

# **Egyptian Divinities**

## **The All Who Are THE ONE**

**Expanded Second Edition**

**Moustafa Gadalla**  
Maa Kheru (True of Voice)



Tehuti Research Foundation  
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**Expanded 2nd Edition**  
**by Moustafa Gadalla**

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## ABOUT THE AUTHOR

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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 [1ST EDITION]

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The most common knowledge about Ancient Egyptian divinities comes to us as the result of the “interpretation” by western academic Egyptologists of the Ancient Egyptian texts. Their “interpretations” are constrained by their Western and Judaeo-Christian paradigms. As a result, they report a confused religious system with a great number of (so-called) “gods”.

Academic Egyptologists, while worshipping everything Greek or Roman, totally ignore the eyewitness accounts of Herodotus, Plutarch, Plato, Diodorus, and other historians who reported about the Ancient Egyptian traditions, and who were much closer to the scene than the further-removed Western academic Egyptologists.

This book avoids the paradigms, clears up the confusion, and explains the meaning(s) of over 80 of the most frequently encountered divinities . . .The All Who Are THE ONE.

Moustafa Gadalla  
September, 2001

## PREFACE [2ND EDITION]

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This book is a revised and an enhanced edition of the first edition that was published in 2001.

It should be noted that the digital edition of this book as published in PDF and E-book formats have a substantial number of photographs that compliment the text materials throughout the boo

This Expanded Edition of the book consists of two Parts with a total of 12 Chapters.

**Part I: The All Who Are THE ONE** consists of seven chapters—1 through 7, as follows:

*Chapter 1: The One is ALL* explains that far from being a primitive, polytheistic form, the Egyptians' ideology is the highest expression of monotheistic mysticism.

*Chapter 2: The Divine Energies of The Creation Cycle* covers the role of the divine energies in the creation cycle which accords with scientific principles; and how such divine energies were recognized in later creeds as 'Angels of God'.

*Chapter 3: **Manifestation of Neteru in The Orderly Creation Process*** covers such manifestation into three primary phases, in the Egyptian creation process accounts.

*Chapter 4: **Understanding Names, Epithets & Titles*** covers the real secret names and how Egyptians used epithets and titles when referring to the divine energies.

*Chapter 5: **Narration of Their Manifestations*** explains how the cosmological knowledge of Ancient Egypt was expressed in a story form, which is a superior means for expressing both physical and metaphysical concepts.

*Chapter 6: **Common Misrepresentations of the Divinities in Egypt*** covers examples of such misrepresentations and provides the real intended representations.

*Chapter 7: **Man and The Divine Forces*** covers man's place in the universal order; man as the image of the universe; the two Heavenly Courts; the three primary Heavenly Helpers to earthly dwellers; and man interactions with the divine forces in the Egyptian temples.

**Part II : The Roles of Most Recognized Neteru (gods/goddesses)** consists of five chapters—8 through 12, as follows:

*Chapter 8: **Mystical Pictorial Depictions*** covers pictorial symbolism of the Neteru and how Egyptian

depictions reflect metaphysical concepts through the use of human figuration, animal symbolism, accessories, emblems, color, etc.; as well as various action forms.

*Chapter 9: Most Common Animals and Birds*  
**Forms Neteru** covers the metaphysical significance of several animal images such as that of the ass, baboon, beetle, Bennu/Benben, bulls, cat, cows [Mehet-Uret (Mehurt, Methyer); Hesat, Hathor], crocodile, dog, egg, falcon, feather, fish, frog, goose, hare, heron, hippopotamus, horse, ibis, lions [lion, lioness & twin-lions (Aker)], Phoenix, rams, serpents, stork, vulture, and winged sun.

