of this Hall of Maat (*the impetus leading to live truth and justice*) saith: "I will not announce thee unless thou tellest my name."

¹ Paul Barguet replaces "Amentet" by "Occident".

And I reply, "Discerner of hearts, searcher of bellies" is thy name.

The Doorkeeper saith: "Thou shalt be announced." He saith: "Who is the god who dwelleth in his hour? Speak it"

And I reply, "That who takes care of the two lands"

He saith: "Explain who he is."

And I reply, " That who takes care of the two lands" is Thoth (*the impetus of arrangement of new positive dynamics*).

"Come now," saith Thoth (*the impetus of arrangement of new positive dynamics*), "for what purpose hast thou come?"

And I reply: "I have come, and have journeyed hither that my name may be announced to the god."

Thoth (*the impetus of arrangement of new positive dynamics*) saith: "In what condition art thou?"

And I reply, "I, even I, am purified from evil defects, and I am wholly free from the curses of those who live in their days, and I am not one of their number."

Thoth (*the impetus of arrangement of new positive dynamics*) saith: "Therefore shall [thy name] be announced to the god."

Thoth (*the impetus of arrangement of new positive dynamics*) saith: "Tell me, who is he whose heaven is of fire, whose walls are living serpents, and whose ground is a stream of water? Who is he?"

And I reply, "He is Osiris (*the initial-impetus-toward-the-coherence*)."

Thoth (*the impetus of arrangement of new positive dynamics*) saith: "Advance now, thy name shall be announced to him [Excerpt from chap. 125, transl. of Budge]

Some sources consider that Thoth was also the husband of Sesheta, goddess of wisdom, who is practically not mentioned in the Book.

* * *

Dedicated to enlighten the psyche just as the moon illuminates the earth, Thot is the impetus discovering and conveying new positive dynamics of the inner awakening destined to favor coherence and harmony factors. For this

he will be interested in protecting Isis (*the impetus to live the awakening to others' rights and to coherence*) when she is conceiving Horus and he will be interested in the dynamics of reconciling Horus and Seth and in those arising from this reconciliation and the development of each of them. I replaced him with the *impetus of arrangement of new positive dynamics*.

I replaced Maat with the *impetus leading to live truth and justice*.

Shu and Tefnut

Shu and Tefnut are brother and sister. They are twins; therefore, they were born at the same time. They form a couple and give birth to Keb and Nut who, in their turn, give birth to the gods and the goddesses who are in the center of the Egyptian Pantheon: Osiris, Isis, Set, Nephthys and Horus-the-elder. The last is almost nonexistent in the Book Of The Dead and he should not be confused with Horus, the son of Isis and Osiris.

Tem, while copulating with his shadow (or while masturbating, according to some sources), engendered, without a partner, the first divine couple: Shu and Tefnut. Shu represents the air, which must be understood as being the ether whose function is to convey the rays of the sun that is Ra (*the conductor desire vibrating with the coherence*). Tefnut represents the warmth of the sun and its orbit. Shu and Tefnut come from Tem (*the desire to open up to coherence*) so that he may live his opening to coherence. They are two basic desires allowing to internalize the coherence. One can compare them to two people who help each other to decipher a message. One recognizes it and accompanies it until forwarding it safe and sound and he locates it compared with those already received. And the other lives this message and invests it from every angle. One wants to internalize coherence by recognizing it, escorting it and locating it compared to what he already knows, while the other wants to internalize it while benefitting from the warmth of each one of its aspects.

Tefnut is represented as a lioness or a woman with a head of lioness and she is sometimes regarded as being an eye of Ra.

According to the legend, Tefnut fled into the Nubian desert, giving free course to her ferocity and her destruction in a lioness form, similar to Sekhmet; the Nubian desert is in opposition with Egypt, which symbolizes the conciliation with oneself. Then, Ra gave Shu and Thoth the responsibility of bringing her back to Egypt. Alleviated, she returned and, according to some sources, she symbolized fertility, moisture and flood after that. Her name means "the distant one".

Shu and Tefnut form the starting point in the differentiation of the dynamics of gods and goddesses. Children of Tem (*the desire to open up to coherence*), they are the solution found by the latter, who wonders how to react to coherence. On the one hand, it is necessary to recognize it, to convey it and to connect an effusion to the precedents, and on the other hand, it is necessary to take advantage of the warmth of this effusion and to invest it.

As children of Tem, however, Shu and Tefnut are considered by some sources as being children of Ra and sometimes it is Shu who gives birth to Tefnut. This inconsistency becomes less rigid when one takes into account that the Egyptian gods are desires able to be subject to various interpretations, according to the psychical development taken into account. It is through this couple that Tem improves his desire to open up to coherence and escapes isolation, and it is through this couple that he is able to become Ra. Shu and Tefnut are at the base of any psychical dynamics, since they are the two modes of reaction to coherence. This first created couple constitutes the first complementarity in Tem's descendants.

They arise from the *desire to open up to coherence* relating to

the timeless *deep-self* and they are found in any psyche, masculine or feminine. Shu is the basic desire to recognize and manage the aspects of the coherence and Tefnut is the basic desire to live the warmth of the manifestations of the coherence.

The great divine chiefs of Heliopolis are Tem (*the desire to open up to coherence*), Shu (*the basic desire to recognize and manage the aspects of the coherence*) and Tefnut (*the basic desire to live the warmth of the manifestations of the coherence*): exterminators of the companions of Set (*the impetus-toward-the-ego*)... [Excerpt from chap. 18, transl. of Pierret]

All the evil which clung to thee hath been done away with, and Tefnut (*the basic desire to live the warmth of the manifestations of the coherence*), the daughter of Ra (*the conductor desire vibrating with the coherence*), hath made offerings on thy behalf even as she did for her father Ra (*the conductor desire vibrating with the coherence*). [Excerpt from chap. 169, transl. of Budge].

Who is this?

It is Ra (*the conductor desire vibrating with the coherence*), when at the beginning he rose in the city of Hensu, crowned like a king for his coronation. The Pillars of Shu (*the basic desire to recognize and manage the aspects of the coherence*) were not as yet created, when he was upon the steps of him that dwelleth in Khemenu. [Excerpt from chap. 17, transl. of Budge]

Shu and Tefnut are two very important psychological parameters. They are fundamentally distinct since they are complementary; they are the two expressions of Tem (*the desire to open up to coherence*). Shu represents the male component and Tefnut the female component. They exist in different proportions in men and women and are active side by side, generating by their complementarity the basic activity of the mental dimension. They are different from other couples since they give the tone to the way of treating with coherence.

* * *

Shu is the male component. I replaced him by the *basic desire to recognize and manage the aspects of the coherence.*

Tefnut is the female component. I replaced her by the *basic desire to live the warmth of the manifestations of the coherence.*

Keb and Nut

Keb and Nut are the children of Shu and Tefnut. According to the legend, Keb represents the earth and Nut the sky. One sees Keb in drawings, lying down, far from being stressed, with an impression of idleness, having the sexual organs visible. He is far from being a boiling consciousness but rather a bodily presence, especially sexual. Thoth (*the impetus of arrangement of new positive dynamics*) and Shu (*the basic desire to recognize and manage the aspects of the coherence*) received from Ra the order to separate Keb from Nut.

Nut symbolizes the sky. The drawing that represents her with Keb and Shu shows her at the top in the shape of an arched woman with a stars pattern, whereas Keb is at the bottom, Shu being in the middle and constituting a separating bond.



The Egyptian representation of "Creation". We can see Keb lying down and Shu separating him from Nut.

Keb is a god who works for coherence and he is related

to the human body with its sexual horizons. He is the impetus toward the positive exploration of the material dimension which includes the human body. This impetus will convey the positive internal parameters relating to this dimension to the general garden of the awakenings where they will bloom in new awakenings or modification of the old awakenings and that without a personal intervention. After that, the impetus Thoth will be able to manipulate and assemble them into different bouquets. He will be able to bring these material awakenings closer or to move them away from those of the mental and spiritual dimensions, enriching and consolidating the three dimensions.

When Thoth allies with Shou to separate the material parameters from the spiritual ones, new ideas, new logics and new theories emerge; it is the description of the creation.

Keb is the impetus toward the discovery and the arrangement of the positive parameters of the material dimension.

He lives of the bread of Keb (*the impetus toward recognizing and conveying the positive material awakenings*); **he does not eat what is odious...**

Osiris N. (*the one who moves toward purity*) **opens the doors of the sky, he opens the doors of the earth, he opens the bolts of Keb** (*the impetus toward recognizing and conveying the positive material awakenings*), **he opens the first residence at the moment of his arrival. I am the one who emerges...** [Excerpt from chap. 68, transl. of Pierret]

Psychically, man is constituted by the three bodily, mental, and spiritual dimensions¹. Nut, who is a goddess, is necessarily positive. Daughter of Shu and Tefnut and sister

¹ The spiritual dimension is formed by the decantation of the mental one. The spiritual dimension can be negative if the mental activity supports selfishness, because it is its decantation and it can be positive if the mental activity is channeled toward coherence.

of Keb (*the impetus toward recognizing and conveying the positive material awakenings*), she is the impetus leading to live the positive activity of the spiritual dimension, the *impetus to live the positive spiritual activity*.

... thanks to his mother, Nut (*the impetus to live the positive spiritual activity*), who conceived him as Osiris (*the initial-impetus-toward-the-coherence*), a good-being, her beloved. Any childbirth comes from her; he is Anubis in the judgment day. He is the bull in its field; he is Osiris (*the initial-impetus-toward-the-coherence*) who locked up his father, Keb (*the impetus toward recognizing and conveying the positive material awakenings*) with his mother Nut (*the impetus to live the positive spiritual activity*), on the day the large wound was made. His father is Keb (*the impetus toward recognizing and conveying the positive material awakenings*); his mother is Nut (*the impetus to live the positive spiritual activity*). [Excerpt from chap. 69, transl. of Pierret]

I have the face of the divine sparrowhawk. I arrive as a sparrowhawk. I am reconciled with my lord. I appear at the door that leads to Busiris. I see Osiris (*the initial-impetus-toward-the-coherence*), he wraps me in his arms, Nut (*the impetus to live the positive spiritual activity*) wraps me; they look at me, the gods and Horus (*the coherent-impetus*) look at me for eternity. [Excerpt from chap. 78, transl. of Pierret]

* * *

Shu and Tefnut are two very particular impetuses relating to two policies of action concerning the coherence that reveals itself. Instead of being simple impetuses (or desires) that accompany coherence or that are receptive to it, they indicate the policy to be adopted in the way of approaching this coherence. Shu is the desire to adopt the accompaniment of this coherence, to understand it better in its way of revealing itself according to its already revealed aspects. Tefnut is the receptivity to this coherence to flourish its warmth and its richness. Shu corresponds to the male character and Tefnut to the female character. Their children,

Keb and Nut, taking advantage of the possibilities of approach of the coherence offered by their parents, are interested one in the material bodily dimension and the other in the spiritual dimension.

I replaced Keb by the *impetus toward recognizing and conveying the positive material awakenings* and Nut by the *impetus to live the positive spiritual activity*.

Third part. Ten other deities.

... / ...

Nu

Nu is the primary ocean; he is an infinite quantity of water from which are issued all of the gods and goddesses. He is represented by an old bearded man, sometimes with a woman's chest, which means that he carries within him both male and female characters. Being a god, he represents what is positive and strives for coherence and harmony. He is not differentiated in a male desire conveying coherence or in a female desire receptive to its warmth. He cannot depend on Shu or Tefnut, since they are engendered by Tem, who comes from Nu. Water is a female symbol that strongly conveys the idea of cleaning, revival, an amniotic environment, and new birth. It lightens us from Matter that makes us heavy and dirty. It is also a male symbol that expresses the idea of progressing with ease.

Nu is the starting point of positive expressions, of desires and impulses mixed up and not yet differentiated, that exist in each one of us. From him will emerge the two basic desires: Tem (*the desire to open up to coherence*) and Ra (*the conductor desire vibrating with the coherence*). Thus, Nu is the beginning of openness to constructive potentialities.

He is presented in the Book Of The Dead as being the primary cradle, with Tem and Ra having come out from him. Even after the creation of the totality of gods and goddesses, Nu continues to exist. He does not disappear under the pretext of being replaced. He is the seed of

change and openness to positive psychical vectors. I replace him by the *seed of positive renewal*.

Great illuminator emanating from Nu (*the seed of positive renewal*), you [Ra] hold the existence of men by the river coming from you. You make festive the totality of the nomes, the cities and the temples; your brightness favors the preparation of dishes and food. Very much venerated master of Masters, he grants no asylum to iniquity. Master of the risings in the Sektet boat, master of the frightening ardor in the Matett boat, protect Osiris N. (*the one who moves toward purity*) in the divine lower region... [Excerpt from chap. 15, transl. of Pierret]

He is Ra (*the conductor desire vibrating with the coherence*), arranging the oars for the service of Nu (*the seed of positive renewal*). He did not tell what he saw; he did not repeat what he heard in the mysterious residence of the god of the face. [Excerpt from chap. 133, transl. of Pierret]

* * *

The reader has undoubtedly noticed that each new deity widens the field of psychical dynamics, and the Book always places us in front of a new enigma to be deciphered, even if it means enriching us thereafter with a new horizon of possibilities and awakenings.

Which bond is it that might exist between water and the first step toward coherence? I will link two concepts to Nu.

The first is that of the baptism made by John the Baptist in the river. The Gospel According to St Mark has linked baptism to conversion, i.e., the idea of revival and change of inner policy toward the coherence and others' respect:

John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. ⁵And there went out unto him all the country of Judaea, and all they of Jerusalem; And they were baptized of him in the river Jordan, confessing their sins. [Gospel According to St Mark 1: 4,5]

From baptism emerges the idea of interior cleansing and the instrument of this cleansing is the water. This nicely reflects the idea of dissolving the dirtiness that makes us heavy. The baptism implies the idea of the emergence of the new man. The difference between Nu and the baptism is that one, as an act, implicates both bodily and mental dimensions. I do not have any information either to invalidate or to certify whether the Ancient Egyptians began initiation with a true baptism.

The second concept that I link with Nu is that of the "oceanic" feeling about which Freud speaks in his "Civilization and its Discontents". He condemns this feeling from the top of his notoriety and he considers that it is responsible for the religious feeling that reduces the human being. Freud says: "I can imagine that the oceanic feeling became connected with religion later on. The 'oneness with the universe' which constitutes its ideational content sounds like a first attempt at a religious consolation, as though it were another way of disclaiming the danger which the [Freudian] self recognizes as threatening it from the external world¹". However, if it is true that this oceanic feeling may hide a neurotic trait for some ones, it may yet be connected to an opening toward coherence for others. Building his psychoanalysis on the study of mental illness, i.e., on negative psychical behaviors, Freud takes little account of the positive possibilities of the spirit. Instead, he considers that attraction toward coherence, which he calls "oceanic feeling", is inescapably linked to a religious feeling of reducing and making feel guilty, thus reducing the definition of religion to the limits of his society and his time. While condemning the narrow religiosity, which is a form of mental paralysis, we can stress that, in contrast, many

¹ Cf. Sigmund Freud, "Civilization and its discontents", (I). Publication year 1930. Taken from the internet.

Nu

other eminent scientists and thinkers saw, in the positive concept of religion, an opening toward cosmic harmony.

* * *

Nu is the need to open up to positive vectors of the psyche. As a baptism, he would have acted on both physical and mental dimensions; but nothing proves that there was, in the Ancient Egyptian times, a true baptism that linked the body and the mental together.

I replaced Nu by the *seed of positive renewal*.

Hathor

Horus is Isis' son; he is the *coherent-impetus*. He is the avenger of his father Osiris. Nevertheless, he forms a couple with Hathor, whose son is Ihi, a joyful god and a player of the fife. Hathor is a very important goddess of the Egyptian Pantheon. She is the sovereign of the evening; with an understanding especially by this as the evening of life. She awaits the deceased at the time of his death in a sycamore. An Eye of Ra, she is represented in the form of a cow or a woman with a head of cow or a cow carrying the solar disc between its horns or a woman carrying the solar disc between her horns. She is the goddess of simplicity and joy; but she can be angered and become as ferocious as Sekhmet. The name Hathor means "Horus' residence", as the latter comes to find asylum in her in each difficult situation, at rest and at the evening of life. She is also considered, according to some references, to be the spouse of the gods Sobek and Haroëis. The replacement that I supposed for Hathor, according to the various meanings of the texts of the Book Of The Dead and to the various legends, is linked to simplicity, transparency serenity and calm and deep joy. It is a deep state lived as a psychical reality which is much more than a particular situation. Sovereign of the evening, she is the feeder cow; calm, assured, and serene, with the limpid look. Her decided and determined side confuses her with Sekhmet.

Eye of Ra, goddess of joy, who may become a devastator like Sekhmet, Horus' home – none of this information has sufficient precision to allow us to identify Hathor with accuracy. This goddess lived originally in Nubia, a desert country in which Tefnut and Sekhmet were ferocious lionesses before transforming into flexible goddesses in Egypt. If Egypt corresponds to the temporal life, fertile and rich in psychological development, Nubia should correspond to the interior desert, which is the absence of limpid relationships with coherence and harmony. This kind of approach, which led me to regard Hathor as being the simplicity in relations with others and with God, lacks elements to tally it in the logic of the theory of the two authorities. I notice, in addition, that more than one text links her with food; this should of course, be psychological food and not material food.

O gods! Somebody arrives with what is brought to you, so that I live with foods that are for Horus (*the coherent-impetus*) and for Thoth (*the impetus of arrangement of new positive dynamics*).

You offer me all that you eat: invocation of the gods to the dead.

Osiris N. (*the one who moves toward purity*) lives on what the sycamore of Hathor (*the joy-simplicity-transparency*) produces, the sovereign one. [Excerpt from chap. 52, transl. of Pierret]

What is odious, I do not eat; my person abhors it. That does not enter my belly; I live according to the plans of the gods and the blessed. I live, I prevail, by the bread that I eat under the foliage of the tree of Hathor (*the joy-simplicity-transparency*), my regent. I make of it my offerings; I make of it my bread and my beverage ... [Excerpt from chap. 82, transl. of Pierret]

* * *

In the following passage, Horus, who is son of Isis and husband of Hathor, becomes the son of Hathor. In fact,

passages like this one made some Egyptologists claim that the Osirian religion is illogical. However, by considering the deities as psychical parameters these aberrations in fact find a satisfactory meaning:

They lift up thy head to was raised to the horizon, thou art raised up and dost triumph by reason of what hath been done for thee. Ptah (*the positive-self-individual*) hath overthrown thine enemies according to what was ordered to be done for thee. Thou¹ art Horus (*the coherent-impetus*), the son of Hathor (*the joy-simplicity-transparency*), the Incandescent son of the Incandescent one, who giveth back the head after the slaughter. Thy head shall not be carried away from thee [Excerpt from chap. 166, transl. of Budge]

Ihi, son of Hathor and Horus, is a god who plays the fife. His music is alleviating.

* * *

Been an impetus leading to live simplicity and transparency, I replaced Hathor by the *joy-simplicity-transparency*.

¹ It is about Osiris NR.

... / ...

Anubis

Anubis is regarded as being an Eye of Ra (*the conductor desire vibrating with the coherence*). Nevertheless, according to some legends, he is the son of Osiris and Isis, and according to others, he is the hybrid son of Osiris and Nephthys. Left by Nephthys, it is then Isis who would have taken the responsibility to raise him. He is a jackal or a man with a head of jackal. He is the embalming god. As a jackal, his main concern is the search for his food while being very vigilant¹. It is this vigilant, continuous and assiduous search that will push the consciousness to approach the Initial Cause which is God. This search blossoms in solitude and contemplation. Being the one who is continually looking for psychical food, he is the one who weighs the heart of the deceased in the judgment room, in front of Osiris.

He is sometimes described as the god who opens the ways and who lives lonely on his hills. He invites the reciter to build his house on earth, by which I understand that he invites him to work on his psyche during his presence in the earthly plane, since it is there that he must solve his problems.

I have come into the house of him that is upon his mountain (Anubis). [Excerpt from chap. 145, transl. of Budge]

Anubis hath called unto Osiris N. (*the one who moves toward*

¹ It is said that the jackal is far more vigilant than the fox and the wolf and that it is virtually impossible to take it by surprise.

purity) to build a house on the earth. [Excerpt from chap. 152, transl. of Budge]

With the progress of my decoding, I came to the conviction that the Book Of The Dead is not a simple collection of vague knowledge and that any information is placed with a precise aim. Thus, the fact of representing Anubis by a jackal must carry a particular meaning and the fact of making of him the god of the embalming must have a relationship with the body resistance to rot. By relying on the legend that Anubis is the son of Osiris (*the initial-impetus-toward-the-coherence*) and of Nephthys (*the impetus to live the awakening to personal rights and to oneself*), on the one hand, and the son of Ra of the other hand, I considered that this god is an impetus that nourishes the psyche by seeking and conveying the unifying parameters of coherence. To get there he needs the psyche to be far from any possible disturbance.

Difficult to be identified, Anubis is an impetus related to meditation and he has the particularity of seeking and conveying parameters that make the psychological activity converge toward the same goal, that of vibrating with coherence as a unit, which develops Ra of which he is an eye. For this, he needs not to be disturbed by a full belly or by grabbing and luxuriousness and he enjoys the solitude of meditation and contemplation. This Anubis (*the impetus conveying the dynamics of convergence*) nourished and raised by Isis (*the impetus to live the awakening to others' rights and to coherence*) is the opposite of unconcern and self-sufficiency toward the surrounding order. He is thus poles apart from the lack of commitment to coherence, just as he is poles apart from the psychological safety that a banking account develops, because such a safety weakens vigilance toward coherence and reduces the detachment from the matter. By bringing this type of logic closer to the Christian doctrine, one understands that it is according to the danger

of self-satisfaction and self-sufficiency that it is necessary to understand the condemnation of richness. It is according to this type of danger and to the need to develop this Anubis that we have to understand the search for poverty by the saints, their assiduity to prayer and their refusal to have a full belly as this disturbs the focus on coherence. This Anubis (*the impetus conveying the dynamics of convergence*) makes it possible to push back indifference and interior laziness and to keep the psychical dynamics open to deification. Its constant activity provides these dynamics the possibility of being enriched by new horizons.

