

Egyptian Cosmology

The Animated Universe

Expanded Third Edition

Moustafa Gadalla
Maa Kheru (True of Voice)



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**Egyptian Cosmology
The Animated Universe
Expanded Third Edition**
by Moustafa Gadalla

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ABOUT THE AUTHOR

Moustafa Gadalla is an Egyptian-American independent Egyptologist who was born in Cairo, Egypt in 1944. He holds a Bachelor of Science degree in civil engineering from Cairo University.

Gadalla is the author of twenty-two published internationally acclaimed books about the various aspects of the Ancient Egyptian history and civilization and its influences worldwide.

He is the Founder and Chairman of the Tehuti Research Foundation (<https://www.egypt-tehuti.org>)—an international, U.S.-based, non-profit organization, dedicated to Ancient Egyptian studies. He is also the Founder and Head of the online Egyptian Mystical University (<https://www.EgyptianMysticalUniversity.org>)

From his early childhood, Gadalla pursued his Ancient Egyptian roots with passion, through continuous study and research. Since 1990, he has dedicated and concentrated all his time to researching and writing.

PREFACE [2ND EDITION]

Almost all Egyptologists interpreted, and continue to interpret, the Ancient Egyptian writings and other modes of expression (art, architecture, etc.) without trying to understand the thoughts and beliefs expressed in them. Their explanations continue to be shallow, which reflects their pre-conceived notions of the Ancient Egyptians as being primitive and inferior to the modern Western world.

About a half-century ago, Alexandre Piankoff summed up the deteriorated status of Egyptology in the following statements from his book, *The Tomb of Ramses VI*, 1954:

For the early Egyptologists this religion was highly mysterious and mystical. They saw it with eyes of a Father Kircher. Then came a sudden reaction: scholars lost all interest in the religion as such and viewed the religious texts merely as source material for their philological-historical research.

Under the sway of Higher Criticism, the texts were decomposed and their genesis eagerly studied...The intrinsic value of religious composition and thought was systematically ignored and consequently tem-

porarily lost. Egyptian scholars since Champollion saw in the oldest religious lore of humanity mainly a collection of distorted historical data out of which he endeavored all his life to reconstruct the history of ancient Egypt.

It is time to undo the distortion.

Moustafa Gadalla

2001

PREFACE [3RD EDITION]

This book being the Third Edition is a revised and expanded edition of the Second Edition of *Egyptian Cosmology: The Animated Universe*, published in 2001.

The First Edition [1997] was originally published as *Egyptian Cosmology: The Absolute Harmony*, and was changed to better reflect the expanded content of the book.

This book surveys the applicability of Egyptian cosmological concepts to our modern understanding of the nature of the universe, creation, science, and philosophy. Egyptian cosmology is humanistic, coherent, comprehensive, consistent, logical, analytical, and rational. The reader will discover the Egyptian concept of the universal energy matrix, how the social and political structures were a reflection of the universe, the interactions between the nine universal realms, etc.

It is the aim of this book to provide such an exposition; one which, while based on sound scholarship, will present the issues in language comprehensible to non specialist readers. Technical terms have been kept to a minimum. These are explained, as non technically as possible, in the

glossary. This Expanded Version of the book is divided into five parts containing a total of 21 chapters.

Part I: The Egyptian Mystical Monotheism consists of one chapter:

Chapter 1: *The Most Religious* will cover the deep mystical meaning of monotheism for the deeply religious Egyptians as well as providing an overview of their cosmic consciousness.

Part II: The Principles and Principals of Creation consists of three chapters—2 through 4:

Chapter 2: *The Animating Energies of The Universe* will cover the scientific understanding by the Egyptians of the state of the world prior to creation and the animating divine energies of the creation cycle.

Chapter 3: *The Pictorial Metaphysical Images* will cover the scientific basis for the Egyptians' pictorial symbolism of metaphysical concepts and the process by which the Egyptian ideographs were manifested in such figurations.

Chapter 4: *The Egyptian Creation Process Accounts* will cover an overview of the three primary phases of the Creation Cycle.