*Chapter 10: Most Common Male & Androgynous Human Forms Divinities* covers the metaphysical significance of several male and androgynous human form images such as:

Amon (Amen, Amun), Anubis (Anbu, Ubuat, Webwawet), Apis (Epaphus, Hapis), Aton (Adon), Atum (Atem, Atom, Atam), Bes, Geb (Seb, Keb), Hapi (Hepr), Herishef (Harsaphis, Arshaphes, Arsaphes), Horus (Heru)—[also Hor-Sa-Auset, /Horsiesis (or Harsiesis), Heru-p-Khart/Hor-Pa-Khred/Harpocrates, Horus Behdety/pollo and Heru-ur/Haroeris/Harueris], Hor.Akhti/Horachti, Khepri (Khepera), Khnum, Khonsu (Khons), Min (Menu, Amsi, Kamutef), Nefer-tum—[also, The Triad Ptah-Sokaris-Nefertum], Nun/Nu/Ny, Osiris (Ausar, Usire, Asar), Ptah (Phtas, Vulcan), Re (Ra), Re Hor akhti (Rahorakhty), Reshpu (Reshef, Reseph), Sebek, (Sobek, Suchos), Seth (Set,

Sutekh, Typhon), Sokaris (Sokar, Sakar, Seqr ), Shu, and Thoth [Tehuti, Hermes, Mercury]

*Chapter 11: Most Common Female Human Forms Divinities* covers the metaphysical significance of several female human form images such as:

Isis (Auset, Ast)—The divine female Principle/Principal, Anat, Bast (Bastet, Oubastis), Heket (Heqet), Hathor (Het-Hor, Het-Heru, Venus, Aphrodite)—[also- Mehet-Uret (Mehurt, Methyer)-Heru-sekha- Hesat – Merit- Tree Netrt (goddess) – Astrate/Asera/Serah/Sarah- Notre Dame], Kadesh (Qadesh), Maat (Mayet), Merit, Mut, Nephthys (Nebt-het), Neith (Net), Nut, Satis (Satet), Sekhmet (Sekh-Mut, Sakhmet, Petesachmis), Selkis (Serket, Selkit, Serqet), Seshat (Safkhet, Sesat, Seshet, Sesheta, Seshata), Taurt (Taweret, Thoeris, Toeris), and Tefnut

*Chapter 12: The Archetypal Synergies* covers the complex and shifting array of relationships between the divine energies and how such synergies are being manifested in various associations such as dualities, trinities, octads and enneads.

**Moustafa Gadalla**

## STANDARDS AND TERMINOLOGY

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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], 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 a particular quality, attribute 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 then 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 EGYPT



Map of Ancient Egypt



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**PART I : THE ALL WHO  
ARE THE ONE**

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## CHAPTER 1 : THE ONE IS ALL

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### 1.1 MONOTHEISM AND POLYTHEISM

So much has been written, asserted, and repeated about how polytheistic the Egyptian religion was; yet it will be a surprise to most that, far from being a primitive, polytheistic form, this is the highest expression of monotheistic mysticism. Moreover, it is as valid now as it was valid then—For the Truth is ETERNAL.

The word/name “God” does not by itself tell us anything. To know “God” is to know the numerous attributes/qualities/powers/actions of “God”.

Likewise, the Egyptians regarded the universe as a conscious act of creation by the One Supreme Power. The fundamental doctrine was the unity of the Deity. This One God was never represented. It is the manifestation of the functions and attributes of the One Great God that were represented. Once a reference was made to such any of such functions/attributes, it became a distinguishable agent, reflecting this particular function/attribute and its influence on the world. The various functions and attributes were called the *neteru* (singular: *neter* in the masculine form and *netert* in the feminine form). As such,

an Egyptian neter/netert was not a god/goddess but the representation of a function/attribute/powers of the One God.

Far from being a primitive, polytheistic form, this is the highest expression of monotheistic mysticism.

In Ancient Egyptian traditions, Re (Ra) represents the primeval, cosmic, creative force. The Litany describes Re (Ra) as:

***“The One Joined Together, Who Comes Out of His Own Members.”***

The Ancient Egyptian definition of Re is “the perfect representation of the Unity that comprises the multitude of the many diverse entities”, i.e. The One Who is the All.