By linking Anubis (*the impetus conveying the dynamics of convergence*) to embalming, I read in the Ancient Egyptians the message that body conservation after death is the consequence of the thorough development of this vigilant, convergent and introspective dynamics. If such is the case, the conservation of the bodies of some saints would be precisely the consequence of the development of this particular impetus. Maybe, each various characteristic of holiness would arise from the development of one or a number of very precise positive desires (or impetuses). It is interesting to study the Osirian religion in its relationship with the Christian one, which is close, since they have a common goal: to develop the new man, who results from Horus' activity. It seems that the Osirian religion gives an explanation for the bodies escaping rot: the thorough development of Anubis (*the impetus conveying the dynamics of convergence*). It is true, in addition, that there are bodies of deceased unbelievers that undergo prolonged times before the process of putrefaction starts. However, the explanation remains the same; these people have developed, when they were alive, the Anubis desire in a more or less thorough way and they were very vigilant against any negative disturbance that might sully their psyche and move it away from coherence, even if they do not connect

it to God. The principles of the universe do not make exception: any released apple falls according to the law of gravity, whether released by a monk or by an atheist. Thus, any man who applies precise laws yields precise results. The various constructive laws can only converge toward the only and even Truth.

The great divine chiefs of Abydos are Osiris (*the initial-impetus-toward-the-coherence*), Isis (*the impetus to live the awakening to others' rights and to coherence*), Nephthys (*the impetus to live the awakening to personal rights and to oneself*), and the Opener of paths, Anubis (*the impetus conveying the dynamics of convergence*). [Excerpt from chap. 18, transl. of Pierret]

Let the two doors of the sky be opened to me. May Keb (*the impetus toward recognizing and conveying the positive material awakenings*), the Erpat of the gods, open his jaws to me. May he open my two eyes which are blinded by swathings. May he make me to lift up my legs in walking which are tied together. May Anubis (*the impetus conveying the dynamics of convergence*) make my thighs to become vigorous. May Sekhmet (*the impetus urging to live progress*) raise me, and lift me up. Let me ascend into heaven, let that which I command be performed in Het-ka-Ptah. I know how to use my heart. I am master of my heart-case. I am master of my hands and arms. I am master of my legs. I have the power to do that which my KA desireth to do. [Excerpt from chap. 26, transl. of Budge]

With respect to the mummification that the Ancient Egyptians practiced on dead people, I believe that this represented a religious ritual that reproduced, via human intervention on the body of the dead, what would have been an established fact if the dead had improved his Anubis (*the impetus conveying the dynamics of convergence*).

And when the soul hath departed, a man seeth corruption, ... and he turneth into a myriad of worms, and he becometh nothing but worms, and an end is made of him, and perisheth in the sight of the god of day (Shu (*the basic desire to recognize and manage the aspects of the coherence*)), even as do every god, and every goddess, and every bird, and

every fish, and every creeping worm, and every reptile, and every beast, and every thing whatsoever ... Let life [rise out of] death. Let not the decay caused by any reptile make an end [of me], and let not [enemies] come against me in their various forms. Give thou me not over to the Slaughterer in this execution-chamber, who killeth the members, and maketh them rot, being [himself] invisible, and who destroyeth the bodies of the dead, and liveth by carnage ... I will do what is commanded by him. Give me not over to his fingers, let him not overcome me, for I am under thy command, O Lord of the Gods.

Homage to thee, O my divine father Osiris (*the initial-impetus-toward-the-coherence*), thou livest with thy members. Thou didst not decay, thou didst not become worms, thou didst not wither, thou didst not rot, thou didst not putrefy, thou didst not turn into worms. I am the god Khepera, and my members shall have being everlastingly. I shall not decay, I shall not rot, I shall not putrefy, I shall not turn into worms, and I shall not see corruption before the eye of Shu (*the basic desire to recognize and manage the aspects of the coherence*). I shall have my being, I shall have by being; I shall live, I shall live; I shall flourish, I shall flourish, I shall flourish, I shall wake up in peace, I shall not putrefy, my intestines shall not perish, I shall not suffer injury. My eye shall not decay. The form of my face shall not disappear. My ear shall not become deaf. My head shall not be separated from my neck. My tongue shall not be removed. My hair shall not be cut off. My eyebrows shall not be shaved away, and no evil defect shall assail me. My body shall be stablished. It shall neither become a ruin, nor be destroyed on this earth. [Excerpt from chap. 154, transl. of Budge]

Anubis is linked to Osiris, Isis, Nephthys and Ra; he allows the mental to activate positively through a constant vigilant and introspective attitude that seeks to prevent any distance from coherence. The Book Of The Dead is an eternal questioning of oneself and it enriches the reader by the relationship that may exist between the various gods and goddesses, as the following passage, extracted from the famous chapter 125, shows, when it speaks about the judgment of the Osiris N. in front of the god Osiris. It is

about Anubis receiving the dead in the judgment room:

Anubis (*the impetus conveying the dynamics of convergence*) spake unto those about him with the words of a man who cometh from Egypt, saying, "He knoweth our roads and our towns. I am reconciled unto him. When I smell his odour it is even as the odour of one of you." And I say unto him: I Osiris N. (*the one who moves toward purity*), whose word is truth, in peace, whose word is truth, have come. I have drawn nigh to behold the Great Gods. I would live upon the propitiatory offerings made to their Doubles. ... I have been in the stream to purify myself. I have made offerings of incense. I betook myself to the Acacia Tree of the divine Children. I lived in Abu in the House of the goddess Satet. I made to sink in the water the boat of the enemies. ... I have been in Tetu. I have held my peace. I have made the god to be master of his legs. I have been in the House of Teptuf. I have seen him, that is the Governor of the Hall of the God. I have entered into the House of Osiris (*the initial-impetus-toward-the-coherence*) and I have removed the head-coverings of him that is therein. I have entered into Rasta, and I have seen the Hidden One who is therein. I was hidden, but I found the boundary. I journeyed to Nerutef, and he who was therein covered me with a garment. ... Verily he (Osiris) told me the things which concerned himself. I said: Let thy weighing of me be even as we desire.

And the Majesty Anubis (*the impetus conveying the dynamics of convergence*) shall say unto me, "Knowest thou the name of this door, and canst thou tell it?" And Osiris N. (*the one who moves toward purity*), whose word is truth, in peace, whose word is truth, shall say, "Khersek-Shu" is the name of this door. And the Majesty of Anubis (*the impetus conveying the dynamics of convergence*) shall say unto me, "Knowest thou the name of the upper leaf, and the name of the lower leaf?" And Osiris N. (*the one who moves toward purity*) shall say: "Neb-Maat-heri-retiu-f" is the name of the upper leaf and "Neb-pehti-thesu-menment" is the name of the lower leaf. And the Majesty of Anubis (*the impetus conveying the dynamics of convergence*) shall say, "Pass on, for thou hast knowledge ... [Excerpt from chap. 125, transl. of Budge]

* * *

Always on the alert as is the jackal, Anubis is the impetus that seeks, conveys and brings together everything that develops (whether of material, mental or spiritual origin) the convergence toward the unitary and constructive logic of the expressions the coherence. This unifies and channels the psychical dynamic and allows a better understanding of the nature of the Coherence that is One through all its expressions¹.

* * *

I replaced Anubis with the *impetus conveying the dynamics of convergence*.

¹ This unity of Coherence is a subject of reflection and meditation that opens different paths to the understanding of this harmony that manages the entire visible and invisible, material and immaterial universe. It is not a matter of adhering to any doctrine or belief that defines the unity of Coherence through a particular and limiting mold.

... \ ...

Neith and Sobek

Neith is a goddess who, like Tem, emerged from Nu, the primitive ocean, to make the world. She is represented by a woman with a bow, two arrows and a shield. Not being part of Tem's children, some references consider that she is instead the mother of all the deities and the universe, having engendered herself in Nu. Sobek, the crocodile god, is her son. Some references consider that the god Khnoum is her husband; others consider that she has never had a partner and has remained virgin.

Neith is the divinity that teaches people to cover their heads and embrace humility¹. The legend says that she is the goddess of the weavers especially those who worked tissues for mummification. She also teaches human beings how to weave. With her shield and bow, the legend also connects her to war. She is with her son Sobek, difficult to identify because she is little involved with the dynamics of the deities. Despite the few places where she is quoted, Neith does not seem banal and appears to have an important role.

Goddess difficult to be discovered, the meaning that I give is especially based on my firm belief that the deities are positive forces that help man to climb the deification ladder. Therefore, her replacement arises from my

¹ In the Jewish religion, the believer puts the kippa on his head to humble himself before the Lord and he does not enter a synagogue bareheaded.

personal understanding of these deities and their dynamics, according to a personal intuition, which I can, however, neither argue nor link to the theory of the two authorities. It is an impetus that, in a deep awareness of self-littleness allows new dimensions to open. It is an impetus pushing to live the reality of the true dimension of the self, a reality that is just unfold over time. This is a fundamental behavior in the positive opening to coherence. This is what we call humility. This is not a derisory state of humility but a deep impetus of the soul, a real state of the soul. This goddess is therefore the deep impetus to live with the reality of personal littleness in front of the immensity of the coherence.

The legend also considers that from Neith's mouth has fallen a spit that turned into a giant serpent, the demon Aepep. Should we see in this demon the psychical dynamics that rely exclusively on the ego, which eventually becomes a self-worship whose pride is one of the main expressions?

I have the knowledge. I have been conceived by Sekhmet (*the impetus urging to live progress*) and birthed by Neith (*the humility*), I am Horus (*the coherent-impetus*) emanating from the Eye of the divine force nourishing Horus (*the coherent-impetus*). [Excerpt from chap. 66, transl. of Pierret]

* * *

Son of Neith, Sobek is represented by a crocodile or a man with a crocodile's head. Mysterious divinity, I took into consideration the particularity of the crocodile to stay alert and to wait indefinitely for its prey and then to attack like wildfire, using perseverance to achieve its goal. I also based myself on the chapter 113¹, in which Horus is saved

¹ See this chapter in the fifth part of Division II of this work.

by Sobek who seeks in the water and catches fishes and the lost hands of Horus (Horus having become unable to act without his hands). The humble obstinacy in restarting the wheel of harmonization with coherence makes it possible to find points of reference and to revive dynamics that give Horus its dynamism. It is the state of deep humility that makes the obstinacy fruitful.

Male divinity, Sobek would be the stubborn impetus exploiting the wealth procured by humility; he would be the humble inquiring impetus. He is a safe lifeline when the *coherent-impetus*, Horus, becomes unable to act.

* * *

One can give an example of the role of Neith and Sobek in the psychological dynamics. He who, after having implored his God with a sincerely humble heart (thus through Neith), resolves himself to no longer disrespect the rights of others and the coherence, he will feel in his psyche an impetus capable of detecting and seizing positive start-up opportunities that humility will have hatched. The impetus for these start-up opportunities necessary for the start of positive dynamics is Sobek; it stems from a state of deep humility. This new start-up allows the recovery of Horus.

I know the spirits of the Occident who are Tem (*the desire to open up to coherence*), Sobek (*the humble inquiring impetus*), lord of the mountain of childbirth, and Hathor (*the joy-simplicity-transparency*)... [Excerpt from chap. 108, transl. of Pierret]

I expect to be safe as you are safe yourself, I expect to start myself again, I expect to free myself, I expect to place myself on earth, I expect to be liked by my lord, unique face for me. Sobek (*the humble inquiring impetus*) stands on his staircase, Neith (*the humility*) stands on her watercourse... [Excerpt from chap. 71, transl. of Pierret]

* * *

Neith is the humility, I replaced it by *the humility*.
Sobek is the *humble inquiring impetus*.

Horus' four children

Horus has four children: Kesta, Hapi, Tuamutef, and Qebhsenuf. Isis is their mother, also mother of Horus.

However, Kesta, Hapi, Tuamutef and Qebhsenuf have, as a father, Horus (*the coherent-impetus*) and, as a mother, Isis (*the impetus to live the awakening to others' rights and to coherence*). [Excerpt from chap. 112, transl. of Pierret]

It is, I believe, the Horus concept that is the most important notion of the Osirian religion. If we do not manage to identify it in our own psyche, we are unable to understand this admirable religion. The *deep-self* forms with our authority *self-individual* the two pillars of the psyche. If the *self-individual* is limited by temporality, then the *deep-self* can reach this temporality only through the influence that the *impetus-toward-the-ego* and the *coherent-impetus* can exert on the authority *self-individual*. As temporality is the place in which the possibilities and opportunities, whose echoes are able to modify the *deep-self*, are played, the decision of the authority *self-individual* is required. It is in temporality that the conflict between personal interests and those of others develops; this conflict is that of the *impetus-toward-the-ego* and the *coherent-impetus*, two impetuses of the same *self*, one that is directed toward an opening to coherence and the other toward monopolization of consolidation. Being born with a monopolization tendency, which is Set, and with another one that refuses incoherence, which is Osiris, the *self* has this tendency finally atrophied by Set, who is allowed to

pour into selfishness. Man must then rebuild this refusal of incoherence to be able to ensure his survival in the group; he must respect others to be respected in his turn. Horus who is built takes root in the atrophied initial tendency, which is Osiris.

The *coherent-impetus* and the *impetus-toward-the-ego* are two vibrating impetuses of the human being's living *self*, and the *coherent-impetus* is not to be confused with the super-ego. The *impetus-toward-the-ego*, which is Set, is supposed to mend his way with the experiment and not to pour more into selfishness. As for the *coherent-impetus*, Horus, it grows with the respect of others' rights and this will extend to the respect of the surrounding harmony. This *coherent-impetus* vibrates inside man when man leaves the sufficient place for this *coherent-impetus* to be expressed. One can feel it, for example, when choosing to help somebody. It refuses the lack of respect for others' rights; it is this characteristic that makes it react against the *impetus-toward-the-ego* and to develop psychical conflict. It is distant, it planes high like the falcon and, with it, raises the human being. When it is discovered and when we manage to identify it, without confusing it with the super-ego, we can feel it vibrate in us. We engage our own *impetus-toward-the-ego* when we overcome a disagreement with a fellow man. While forgiving the latter his misdeeds, one does himself a favor, because one allows one's psyche to leave the destroying centripetal policy and to resume again the way of progression; in other words, one gives life to the *coherent-impetus*.

Horus' four children are felt with difficulty and one would say that they take their roles when the *coherent-impetus* is alleviated. We are now in the presence of very deep psychical experiments, as difficult to describe as the nature of what one feels when helping somebody who is in need. My limited experience does not enable me to say much except

that they are not easily identifiable.

These four children are linked with the body that they guard. For that, it is psychosomatic medicine that their study might interest. Egyptology considers that their role was to protect the various parts of the body of the dead. However, I believe that it is the body of the living person that they start protecting, to keep it from diseases and to allow it to reach perfection with death. It is when the living person is cleaned up that he will be protected once dead. The funeral jars that represented these children, called "canopic", were always found close to mummies and contained parts of the body of the dead. The jars were supposed to protect them, but I believe that, on the contrary, these parts of the body were to be protected by these four gods when the person who develops positively his psyche was alive.

Kesta protects the liver. This deity was represented with a human head and was helped by Isis.

Hapi protects the lungs. This deity was represented with a head of baboon and was helped by Nephthys.

Tuamutef protects the stomach. This deity was represented with a head of a dog or of a jackal and was helped by Neith.

Qebhsenuf protects the intestines. This deity was represented with a head of falcon and was helped by Selket¹.

I believe that there is food for thought in psychosomatic medicine, if however it accepts to get its information from a religion with heads of jackal and cow. Is a person allowing his *coherent-impetus* to develop able to modify an asthmatic situation by working his *impetus to live the awakening to personal rights and to oneself* (Nephthys)? And does Maat, who

¹ Selket was a goddess scorpion. She had the role to protect the sarcophagi.

is our *impetus leading to live truth and justice*, influence breathing? A sentence of chapter 133 says that one nourishes his lungs when breathing, according to Maat. If studies must be done in this direction, it is necessary to take into consideration that everything depends on the way each patient acts with Maat and on the idea of justice and truth that he develops.

Does the fact of living an imbalance resulting from the conflict between hoarding and confidence in the coherence open the door to the disruption of the blood pressure? Is Neith (*the humility*) the solution that releases from such inhibition? Would the phrase, "Neith stands on her watercourse" by Paul Pierret (Chapter 71) take then a different meaning? For the same translation, Grégoire Kolpaktchy says that she "travels through her channels." Could these channels be the arteries and the veins? In terms of modern medicine, the professor of clinical psychiatry De Ajuriaguerra stresses the importance of psyche influence on the body by taking the psychoanalyst Wilhelm Reich as witness and by saying that there is, according to the latter, a very close relationship between muscular hypertonicity and the character armor. He says that, according to Reich, hypertension reflects an inhibiting state "of all the modes of excitation¹"

SPEECH OF KESTA (Mesta).

I am Kesta, thy son, O Osiris N. (*the one who moves toward purity*), whose word is truth. I come to protect thee. I will make thy house to flourish, permanently, even as Ptah (*the positive-self-individual*) hath commanded me, and as Ra (*the conductor desire vibrating with the coherence*) himself hath commanded.

SPEECH OF HAPI.

¹ French reference: Preface of the book "La relaxation" of Jean-G. Lemaire. Pbp 1980 page 10.

I am Hapi, thy son, O Osiris N. (*the one who moves toward purity*), whose word is truth. I come to protect thee. I bind together thy head and the members of thy body. I smite down for thee thine enemies under thee. I give unto thee thy head for ever and for ever, O *you who move toward purity* (Osiris N.), whose word is truth, whose word is truth in peace.

SPEECH OF TUAMUTEF. Tuamutef saith:-

I am thy son Horus (*the coherent-impetus*), who loveth thee. I come to avenge thee, O my father Osiris (*the initial-impetus-toward-the-coherence*), upon him that did evil unto thee. I have set him under thy feet for ever and for ever, permanently, permanently, O Osiris N. (*the one who moves toward purity*), whose word is truth, whose word is truth.

SPEECH OF QEBHSENUF. Qebhsenuf saith:-

I am thy son, O Osiris N. (*the one who moves toward purity*), whose word is truth. I come to protect thee. I have collected thy bones and I have gathered together thy members. [I have brought thy heart, and I have placed it upon its throne within thy body. I make thy house to flourish after thee, O thou who livest for ever.]

...

SPEECH OF THE USHABTI¹ FIGURE [THE CHAPTER OF NOT DOING WORK IN KHERT-NETER].

... Hail, Shabti Figure! If Osiris N. (*the one who moves toward purity*) be decreed to do any of the work which is to be done in Khert-Neter, let everything which standeth in the way be removed from him-whether it be to plough the fields, or to fill the channels with water, or to carry sand

¹ The Ushabti was a small figurine supposed to carry out all low work that could fall upon the deceased after his death. I do not have enough elements to explain the hidden meaning, but I bring it closer to the scapegoat that the Jews released in the desert by charging it of all their transgressions toward God. I also bring it closer to the animal that the Jew sacrificed in expiation of his sins. In this comparison, the Ushabti concept was less bloody. I also link it to the Christian confession which, in addition to divine forgiveness, relieves the faithful from stress while allowing him to exteriorize his sins hidden at the bottom of his psyche.

I am inclined to suppose that any Ushabti found near the dead had travelled a long way with him during his lifetime and that it played the part of concretization of a sin that the faithful materialized to confess it, remember it and confront it. Having been confessed by the faithful and having been materialized by the Ushabti, the sin was thus to be minimized during Osiris' judgment. Seen from this angle, the concept Ushabti discharged the faithful from his fault and constituted a proof of interior progression, a therapy and a medal of courage for having confessed his imperfection.

Horus' four children

from the East to the West. The Shabti Figure replieth: I will do it, verily I am here when thou callest. [Excerpt from corresponding to the chap. 151A, transl. of Budge]

Khepera

Khepera is "the one who comes out from Ground", "the one who becomes"; he incarnates the sun that rises each morning and crosses the sky. He is represented by the beetle, which pushes in front of it the ball of dung on which it feeds and in which it deposits its eggs that will ensure the new birth. The beetle thus pushes in front of it all of its cycle of perpetuation; it pushes in front of it all its potential. It also has the ability to go underground (that is, the underworld), to walk on the surface of the earth, and to fly.

Khepera would represent the desire to rejuvenate from one's own person and with one's own potential. It is when the faithful believes firmly that the progression does not come from some temporal artifice, some rank, or some veneration. He knows that the true voyage is inside oneself. It is to some extent the situation of the believer to whom his God promises that He will come to meet him. In fact, it is in the psyche that this meeting will take place; it is not necessary to go seeking the Lord on a mountain or in a shrine. Inner beauty is born and flourishes within oneself.

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you. Luke 17. 20, 21.

The true meeting is done only inside oneself, and inside

oneself is found all that one needs to progress and change.
I flew up out of primeval matter. I came into being like
Khepera. I germinated like the plants. I am concealed like
the tortoise [in his shell]. I am the seed of every god. [Ex-
cerpt from chap. 83, transl. of Budge]

Khepera is defined in the books of Egyptology as being
the god of perfection. The legend considers that Ra was
born the morning as Khepera, that at midday he became
Ra-Horakhty and that in the evening he became Tem.

Greetings, Horakhty, Khepera who comes into existence
from himself! Splendid is your rising on the horizon, illu-
minating the two lands of your rays. All the gods are joyful
when they see you, king of the sky, having the ureus
posed on your head, the diadem of the south and the di-
adem of north placed on your face... I arrive near you; I
am with you to see your disc each day. [Excerpt from chap. 15,
transl. of Pierret]

* * *

I do not propose a replacement for this god difficult to
define.

Fourth part. The realization in the Osirian religion.

... / ...

The initiation and the awakening

In the Osirian religion, initiation is done by heightening the reciter's awareness of the dynamics existing between the deities. A particular aspect of the initiation is in the texts that have an enigmatic dialog. The divine world sets some posers upon the deceased just to check to see how well aware of his own psychical activity he has become; to see if he bypassed this activity and if he overcame the training stage to be able to interiorize the knowledge and to coordinate the timeless with the temporal. For the initiate, it is not about memorizing answers but about meditating well on psychical situations to become able to overcome the difficulties that arise in life and after death. To know is not to memorize, but rather to understand thoroughly the psychical mechanics and to include this understanding in everyday life, to link it to temporality. This is what we call the awakening. The dead must know to answer in order to prove that he assimilated. No passage says that he is supposed to give the same answer as the text of the Book, which is used as an example and as a subject of meditation.

There is no lack of examples, and the questions relate to practical knowledge such as the pavement, the door, etc., because the faithful was required to link the psychical activity with the temporal one. It was not enough that he understood the difficulties of a psychical nature, but it was also necessary to assimilate them sufficiently until interior unity was found by reconciling them with the details of

daily life. The final goal was that the faithful could coordinate the activities of his two authorities, timeless *deep-self* and *self-individual*, and that he could coordinate the elements of his inner awakening in a constructive and positive way. Let us read the following passage that heightens the reader's awareness of the concordance between the evolution of the soul and the progression in a boat:

— Who then art thou? Whither goest thou? What is thy name?