Part III: The Creation Numerical Codes has ten chapters—chapters 5 through 14:

Chapter 5: *Numerology of the Creation Process* will cover

number mysticism in Ancient Egypt, and provides analysis of the numbers two, three and five

Chapter 6: *The Dualistic Nature* will cover the dualistic nature of creation and analysis of 14 various applications in the Ancient Egyptian system.

Chapter 7: *Three—Trinities* will cover this first odd number [one is not a number], the significance of the triple powers of a trinity in the universe and a few applications of such principle in the Ancient Egyptian system.

Chapters 8 throughout 14 will cover the **mystical aspects of numbers four through ten.**

Part IV: As Above So Below has five chapters—15 through 19:

Chapter 15: *The Human Being—The Universal Replica* will cover how the physical and metaphysical components of man are an image of the whole creation.

Chapter 16: *Social & Political System* will show how the social/political structure in Ancient Egypt is a reflection of cosmic principles

Chapter 17: *The Cosmic Link* will cover the role of the pharaoh as the cosmic link for the Ancient Egyptians and his demise if he does not serve his functions.

Chapter 18: *The Physical/Metaphysical Society* will cover the various modes of maintain communications between earthly living beings and other realms of the universe.

Chapter 19: *Astronomical Consciousness* will cover the advanced knowledge of astronomy and time keeping in Ancient Egypt and the zodiac and Sothic cycles; as well as the nature of the harmony of the (seven) spheres and the populace's participation in their maintenance.

Part V: From Mortals To Immortals has two chapters—20 and 21:

Chapter 20: *Our Earthly Voyage* will cover the available ways an individual can achieve reunion with the Divine Source, including Sufism, Alchemy, etc.

Chapter 21: *Climbing The Heavenly Ladder* will cover life after earth, soul transmigration, progression along the various realms towards reunification and deitification.

Appendix 1: covers the basic outlines of the *Isis and Osiris allegory* and analysis of its mystical meanings.

Moustafa Gadalla

STANDARDS AND TERMINOLOGY

1 – The Ancient Egyptian word, *neter*, and its feminine form *netert*, have been wrongly, and possibly intentionally, translated to ‘god’ and ‘goddess’ by almost all academicians. *Neteru* (plural of *neter/netert*) are the divine principles and functions of the One Supreme God.

2 – You may find variations in writing the same Ancient Egyptian term, such as *Amen/Amon/Amun* or *Pir/Per*. This is because the vowels you see in translated Egyptian texts are only approximations of sounds which are used by Western Egyptologists to help them pronounce the Ancient Egyptian terms/words.

3 – We will be using the most commonly recognized words for the English-speaking people that identify a *neter/netert* [god, goddess] or a pharaoh or a city; followed by other ‘variations’ of such a word/term.

It should be noted that the real names of the deities (gods, goddesses) were kept secret so as to guard the cosmic power of the deity. The *Neteru* were referred to by epithets that describe particular qualities, attributes and/or aspect(s) of their roles. Such applies to all common terms such as *Isis, Osiris, Amun, Re, Horus, etc*

4 – When using the Latin calendar, we will use the following terms:

BCE – Before Common Era. Also noted in other references as BC.

CE – Common Era. Also noted in other references as AD.

5 – The term Baladi will be used throughout this book to denote the present silent majority of Egyptians that adhere to the Ancient Egyptian traditions, with a thin exterior layer of Islam.[See *Ancient Egyptian Culture Revealed*, by Moustafa Gadalla, for detailed information.]

6 – There were/are no Ancient Egyptian writings/texts that were categorized by the Egyptians themselves as “religious”, “funerary”, “sacred”, etc. Western academia gave the Ancient Egyptian texts arbitrary names, such as the “Book of This” and the “Book of That”, “divisions”, “utterances”, “spells”, etc. Western academia even decided that a certain “Book” had a “Theban version” or “this or that time period version”. After believing their own inventive creation, academia accused the Ancient Egyptians of making mistakes and missing portions of their writings (?!!).

For ease of reference, we will mention the common but arbitrary Western academic categorization of Ancient Egyptian texts, even though the Ancient Egyptians themselves never did.

MAP OF ANCIENT EGYPT



Map of Ancient Egypt

**PART I : THE EGYPTIAN
MYSTICAL MONOTHEISM**