The Litany of Re (Ra) describes the aspects of the creative principle: being recognized as the neteru (gods, goddesses) whose actions and interactions, in turn, created the universe. As such, all the Egyptian neteru who took part in the creation process are aspects of Re (Ra). There are 75 forms or aspects of Re (Ra). Re (Ra) is often incorporated into the names of other neteru (gods) such as in Amen-Re, Re-Atum, Re-Harakhti, etc.

The solar energy of the sun is only one of numerous manifestations of Re (Ra). That Re (Ra) is not just the sun (only a singular form) was also confirmed in the following verse from the Story of *Re and Isis*, in which Re (Ra) states:

***“I have multitude of names, and multitude of forms.”***

## 1.2 AMEN-RENEF: THE INDEFINABLE

The deeply religious Egyptians, recognizing that no human being can define the indefinable, believed in the presence of an unlimited, unknowable power that is too majestic to communicate with the created universe (but without this power, no creation can exist).

Outside the universe and its cyclical nature is what the Ancient Egyptians referred to as Amen-Renef, which is not a name of any entity, but a sentence that means *‘That with Unknown Essence’*. In this realm of the unknowable, no words in any terms of human thought could be spoken, and the deeply religious Egyptians never did. They could only convey ‘it’ by negation of all qualities. The Egyptians would say:

*“Whose name is unknown to all neteru—[meaning the forces and energies of the universe]*

*Who has no definition, [i.e. cannot be defined/described in any human term].*

*Who has no image.*

*Who has no form.*

*Who has no beginning and no end”;* etc., etc.

As such, the Ancient Egyptian expression, Amen-Renef, transcends even the quality of being. Amen-Renef is not the Creator or the First-Cause. All the terms (God, Creator, Master of the Universe, First Cause, The First) are lower principles and are separate from Amen-Renef.

The Egyptians uttered no more of it—and then only under infinite reserve, appealing always to a deep sense

behind the words that Amen-Renef is everywhere, in the sense that without its Supra-Existence nothing could be.

Now acknowledging Amen-Renef, whose essence is unknown, we can enter the realms of the creation cycles, of which we are a part.

## CHAPTER 2 : NETERU: THE DIVINE ENERGIES OF THE CREATION CYCLE

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### 2.1 IN THE PRE-CREATION BEGINNING—NUN—NOTHINGNESS

Every Egyptian creation text begins with the same basic belief that before the beginning of things, there was a liquidy primeval abyss—everywhere, endless, and without boundaries or directions. Egyptians called this cosmic ocean/watery chaos Nu/Ny/Nun—the un-polarized state of matter. Water is formless, and of itself it does not take on any shape; nor does it resist being shaped (it is infinitely receptive).

Scientists agree with the Ancient Egyptian description of the origin of the universe as being an abyss. Scientists refer to this abyss as *neutron soup*, where there are neither electrons nor protons; only neutrons forming one huge, extremely dense nucleus.

Such chaos, in the pre-creation state, was caused by the compression of matter; i.e. atoms did not exist in their normal states, but were squeezed so closely together that many atomic nuclei were crowded into a space previously occupied by a single normal atom. Under such condi-

tions, the electrons of these atoms were squeezed out of their orbits and moved about freely; i.e. in a chaotic, degenerate state. This represented the un-polarized state of matter prior to creation.

Nu/Ny/Nun is the “Subjective Being”; the symbol of the unformed, undefined, undifferentiated energy/matter, inert or inactive; the uncreated state before the creation. It cannot be the cause of its transformation.

The term “infinite”, of course, is synonymous with “not finite”, undefined, unlimited, unshaped, undifferentiated, and so on. This means that the energy/matter out of which all things are formed must be, in its essential state, unformed, undefined, undifferentiated, etc. If the material basis of the world had any essential definitions (formations), these would act as limiting factors to its ability to be transformed infinitely. Its essential lack of definition is an absolute requirement for God’s creative omnipotence.