— I am one of you. "Assembler of souls" is the name of my boat. "Making the hair to stand on end" is the name of the oars. "Watchful one" is the name of its prows. "Evil is it" is the name of the rudder. "Steering straight for the middle" is the name of the Matchabet; so likewise [the boat] is a type of my sailing onward to the pool. Let there be given unto me vessels of milk, together with cakes, and loaves of bread ... [Excerpt from chap. 122, transl. of Budge]

In his meditation on this chapter, the reciter is oriented to learn the new notions relating to the various parts of the boat, notions that develop the idea of the progression. The Osirian culture is based on correspondences. A short chapter such as this one is a matter of great reflection and deep meditation. However, the way in which the hundred and ninety-two chapters that form the Book Of The Dead are compiled does not encourage us to stop a long time on each chapter, especially if we do not find there the rare pearl which would dazzle us. There is no rare pearl. There is a succession of reasoning, which we can hardly perceive because our way of life is so far from theirs and we are strangers to the recesses of their minds. However, with its lack of striking surprise, the Osirian religion is even more profound and more serious. In addition, the problems that it raises are those of the human being of six thousand years ago and of the ones of the twenty-first century at the same time!

* * *

The development of the inner awakening holds a capital place in the Book Of The Dead. One understands it easily when one catches the importance that the Ancient Egyptians gave to the inner awakening and to their fear of the second death, which is the death of this awakening.

The faithful must answer about this development in his voyage into the beyond. The Book emphasizes this situation in the form of questions and answers, in which the faithful must show that he has well-assimilated and contemplated his psychical components and their interactions. When reading the texts containing these questions and answers, one notices that the faithful has nourished his sense of correspondences to become familiarized with this kind of dialog, which enabled him to link the temporal to the timeless and the material to the spiritual.

— Tell me my name says the prow.

— Cover of the boat of Anubis (*the impetus conveying the dynamics of convergence*) for the funerary offerings, is your name.

— Tell me my name says the gaff.

— Closing of the divine lower area is your name.

— Tell me my name says the framework.

— Darkness is your name.

— Tell me my name says the mast.

— The Great one who brings what comes after his walk is your name.

— Tell me my name says the cabin.

— Residence of the Guide of the pathways is your name.

— Tell me my name says the topsail.

— Throat of Kesta is your name.

— Tell me my name says the yard.

— Nut (*the impetus to live the positive spiritual activity*) is your name.

— Tell me my name says the frame of the ship.

- That who created you in the plantations of Set (*the impetus-toward-the-ego*) is your name.
- Tell us our name say the oars.
- The fingers of Horus (*the coherent-impetus*), the heir, is your name.
- Tell me my name says the pump.
- Hand of Isis (*the impetus to live the awakening to others' rights and to coherence*) to seal the blood of the Eye of Horus (*the coherent-impetus*) is your name. [Excerpt from chap. 99, transl. of Pierret]

* * *

If the dead did not have to answer exactly as in the Book, it was above all a question of meditating on the given answers and on the positive psychical activity - activity that was supposed to have taken a very serious place in the daily life, so that the initiate had to have assimilated and linked it with his material life. It was necessary that, when the faithful prayed, he lived and understood his prayer. It was necessary that, when he helped somebody as it is said in chapter 125, he incorporated this assistance to his spiritual activity; it was a question of helping him to overcome the fact of discharging a religious duty, the echo of this help had to be taken into consideration, it was about developing the inner awakening. It was necessary for any action and any knowledge to interfere with the material activities until becoming an integral part of the psychical management. It was necessary to be involved in religious practice and to live it until assimilating it sufficiently to be able to answer any question about the subject and the nature of the deities of the Egyptian Pantheon.

I do not know how each one of us can internalize this Egyptian logic that mixes the material with the immaterial and the temporal with the timeless, merging terrestrial food with psychical ones and land notions with spiritual

The initiation and the awakening

affiliation.

The judgment of the dead

The judgment of the dead

Regarding the judgment of the dead¹, it is not delayed but occurs immediately after death; after which the dead will be able to get into Ra's boat if he is justified. The dead is introduced in the judgment room by Anubis (*the impetus conveying the dynamics of convergence*), who carries out the weighing of the heart of the dead. Why is it not Horus, Ra, or Thoth who does this? Why is the accent put on the vigilance and the unification of the mental activity that Anubis represents?

When the heart is put in a balance, it is not about judging the use of intelligence but the desires and the intentions that originate in the heart vibrating with it. This heart must be as light as the feather of Maat, goddess of Truth and Justice, i.e., it should not be heavier because of bad deeds. It should not be lighter either than this feather; otherwise this would be a sign of lack of implication, which is as serious as being heavier. If the heart does not meet the fixed criteria, the dead will be eaten by a goddess called the big devourer, symbolized on drawings by a kind of she-wolf under the balance. Ra is not present in the judgment room, he is in his heavenly boat, waiting until the dead joins him there. The heart is the center of desires and intentions and the human being is judged on his desires and intentions and not on his intelligence or social rank. Chapter 125 enumerates what the dead could have done in terms of good

¹ See the photo of page 1.

and what he would have abstained from. What the human being does reflects his desires. However, what is most interesting in the concept of the Osirian judgment called "psychostasy" is that the final judge who will decide if the dead can get to Ra's boat is not a foreign and impartial deity who judges all the dead. The judge is Osiris. I also believe that it is not the same Osiris for all, it is the Osiris of each dead, i.e., his own *initial-impetus-toward-the-coherence*. This presumption is affirmed by the words that the reciter addresses to Osiris; it is the Osiris who knows the problems of the reciter, his capacities and the development of his psychical desires.

O gods of Abydos! Divine chiefs brought together in their totality! Let us be joyful. Do not prevent me from seeing my father Osiris (*the initial-impetus-toward-the-coherence*). I am valued as I come from him. I am this *Horus* (*the coherent-impetus*)... that nothing wounds, whose hand is strong against his enemies, who is the avenger of his father... [Excerpt from chap. 138, transl. of Pierret]

O Bull of Amentet¹, Thoth (*the impetus of arrangement of new positive dynamics*) the king of eternity is with me. I am the great god by the side of the divine boat, I have fought for thee, I am one of those gods, those divine chiefs, who proved the truth-speaking of Osiris (*the initial-impetus-toward-the-coherence*) before his enemies on the day of the weighing of words. I am thy kinsman Osiris (*the initial-impetus-toward-the-coherence*). I am [one of] those gods who were the children of the goddess Nut (*the impetus to live the positive spiritual activity*), who hacked in pieces the enemies of Osiris (*the initial-impetus-toward-the-coherence*), and who bound in fetters the legion of Sebau devils on his behalf ... [Excerpt from chap. 1, transl. of Budge]

It is according to the potentiality of the Osiris (*the initial-impetus-toward-the-coherence*) of each person that the terrestrial life will

¹ It is about Osiris.

be evaluated. Each one is judged according to his possibilities. The evaluation of the deceased's life is related to what he could have done. This judgment concept is very deep and does not contradict the belief that it is God who judges. If God is the pure Good and Truth, those who will have been evil will condemn themselves because they will be unable to support His presence. The one who will condemn them is their initial potential to search for coherence and their lack of coherence will oblige them to exist far from God and his expressions. In the Osirian language, we say that man is judged according to his initial capacity to search for coherence. He will not be rejected from paradise, it will be rather be him who will find the atmosphere there unbreathable and will not be able to survive. The dead will be similar to the case of the pupil who did not follow the courses of his class and for whom the school atmosphere becomes unbearable; there will be incompatibility between him and those who will have succeeded. It is the situation that they will have built, which will exile men who will have rejected order and harmony. Each one will exile himself proportionally to the distance that separates him from what he could have become.

One should not, however, compare the judgment of Osiris to the second death. Moreover, I did not find anything in the Book that confuses these two concepts. The judgment of Osiris would correspond to the state of the after-life that can be overcome only by a new incarnation, because the transgressions lived in the matter can find only earthly solution while involving our bodily dimension over again, in spite of the progression profiting the dead in the beyond. This concept of the judgment of the dead pronounced by Osiris is different from the second death, which is the true death of the entity, whose inner awaken-

ing loses any bond with coherence and gets lost in an irreversible way. This second death corresponds to what, for the Christian religion, falls to the sinners during the last judgment at the end of times.

Returning to the judgment of Osiris, it is the Anubis of the dead, his impetus organizing the parameters of vigilance and unification, which he will have more or less developed in his lifetime, who leads him into the judgment room. Then Anubis carries out the weighing of the heart in the presence of Thoth (*the impetus of arrangement of new positive dynamics*). It is then Horus who presents the dead to Osiris, who pronounces the verdict in the presence of two goddesses who should be Isis and Nephthys. All of this is done in the presence of forty-two judges whose number should have a particular significance. It should be noted that the judgment room is in the Ra-stau that should correspond to the psychical situation not developing Horus. I would be tempted to suppose that the psychical situation that develops an active Horus (it should be the Tuat) exempts the dead from judgment; but I did not find anything to corroborate this supposition.

The brief deductions that one can draw from the Book Of The Dead in fact involve philosophical and religious subjects. It is not necessary to read a bulky book written by some media figure or to be at series of debates for these subjects to become important and deep! These subjects implicate everyone and we are supposed to get interested in them. It is not true that the subjects treated in the last centuries are obsolete and outdated, especially if they are related to our current and future interests, such as the psychical development, death, and the quality of life after death. We do not have writings on the philosophy of the Ancient Egyptians, the Book Of The Dead forms the ma-

major part of what remains from them. It is necessary to discover their thoughts through this Book of prayers, whose goal was to stimulate man to progress psychically and to seek truth, rather than to argue about concepts.



Anubis introduces the deceased into the judgment room

Anubis carries out the weighing of the heart in front of Thoth who writes down the result

Horus takes the deceased to Osiris who pronounces the judgment

Drawing according to the papyrus of the scribe Hunefer. (19th Dynasty).
Reference Jon Bodsworth: www.egyptarchive.co.uk

... / ...

The opening of the mouth and the power of the deities

In more than one place in the Book, the opening of the mouth of the dead is mentioned. The gods help the dead to open his mouth or they open it for him. Without the possibility of expressing himself, the dead cannot show his level of consciousness nor defend himself in front of the deities to be accepted as a god. As the embalming, limited to a ritual, was a distorted echo of the sanctified body that does not rot, the ritual of the opening of the mouth of the dead was the echo of the privilege of any person living in the right way. It was also reduced to a ritual supposed to give the deceased the insurance to be able to express himself in the after-life. It is said that the ritual of the opening of the mouth was preceded by that of the purification of the mouth. I believe that the decline of the Osirian religion was a result of the vulgarizing of the religious concepts and in their limitation to social and religious rituals.

* * *

In more than one place of the Book, there is a question of the power of the forces of good in front of which the forces of evil tremble. One is astonished when the Book Of The Dead speaks about the power and the capacity of deities as Ra and Horus. If the deities are only forces relating to coherence and harmony, they would not, we would

say, have this power to cause trembling. They should be pleasant, peaceful, and passive in front of the evil. We understand that one who destroys and dominates as a dictator and a rapist is the Evil who causes fear. Understanding harmony is, in our eyes, just a peaceful behavior that faces destruction with a docile attitude.

Go back... Aepep (*the centripetal desire to satisfy only the self*). You are submerged in the basin of Nu (*the seed of positive renewal*), at the place prescribed by your father, so that you would be struck there. Move away from the place of rebirth of Ra (*the conductor desire vibrating with the coherence*). Tremble, I am Ra (*the conductor desire vibrating with the coherence*). Tremble. Back! Your venom is destroyed. Ra (*the conductor desire vibrating with the coherence*) repels you... [Excerpt from chap. 39, transl. of Pierret]

The one who frightens is the one who destroys and has bad intentions. However, the Book Of The Dead describes the gods and the goddesses who, according to replacements I have made, can be described as soft and docile as being those who are feared. Should we believe that the Ancient Egyptians propagated a false definition of power to accredit their religion? Or is the real power defined differently?

Would power be in the forces of good that we regard as being peaceful and constructive? Are power and strength not to be found in despotism and destruction? Would these instead be found in respect for others' rights and in the deepening of comprehension of others, which ends up forgiving any aggressiveness? Which power can have these types of attitudes that would face destruction with an attitude that can be described as calm and rather passive, especially when the power of which the Book speaks is unbearable? When I react to someone's attack by understanding his deep motives and forgiving him, which power have I used and which power have I acquired? In addition, does

this desire to act in favor of coherence frighten my negative desires?

Horus (*the coherent-impetus*) has repeated these incantations four times and all his enemies have fallen, repelled, slaughtered. Osiris N. (*the one who moves toward purity*) will repeat these incantations four times and his enemies will also fall, repelled, slaughtered. [Excerpt from chap. 19, transl. of Pierret]

The logic of Ancient Egypt can be understood only in considering that everything has an active bond with coherence, it is to some extent the logic of Zarathustra. All that exists is alive, not only from the point of view of the mobility of the atoms constituting it but also from the point of view of general consciousness. Everything participates in the universal consciousness according to its degree and capacities. Here, I point out at the example of the acacia, which reacts to the attack of the herbivores¹. The religion of Zarathustra honors the fountain and the tree. What is for us ridiculous is less for the researcher who works on the reaction of the corn plant, which emits a specific perfume calling some saving insects when destroying insects invade it. It is also less ridiculous for the researcher who considers that the world is a continuity and not juxtaposed fractionations. The arguments that defend this logic of the participation to universal consciousness are still far from being convincing, which is why we prefer to leave aside such speculations. Nevertheless, accepting this logic is considering that everything vibrates with or against coherence. Nothing of that exists is in a neutral benchmark against it. As well, all that does not open to it heads for chaos, then for the nothingness of coherence, which is simply nothingness. In addition, all that can receive a harmonious force is a receptacle that could have sheltered a

¹ See the chapter: “The bestiary”.

chaotic force if necessary; thus, when coherence settles, it imposes itself and drives out chaos and nothingness. What tends toward chaos fears coherence, just as the eyes accustomed to dark are afraid of the light, which becomes violent. Coherence dominates chaos and chaos trembles.

The human being gets his bodily and psychical foods from outside; he needs external contributions to continue living. Psychical food helps him to manage his personal interests, those being his first concern. Being related to those of others and to the surrounding harmony, his interests interact with his selfishness and thereby, are related to the notion of good and evil. The Book presents the psyche as nourishing itself, either with the divine source through the gods and the goddesses, or with the malefic source through the demons. The divine source nourishes a progression toward the good and the malefic source nourishes the refusal of coherence that leads to the chaos and the emptiness of coherence. The goal of the Book Of The Dead was not to teach the reciter formulas and logic to which he would have remained an outsider. It was about developing his inner awakening and thereby his psyche. The latter, constituted by the two authorities *deep-self* and *self-individual*, can express itself according to the positive modification of the inner awakening. However, the interior parameter managing the psychical expression and opening the access road to the divine nourishing force is Ptah, our *positive-self-individual*.

Ptah (*the positive-self-individual*) opens my mouth. Amun, god of my city, unties the bindings around my mouth as soon as I leave the womb of my mother; Thoth (*the impetus of arrangement of new positive dynamics*) arrives and provides me with his magic charms...

Now my mouth is untied: Ptah (*the positive-self-individual*) opened it with this iron blade that is used to open the mouth of the gods. [Excerpt from chap. 23, transl. of Pierret]

However, some passages of the Book are aimed at non-specified deities to ensure the correct functioning of the mouth, to be justified.

Homage to thee, O thou lord of brightness, Governor of the Temple, Prince of the night and of the thick darkness. I have come unto thee. I am shining, I am pure. My hands are about thee, thou hast thy lot with thy ancestors. Give thou unto me my mouth that I may speak with it. [Excerpt from chap. 21, transl. of Budge]

I rise up out of the Egg in the Hidden Land. May my mouth be given unto me that I may speak therewith in the presence of the Great God, the Lord of the Tuat. Let not my hand and my arm be repulsed in the presence of the Chiefs of any god. I am Osiris (*the initial-impetus-toward-the-coherence*), the Lord of Ra-stau. May I, Osiris N. (*the one who moves toward purity*), the scribe Ani, whose word is true, have my portion with him who is on the top of the Steps (Osiris). According to the desire of my heart I have come forth from the Island of Nesersert, and I have extinguished the fire. [Excerpt from chap. 22, transl. of Budge]

This logic of the Osirian religion can only remind me of the passage of the Gospel According to St Mark 13.11:

And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.

Whether responding to evil persecutors or to the questions of the deities, the bottom line of the situation is the same: to bring forth the light of truth that is in oneself.

... / ...

Fifth part. Second reading of five chapters with the replacements.

... / ...

Chapter 19

[based on the translation of E.A. Wallis Budge]

Chapter of the crown of victory.

Said by Osiris N. (*the one who moves toward purity*):

Thy father, Tem (*the desire to open up to coherence*), hath woven for thee a beautiful chaplet of victory to be placed on thy living brow, O thou who lovest the gods, and thou shalt live forever.

Osiris (*the initial-impetus-toward-the-coherence*), the resident of the West, hath made thee to triumph over thine enemies, and thy father Keb (*the impetus toward recognizing and conveying the positive material awakenings*) hath decreed for thee all his inheritance.

Come, therefore, O *Horus* (*coherent-impetus*), son of Isis (*the impetus to live the awakening to others' rights and to coherence*), for thou, O son of Osiris (*the initial-impetus-toward-the-coherence*), sittest upon the throne of thy father Ra (*the conductor desire vibrating with the coherence*) to overthrow thine enemies, for he has ordained for thee the two lands.

Tem (*the desire to open up to coherence*) hath also ordained this, and the company of the gods confirmed the splendid power of the victory of Horus (*the coherent-impetus*), son of Isis (*the impetus to live the awakening to others' rights and to coherence*) and son of Osiris (*the initial-impetus-toward-the-coherence*) forever and ever.

Osiris N. (*the one who moves toward purity*) will be victorious forever!

O Osiris (*initial-impetus-toward-the-coherence*), the whole of the northern and southern parts of the heavens, every god and every goddess, who are in heaven and who are upon earth, proclaim the victory of Horus (*the coherent-impetus*), the son of Isis (*the*

impetus to live the awakening to others' rights and to coherence) and the son of Osiris (*the initial-impetus-toward-the-coherence*) over his enemies, in the presence of Osiris (*the initial-impetus-toward-the-coherence*) who will make Osiris N. (*the one who moves toward purity*), victorious, to triumph over his enemies in the presence of Osiris (*the initial-impetus-toward-the-coherence*), Unnefer, the son of Nut (*the impetus to live the positive spiritual activity*),

on the day of making him to triumph over Set (*the impetus-toward-the-ego*) and his friends in the presence of the great sovereign chiefs who are in Heliopolis;

on the night of the battle and overthrow of the fiends in the presence of the sovereign princes, who are in Abydos,

on the night of Osiris (*the initial-impetus-toward-the-coherence*) to triumph over his enemies and make thou Osiris N. (*the one who moves toward purity*), triumphant, to triumph over his enemies in the presence of the great sovereign princes...

on the night of the establishing of the inheriting by Horus (*the coherent-impetus*) of the things of his father Osiris (*the initial-impetus-toward-the-coherence*) in the presence of the great sovereign princes... in Busiris,

on the night of the weighing of words in front of the sovereign princes

on the night when Horus (*the coherent-impetus*) receiveth the birth-chamber of the gods in the presence of the great sovereign princes of Rekhti

on the night when Isis (*the impetus to live the awakening to others' rights and to coherence*) lieth down to watch and to make lamentation for her brother in the presence of the great sovereign princes

on the night of Osiris (*the initial-impetus-toward-the-coherence*) to triumph over all his enemies.

Horus (*the coherent-impetus*) repeated these words four times, and his enemies fell headlong. Osiris N. (*the one who moves toward purity*), triumphant, repeated these words four times, therefore let all

his enemies fall headlong and be overthrown and cut to pieces.

This chapter shall be recited over the divine chaplet, which is laid upon the face of the deceased. After offering incense on behalf of the Osiris N., the talent will be conceded to him to make the truth by the word against his enemies, dead or alive; and he shall be among the followers of Osiris; and drinks and food will be given to him in front of this god. You will say this chapter in the morning and it will be of a great effectiveness, in truth!

... / ...

Chapter 39

[based on the translation of Paul Pierret]

Chapter of making obstacle to Rerek in the divine lower region.

Get back, walker that one repels, coming from Aepep (*the centripetal desire to satisfy only the self*). You are submerged in the pool of Nu (*the seed of positive renewal*), at the place prescribed by your father, so that you would be slaughtered there.

Move away from the place of rebirth of Ra (*the conductor desire vibrating with the coherence*). Tremble, I am Ra (*the conductor desire vibrating with the coherence*). Tremble. Back! Your venom is destroyed. Ra (*the conductor desire vibrating with the coherence*) repels you, the gods repel you. Your heart is torn out by the lynx, you are chained by the scorpion; your wound is prescribed by Maat (*the impetus leading to live truth and justice*).

Those who are on the path have overthrown you, O Aepep (*centripetal desire to satisfy only the self*) enemy of Ra (*the conductor desire vibrating with the coherence*).

O you who penetrate the eastern part of heaven with the sound of the roaring thunder-cloud; O Ra (*conductor desire vibrating with the coherence*) who opens the gates of the emerging horizon; Aepep (*the centripetal desire to satisfy only the self*) succumbs, massacred by you.

I acted according to your heart, I did good, I acted suitably, O Ra (*conductor desire vibrating with the coherence*)!

I rejoiced with the sequence done by Ra (*the conductor desire vibrating with the coherence*).

The Aepep (*the centripetal desire to satisfy only the self*) is repelled, chained, tied up by the gods of the South, the North, the West, and the East: they chained him in each one of these places. Aker¹ repelled him, the chief of the gate of the Abyss tied him up. Peace! Peace with Ra (*the conductor desire vibrating with the coherence*)! He sails in peace.

The Aepep (*the centripetal desire to satisfy only the self*), the enemy of Ra (*the conductor desire vibrating with the coherence*), has fallen, repelled. The great Aepep (*the centripetal desire to satisfy only the self*) has fallen. Your heart will not taste any more the delights of love, the scorpion made your mouth sick by its venom that it contains eternally.

You will be emasculated; you will be unable to tense your member.

— O hated by Ra (*the conductor desire vibrating with the coherence*), you who look behind you, one slices your head, one cuts it while dividing it into two parts so that the eaters of your head rush on it. The Osiris (*the initial-impetus-toward-the-coherence*) breaks your bones, he cuts your flesh under Aker's control, Aepep (*the centripetal desire to satisfy only the self*), enemy of Ra (*the conductor desire vibrating with the coherence*).

Arrive Sekhmet (*the impetus urging to live progress*), the retributive goddess, she is alleviated by that. Let no nastiness emerge from your mouth against me, act for me.

I am Set (*the impetus-toward-the-ego*), chief of the rebels whose word rises within the horizon of the sky.

Invocation of Tem (*the desire to open up to coherence*): Rise, let your faces be radiant, the bad one is repelled by the divine chiefs.

Invocation of Keb (*the impetus toward recognizing and conveying the positive material awakening*): Balance your seats in the center of the boat. Khepera admits you; fight, stretch your legs, pour water upon your arms.

¹ Aker is defined by the Egyptologists as being the god of the ground.

Invocation of Hathor (*the joy-simplicity-transparency*): The sun appears, seize your weapons.

Invocation of Nut (*the impetus to live the positive spiritual activity*): Let us go! Repel this evil who advances against the god who is in his naos; tighten your arms against those hated by the lord.

Chapter 112

[based on the translation of E.A. Wallis Budge]

To know the Souls of Bouto.

Osiris N. *(the one who moves toward purity)* known as: "Khat who dwellest in Khat, in Anpet, and in the nome of Khat ... ye stars, and ye divine beings, who give cakes and ale, do ye know for what reason Bouto hath been given unto Horus *(the coherent-impetus)?*"

I, even I, know though ye know it not. Behold, Ra *(the conductor desire vibrating with the coherence)* gave the city unto him as compensation for an injury to his Eye.

In this circumstance, Ra *(the conductor desire vibrating with the coherence)* said to Horus *(the coherent-impetus)*: "Let me see what is coming to pass in thine eye". And forthwith he looked thereat.

Then Ra *(the conductor desire vibrating with the coherence)* said to Horus *(the coherent-impetus)*: "Look; what is this ? A black pig!"

And he looked. And straightway his eye injury got worse.

Horus *(the coherent-impetus)* said unto Ra *(the conductor desire vibrating with the coherence)*: "It is as if Set *(the impetus-toward-the-ego)* has inflicted a blow upon my eye." Then he lost consciousness.

Ra *(the conductor desire vibrating with the coherence)* said to the gods: "Place ye him in his chamber and he shall do well! It is Set *(the impetus-toward-the-ego)* who had changed into a black pig and it was he who had aimed the blow of fire in that entered the eye of Horus *(the coherent-impetus).*"

Ra *(the conductor desire vibrating with the coherence)* said unto the gods: "The

pig is an abominable thing unto Horus (*the coherent-impetus*). Yes, but he shall be healed although the pig is an abomination unto him."

Then the gods who accompanied Horus (*the coherent-impetus*) when he was in the form of his own child said: "Let sacrifices be made to the gods of his bulls, and of his gazelles and of his pigs."

Now, Kesta, Hapi, Tuamutef and Qebhsenuf have for father Horus (*the coherent-impetus*) and for mother Isis (*the impetus to live the awakening to others' rights and to coherence*).

Then Horus (*the coherent-impetus*) said to Ra (*the conductor desire vibrating with the coherence*): "Give me two divine brethren in Bouto and two divine brethren in Nekhen, who have sprung from my body and who shall be with me in the guise of everlasting judges; then shall the earth blossom and thunder-clouds be blotted out."

And the name of Horus (*the coherent-impetus*) became "the prince of the stone emerald". It is "Horus on his papyrus".

I, even I, know the Souls of Bouto, namely, Horus (*the coherent-impetus*), Kesta and Hapi.

Chapter 113

[based on the translation of E.A. Wallis Budge]

To know the spirits of Hieraconpolis¹.

Osiris N. (*the one who moves toward purity*) saith:

I know the hidden things of the city of Hieraconpolis: that is to say, the things that the mother of Horus (*the coherent-impetus*) did for him, and how she made her voice go forth over the waters, saying, "Speaks ye unto me concerning the judgment which is upon me and shew me the path behind you, and let me discover it."

And I know how Ra (*the conductor desire vibrating with the coherence*) said: "This son of Isis (*the impetus to live the awakening to others' rights and to coherence*) hath perished".

And I know what the mother of Horus (*the coherent-impetus*) did for him when she cried out saying: "Sobek (*the humble inquiring impetus*) the Lord of the papyrus swamp, shall be brought to us."

And Sobek (*the humble inquiring impetus*) fished for them and he found the hands and the arms² of Horus (*the coherent-impetus*). Then the mother of Horus (*the coherent-impetus*) made them grow in the places where they belonged.

Then, Sobek (*the humble inquiring impetus*) the Lord of his papyrus swamp said: "I went and I found the place where they were on the edge of the waters and I enclosed them in my net;

¹ The translation of this chapter made by Budge offers the most logical sense.

² The hands and the arms, just like the feet and the legs and any other part of the body, have a very specific meaning, which refers to the psychological activity. The hands and the arms symbolize the capacity to act and carry out.

and strong was that net."

Ra (*the conductor desire vibrating with the coherence*) said: "So then, there are fish¹ with Sobek (*the bumble inquiring impetus*) and he hath found the hands and arms of Horus (*the coherent-impetus*) for him in the land of fish. And that land became the land of the city of fish."

And Ra (*the conductor desire vibrating with the coherence*) said: "A land of the pool, a land of the pool to the net of Sobek (*the bumble inquiring impetus*):"

Then were the hands of Horus (*the coherent-impetus*) brought to him at the uncovering of his face at the festivals of the month and half month in the land of fish.

And Ra (*the conductor desire vibrating with the coherence*) said: "I give Hieraconpolis to Horus (*the coherent-impetus*) for the habitation of his two arms and hands, and his face shall be uncovered before his two hands and arms in Hieraconpolis. And I put under his control the beings who are slaughtered at the festivals of the month and half month."

Then Horus (*the coherent-impetus*) said: "Let me carry off Tuamutef and Qebhsenuf and let them watch over my body; and if they are allowed to be there, then shall they be subservient to the god of Hieraconpolis."

Ra (*the conductor desire vibrating with the coherence*) said: "It shall be granted unto thee there and in Sati, and there shall be done for them what hath been done for those who dwell in Hieraconpolis and verily they shall be with thee."

Horus (*the coherent-impetus*) said: "They have been with thee and now they shall be with me and shall harken unto Set (*the impetus-toward-the-ego*) when he calleth upon the Souls of Hieraconpolis."

Grant to me that I, even I, may pass on to the Souls of Hieraconpolis and that I may unloose the bonds of Horus (*the coherent-impetus*). I, even I, know the Souls of Hieraconpolis, namely Horus (*the coherent-impetus*), Tuamutef and Qebhsenuf².

¹ The fish should mean good food for the positive psychological development.

² This chapter describes a major experiment that we can feel at different stages of

our interior progression if we focus on the level of activity of our *coherent-impetus*. It is about Horus who no longer reacts, weakened by acts disrespectful of others' rights and coherence. We are then in the case of the publican (Luke 18. 10) that his *positive-self-individual* (Ptah) urges to go to the temple to pray. Armed with the all-powerful Neith, that is to say living a state of sincere humility, he asks God to be merciful to him.

It is written that he was justified, that God forgave him. But if he is sincere in his repentance, he will have after that to modify his behavior while respecting others and coherence. The publican approached God through Neith with sincerity but he is unable to resume the long way of progression and it is then Sobek his son, ie the impetus that flowed from it (the humble inquiring impetus), which will track down any start-up possibility that allows a recovery of positive dynamics. Thus, he will have restored to Horus his power, that Horus who is the figurehead of the psychic army.

The fingers of Horus are defined as the oars of the heavenly boat:

— Tell us our name, say the oars.

— The fingers of Horus, the heir, is your name. [Excerpt from chap. 99, transl. of Pierret]

... / ...

Chapter 133

[based on the translation of Paul Pierret]

Book giving the perfection to the deceased within the Sun.

Ra (*the conductor desire vibrating with the coherence*) rises in his horizon, the troop of gods follows him. The god advances and sets foot on the Eastern horizon of the sky at the word of Isis (*the impetus to live the awakening to others' rights and to coherence*) who prepares the way of Ra (*the conductor desire vibrating with the coherence*). At once, the chief walks.

Ra (*the conductor desire vibrating with the coherence*) rises in his naos.

You inhale the wind; you inhale the wind of the north. You nourish your lungs when you breathe according to Maat (*the impetus leading to live truth and justice*). You share out the servants who get into your boat to Nut (*the impetus to live the positive spiritual activity*). The divine princes advance according to your orders. You count your bones, you bring together your members, you turn your face toward the beautiful Amentet and you come, renewed each day. You are this image of gold, you possess the splendors of the discs of the sky, and you are astounding. You come again each day, renewed.

Oh! The horizon is delighted; there are shouts of joy in the rigging of your boat. When the gods who dwell in the heavens see Osiris N. (*the one who moves toward purity*), the overseer of the palace, the chancellor-in-chief, triumphant, they attribute to him praises similar to those attributed to Ra (*the conductor desire vibrating with the coherence*).

Osiris N. (*the one who moves toward purity*), the overseer of the palace,

the triumphant chancellor-in-chief, is a divine prince and he seeks the crown of Ra (*the conductor desire vibrating with the coherence*). He is powerful in this supreme body, similar to that of the divine beings who are in the presence of Ra (*the conductor desire vibrating with the coherence*).

Osiris N. (*the one who moves toward purity*) is powerful on earth and in the lower world and he is powerful like Ra (*the conductor desire vibrating with the coherence*).

Osiris N. (*the one who moves toward purity*) will not delay and he will not remain inert on this earth forever.

Being doubly beautiful, he will see with his two eyes and he will hear with his two ears, precisely and truly.

Osiris N. (*the one who moves toward purity*) is similar to Ra (*the conductor desire vibrating with the coherence*). He puts in order the oars of his boat among those who are also progressing in the continuation of Nu (*the seed of positive renewal*).

He does not tell what he saw; he does not repeat what he heard in the secret places.

O! Let there be acclamations to Osiris N. (*the one who moves toward purity*), who is from the flesh of Ra (*the conductor desire vibrating with the coherence*) because he crosses Nu (*the seed of positive renewal*) and he favors the ka of the god with what he likes.

Osiris N. (*the one who moves toward purity*), the overseer of the palace, the chancellor-in-chief, is a falcon whose transformations are powerful.

This chapter will be recited on a boat of 4 cubits in its length, painted in green, with the divine chiefs. Under it, the sky will be represented with its stars; the boat will have been washed and purified with natron and incense. When you make an image of the Sun on a new papyrus, painted in yellow, place it in the boat. When you make the image of the deceased that you wish in the boat, make it travel in the boat of the Sun and let the Sun look at it. Do not show

that to any man, except you, your father, or your son. Obey exactly. Improve the dead by melting him with the sun; make him order the troop of gods because the gods consider him to be one of them. When they see him, the dead fall upon their faces and he is considered, in the divine lower area, as the rower of Ra.

DIVISION III

... / ...

First part. Amun and Aten and Akhenaten.

This part deals with two particular gods Amun and Aten and with the amarnian reform (relative to Tell El Amarna) made by the Pharaoh Akhenaten. It also explores also the possibility of a second reading of some chapters of the Ancient Egyptian Book Of The Dead, taking into consideration the possible presence of the notion of a superman.

... / ...

Amun

The meaning of the word Amun is "the hidden one". He is the god whose identity is not revealed. He is quoted in the Book Of The Dead but he is not similar to other deities. His name is sometimes used alone and sometimes joined to Ra and Horakhty.

O Amun (*you who did not reveal yourself!*) I implore you. I know your name, your forms are in my mouth and your skin is under my eyes. Come! Your heir is Osiris N. (*the one who moves toward purity*). Place him in the Tuat for eternity. Make his members rest completely in the Tuat. His soul is deified, his body is complete. He will pass through the disastrous place without being imprisoned there. I call upon you by your name. You made me my skin. You know what I want to say, you know it very well. The Hidden One is your name. [Excerpt from chap. 165, transl. of Pierret]

The difference between Amun and Ra, who is the closest according to the Book, is that Amun resembles more a divine being than a force or a desire. Seen from this angle, Horakhty and Ra become qualifiers and characteristics of this divine Being.

Amun was known to sympathize with the poor and the unhappy ones; he had behaviors and characteristics that one can describe as human. Although he was a god with a hidden identity, the Egyptians prayed to and implored to him. He was regarded as superior to other deities, who adored him. If the survival of Ra, who was the greatest among other Egyptian deities, depended on the behavior

of the reciter, it was not the same for Amun. He was a god full.

Amun (*you who did not reveal yourself!*) Amun (*you who did not reveal yourself!*) O god! O god! Amun (*you who did not reveal yourself!*).

I call upon you by your name. Make it so that I absorb you.

Make it so that I rest in the Tuat, let my members be intact. [Excerpt from chap. 165, transl. of Pierret]

Although some paragraphs narrowly link him to Ra, Horus, and Horakhty, or they make him the son of Ra, the meaning of the texts reveals to us that it is about the exceptional capacity of this god Amun to be completely impregnated with these gods, just like the reciter can say that he is Ra, meaning that he feels the latter vibrate in him and invade him. A sentence of Paul Barguet relating to Amun says, in chapter 168: "the great gods adore you". If some sentences corresponding to Tem, Ra, and Osiris have a close meaning, they do not, however, have the same echo, because history underlines the important and single place of Amun among gods.

Unlike other deities of the Egyptian Pantheon, Amun was not reduced to a force of good reacting against evil. To the statement of the Egyptologists, this god had some human features, which were exceptional. He was almost always represented in the shape of a man with feathers on the head, otherwise he was represented in a human form with the head of a ram. He had the characteristic of having blue flesh. Was this to represent some blue energy that this god had? In addition, he was a type of divine incarnation of royalty, a divine king. Amun was the one who could not be corrupted; he was the friend who listened to the prayers of the poor. He was "the unique", the one who had created men and gods. He listened, forgave, and helped the one

who prayed to him. He was thus in a direct and compassionate relation with the reciter, whereas this was not the case for the other deities whose dynamics the reciter was trying with effort to understand. This Amun was so dear to the faithful that the priests benefitted from his ascending on the people by pronouncing oracles on his behalf and thus taking political power. What helped to perpetuate the domination of the priests in the name of Amun is that he was, by definition, a hidden and not revealed god of whom one knew neither the shape nor the precise intentions. It is important to notice that these priests were known under the name of "priests of Amun" and not of Ra or Tem or Osiris or Horus. A significant characteristic differentiated him (with the few other creator gods, he was the representative par excellence) from other popular deities: he is the one the reform of Akhenaten fought and wanted to replace by the god Aten, whereas this Pharaoh had allowed the other gods of the Egyptian Pantheon, such as Ra, Thoth, and Horus, to be unofficially present in his capital, Akhetaten.

* * *

According to his place in the sentence, I replaced Amun by *he who did not reveal himself* or *you who did not reveal yourself*.

... / ...

Aten

Although the god Amun is not often mentioned in the Book Of The Dead, his importance is capital because his nature is different from other deities that we can define as being psychical desires or impetuses. Historically, the importance of Amun is directly linked to the god Aten¹ and to the Pharaoh Akhenaten, meaning "he who serves Aten". Aten means "the visible solar disc". The reform carried out by Akhenaten abolished the cult of Amun and introduced that of Aten.

The political and religious changes that Akhenaten imposed during his reign constituted a turning of the highest importance in Ancient Egypt. A lot of ink has been spilled over Akhenaten's reform. Some authors, like Sigmund Freud, saw in the movement of this Pharaoh the spark that gave rise to Moses' project to take the Jewish people out of Egypt and to institute monotheism².

Aten is not a god created by Akhenaten; he existed among the Ancient Egyptians some thousand years or more before this Pharaoh. His name is quoted in the texts of the pyramids. Akhenaten (his true name was Amenophis IV³), upon becoming Pharaoh, established a new approach for the religion: he decided to abolish the cult of all

¹ Not to confuse Aten and Tum who are two distinct gods.

² For more on this subject, see the book of Sigmund Freud "Moses and Monotheism".

³ All of the names of the Pharaohs relate to their gods. Thus, Amenophis, which is

of the Egyptian gods and to leave only one: that of Aten. The Egyptologists report that he unofficially allowed the cults of other gods, such as Ra and Horus, but that his war was carried out against Amun in particular, erasing his name from everywhere and prohibiting his cult. Akhenaten also prohibited the priests of Amun from their functions and he instituted himself, with his wife Nefertiti¹, as the only intermediary between the people and Aten. He changed his place of royal residence and built the town of Akhetaten, which he made the capital. We also know that the priests of Amun were not content with this and that, after the death of Akhenaten, they violently reassumed power, destroyed Akhetaten and the cartouches of the Pharaoh, and restored the cult of Amun.

What strikes us first in this story is the fact that a Pharaoh became involved in the dangerous project of relieving the priests of their functions, of abolishing the cult of all deities and of instituting the cult of Aten, a god who is not even quoted in the Book Of The Dead. Just one man, a Pharaoh, wanted to restructure an old civilization of several thousands of years! If the idea was simply to institute monotheism, he could have chosen Ra the sun-god or even Amun who enjoyed already a great popularity, and thus conclude his project with the agreement of the priests instead of making of them his enemies. These dissatisfied enemies would, after his reign, retake power and restore by force the cult of Amun. Moreover, the Pharaoh who succeeded Akhenaten has been called Tut-Ankh-Amun. By restoring the old religion of all the deities, it is the cult of

the Hellenic version of the name Amenhotep, has in it the name Amen which is a variant of Amun, and it means "the peace of Amun". Akhenaten means "he who is useful to Aten". Tutankhamun means "image of the life of Amun". Ramses carries in him the word Ra and means "son of Ra". The city Akhetaten means "the horizon of Aten".

¹ According to some Egyptologists, Nefertiti could be the sister of Akhenaten.

Amun that the priests wanted to redevelop to sit their authority and fight the cult of Aten. It is likely that the concepts Amun and Aten constitute the only pillars of the Osirian religion and probably the abolition of the cult of this hidden god Amun did not leave any more place for their little schemes, the cult of Aten being likely to condemn them or to put an end to their role. Thus, they wanted, by reassuming the power, to reject the cult of the visible god in preference for the hidden one.

Who were these two gods, so special and so important that they tore apart the society of Ancient Egypt? This occurred with no other gods. Why was this never the case for Ra, Tem, Thoth or Horus...? Why did the priests not continue with the cult of the god Aten and want to return to Amun? Was there a specific logic that accompanied the cult of Aten and that condemned their socio-political abuses? It is strange that these two gods could create a war of religion at the national level, whereas the Book Of The Dead does not quote any dynamics between them. No other god has a name carrying the meaning of hidden or revealed. In addition, when Tutankhamun restored the cult of Amun, there is no historical record to show that some revolutionary factions wanted to jump on the occasion to institute the cult of Ra or Osiris, for example; the dilemma was thus restricted between Amun and Aten. Ra and the other gods were not subjects of discord or conflict. One can therefore conclude that the cult doctrines of Amun and Aten were essential and that they were incompatible. Another thing was that the Aten doctrine as defined by Akhenaten could do without the interventions of the priests, which would explain their return to the cult of Amun.

Akhenaten has done more than proclaiming monothe-

ism. The cult of Aten that he imposed had been accompanied by several social changes. He modified the artistic movement of the time by pushing the artists to use perspective and by encouraging them to draw banal scenes of everyday life and to enter the daily life without limiting themselves to the solemn. He discharged the priests and the senior officials and replaced them with people of more modest origin, which does not mean that they would not have ended up just as corrupted. He modified the notion of Maat by modifying the way each citizen had to be treated with justice¹. He demystified the dangerous combat between Aepap and Ra; he described the night as being a simple sleep and rest period². He established himself as the only intermediary, along with his wife Nefertiti, between Aten and the people. He thoroughly modified the society of Ancient Egypt even to building a new capital, Akhetaten, dedicated to Aten. He neglected conquests and wars to deal only with this socio-religious reform. He wanted to conclude his reform, running the risk of seeing the foreign states close to Egypt grow and constitute a potential danger to his country. In addition, he especially introduced Aten as being a likable and universal god, whose only connection with the believer was Akhenaten himself. However, by proclaiming the universal kindness of Aten, Akhenaten reduced to the maximum the margins of little schemes; and by placing himself as the only spokesman of Aten, he reduced them still more because the decrees no longer came except from one man.

If Akhenaten has unofficially allowed the cults of gods other than Aten, except for any creator god like Amun, one still remembers that he said of these gods "that they are

¹ The modification of the notion of justice will be treated in the chapter "The modification of Maat with time".

² The subject will be covered at Chapter "Aepap's night attacks".

stone idols without any value¹". To read on the rigor with which Akhenaten wanted to erase any trace of Amun and on the eagerness with which his successors wanted to restore Amun, we understand that it was about a war between two antagonistic ideas, that of a religion based on a hidden logic and that of a religion becoming transparent. Aten and Amun are both loving gods, but the reform preached by Akhenaten meant that the Amun concept no longer had any place. By abolishing the cult of Amun, Akhenaten abolished especially the religious practices of his priests and their oracles. The social reform that he carried out and the way in which he described the universal love of Aten for all the people of the earth led me to believe that he did not replace oracles by others that retained the people in ignorance and subordination. Egyptology reports that magic was abolished in his time, which could mean that he did not seek to impose himself by any tricks. The fact that he designated himself, with his wife Nefertiti, as the only intermediaries between Aten and the faithful does not necessarily mean dictatorship and subordination of the people, but rather his liberation from the influence of the charlatans.

Several studies consider that Akhenaten was a Pharaoh, incapable or sadistic, who had imposed his reform by force. Was he psychopath, full of himself and suffering delusions of grandeur? Some facts go against this logic. The fact of tackling the power of the priests was very serious because this power was well established. Did he do this to become intoxicated with the pleasure of being the only referee of Aten for the people? Possibly, and yet this is not easily acceptable because this task was to be exhausting for a monarch whose royal line was well established and who

¹ Quoted in the web site of Thierry Benderitter: www.osirisnet.net; "Akhenaton et la religion d'Aton.

could do without similar dangerous handling of domestic policy. It would have been enough for him to kill the chief of the priests to control a rebellious clergy and not to put all of them against him. It would have been preferable for him to accept the cult of a well accepted Amun rather than to introduce Aten as single god incompatible with Amun's cult, which surely had to lead him to educate the popular belief with all the dangers that it supposed. To reduce to silence the existing clergy is one thing and to establish a new religious doctrine is another thing much more difficult in a country like Ancient Egypt, where everything had been linked with the deities and with religious logic for thousands of years. Akhenaten could simply have discharged the priests and kept the cult of Amun by improving it; this would have been by far easier. Was he paranoiac to the point of making a modification that history would remember or did he want he to raise the Osirian religion toward a higher level of consciousness?

Did he establish the cult of Aten, with himself as single intermediary between this god and the people, to raise himself to a rank higher than his predecessors? Possibly, and yet a monarch who seeks glory does not run the risk of weakening in front of potential enemies of Egypt, because it is known that Akhenaten was not interested in foreign politics. Possibly and yet, one who has these ambitions does not compose a Hymn to Aten that evokes the universality of the love of this god for all men, both Egyptians and foreigners!

Thy dawning is beautiful in the horizon of heaven,
 O living Aton, Beginning of life!
 When Thou risest in the eastern horizon of heaven,
 Thou fillest every land with Thy beauty;
 For Thou art beautiful, great, glittering, high over the
 earth;
 Thy rays, they encompass the lands, even all Thou hast
 made.

[Excerpt from the Great Hymn to the Aten, transl. of James Henry Breasted]

This universalism was stranger even to the spirit of the Book Of The Dead, which deified Egypt and the Osirian religion and required that the reciter maintain the secrecy of what he reads, meaning that it has to be accessible only to an elite:

This mysterious and true book, no other knew of it, nowhere, never. No man has declaimed it, no eye has interpreted it, and no ear has heard it. Let it be seen only by you and the one who taught you. Do not make of it any comments provided by your imagination or your memory.
[Excerpt from chap. 148, transl. of Pierret]

* * *

It is perhaps in the logic of the refusal of the secret character of the Osirian religion, which the priests could use to serve their own interests, that the reform of Akhenaten should be understood. The tombs were full of jewels and gold, while the meaning of spiritual food was reduced to the material horizon of food that now exchanged its symbolism for ostentation. The conservation of the body that was supposed to be the consequence of religious vigilance was now limited to ritual interventions of mummification, and that gave good consciousness. The divine character of the divine forces that were the gods and the goddesses became a manipulative magic. It is possible that this Egyptian society, whose religion appeared several thousands of years before Akhenaten, had become a rotted society dominated by a corrupted clergy and nobility. Akhenaten's reform could be explained according by this logic, to which one could add that this Pharaoh felt the need for a revival in the religious Osirian logic.

The Egyptologists are divided between respecting Ak-

henaten's reform and condemning it. The historical elements are insufficient. It is from this reform that highlighted the importance of the gods Amun and Aten that Freud explains Moses' mission.

* * *

Akhenaten relegated the deities of the Egyptian Pantheon to the rank of stone statues and the reading of the Hymn to Aten stated that the world sleeps by night to awake in the morning. These facts show that this Pharaoh modified the Osirian theology that considered the night to be the scene of combat of the deities and the demons. The theology that shows through in the Hymn to Aten is much simpler and, while being simplified, it became accessible to everybody without need for priest interpreters. This new theology made almost null and void the role of the priests. The Hymn to Aten says:

When Thou settest in the western horizon of heaven,
The world is in darkness like the dead...
Darkness reigns,
The world is in silence:
He that made them has gone to rest in His horizon.

Bright is the earth, when Thou risest in the horizon,
When Thou shinest as Aton by day.
The darkness is banished
When Thou sendest forth Thy rays... [Excerpt from the Great Hymn to the Aten, transl. of James Henry Breasted]

In addition, there is more than once a question in the Hymn to Aten of the son that the translations link directly to Akhenaten himself. It is thus possible that Akhenaten regarded himself as son of Aten, thus giving himself an affiliation with the single god that he introduced to the people, while becoming, with his wife Nefertiti, two chosen

ones, two beings of exception who played the part of intermediaries.

The magic was abolished in the time of Akhenaten. Was this because he introduced a religious essence that rose above the lowness practiced by the former priests or was it simply because he did not need any longer to justify himself through magic, now that he was the only human to dominate through Aten? In addition, archeology has discovered in Akhetaten, the old Tell-El-Amarna, what were, by any likelihood, prisons. This allows us to suppose that his reign was one of a dictator, unless we see somewhere a sign of progress and an abolition of the death penalty, allowing recourse to imprisonment rather than to the execution of the rebels displeased in not being able to benefit of the excesses of the leading class. There were many prisons in Akhetaten, and it is perhaps there that we find evidence of a civilization fallen into corruption! We do not know if the prisoner was maltreated or respected, if he remained all his life in his cell or if he benefitted from a work of rehabilitation and reintegration.

* * *

By introducing Aten as the only god to be honored and adored, Akhenaten has also defined him. First, let us stress that Aten was the abbreviation of "The Living Aten", Pa-Iten-Ankh in Ancient Egyptian, "Pa" corresponding to the definite article "The¹"; which means that what was introduced to the people was a concept of a god difficult to encircle and that Aten was not his name. Thus, the god to be adored was "the Living Aten". He was not easily conceivable and Akhenaten defined him in various ways over

¹ This information is from the web site www.osirisnet.net of Thierry Benderitter: "Akhenaton et la religion d'Aton".

the years. Let us emphasize that the adjective "living" makes a contrast with the other deities who are only psychical parameters, qualified by Akhenaten as being "stone idols without any value".

He started by giving his concept of the Living Aten around the age of fifteen, the first year of his reign. He defined him by "Ra-Horakhty-in-his-nature-of-sunlight-which-emanates-from-the-Aten-disc" then he defined him as being "The-living-Ra-Horakhty-who-rejoices-in-the-horizon-in-his-name-of-Shu-which-is-in-the-disc". Then he defined him as being "Ra-who-rejoices-in-the horizon". Were these modifications in the definition of the essence of the Living Aten linked to the maturity of Akhenaten or simply to the need to simplify the conceptualization of this god for the people? There is no clear answer on the subject. Nevertheless, one thing needs to be emphasized: the Osirian religion was one of several deities whereas Akhenaten limited it to "the Living Aten", using the deities such as Ra and Horakhty as qualifiers to define the single god. If we can find in the Book Of The Dead, before the reform of Akhenaten, expressions like "Unique Lord" and "Master of the universe" which could designate only one god exceeding other deities, the Book did never define him or did not address an hymn to him all alone, as Akhenaten did.

* * *

The extent of Akhenaten's reform touched art, social logic and religion and leaves little probability to the possibility that he could have been exploited by some tutor. On the other hand, it is possible that he had been advised by some wise man; but his politico-social energy proves that he was not lacking in initiative and this wise man have not been, historically speaking, ever mentioned. In addition, if

the comparison with the solar disc was very successful in expressing the universality of "the Living Aten", it was no stranger to the Osirian religion, since Ra was represented by the sun. Nevertheless, if Ra is the achievement of Horus, who develops in psyche, the sun of Aten had qualities of benevolence and omnipresence, since it was drawn with rays that ended with helping hands extended toward the people. Aten was same as Amun, who could listen and comfort the poor and the disinherited. It seems that the Aten concept came to perfect and supplement the Amun concept.

The fact of defining "the Living Aten" with precision and the ideas of assistance and universalism found in the Hymns, all that show that Akhenaten's reform was based on a serious doctrine and that it was not a question of a simple political reform in order to retake the power from the priests of Amun. One can wonder as well why a Pharaoh would designate himself as the only intermediary between men and Aten. Why would he take the responsibility of tasks of which he was exempted? Was it to become a must? Instead of seeing in this way of doing a paranoiac behavior, I believe that one must see an obligation to respect some limit of behavior, in order to nourish the ideal that he represented for his people. This way of acting attracted only worry and hatred on behalf of a very powerful clergy, relieved and not replaced by another one who would have held head to it and who would have neutralized it. History teaches us that sovereigns act differently: they surround themselves by a clergy who assumes a position of avant-garde and acts as a buffer zone able to contain the hatred of the people. Was Akhenaten paranoiac and mentally disturbed? Perhaps, but it seems to me the least probable explanation. Written by him or not, the Hymns were surely the expression of his thought, since he allowed

them, and a mentally disturbed being closes on himself and becomes unable to preach universality. However, it is the case in the Hymns that Aten distributes his kindness to all human beings, Egyptians and others! Moreover, by distributing his love to all humans, Aten left to Akhenaten a very mean margin of application of a dictatorship! The solution of other Pharaohs and kings was simpler: to affirm their authority by waging wars and by choosing priests who were faithful to them, then to proclaim themselves equal to the existing gods, while having freedom to give free course to their passions. The universalism of the Hymns compels Akhenaten to be more understanding than were other Pharaohs. As well, if he said he was the son of Aten, this affiliation did not lower the people because the Hymns raised all of nature that was touched by the rays of the Living Aten. This affiliation approached this god of the people, since his son was a human being. On the other hand, the step of the dictator is always the same: to prefer his people over other people, then to prefer himself over all humans, by making himself equal to gods, not accepting to be their servant but wanting to enjoy prerogatives that satisfy his ego. Akhenaten did not follow this dictatorial behavior; if he imposed himself as the only intermediary between man and his god, he however preached a god who helps everyone, which reduces the role of Akhenaten to a mere intermediary and to an ideal. I am inclined to defend this Pharaoh as I appreciate in him the reform and the capacity to distinguish in Ra, Horus, Osiris and the other deities desires different from Amun and from Aten, whose terms designated them as living gods. Everything leads me to believe that Akhenaten's reform was based on a main idea: to develop the consciousness of the Ancient Egyptians. This goal cannot involve a dictatorship or paranoia.

I read articles and saw documentaries that considered Akhenaten to be a dictator who designated himself as the only son of a single god in order to enjoy a supreme power. However, this god that he introduces to the people is one of universal kindness, which leaves little place for the tactics of a dictator!

Akhenaten's age at his ascension to the throne should have been between ten and fifteen years. Nothing says if his death was natural, at twenty-eight years old, or if he was dethroned and killed. All his title blocks were erased at the end of his reign and the Ancient Egyptians remembered him as a rebel and an enemy. Some researchers do not remove the possibility that he was dethroned. The Egyptologists consider that the mummy of the tomb numbered K55 is his, but they are not unanimous about this.

... / ...

Moses and monotheism

Sigmund Freud suggests a captivating theory on Moses and the exodus of the Jews from Egypt. This theory, which he develops in his book “Moses and Monotheism”, is all the more interesting as he was himself Jewish and that he finds in the civilization of Ancient Egypt the explanation to some Jewish prohibitions and religious habits. Although it is not really argued by historical evidence, his theory follows a reasoning that defends itself and invites us to consider the historical role of the amarnian reform very seriously. While drawing on dates, Freud notices that Moses and Akhenaten were practically of the same century, around 1400 BC. According to Freud, Moses could have been a pure Egyptian supporting Akhenaten's ideas and wrapped by the Jews in the myth of the child left in a basket over water to ensure him of Jewish origins. However, this consideration is not important for our study. Moses was what he was and had bathed in Egyptian civilization since his birth and until forty years of age, whatever the nature of the blood that ran in his veins. According to Freud, when the changes imposed by Akhenaten failed with the Egyptian people and the priests of Amun were reinstated in their power upon the Pharaoh's death, Moses grasped at saving the monotheist idea with the Jews, slaves living in the land of Egypt¹ and introduced the monotheist

¹ It is interesting to notice that the totality of the Jewish law, i.e., the basis of the

logic of Abraham.

The book of the Genesis lets us deduce that Moses was well familiar with the Egyptian culture; it has been his since he lived in the palace of the Pharaoh. He had the same esoteric knowledge as the Egyptian scholars: when he transformed the stick of Aaron into a snake, Egyptian priests did the same¹. The Jewish people were reintroduced to monotheism by Moses after having lived as slaves in Egypt during decades and after having been able to lose the beliefs of their ancestors. This explains why many Jews, lately converted less by conviction than by mass effect and by fear of Moses' power, wanted to return to their religious practices by casting a golden calf when he delayed his return from Mount Sinai. People who inherited from their ancestors a God's belief to which they had adhered throughout the period of their slavery in Egypt – a period that is spread out over several decades² - these people cannot change camp easily and adore a golden calf for the simple reason that they lost hope in the return of their leader, except if the monotheist religion had been imposed upon them by intimidation and by the influence of mass psychology. It is more logical to consider that the dissension lived by this people during the casting of the golden calf reflected the situation of the Jews of the Exodus: many had been converted to idolatry for a long time, whereas others

religion, was fixed by Moses in his five books of the Pentateuch (the Torah) and that the rest of the Ancient Testament is practically limited to the prophets whose role was to put the sinning people on the true path of the Pentateuch. The Jewish religion thus comes from Moses, who was very close to the religion of Ancient Egypt. This consideration does not remove anything of value from the Jewish religion or from the Christian one that succeeded to it. I believe that all is done in continuity and that everything must rise from an earlier one preparing it, this continuity constituting the support of expression of the coherence.

¹ Genesis: 7: 10

² The Exodus says that Moses grew in Egypt and if we consider that Joseph son of Jacob came there around 1700 B.C., the Jews remained there nearly 350 years.

may have kept the precepts of Abraham, who believed in an only one living God. Thus, most of the people returned to their god, who was an idol, when they believed that the person who was the spokesperson of a requiring God with alarming capacities was gone.

A religious habit, one of most important of the Jewish religion, the circumcision, was particular to Egyptians. These also detested the pig, which pointed to the evil face of Set. Freud says that Jews do not know why these two habits exist in their religion. That Moses has being considered by the Bible as a Jewish baby collected by the Pharaohs could be an intelligent scenario that the writers of the Bible could have created to accredit him in the eyes of the future generations and of his fellows who saw in him an Egyptian who did not speak their language well and who was not able to convince them, by the arguments that interested them, having chosen Aaron as interlocutor and interpreter! On the other hand, Moses was not likely to be crushed by the Jewish mass, having with him Egyptians like him who, in all probability, were the clan of Levy; a very particular clan whose majority of names have origins that point to Egyptian names; the name Moses included.

* * *

Regarding circumcision, we find related passages in the Book Of The Dead which surely go back before Moses. The Old Testament mentions circumcision for the first time with Abraham, who must have lived some 700 years before Moses, which returns the Ancient Egyptian Book Of The Dead previous to Abraham by more than one thousand years:

And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations. This is my covenant, which

ye shall keep, between me and you and thy seed after thee: every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you. [Genesis 17.9-11]

What is the meaning of this alliance? What can the circumcision change in man's life and in the psychical development? The Bible does not give an explanation. The psychologists have given a bad press for a long time to this intervention that is able to leave psychical after-effects of mutilation and incomprehension in the baby; aggression unjustified and unnecessary. This was not the opinion of the Ancient Egyptians. We read in the Book Of The Dead paragraphs relating to circumcision that can guide us to the meaning they gave to this intervention:

They are the drops of blood which came forth from the phallus of Ra (*the conductor desire vibrating with the coherence*) when he went forth to perform his own mutilation. These drops of blood sprang into being under the forms of the gods Hu and Sa¹, who are in the bodyguard of Ra (*the conductor desire vibrating with the coherence*), and who accompany Tem (*the desire to open up to coherence*) daily and every day. [Excerpt from chap. 17, transl. of Budge]

This paragraph would make us understand that the psychical echo of circumcision favors the *desire to open up to coherence*, which is Tem, father of Shu and Tefnut. In addition, one can find in the Osirian myth an allusion to circumcision in the incapacity of Isis to find the scattered pieces of Osiris cut out by Set. The legend says that she found them all except his sex organ and that therefore the Ancient Egyptians established circumcision. However, this Osiris reconstituted without his sex organ is only the initial *initial-impetus-toward-the-coherence* from whom Isis, who is the

¹ According to Paul Barguet, it is about the Verb and the Knowledge that are always present in the boat of Ra.

impetus living the interaction with the awakening to oneself and the awakening to coherence, will conceive Horus, the *coherent-impetus*. Nevertheless, it cannot be to perpetuate the myth of not finding the sex organ of a mutilated husband that the Osirian religion instituted circumcision. It would rather be the opposite: the myth is there to support the logic that is behind the surgical operation and which, taking into consideration the atmosphere of the Book Of The Dead, had to be considered to be linked to the development of the inner awakening.

... / ...

Aepep's night attacks

The comparison between the daily psychical progression and the boat advancing on the water is very effective. It is a progression fluid and continuous; it takes the necessary time for the interior modifications to take place at the rhythm of each person.

The image of Ra, in Egyptian mythology, is always related to his boat, which differs according to day and night¹. The goal of man is to get into this boat to escape the demon Aepep, who is the enemy of the god. Near the great pyramid of Gizeh, more than one boat of Ra was discovered.

O Ra (*conductor desire vibrating with the coherence*), **Master of radiation! Shine by the face of Osiris N.** (*the one who moves toward purity*). Let him be honored the morning and when he lies down the evening; let his soul escape with you toward the sky; let him sail in the Matett boat, let him reach the Sektet boat, let him penetrate among the traveling stars in the sky, **Osiris N.** (*the one who moves toward purity*).

He says, in adoring the Master of Eternity: Greetings, Horakhty-Khepera, who gives himself form! Splendid is your rising at the horizon... [Excerpt from chap. 15, transl. of Pierret]

The boat that sails on water symbolizes the voyage of the inner awakening through the long river of daily life.

¹ According to Paul Bargaet, Ra has a boat for the day and another one for the night. But according to Grégoire Kolpaktchy, Ra has only one boat which bears the name of Matett in the morning and of Sektet in the afternoon.

Not being comparable to the knowledge that one accumulates, the inner awakening changes and goes from one landscape to another and from one awakening to another, being relieved from what furnished its past to invest in what furnishes its present. It is the process of development of the inner awakening that transports the human being from a psychical space to another one. This is supposed to make this voyage of modification of this awakening in the sense of deification; if not, he moves toward the second death that, by reducing his inner awakening, will fatally reduce the vital space of his *self*. This destruction, if it occurs, is an established fact and not a punishment. The logic of the established fact is always found in the Osirian religion. There is no punishment coming from outside on behalf of a despotic Unique Master. No cultivating of the concept of punishment, the Ancient Egyptians did not have a concept of the reward either; all was consequently linked. The development of Horus and Ra depends on the behavior of the reciter and it is Tem (*the desire to open up to coherence*) who starts the development of the inner awakening. Thus, the hope of the faithful is to progress and to get into Ra's boat to escape the reduction of his inner awakening. Let us not consider getting into Ra's boat to be an acrobatic prowess or an exploit of the moment; any person who opened himself to the dynamics of the gods and the goddesses will reach this boat. Chapter 125¹ gives precise information on the life to be carried out to pass the day of the judgment favorably and to reach the aforementioned boat.

Invocation of Tem (*the desire to open up to coherence*): Get up, let your faces be radiant, the evil one is repelled by the divine chiefs.

Invocation of Keb (*the impetus toward recognizing and conveying the positive material awakenings*): balance your seats in the center of the boat. Khepera admits you; fight, stretch your

¹ See extracts of this chapter on pages 33, 78, 193, 198 and 224.

legs, pour water upon your arms. [Excerpt from chap. 39, transl. of Pierret]

I have risen up out of the seshett chamber, like the golden hawk which cometh forth from his egg. I fly, I alight like a hawk with a back of seven cubits, and the wings of which are like unto the mother-of-emerald of the South. I have come forth from the Sektet Boat, and my heart hath been brought unto me from the mountain of the East. I have alighted on the Atet Boat, and there have been brought unto me those who dwelt in their substance, and they bowed in homage before me. I have risen, I have gathered myself together like a beautiful golden hawk ... [Excerpt from chap. 77, transl. of Budge]

* * *

The legend says that Ra crosses the sky during the day with his boat of day and that he travels through the underworld during the night with his boat of night.

The Osirian religion is an initiation into saving dynamics of the psyche with a goal of helping the human being to sanctify himself, to escape the cycle of reincarnations and to become again free as before bogging down into the matter. For this, he must cultivate his positive desires (gods and goddesses) and forsake his negative desires (demons). In this interior progression, the human being is alone in front of an unknown perfection which he must come to know in order to distinguish the aspects of coherence and order. If he wants to escape the cycle of reincarnations, there is no question of him being nonchalant. He cannot either lean on the logic of forgiveness on behalf of a loving god, since the Osirian religion does not have any place for such a merciful god, the cult of Amun having taken its expansion only toward the 18th dynasty. The faithful who advances in the discovery and the development of each deity must carry out his war against the demons whose Aepep

is the negative desire par excellence; the faithful feels daily the conflict between his leaning toward harmony and his leaning toward selfishness.

During the Osirian night (darkness resulting from the rotation of the earth or interior darkness?), the faithful is subject to the attacks of Aepep, the demon who wants to destroy the positive desire par excellence: Ra. A psychical situation can be felt strongly when the zealous faithful of an intransigent religion based on the law of cause and effect does not live the grace of forgiveness and of divine paternal love, which allow to avoid the last judgment¹. The Ancient Egyptian was in a situation of the soul in view of an implacable order that does not spare him and does not make any privilege.

With this logic of the conflict between Ra and Aepep had to come the superstition that the solar star could rise no more the following day if Aepep overcame Ra. In fact, it was about the interior sun and darkness. It is against this superstition that Akhenaten rebelled, by explaining that the solar star rises inevitably every day.

* * *

During the Osirian night, Ra's boat is guided by Set, who, while being capable of criminality, remains a god and not a demon. Set becomes, when Horus (*the coherent-impetus*) is inactive during this night, a keen defender of this boat against the demon Aepep, who aims to sink it and to carry the faithful to the disaster of a second death. Defender of the

¹ The certitude of the divine forgiveness that exempts from the last judgment is a basis of the Christian belief. We find it in the Gospels. We read in the Gospel According to St John 5.24: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life". Such a logic that draws aside so easily the idea of judgment has impressed our civilization and permitted it to minimize its importance.

boat during the Osirian night, Set is, nonetheless, Horus' enemy when this one expresses himself and he then accepts to be surrounded by demons:

Osiris N. (*the one who moves toward purity*) is **Horus** (*the coherent-impetus*) to whom his mother **Isis** (*the impetus to live the awakening to others' rights and to coherence*) hath given birth and whom **Nephtys** (*the impetus to live the awakening to personal rights and to oneself*) fed and dandled even like **Horus** (*the coherent-impetus*) when he repulsed the fiends of **Set** (*the impetus-toward-the-ego*) and when they see the **Ureret** crown stablished upon his head they fall down upon their faces and they glorify him. [Excerpt from chap. 134, transl. of Budge]

It is surprising that Set helps Ra during his night voyage, when Aepep attacks him. In fact, this *impetus-toward-the-ego* is a tendency of the *self* that only seeks to consolidate it; it is not chaotic in its essence, which is why it can be reformed and which is why he is a god and not a demon. If it recharges its batteries at the *centripetal desire to satisfy only the self*, that is to appease an innate need for consolidation. The *impetus-toward-the-ego* does not project to lose the *self*; on the contrary, it is rather dazzled by the fast possibilities of the policy of refusal of coherence. It is a specific tendency and accepts specific situations of incoherence to meet some needs for consolidation from the *self* that glitter and dazzle him. It sponsors fears and doubts at the authority *self-individual* to destabilize it and to impose its own proposals for consolidation. For that, it enters in conflict with the *coherent-impetus*. To live a conflict between the *coherent-impetus* and the *impetus-toward-the-ego*, the authority *self-individual* must feel a doubt, a pleasure, or a fear sponsored and reinforced by the *impetus-toward-the-ego*. It is when the authority *self-individual* identifies this doubt, fear, or desire and when it is interested in it, that the *coherent-impetus* reacts and that the conflict starts. The characteristic of the *coherent-impetus* and the *impetus-toward-the-ego* is that they are the echoes

of the two major desires of the timeless *deep-self*, while being able to influence the temporality of the authority *self-individual*.

It is only when the situation is likely to become irremediable, when it is no longer a question of conflict with the *coherent-impetus* and when the picture becomes catastrophic with a psychical boat going a drift, that the *impetus-toward-the-ego* feels the imminence of the danger and reacts against Aepép (*the centripetal desire to satisfy only the self*). The tendency *impetus-toward-the-ego*, i.e., Set, acts as a mischievous child who makes the worst tomfooleries in the presence of his wise little brother, with the aim of widening his field of influence and who however defends his household when there is nothing any longer but him in view of the invading danger.

If Set follows the tortuous ways of selfishness to consolidate the *self* and to develop it at all costs, he however refuses to destroy this *self*. He is in disagreement with the *coherent-impetus* Horus because he is dazzled by fast and juicy¹ solutions. However, he defends the psyche when this *coherent-impetus* is no longer active and when the psychical dynamics drift. Ra's boat is in danger when Aepép, desire leading to chaos, risks capsizing it; it is then that Set, whose principal goal is the consolidation of the *self*, takes the reins. Perceiving the extent of the danger, Set reacts in favor of Ra.

After midday, Aepép's eyes are on Ra (*the conductor desire vibrating with the coherence*).

When then he straightens up against the boat, he is stared at for a long time by those who sail the boat because of the confusion that he creates...

One uses Set (*the impetus-toward-the-ego*) to thwart him; one makes use of him to throw a copper lance at Aepép, to make him vomit all that he has swallowed.

To say as a magic formula:

¹ The more the *initial-impetus-toward-the-ego* is reformed and the more it accepts the *coherent-impetus*.

Move back in front of the copper lance. I am valiant, armed to thwart you and to let the boat lead Ra (*the conductor desire vibrating with the coherence*). [Excerpt from chap. 108, transl. of Pierret]

My approach to the Osirian religion enables me to consider that the notion of day could correspond to the lucid and responsible activity of psyche and that the night could correspond to its dark state. As for the fear of no longer seeing the sun rising in the morning and of sinking in an uninterrupted night, this could be only the superstitious reflection of Aepep overcoming Ra and making the psyche sink into the continuous night of chaos and mental illness. The development of this superstition must have gone hand in hand with the degradation of this religion.

The Logic that the Book develops lets me suppose that it is about interior darkness, which the priests replaced by the geographical night, just to hold the people under the yoke of anguish. We can put in parallel this notion of day and night with the words of Jesus, when he speaks about the born blind:

We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. [Gospel According to St John 9.4]

This smartness of Set (*the impetus-toward-the-ego*) reminds me the following passage of the Gospel:

And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take

thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. [Gospel According to St Luke 16.3-8]

* * *

Let us stress that Ra, who is the positive desire par excellence, radiant like the sun, is only leading the boat; in psychical period of distress, Set defends it.

There is more than one difference between our approach of psyche and that of the Ancient Egyptians. Initially, their civilization was haunted by the imminence and the intransigence of the judgment, whereas ours is based on the Christian consolation that any judgment can be avoided. In addition, ours is interested in studying the psyche in its details on the basis of clinical descriptions of diseases, describing each factor and basing observation on dysfunctions, whereas theirs was interested rather in the study of positive dynamics. The psychology of Ancient Egypt studies the psychical modifications accompanying the positive and constructive development as that of Horus, whereas ours studies the situations of abnormality and is based with its instinct of death on the study of the activities of Set and Aepep. The Ancient Egyptians had a less restrictive glance on life than ours, taking into consideration the theory of reincarnation and the interaction of the three physical mental and spiritual dimensions. This enabled them to approach the psyche from an angle different from ours. Because of our dissecting step, we approached the detail too much. We reject all that does not tally with the instructions of the scientific seriousness, seriousness that is in continual modification. The after-life does not have a place in our vocabulary and if we make one for it,

we do so unwillingly because it disturbs our modern logic. If medicine and psychology can advise us on what is healthy, they do so by a deductive reasoning that excludes what is unhealthy, rather than by a knowledge of what is edifying. We have developed studies on diseases and anomalies, rather than on healthy positive progression. We consider that while not being sick one is in the margin of health. The Osirian religion, in contrast, does consider not sufficient to be far from disease; it suggests the positive and healthy steps and it rather considers that if one is not advancing in health, one is already potentially sick.

* * *

We must also stress that, in the texts, it is sometimes through a question of the boat of Tem or Horus with which we can approach the concept of the boat of Ra. In addition, there is a particular situation linked to the boat of Ra; Egyptian mythology said that upon arriving in the Ra-stau, which is the field of the god Sokari, this boat cannot advance any further. It is then placed on sledges, which are pushed with main effort by oxen. This supposes that the field of the Ra-stau does not allow a fluid and easy psychological progression. If we consider that the Ra-stau is the psychological situation that is not interested in developing the *coherent-impetus* but limited to the respect of the laws and the superego, we deduce that Ra (*the conductor desire vibrating with the coherence*) struggles then in his progression, because the optimal way for him to fulfill his potential is through the development of Horus. The human being who wants to advance toward coherence without developing Horus lives a harsh psychological situation that can be subject to the despotism of the super-ego.

The legend says that the Ancient Egyptians were afraid that the next day the sun would not rise if Aepep manages to defeat Ra during the night. The incompatibility of this belief with the Egyptian's knowledge of the constellations and stars like Orion and the Ursa Major lets us guess the great difference between the superstitious popular beliefs and the heart of their knowledge. However, so much superstition could be nourished only by priests determined to dominate the people and to make their presence essential. This reflects the Christian clergy of the past who sold lands in heaven. While abolishing this fear of the sun incapable of rising, Akhenaten liberated the spirit of the people from their fixation on a secondary idea and explained to them that night is used only to rest and that it is inevitably followed by the day. He demystified the religion and made it available to the common run of the people, explaining that the one who created all things also created the day and the night, which take turns:

How excellent are Thy designs, O Lord of eternity!...
Thou makest the seasons, in order to create all Thy works;
Winter bringeth them coolness,
And the heat [the summer bringeth].
Thou hast made the distant heaven in order to rise therein,
In order to behold all that Thou didst make,
While Thou wast alone,
Rising in Thy form as Living Aton,
Dawning, shining far off, and returning. [Excerpt from the Great Hymn to the Aten, transl. of James Henry Breasted]

In his will to facilitate the Osirian religion and to demystify it, Akhenaten took it down to the level of the common people; this is a very important point here. In this extract, it is said clearly that the Living Aten is a temporal expression of the Lord of Eternity. Here is a proof, among others, that this civilization did not adore the cow, the falcon,

and the solar disc, but that it had of the notion of the divine with an approach different from ours.

By abolishing the superstition of the sun that is likely to rise no more, Akhenaten shook his people's consciousness. He assured him that the day follows inevitably the night because the sun is faithful in its promise to rise each morning. This hidden kindness of the sun, which is the image of the Living Aten, is a continuity of the kindness of Amun, whose cult had begun several centuries before Akhenaten. The presence of gods who forgive like Amun and Aten makes the human being no longer threatened by the intransigence of the law of cause and effect and the overwhelming responsibility of the management of the hereafter decreases. These gods are able to help man to carry his daily burden and to manage his responsibilities and are able to give new chances and new hopes; the fate of the weight of death narrows. According to this logic, I consider that the god Amun began the modification of Osirian theology, modification which was followed by the theology of the Living Aten, whose forgiveness is more sure, more explicit, and better understood. It was enough to perceive an ideal such as Akhenaten wanted to present of himself to the people and to believe in a god consoling and clear in his promises, so that the burden of personal responsibility becomes lighter. The human being was not subjected any longer to the merciless fate of his transgressions.

The modification of Maat with time

Maat corresponds with the application of truth and justice. On a concrete level, she is relating to the way of understanding the practical side of the laws and applying it. However, the notion of Maat changed over the ages. The human being had to respect others' rights and social laws because of the law of cause and effect, by which one pays in the current life or in the following reincarnations any transgression of its logic. The law of cause and effect is intransigent; it is rigorous and knows neither exception nor mercy: the human being has to pay at present or in one of his next reincarnations for the imperfections that he made in his present life. This law is somehow the *lex talionis* carried out by the cosmic Justice and from which nothing escapes. Nothing but the concept of forgiveness can break this karmic logic.

Maat began with the respect of the law of cause and effect. I link the beginning of its modification to the appearance of the cult of Amun that had to mark a turning point in the management of personal destiny, because it introduced the notion of consolation, assistance, and especially forgiveness. Amun could apparently forgive the faithful for his bad conduct and his transgressions. Before him, man, judged by his own potential toward good, which is Osiris, had to suffer an impartial and implacable judgment. With the appearance of the possibility of forgiveness, the intrans-

sigence of this fate began to decrease. The first consequence is that human selfishness was allowed to seek new exits of monopolization and possession by modifying the application of the laws and the second one is that the application of Maat on a state level became more difficult because it became more complicated, since a secret relation between the human being and the deities was established. The Book Of The Dead, however, does not underline in a straight way this modification made by the logic of Amun.

O Amun (*you who did not reveal yourself*). O Amun. O god. O god. O Amun. I adore thy name, grant thou to me that I may comprehend thee; grant thou that I may have peace in the Tuat and may possess all my members.

And the divine soul which is in Nut (*the impetus to live the positive spiritual activity*) saith: "I will make my divine strength to protects thee...". [Excerpt from chap. 165, transl. of Budge]

The Egyptologists notice that, through the ages, the concept of justice changed in Ancient Egypt. We can have an idea of the logic of this justice by reading the chapter 125 of the Book¹. By preaching the serious preparation to the judgment of Osiris over hundreds of years, the Osirian religion created a solid religious logic that shows through in the cult of Ra, Hathor, Horus, Isis, Sobek... etc. To this intransigent logic came to be grafted the forgiveness of Amun. However, the cult of this god could only start timidly and slowly. It could not take a real rise because Amun was, by definition, a hidden god who did not express himself but by the mouth of the priests, who, if they revealed some of his aspects, had as a priority to draw the political strings and to manipulate the people to retain power. This is quite different from the cult of the Living Aten, god visible and whose intermediary with people says that he is his

¹ See extracts of this chapter on pages 33, 78, 193, 198 and 224.

son, thus knowing his major intentions and clearly preaching his kindness and mercy.

Thou makest the beauty of form through Thyself alone,
Cities, towns, and settlements,
On highway or on river,
All eyes see Thee before then,
For Thou art Aton Lord of the day over the earth.
Thou art in my heart;
There is no other that knoweth Thee,
Save Thy son Akhnaton.
Thou hast made him wise in Thy designs
And in Thy might.
The world is in Thy hand...
By Thee man liveth,
And their eyes look upon Thy beauty... [Excerpt from the Great
Hymn to the Aten, transl. of James Henry Breasted]

This son, who preaches the kindness of his father Aten, does not seem to grant himself a margin of a little scheming. Akhenaten must be good like his father Aten, otherwise he is no longer credible. To study forgiveness in the monotheist religions¹, we notice that it takes a particular aspect with each one of them. With the Jewish religion, God's forgiveness exists, but that does not prevent the application of the *lex talionis*: an eye for an eye and a tooth for a tooth. Thus, the adulterer will be stoned, etc. In addition, in the Old Testament, God reacts to the transgressions with the same intransigence. In the Muslim religion that also praises God's forgiveness, the *lex talionis* is applied and the faithful does not have the certitude to be saved at the judgment day; all depends on God's will, for which one does not know the procedure. In the Christian religion, forgiveness is instantaneous and certain with the confessional; life after death is ensured and the *lex talionis*

¹ There are several monotheist religions. There is the Jewish religion with its subcategories. There is the Christian religion with its branches like Catholicism, Orthodoxy, and Protestantism. There is the Islamic religion with its branches like Sunni and Shia. There are Baha'i, Sikhism, and Zoroastrianism...

is replaced by "he that believeth on me, though he die, yet shall he live¹". The study of the difference relating to the notion of forgiveness in religions explains the possible variation in the approach of the concept of divine justice and the difference in the comprehension and the application of others' rights. It is not known if Akhenaten, who preached the universality of the love of the Living Aten, also preached the possibility of forgiveness for every repenting faithful. If that occurred in this way, the consequence could have been a social commotion that first created a rejection of the old religious logic. Next would have occurred a stampede in morals, which could explain the high number of prisons found in Akhetaten. Thirdly, the terrible fury of the old clergy that no longer found opening to seat its authority through some divine threat would be invoked.

Divine forgiveness releases from anguish and modifies the acts; the consequences are remarkable on the level of the application of the concept of justice. We can then go to the limit of personal rights and we can even exceed these rights to possess and dominate, staking our bets on a forgiveness that erases the transgression and leaves to the selfishness of Set a broader margin of expression. In the Old Empire, the citizen acted toward his fellow neighbor according to his fear of the law of cause and effect, living deeply his conviction of the fate of this law. When the forgiveness factor started to belong to the religious logic, in spite of the reserve of the priests who handled the people to control power, the Egyptian citizen started to see a breach to circumvent the laws and to find justifications for his acts. The logic of forgiveness induces argumentation and justification. Gradually, the role of the Pharaoh in the application of the divine justice changed. From a guardian

¹ Gospel According to St John 11.25

of the law of cause and effect and of what results from it as social logic and religious practice, he slowly saw his role being directed toward that of a supreme chief of a national police force, who applies human and no divine laws, the relation with the divine becoming increasingly personal. He had to reformulate the laws in an increasingly temporal approach, explicit and specific, just to ensure for the citizens a viable climate.

* * *

I linked the modification of Maat with the changes in the religious approach. In the beginning, it was the law of cause and effect that constituted the essence of religion, before the concept of divine forgiveness started to come up. One can imagine the Egyptian people as being a regrouping of people who had the same convictions and the same goal to continue: that of growing in a precise religious logic. The Pharaoh was then the guarantor of application of the religion at the state level, to allow the multitude to live its beliefs in a favorable environment. He was the guarantor of the divine law; and the social laws were based on the law of cause and effect. However, the intransigence of this clear and clean law gradually yielded its place to that of divine forgiveness and its direct consequence was to open a private field in religious practice. The law of cause and effect dictates clear and precise behaviors for each one with respect to others and thereby it dictates the social behavior of each citizen. The role of the Pharaoh was, with the application of the law of cause and effect, that of the dictator who wanted to ensure the necessary social climate that saved the citizen from falling into the trap of this law, when being obliged to kill to defend his possessions or to steal to nourish himself. It was the law of cause and effect,

represented by the Pharaoh, who convinced the citizen not to make transgressions; it was the only allowed legal base, from its logic arose the management of the state.

When the concept of forgiveness came into play, the management of the Maat logic by the community became more difficult because the religion then opened on a private character that overcame the intransigence of the law of cause and effect. Furthermore, this divine forgiveness is not a clear concept in itself and it can be approached in various ways. I suppose that it is in response to Akhenaten, who spread out in broad daylight the logic of forgiveness and love of the Living Aten, that the priests of Amun reacted. They refused to lose the prerogative to interpret and reformulate the forgiveness of Amun according to limits that favored them and they refused to demystify the religion and make it available for all.

Without the divine love that allows forgiveness of personal transgressions, the law of cause and effect allows a collective religion that can be managed by a state policy inspired from this law. This policy would resemble to some current states where the religion is at the base of the policy of the country. Perhaps archaeological research will be able to find evidence proving that, prior to the cult of Amun, the state in Ancient Egypt was allowed to manage individual life, marriage, and education of the children in a very tight way. When the religion started to make it possible for each person to manage his own religious activity according to this logic of forgiveness, the state became less and less able to be involved between the deity and the citizen. The relationship with the divine became more complex and the Pharaoh became instead more responsible for applying a civil code dictated by the social conditions than for taking as a starting point the law of cause and effect.

The possibility of the presence of a superman notion

With the replacements that I presented about the deities, the Osirian religion takes quite a precise meaning and becomes a project that has a comprehensible and logical goal that is close to that of the Christian religion. The chapters express a clear logic regarding the modifications of the psychical dynamics that occur when man directs them toward the path of the respect of others' rights and coherence. Some paragraphs of the chapters of the Book Of The Dead remain not as easily applicable to the human scale, and possibly indicate that they relate to a superman. One would say that they exceed even the human being advancing through perfection and becoming Horus, then Ra. However, these paragraphs that remain surrounded by some mystery are rather rare. As examples, I quote some of them.

I am the only One, who proceedeth from an only One ...
I am To-day for untold nations and peoples. I am he who protecteth you for millions of years. [Excerpt from chap. 42, transl. of Budge]

There, we are clearly in front of a being of exception, single in his kind and exceeding the human condition. This description exceeds that of the man who rises with his *Horus* (*the coherent-impetus*) to become a radiant Ra, because it is about the description of a single situation of a being who protects humans. The two following examples are similar:

The possibility of the presence of a superman notion

I receive, as I rise, the diadem and I crown myself on my throne, in the residence of my father and of the first gods... My mouth speaks, having the truth. [Excerpt from chap. 145, transl. of Pierret]

I am yesterday and I know tomorrow. I am a master of being reborn again, mystery of the creative soul of the gods and I produce food for those who approach in the west of the sky, helm of the east, lord of the faces who see by his radiation, lord of resurrection coming out from darkness. [Excerpt from chap. 64, transl. of Pierret]

Thus, some paragraphs of the chapters exceed the description of the psychical dynamics to precise meanings relating to a being of exception whose power and capacities seem to exceed those of the normal psyche advancing toward perfection. However, the subject is not clear and cannot be decided with certitude. Is it simply the exaggerated description of man reaching perfection and becoming Ra? The character of exclusiveness in some sentences seems to contradict this assumption and to describe only one being with single features:

I am the firstborn of the primeval god ...

I am the Creator of the Darkness, who maketh his seat in the uttermost limits of the heavens ...

I am made to be the Light-god [Excerpt from chap. 85, transl. of Budge]

and

I am your lord, O gods! ... I am the son of your Master.

[Excerpt from chap. 47, transl. of Pierret]

What makes it possible to leave a place to such an assumption is that the literature of the Book Of The Dead does not know figures of style and embellishments with redundant sentences, it is rather based on accuracy.

* * *

If the Ancient Egyptian Book Of The Dead is thus designed that it leaves a place in some paragraphs for the existence of a superman, it reminds us of the logic of the Old Testament which is strewn with sentences referring to the Messiah. However, by linking this logic of the possible existence of a being of exception to the concept of the Messiah of the Old Testament, I have to quote the point of view of Sigmund Freud on the subject, a point of view that I do not share. The latter gives a very precise explanation of the development of the concept of the Messiah among the Jews of the Old Testament by considering that it is one in his kind and that it came from the feeling of guilty and the will to camouflage the murder of Moses. In fact, Freud considers that Moses was killed well before his declared death and that the concept of the Messiah was developed in reaction to this murder.

By linking Moses to the Egyptian civilization, Freud stresses the importance of the influence of this civilization on the Jewish people. He points out, for example, that circumcision does not have any explanation in the Jewish past, neither the prohibition of the pig. He says that the only explanation for these two habits must be found in the culture of Ancient Egypt adopted among the Jews of the Exodus through Moses and the clan of the Levites who, according to him, are Egyptians who accompanied Moses in his search for the Promised Land¹. However, Freud goes further in considering that Moses did not live as long as the Old Testament says and that he was assassinated. By working out the thesis of the murder of Moses by his people, he speculated that the concept of the Messiah has been produced by the collective consciousness to mask this murder and to end feelings of guilt. Thus, according to

¹ Freud says that this clan came from nowhere in the Jewish community and that its names all are Egyptian, Moses included.

him, this concept would be the result of a collective neurosis, a desire to mask this murder and to bring back the spirit of Moses so that he reigns again. Freud ended this reasoning by basing himself on the instinct of death, on culpability, and on the desire to punish and to undergo punishment. His point of view is contestable because those who remained with Moses are those who refused to adore the golden calf. Genesis tells us that when Moses descended with the tablets of the ten commands and that he saw that most of the people had decided to cast a golden calf and to adore it instead of God, he said to those who wanted to remain with him to distinguish themselves from the others and to kill them. Those who remained with Moses were thus people of the same hardening, being not easily influenced or, on the contrary, very easily influenced to obey him blindly. This is why I believe that it is really improbable that a people who had the same socio-religious orientation and who said no to the cult of the golden calf could have been led by some influential people of the group to put down the possible murder of a Moses very highly placed and to nourish the idea of the arrival of a Messiah who would be, to some extent, the revenge of Moses on his assassins. If such was the case, these assassins should have silenced the rumor or amplified it to their advantage and thus entered into excesses and plots. Such a beginning of the history of a people was not be promising to carry the flame of truth and justice over more than one thousand three hundred years with his prophets and his saints, a people whose Scriptures are not afraid to denounce sinners. Freud's thesis is barely applicable to a people who did not fear the condemnation of those who do not walk according to the divine law that defends from murders and lies. It would have been an insurmountable

tension for the same people to defend from lies and murders and to live with the unconfessed murder of their chief that they had always respected and that they did not reject as they did Jesus. The Old Testament denounces many situations of rebellion and murder described in detail. It is not a book modified to show only one clean face of the Jewish people and of their chiefs. Quite to the contrary, some daily sins are considered as being abominable to the eyes of the Lord and the sins of the prophet David so much venerated by the Jews are quoted with those of Saul and other patriarchs as well. I believe that the climate of logic and sincerity of the Old Testament does not leave a place for a Messiah concept based on an unconfessed murder. This difficult concept, so dear to the Jews, comforting them in their moments of distress, has likely all chances to escape the Freudian claws, especially if one meets it in the Osirian literature. However, it is necessary to confess that, to have a certitude on the subject, it is necessary to re-examine this literature from the translation to the interpretation of the drawings, from a new angle.

The concept of the Messiah was probably introduced to the Jews under the influence of the clan of Levy. It destroys the limits between sky and earth by giving space to an intermediary superior to human nature that establishes the link between the divine sphere and men, being on earth or liberated from their body barque.

I am To-day for untold nations and peoples. I am he who protecteth you for millions of years. Whether ye be denizens of heaven, or of the earth, or of the South, or of the North, or of the East, or of the West, the fear of me is in your bodies. [Excerpt from chap. 42, transl. of Budge]

* * *

This logic of the existence of a superman who is concerned about a human's fate can be felt through some lines of the Book Of the Dead that remains, in spite of the replacements of the meanings of the gods, enigmatic and incomprehensible in some of its paragraphs. It can be better understood if one considers that the dead speaks sometimes through this supreme and hidden being on which depends the human future. It is there that it has the style of the Old Testament, the psalms especially. Some paragraphs are incomprehensible if one does not introduce the notion of a Messiah. One can quote, for example, psalm 22, in which the passage:

I was cast upon thee from the womb;
Thou art my God since my mother bare me.
Be not far from me; for trouble is near;
For there is none to help

can be understood as relating to every faithful in distress, whereas the following passage becomes incomprehensible if one does not link it to the crucified Christ:

They pierced my hands and my feet.
I may count all my bones;
They look and stare upon me.
They part my garments among them,
And upon my vesture do they cast lots.

By reading quickly the 150 psalms, we discover that rare are clearly related to Christ and not necessarily in the totality of the psalm. By bringing this style to that of the Book Of The Dead, we notice that, in very few passages, the comprehension of the text becomes clearer if we consider that it is the superman who speaks. In addition, very rare are the sentences that make it possible to link the superman to the hidden god who is Amun. Would he be the superman in question, this Amun not revealed and that Akhenaten will replace by himself and Aten?

I am Un-Nefer, from one period even unto another, and what I have is within me. I am the only One, who proceedeth from an only One, who goeth round about in his course. I am he who dwelleth in the Utchat... I am "He who cannot be known". [Excerpt from chap. 42, transl. of Budge]

Many passages of the Book tally better and become more logical if we consider that they describe or that they are said by a kind of superman or ideal man. According to historical data, Amun and Aten, gods with the almost antagonistic and complementary meanings, are the only two gods who were the cause of religious wars in Ancient Egypt. However, the very thin historical details on Akhenaten's reform, on his death, and on the succession of Tutankhamun drastically limit the margin of these assumptions.

One who approaches the Osirian religion by reading the Book Of The Dead is astonished by the fact that Akhenaten's reform to impose a single god focused on Aten, who is unknown to the Book, whereas so many other gods and goddesses are much more present. However, it is also this complementarity of hidden-god revealed-god that makes of Amun and Aten two gods who exceed the concept of divine forces linked to psyche. Why does this forgotten god Aten again interest the Pharaoh Akhenaten? We do not know. What we do know, on the other hand, is that with the death of Akhenaten, the return to the old religion was brutal. The priests were not content just to regain power; they restored the old religion, as if they were unable to regain their power from Aten's logic. Worse than that, one would say that Aten was incompatible with their interests, since they destroyed the Akhetaten city and erased the cartouches of Akhenaten, who was portrayed after his death as a rebel and an enemy. The Egyptologists describe

this return to Amun as devastating, a kind of revenge, rather than a recovery of the situation. It is this destructive revenge that lets us suppose that the fact of limiting the prerogatives of the priests was not the consequence of a paranoia of Akhenaten, but of their corruption. Akhenaten's death, of which one knows nothing else, was not sufficient for the priests to regain their power. It was also necessary to abolish the weapon that had condemned them: Aten and his theology of love and forgiveness (these love and forgiveness were to be unconditional so that the priests could not find a place for the exercise of their power). In addition, one who is convinced that the psychical equation of man is based on the conflict between the *coherent-impetus* and the *impetus-toward-the-ego* can only guess at the hypocrisy and the insincerity of the priests of Amun who wanted to be the spokesmen of a hidden god to whom they could attribute whatever served their interests.

Comparison between the Amarnian reform and Moses' contribution

The superman concept that one surmises in some paragraphs of the Book Of The Dead takes a particular shine when one tries to understand it in the light of the amarnian reform.

Amun is the hidden god who is not revealed. His cult gradually modified the religious logic when he became known in the 18th dynasty. One can say that the cult of Amun introduced a new theology because the believer could establish with him a privileged relation that did not exist with other gods such as Ra, Tem, Osiris, Horus, etc... Amun could comfort and listen to the one who spoke to him. He was the god of the unhappy and of those who needed assistance. He was different from Ra, Horus, and Osiris, who were vulnerable and rigid gods. Amun was external to man who prayed him and he was able to forgive him his faults. He had also a much greater importance than the other gods, since the priests were called "priests of Amun".

He was the god not revealed, while Aten was the solar disc who was very far, inaccessible, and yet available, visible, and reaching everyone with his saving hands. Akhenaten was, according to the Hymns, the only son of the Living Aten and from this affiliation, he was the only intermediary, with his wife Nefertiti, between this god and the people.

With Amun on the one hand and Aten and Akhenaten on the other hand, we find ourselves viewing two opposite dynamics that cannot coexist. We can then understand why Akhenaten wanted to get rid of the Amun concept. It is against the "Amun logic" that he had carried out his war and not against the god. With Aten and his son Akhenaten on the one hand and Amun on the other hand, we are faced with two antagonistic concepts. What could have been the bond between them? There is, to my knowledge, no text proving that Akhenaten was regarded as having been Amun before. However, on the one hand, the war carried out by Akhenaten against the Amun concept had the order to score out his name from all the inscriptions while, on the other hand, the fact that this Pharaoh allowed semi-officially the cult of Ra, Thoth, Horus, and any other gods, except for Amun and any creative god, shows that he wanted to introduce the people to a theological revival that would drive out this Amun concept to replace it by the one of the Living Aten and of Akhenaten himself. I do not know if Amun corresponded in the amarnian reform to Aten or if he corresponded to Akhenaten, with Aten corresponding to the concept of the Master of the Universe found in the Book.

With the possible connection between Amun and the Messiah, between Akhenaten and the Christ made flesh, and between Aten and God, the Freudian thesis that the concept of the Messiah came from the guilt of a deadly people weakens. We are then in view of two possible explanations of the concept of the Messiah among Jews. The first one is that the Jews of the Exodus, knowing the heart of the amarnian reform relating to the concept of the son of the god who becomes the intermediary between the great god and men, used this belief to mask a murder of Moses that they actually committed. The second one is that

Moses, knowing the essence of the amarnian reform and regarding the arrival of the Messiah as a reality to come to carry men toward perfection, this Moses believed deeply in and considered that even with the extinction of Akhenaten's reform, the amarnian experiment was to be reiterated under other conditions and with another popular maturity. In this case, it is Moses himself who is at the base of the concept of the Messiah¹.

Which of these two explanations is most probable? Both are defensible. Nevertheless, it is the second that is, in my opinion, most logical and most coherent with the history of the Jewish people from the decision to leave the land of Egypt to the prophets who predicted the coming Messiah. One can say without exaggeration that the Jewish religion has, since Moses, crystallized around the concept of the Messiah. However, if the Freudian logic is adopted, it would be much implication and a great popular confusion around a lie.

On the other hand, if we consider the amarnian reform as being a major religious modification that affected the sacred texts and the hopes of the people who were bent under the yoke of the priests of Amun, we can then better understand the Freudian point of view. This would be that Moses took seriously the project of Akhenaten, wanting to continue an idea that the Egyptian environment was unable to keep. Let us not forget that the project of the Exodus had occurred in the head of Moses, with the decision to take the Jewish people out of Egypt. It was a true project of decontamination of the Jews as victims of the Egyptian beliefs that had become animist and orgiastic. For the Old Testament, the Jewish people had the role of safeguarding

¹ From what has been said, some will say that the concept of the Messiah is an atheistic concept and others will say that Moses acted according to divine revelations. I will give my point of view in the epilogue.

the relationship with the divine.

One does not know the social condition in Akhenaten's time. Nevertheless, we can link it to the excesses of the priests of Amun, who were safer with a hidden god for whom they dictated the will to the people than with a god as visible as the star of the day and whose intentions were revealed in the Hymns to Aten, having only one intermediary who prevented bad interpretations. If the clergy misused its power, abused the people, and modified the policy of the country while turning everything to his advantage, Akhenaten's reform does not have the favors of the Egyptologists. He is sometimes regarded as a despot who took many prisoners, as the number of prisons discovered at Tel-El-Amarna testifies. However, I find many extenuating circumstances for Akhenaten, especially if the society, bending under the weight of the hypocrisy of the priests of Amun, had reached a corruption that imposed an iron hand.

Ancient Egypt exerts on us a remarkable bewitchment. It attracts us by its monuments, its paintings and its religion that preaches neither vulgarity nor banality. This Ancient Egypt fascinates us and it whispers in our ear: there are so many coincidences that they cannot be due simply to chance!

Second part. Two chapters that seem to include the concept of superman.

... / ...

Chapter 42

[based on the translation of E.A. Wallis Budge]

To drive back the slaughterings which are performed in Hensu. ¹

The Osiris N. (*the one who moves toward purity*) whose word is truth saith:

O thou land of the specter! O thou white crown of the divine form!

O thou resting-place of the boat! I am the Child. I am the Child. I am the Child. I am the Child.

Hail, Ibou-ouret! Thou sayest day by day: "the slaughter-block is made ready as you conceive and thou hast come to decay".

I am Ra (*the conductor desire vibrating with the coherence*), the establisher of those who praise him. I am the knot of the god within the Aser tree, the doubly beautiful one, who is more splendid than yesterday. (say this four times). I am Ra (*the conductor desire vibrating with the coherence*) the establisher of those who praise him. I am the knot of the god within the Aser tree, and my going forth is the going forth of Ra (*the conductor desire vibrating with the coherence*) on this day.

My hair is the hair of Nu (*the seed of positive renewal*).

My face is that of Ra (*the conductor desire vibrating with the coherence*).

My eyes are the eyes of Hathor (*the joy-simplicity-transparency*).

¹ Almost the totality of this very beautiful chapter seems related to a superman

My ears are the ears of Oupouaout¹.

My nose is the nose of Khent-khas.

My lips are the lips of Anubis (*the impetus conveying the dynamics of convergence*).

My teeth are the teeth of Seikit.

My cheeks are those of Isis (*the impetus to live the awakening to others' rights and to coherence*).

My hands are those of Ba-neb-Ded.

My forearms are those of Neith (*the humility*), the Lady of Sais.

My backbone is that of Set (*the reformed impetus-toward-the-ego*).

My phallus is that of Osiris (*the initial-impetus-toward-the-coherence*).

My flesh is that of the Masters of Kher-Aha.

My chest is that of Aa-shefit.

My belly and back are those of Sekhmet (*the impetus urging to live progress*).

My buttocks are those of the Eye of Horus (*the coherent-impetus*).

My hips and legs are those of Nut (*the impetus to live the positive spiritual activity*).

My feet are those of Ptah (*the positive-self-individual*).

My fingers and my toes are those of the Living Gods.

There is no member of my body that is not the member of some god. Thoth (*the impetus of arrangement of new positive dynamics*) shieldeth my body altogether and, each day, I am Ra (*the conductor desire vibrating with the coherence*). I shall not be dragged back by my arms and none shall lay violent hold upon my hands. And none shall do me hurt, neither gods, nor any Soul, nor any dead, nor any human being.

I am he who cometh forth, advancing, whose name is unknown. I am Yesterday and Seer of millions of years is my name. I pass on, I pass along the paths of the divine

¹ Oupouaout is according to Grégoire Kolpaktchy a deity who opens the ways. It has the shape of a jackal.

celestial judges. I am the Lord of eternity and I decree and I judge like Khepera.

I am the Lord of the White Crown.

I am he who dwelleth in the Sacred Eye and in the Egg, and it is given unto me to live with them.

I am he that dwelleth in the Sacred Eye when it closeth and I exist by the strength thereof. I come forth and I shine, I enter in and I come to life. I am in the Sacred Eye, my seat is my throne, and I sit down in the tent before that.

I am Horus (*the coherent-impetus*). I traverse millions of years. I have given the decree for the establishment of my throne, and I am the ruler thereof; and in very truth, my mouth keepeth an even balance both in speech and in silence.

In very truth, my forms are inverted. I am Unnefer, the perfect being, and my essence is hidden inside me. I am the only One who proceedeth from an only One. I am he who dwelleth in the Sacred Eye. No Evil of any kind shall spring up against me and no baleful object, no harmful thing, no disastrous thing shall happen unto me.

I open the door to heaven. I govern my throne and I open up the way for the births that take place on this day. I am the child who marcheth along the road of Yesterday. I am Today for untold nations and peoples. I am he who protecteth you for millions of years and whether ye be denizens of the heavens, or of the earth, or of the south, or of the north, or of the east, or of the west, the fear of me is in your bodies. I am he whose being has been molded in his eye and I shall not die again. My importance is in your bodies but my forms are in my place of habitation. I am he who cannot be known. The Red Demons have their faces attacking me. I am the unveiled one.

The season wherein the god created the heavens for me, enlarged the bounds of the earth, and made great the progeny thereof cannot be determined. My name setteth itself

apart from all things and from the great evil that is in the mouths of men, by reason of the speech that I address unto you. I am he who riseth and shineth, the wall which comes out of a wall, an only One who proceedeth from an only One. There is never a day that passeth without the things that appertain unto him being therein; passing, passing, passing. Verily, I say unto thee, I am the Plant that comes from Nu (*the seed of positive renewal*) and my mother is Nut (*the impetus to live the positive spiritual activity*). Hail, my creator, I am the Motionless one, the Great Knot which dwelleth in Yesterday.

The might of my strength is within my hand, I am not known by thee but I know he who knoweth thee. I cannot be held in the hand but I am he who can hold thee in his hand.

Hail, O Egg! Hail, O Egg! I am Horus (*the coherent-impetus*) who liveth for millions of years, whose flame shineth upon you and bringeth your hearts until me. I am master of my throne. I advance at this season. I have opened a path. I have delivered myself from all evil things. I am the golden dog-headed ape, three palms and two fingers high, which hath neither arm nor legs and which dwelleth in Memphis. I go forth as goeth forth the dog-headed ape who dwelleth in Memphis.

Chapter 85

[based on the translation of E.A. Wallis Budge]

I shall not enter into the place of destruction. I shall not perish; I shall not know decay. I am Ra (*the conductor desire vibrating with the coherence*) that came forth from Nu (*the seed of positive renewal*), the soul¹ of the god who created his own members. What I abominate is sin, I will not look upon it. I believe in Maat (*the impetus leading to live truth and justice*) and I live therein.

I am the god Hu²; the imperishable god is the name of my soul. I have created myself with Nu (*the seed of positive renewal*), in the name of Khepera. I exist in them like Ra (*the conductor desire vibrating with the coherence*). I am the Lord of the light.

That which is an abomination unto me is death. Let me not go into the chamber of torture, which is in the Tuat. I am the delight of Osiris (*the initial-impetus-toward-the-coherence*). I make contented the hearts of those who dwell among the divine things which are beloved by me. They cause fear of me; they create awe of me in those divine beings who dwell in their own circles.

Behold, I am exalted on my own standard, and upon my throne, and upon my seat that is assigned to me.

I am Nu (*the seed of positive renewal*) and those who commit sin shall not destroy me.

¹ Is it about the ba that is the expression of the free will related to this god?

² According to Paul Barguet, Hu and Sia are two twin deities. Hu is the Verb and Sia is the Knowledge. They are the gods precursors of Ra who are always present in his boat.

I am the firstborn of the primeval god and my soul is the one of the Eternal Gods, and my body is Everlastingness.

My form is that of the god Eternity, the Lord of the Years, and the prince of Everlastingness.

I am the Creator of the Darkness who maketh his seat in the uttermost limits of the heavens. I arrive at their boundaries. I advance upon my two legs. I direct my resting place.

I sail over the sky. I fetter and destroy the hidden serpents, which are at my footsteps in going to the Lord of the Two Arms. My soul is the Soul of the Eternal Gods and my body is Everlastingness.

I am the exalted one, the Lord of the Land of Tebu. I am the Child in the city: "young man in the country" is my name. "Imperishable one" is my name.

I am the Soul Creator of Nu (*the seed of positive renewal*). I make my habitation in the empire of the dead. My nest is invisible; my egg is not broken. I have done away with the evil that was within me. I shall see my father, the Lord of the Evening. His body dwelleth in Heliopolis. I am made to be the Light-God, a dweller in the Light-God, over the Western domain of the Ibis.

Epilogue

If the key of this work is the thesis of the existence of two contradictory impetuses in the same *self*, I did not work out the "theory of the two authorities" just to satisfy an ambition to explain an old religion. It is after having worked on this theory that the striking concordance between Horus and the *coherent-impetus*, and Set and the *impetus-toward-the-ego* encouraged me. I cannot, however, deny that the Book Of The Dead and the Egyptian mythology were for me invaluable advisers that, although dumb, stimulated some orientations of my thought; orientations that I would not have invested without them.

The idea that I got from the Osirian religion is that it is based on a very high level of knowledge and spirituality that lasted several thousands of years. Nevertheless, it was managed by priests who finally made of it a populist religion that suited their own interests, giving ceremonies of food, mummification and veneration of the bull Apis a dominating place. The Osirian religion is divine but it became vulgarized by humans; its essence was desecrated, diverted toward personal interests and orgiastic pleasures. It was impossible for the futility and the superficiality that the religious ceremonies could have had to endure with the spiritual depth that structured the relationship between these deities, who are specific desires and impetuses of the psychical dynamics and whose role is to raise the human soul. However, perhaps this superficiality was a fate impossible to circumvent because this religion did not have its

human ideal like Buddha, Moses, or Jesus; an ideal toward whom the thought of the believers could have converged. The Osirian religion was based on introspective research and it was transcribed in chapters intended for uninitiated persons. In judging it by its depth and its significance, I am sure that it is at the base of the religion of the Old Testament which, in its turn, prepared the Christian religion.

Did the Book Of the Dead, which was supposed to wake up the consciousness of the faithful and to guide him in his voyage in the after-life, achieve its goal? Perhaps, in any case, it achieves it today with us, because it provides us a very dense matter for the development of our consciousness and it helps us to a better comprehension of our own religion. If we consider that the purpose of this Book was to guide, with some kind of magic, the dead in his passage from life to death, we veil the treasures that it holds for us. However, if we consider that it contributes to the development of consciousness, which can benefit the faithful during his lifetime and in the Hereafter, the title "Exit to the daylight" is neither excessive nor magical. It is a true handbook of development of the consciousness and of elevation of human beings.

This divine religion of Ancient Egypt was undermined by the destroying work of human selfishness. Its difficulty limiting the number of initiates, the reforms of some straight and courageous persons who were able to denounce the abuses of priests and Pharaohs, as did the prophets of the Jewish religion, did surely not have a noticeable effect; even the reform carried out by a Pharaoh (Akhenaten) has been suppressed. The dominant place of the priests of Ancient Egypt gave them the authority to silence any person of good will. Moreover, it is at this level that one could appreciate the reform of Akhenaten who, by limiting the role of the clergy to service tasks and by

designating himself as the only intermediary between Aten and men, wanted to free the religion. Akhenaten wanted to place himself as an ideal to follow, but the priests ultimately regained power.

* * *

We can say that the Jewish religion was structured around the respect of the sacred character of the law and that it had the characteristic to address to everyone without need to climb the ranks of initiation. As for the Christian religion, Jesus wanted it to be dynamic and with an unbounded progression; one is invited to give all that he has and not only the tenth of what he gains - one is called to give instead of asserting his rights. The Osirian religion, if one disregards its practices that could turn to orgiastic and magic rituals and to the adoration of the bull, was the religion of introspection, of searching inside oneself and of learning about psychical parameters; it was reserved to the initiates. It introduced man to his psychical capacities, through which he could have ended up meeting the Creator. If this religion underwent the misdeeds of the *impetus-toward-the-ego*, which transformed it into animist and orgiastic ceremonies, other religions also failed because this *impetus-toward-the-ego* is able to make of God a custom concept, in the shadow of which the faithful becomes slack. It is this subject that the critics of Christ carried against Pharisees: the diversion of the law to their advantage.

The problem of a human being with the divine is that he ends up by building in his mental a restrictive image to which he refers in his prayers; and his *impetus-toward-the-ego* then improves it to its advantage. Even if the divine image escapes his *impetus-toward-the-ego*, this image is likely to re-

main static and unable to progress, so that finally the human being becomes its prisoner. This was the problem of the Pharisees and it was the problem of the Church clergy each time they used their power badly. One can say that the mortal enemy of religions is the fact of mentally limiting God.

For the Osirian religion this mortal enemy had another form since it was not a question to focus on a conceptualization of God, but on his expressions that the human being feels in his psychical desires and impetuses. The Osirian religion was based on the dynamics of a sum of deities that the faithful had to identify in his psyche and to develop. It did not impose God, it pushed the believer to develop his psyche positively. However, one falls into the misinterpretation of the characteristics of each psychical desire or impetus and each corresponding divine force so that one lost sight of the overall harmony and fell into orgies and magic.

To say that the Osirian religion was monotheist in the fullest meaning is difficult to prove. Somebody said that it was a monotheism with facets and I believe that it is an excellent definition. Nevertheless, this problem is of secondary importance. The interest one can allot to it today rests on the ability of identification of each psychical parameter, god or goddess, capable of being a support for the interior progression. The exploration of each deity removes a veil in the discovery of the true nature of man and God. Each deity of the Egyptian Pantheon is a key to clearness that facilitates our approach toward God, reflecting His identity.

At the forefront of the elevation of the Osirian religion to such a level of revelation of the identity of God, the believer might feel uncomfortable by supposing that such remarks would decrease the importance of his own faith.

However, this religion that introduces us to the divine psychological parameters can help us in our own religious approaches. Although regarded as a religion of the past, how much would modern man be enriched if he assists his religious experiment with the knowledge of the dynamics existing between these deities. If one compares the Christian religion to a vehicle transporting souls to heaven, the Osirian religion acts then as an operational handbook. It is precisely therein that lies its genius: to have been able to identify, between thousands of potential parameters, the conducting wires that link man to the deification project.

The study of the Osirian religion places us at the forefront of the concept of good and evil. Believer or atheist, one cannot deny that man has one ultimate goal: to manage his interests. There is also no doubt that personal interests are always confronted with those of others. To the believer and to the atheist, only one basic question imposes itself: to respect others' rights and the surrounding order, or to reject them. One of the principal goals of any religion is to manage this question.

* * *

My basic project was to keep this work as impartial as possible and, although treating religion, I wanted to limit myself to present the Osirian religion with its bonds to the psychological concepts. However, as I advanced, I found myself treating the notion of good and evil with the structuring of a total logic of the positive desires and impetuses tending toward coherence. This work enriched my own vision and influenced my approach of the management of the interests and the way of treating with others and with truth in general.

The work that I presented implies our religious convictions. That is why it is logical that the reader asks himself my aim in saying that the Osirian religion is divine, repeating that it contains deep and actual truths and that it brings us closer to coherence, to God, we men of the twenty-first century. I can go further by saying that this religion contains the beginnings of the Christian bases taught by Jesus. However, I did not want to preach the return to an old religion to sap the current beliefs. I have, on the contrary, the deep conviction that different faces of the Truth may exist in all beliefs and at all times.

In addition, I have the certitude that the *impetus-toward-the-ego* makes man unable to discover the way of Truth; and if he discovers some coherent fragments, he is unable to link them to constitute the Way that leads to this Truth. I believe firmly that no man has ever been able to build this Way and that no man will be able to, by his own capacities, even while initiating himself to the divine forces which raise our psyche. At one point, he runs out of breath, gets slack, and opens thus a breach to his *impetus-toward-the-ego* that develops then the paralyzing satisfaction. My intimate belief, deduced from my own comprehension of human limits, is that our condition was taken over since the dawn of times by a divine Breath that allowed man to advance. At the biological level, some speak about a chance and a combination of circumstances always repeated that assisted each time the life on our planet that was a vast chemical amalgam. This chance and this interminable continuation of positive circumstances intervened so much in favor of the biological and psychical life that one wonders if the name should not be changed. They constitute for me a perfect order in which bathes the human experiment.

* * *

Religion can be different from a mental rigidity and it can be a positioning in a universal system of reference.

If some of these constructive desires that are the deities of the Osirian religion resemble some directing vectors of a well known religion, I was, however, led there after an assiduous study of the Ancient Egyptian Book Of The Dead, which lasted nearly six years. I began the decoding by placing myself on the ground of the psychological logic and I needed a long time to escape the restrictive focusing that obliged me to seek the meaning of these deities in a purely psychological terminology, refusing to approach some religious concepts. I needed all this time to understand that all, in final analysis, converges and crosschecks, religion and psychology, in our precise case. The replacements suggested are the fruit of a long-term job. If they were only the consequence of a will to explain a religion by transcribing it on another, my work would not have had such a breadth.

We are no longer in a time when religion was a batch of narrow-minded persons unable to approach scientific temerity for fearing of seeing their faith shaken. Religion does not mean mental stiffness, which condemns and limits. We should not distress in front of a new mental opening and especially if it kills what we believe to be the truth and which is, in fact, only a petrified form of this truth, formed in the shadow in which we laze. Our goal and our pleasure must be to open to the discovery of the cosmic harmony and not to defend fixed ideas. One should not be afraid of the science that widens the horizon of our mental activity; the God that it pushes us to kill with each discovery can only give way to a major exploration of the real God.

As regards the logic of the *impetus-toward-the-ego* and the *coherent-impetus*, it opens an unlimited horizon to a progression that tends toward infinite. Such psychical logic knows no limit because it nourishes of coherence that is infinite. Such logic is opened to all the scientific nuances, even and especially those that would frighten a solidified attitude, because all new discoveries are only an opening toward a new face of the order surrounding us.

Being a believer or not does not reflect the reality of mental activity; what is important for the human being is to define his position toward others and coherence and to specify with which sincerity he develops his inner awakening. Thus, an unbeliever who reacts favorably to the respect of others' rights satisfies the essential conditions of belief. As regards refusing God because of a rejection of the biological father or because of a concept of Truth that we want to be different and personalized, the problem then becomes minor.

Some may laugh at the importance given to an ancient religion extinct for several millennia and others would see a sneaky way to awake old beliefs in order to sap our faith or to destabilize our interior peace. However, the one who will be interested to make a place for this missing link and will be able to link it to our thoughts in the twenty-first century will appreciate the unsuspected light that it is able to bring to the activity of our mental dimension.

That science invests itself to find the way to eradicate old age or that it becomes able to cure us from the majority of the incurable diseases, that man conquers Mars or other solar systems; nothing will remove the richness that the Osirian religion can bring to us, because Set will always remain the same and his combat against Horus will remain impossible to circumvent. The combat between the *impetus-toward-the-ego* and the *coherent-impetus* summarizes human

destiny. It is useless to refuse such a reasoning and to prefer a presumably neutral and modern approach under the aegis of a scientific and opened logic; the only thing that interests us in final position are our interests and they are always confronted with those of others and with the general order surrounding us! Let somebody threaten our interests and the true nature of our *impetus-toward-the-ego* re-surfaces, hustling our supposed neutrality and broadmindedness.

Memorandum

Suggested replacements for the rereading of the Ancient Egyptian Book Of The Dead

Amun

*he who did not reveal himself
you who did not reveal yourself*

Nu

seed of positive renewal

Tem

desire to open up to coherence

Ra

conductor desire vibrating with the coherence

Khepera

Aepep

centripetal desire to satisfy only the self

Shu

basic desire to recognize and manage the aspects of the coherence

Tefnut

basic desire to live the warmth of the manifestations of the coherence

Keb

impetus toward recognizing and conveying the positive material awakenings

Nut

impetus to live the positive spiritual activity

Thoth

impetus of arrangement of new positive dynamics

Maat

impetus leading to live truth and justice

Ptah

positive-self-individual

Sekhmet

impetus urging to live progress

Osiris N.

the one who moves toward purity

Osiris

initial-impetus-toward-the-coherence

Isis

impetus to live the awakening to others' rights and to coherence

Nephthys

impetus to live the awakening to personal rights and to oneself

Set

impetus-toward-the-ego

reformed impetus-toward-the-ego

Horus

coherent-impetus

Hathor

joy-simplicity-transparency

Anubis

impetus conveying the dynamics of convergence

Neith

humility

Sobek

humble inquiring impetus

Short reminder for the following charts

All rises from Nu who engendered the solitary god Tem and the goddess Neith.

Tem engendered Shu and Tefnut who engendered Keb and Nut.

Keb and Nut engendered Set, Nephthys, Osiris, Isis and Haroëis

Osiris and Isis engendered Horus who had four children from his affair with his mother Isis: Tuamutef, Hapy, Kesta, and Qebhsenuf.

Ra is the developed form of Tem, he has four eyes which are Sekhmet, Hathor, Maat and Anubis. The latter is also regarded as the fruit of the adultery relation between Osiris and Nephthys.

Ptah is Sekhmet's husband. They have a son: Nefer-Toum.

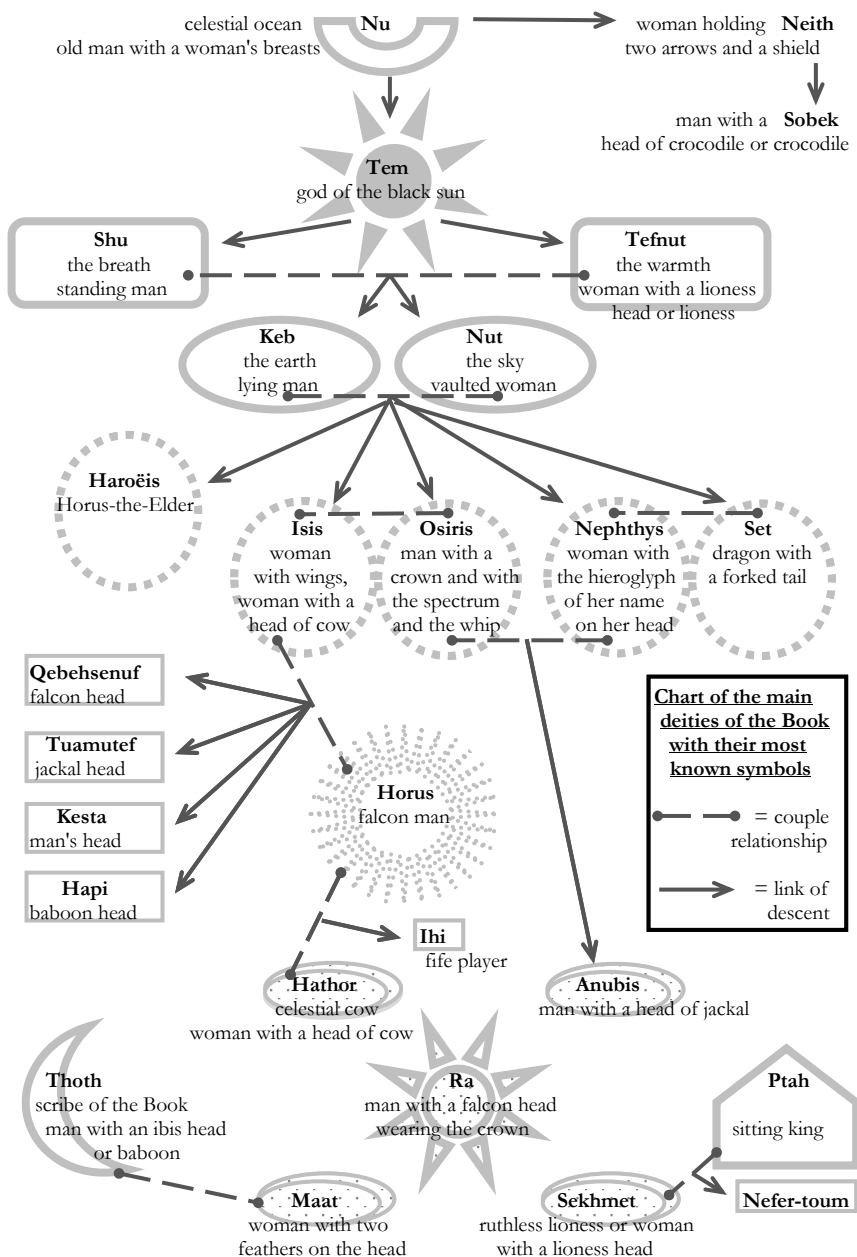
Thoth is Maat's husband.

Although son of Isis and Osiris, Horus is at the same time Hathor's husband and son. They have a son: Ihi.

The goddess Neith is Sobek's mother.

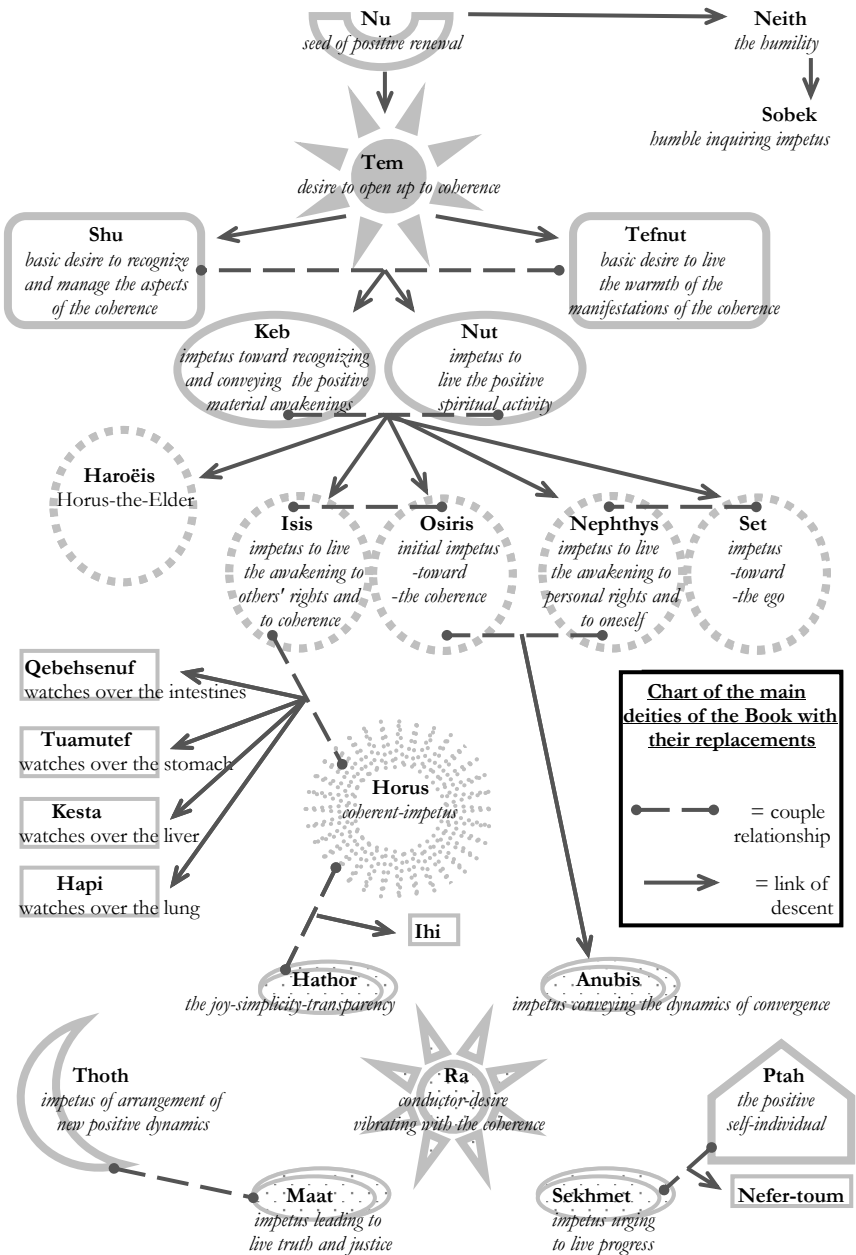
The *initial-impetus-toward-the-ego* (Set) is simplified by the *impetus-toward-the-ego*.

Second chart of relationships



... / ...

Third chart of relationships



... / ...

Various translations of the names of deities and places

The names of deities and places vary according to the translations and sites' of Egyptology. Here are some with their various writings:

| | | |
|-----------|---------|---|
| Abtu | is also | Abydos |
| Akh | is also | Akhu, Khu and Ikhu |
| Akhenaten | is also | Ikhnaton, Akhenaton, Ankhenaten and Ankhenaton |
| Amentet | is also | Ament and Amenti |
| Amun | is also | Amon Amen, Ammon and Amoun |
| Kesta | is also | Imset, Amset and Mestha |
| Aepep | is also | Apopi, Apophi, Apophis, Apap and Apepi |
| Aten | is also | Aton |
| Tem | is also | Toum, Tum, Atum and Atoum |
| Bakhou | is also | Bakhau |
| Bastet | is also | Bastit and Bast |
| Bouto | is also | Buto and Pa |
| Busiris | is also | Djedu and Tatou |
| Chaouabti | is also | Ushebti, Shauebti and Ouchebti |

Various translations of the names of deities and places

| | | |
|----------------|---------|--|
| Chnoum | is also | Khnum |
| Chonsou | is also | Khonsu |
| Dep | is also | Tep |
| Tuamutef | is also | Tuatmutf and Tiaoumautef |
| Tuat | is also | Duat and Tiaou |
| Nu | is also | Nû |
| Keb | is also | Geb, Seb and Seby |
| Hapy | is also | Hapi (some references consider that they are 2 different gods) |
| Hathor | is also | Athor |
| Haroëis | is also | Haroeris |
| Hay (demon) | is also | Haï and Haïs |
| Heliopolis | is also | Annu |
| Hieraconpolis | is also | Nekhem |
| Hou | is also | Hu |
| Ib (the heart) | is also | Yb and Ab |
| Ihi | is also | Ihy |
| Ikhsesef | is also | Akhsesef |
| Isis | is also | Iset |
| Kehkehet | is also | Seksekt |
| Khent-khas | is also | Khenti-khas |
| Khat | is also | Kha |
| khebenet | is also | Khebent |

Various translations of the names of deities and places

| | | |
|--------------|---------|----------------------------|
| Khepera | is also | Khepri and Khepra |
| Kheops | is also | Cheops |
| Letopolis | is also | Sekhem |
| Methyour | is also | Mehurt |
| Naref | is also | Anroutef |
| Nefer-toum | is also | Nefertoum and Nefertum |
| Nephtys | is also | Nephtys and Nephtys |
| Nut | is also | Nut |
| The Occident | is also | Amentet and Amenti |
| Ouadjet | is also | Uadjit |
| Oun-nefer | is also | Ounnefer and Unnefer |
| Oupouaout | is also | Up-Uaut |
| Pe | is also | Pa |
| Pehenou | is also | Pshenu |
| Ptah | is also | Tatunen |
| Qebhsenuf | is also | Qebesennouf and Kebhsennuf |
| Ra | is also | Re and Ra |
| Rerek | is also | Refret |
| Re-stau | is also | Ra-stau and Ro-Setaou |
| Sekhem | is also | Letopolis |
| Selket | is also | Serket |
| Set | is also | Seth |

Various translations of the names of deities and places

Shu is also Chou and Shou

Sobek is also Sebek

Sokari is also Sokar

Tefnut is also Tefnout and Tefnet

Thoth is also Thot, Tehuti and Djeheuti

About some quoted cities:

Heliopolis is the city where Keb devoted the victory of
Horus over Set.

Busiris is the stronghold of Osiris.

Letopolis is the city where Horus avenged his father Osiris.

Naref is the city where Osiris was declared victorious.

The meaning of some proper names

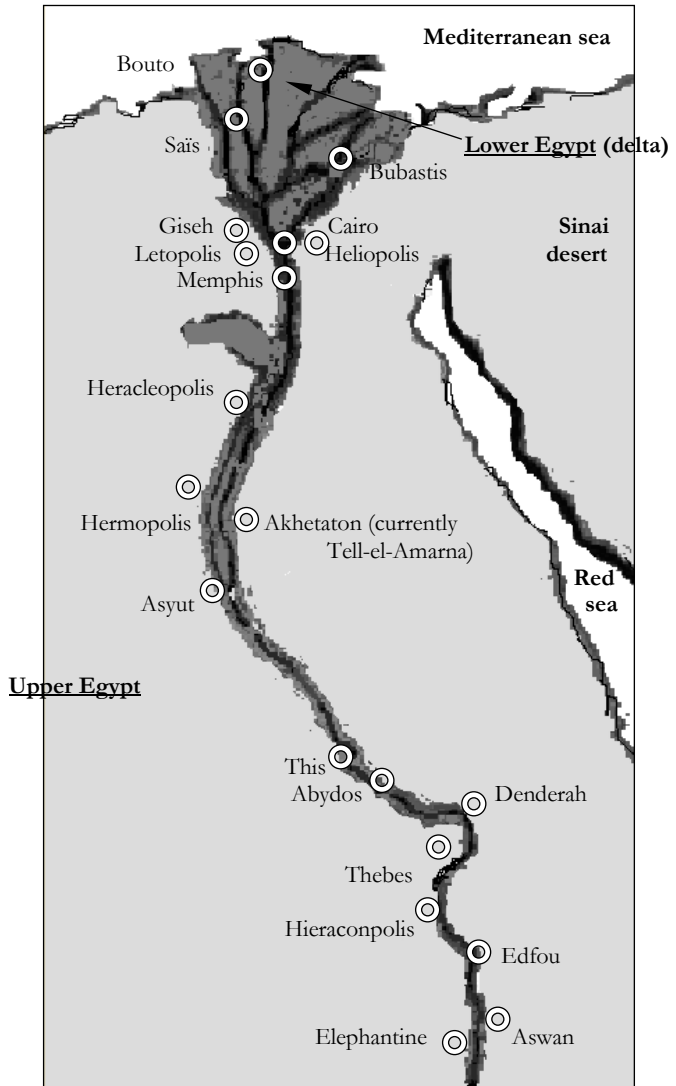
| | | |
|-----------|-------|---|
| Amun | means | that who is hidden. |
| Akhenaten | means | that who likes Aten |
| Akhetaten | means | the horizon of Aten |
| Aten | means | the solar disc |
| Tem | means | the totality |
| Bastit | means | female of the pot of ointment |
| Horakhty | means | Horus of the two horizons |
| Horus | means | that who is distant (the initial Egyptian name is Heru) |
| Hathor | means | the house of Horus |
| Isis | means | female of the throne or the seat |
| Khent | means | chief |
| Khepera | means | raising sun |
| Nefertiti | means | the beautiful one has come |
| Nephtys | means | the Lady of the house |
| Osiris | means | what was conceived? (the initial Egyptian name is Asar) |
| Ptah | means | the one who opens |
| Ra | means | sun |

The meaning of some proper names

| | | |
|-------------|-------|---|
| Ramses | means | son of Ra |
| Set | means | dazzled |
| Tefnut | means | the distant one |
| Thoth | means | that who makes balance, who makes the assessment |
| Thothmos | means | born of Thoth |
| Tutankhamen | means | image of the life of Amun |

Geography of Ancient Egypt

Sketch showing the distribution of the important cities in Ancient Egypt



... / ...

Concise outline on the spreading out of the civilization of Ancient Egypt

Some historians consider that the Egyptian civilization started before 8000 BC, but the most accepted historical version considers that it is toward 5000 BC that appears the first civilization in High-Egypt. This civilization will unite toward 3500 with the Hamito-Semitic people.

Toward 3000 BC, Narmer creates the first dynasty and the chapter 130 of the Book Of The Dead is written.

The Old Empire¹: 2649 - 2152 BC (from the third up to the seventh dynasty).

The capital is Memphis

Imhotep, Cheops, Chephren, and Snofru names are attached to this period of history.

The texts of the sarcophagi and the book of the two ways were written between 2300 and 1700 BC.

The chapters 30B and 64 were written toward 2500 BC.

The First Intermediate Period: 2152-2065 BC. (from the eighth up to the beginning of the eleventh dynasty)

It is a period of foreign attacks that parcel out the country and alternate with movements of revolt.

The Average Empire: 2065 – 1781 BC. (from eleventh up to the seventeenth dynasty)

The eleventh dynasty is established by the monarchs of

¹ One can find these notions in the books of Egyptology and on Internet.

Thebes.

Amun becomes the most important god.

The Second Intermediate Period: 1781-1550 BC
(from thirteenth up to the seventeenth dynasty)

The delta is invaded by the Hyksos who are Semite populations from the interior Asia. But the south resists and the Theban princes overcome the Hyksos.

Toward 1580 BC, the Book Of The Dead is still in formation.

The New Empire: 1550 – 1075 BC (from eighteenth up to the twentieth dynasty)

The capital is Thebes. Creation of a powerful army.

The names Amenophis, Tuthmosis and Hatshepsut belong to this period.

The clergy becomes very influential and the great priest of Amun becomes the second person of the state right after the Pharaoh.

Toward 1350 BC, Akhenaten builds Akhetaten which is today Tell-El-Amarna and it becomes the capital.

Tutankhamen who succeeds him brings back the capital to Thebes.

The Ramses Pharaohs succeed Tutankhamen.

Toward 650 BC, the Book Of The Dead takes its final form according to the order that we know.

Mineptah, son of Ramses II pushes back the invaders from Greece and from the minor Asia. At that time, the Jews leave Egypt guided by Moses.

The decline of Egypt starts after the death of Ramses III. The state is attacked by the Assyrians and the Libyans, it falls under the domination of the clergy of Amun.

The low epoch: 1075-332 BC (from the twenty-first up

Concise outline on the spreading out of the civilization of Ancient Egypt

to the thirty-first dynasty)

Egypt is divided into two parts and it is the prey of the invaders.

It knows a short revival under the 26th dynasty, between 664 and 525 BC.; then there is a reunification of the country that is however opened to the strong Greek influence.

With the 27th dynasty, the country is invaded by the Persians.

The Hellenistic Egypt: 332-30 BC.

In 332 BC, Alexander the Great occupies Egypt. The Hellenistic domination continues up to 30 BC.

Alexander the Great respects the traditions and the Egyptian religion, he creates Alexandria. Ptolemy is then designated to control Egypt and he proclaims himself king when Alexander the Great dies.

The Roman and Byzantine Egypt: 30 BC – AD 642.

The Roman seizure which lasts seven centuries ensures peace in Egypt. To sit well their domination, the Roman emperors respect the Osirian religion. The influence of the Egyptian culture on the Greeks and on the Romans is clear.

With Christianity, Christian Egypt adopts the Coptic language.

Egypt is dominated by the Moslems in AD 642.