## **2.2 LET CREATION BEGIN—THE BIG BANG**

The condensed energy in the pre-creation neutron soup was continuously building up. This condensed energy reached the optimum concentration of buildup energy that led to its explosion and expansion outwardly, in what we describe as the Big Bang, about 15 billion years ago.

The Big Bang was the first physical act of creation. The loud sound of this explosion is what caused the breakup of the constituent parts of the universe.

The Ancient Egyptian texts likewise repeatedly stressed that the divine commanding voice—meaning the Divine Sound – was the cause of creation.

The earliest recovered Ancient Egyptian texts 5,000 years ago show the belief that the Word caused the creation of the World. The Egyptian *Book of the Coming Forth by Light* (wrongly and commonly translated as the *Book of the*

*Dead*), the oldest written text in the world, states:

***“I am the Eternal ... I am that which created the Word ... I am the Word ...”***

### 2.3 ATAM—THE MANIFESTED COSMIC ENERGY

Creation came out of the state of no-creation. The Egyptians called it *Nun*. *None* or *nil* also represents the pre-creation state of the universe. There is NO universe: NONE NILL ZERO. Such a state of the universe represents the Subjective Being—unformed, undefined, and undifferentiated energy/matter. Its inert energy is inactive. On the other hand, the creation state is orderly, formed, defined, and differentiated. The totality of the divine energy during the creation state is called A-tam by the Egyptians.

A-Tam means the One-ness of all; the complete. It is connected with the root ‘tam’ or ‘*tamam*’, meaning “*to be complete*” or “*to make an end of*”.

In Ancient Egyptian texts, Atam/Atum means ‘he who completes or perfects’, and in the Litany of Re (Ra), Atam/Atum is recognized as ***the Complete One; the ALL***.

The Ancient Egyptian texts emphasize that ‘***the complete one***’ contains all. The Ancient Egyptian text reads:

***“I am many of names and many of forms, and my Being exists in every neter (god, goddess)”***

The seed of creation—out of which everything originated – is Atam. And just as the plant is contained within the seed; so everything that is created in the universe is Atam, too.

Atam, *the One who is the All*, as the Master of the Universe, declares, in the Ancient Egyptian papyrus commonly known as the *Bremner-Rhind Papyrus*:

***“When I manifested myself into existence, existence existed.***

***I came into existence in the form of the Existent, which came into existence in the First Time.***

***Coming into existence according to the mode of existence of the Existent, I therefore existed.***

***And it was thus that the Existent came into existence”.***

In other words, when the Master of the Universe came into existence, the whole creation came into existence, because the Complete One contains the all.

## 2.4 NETERU—THE DIVINE ENERGIES

As stated above, the Ancient Egyptian texts emphasize that the complete one contains all. The Ancient Egyptian text reads:

***“I am many of names and many of forms, and my Being exists in every neter”.***

The cycle of creation is caused and maintained by the divine forces or energies. These energies, like the perpetual cycle of creation, go through a process of transformation, from birth—life—aging—dying—death and rebirth. We, as human beings, have similar life forces that change

throughout our lifetimes. Our human bodies consist of numerous cycles that govern our life existence. All forces die out when we die.

The Egyptians called these divine forces 'neteru'. The main theme of the universe is its cyclical nature. The NeTeRu are the forces of NaTuRe, which make the world go around—so to speak. To simply call them *gods* and *goddesses* gives a false impression.

The Divine energy that manifests itself in the creation cycle is defined by its constituent energy aspects, which were called neteru by the Ancient Egyptians. In order for creation to exist and to be maintained, this divine energy must be thought of in terms of male and female principles. Therefore, Ancient Egyptians expressed the cosmic energy forces in the terms of netert (female principle) and neter (male principle).

The Egyptian word neter or *nature* or *netjer* means ***a power that is able to generate life and to maintain it when generated.*** As all parts of creation go through the cycle of birth-life-death-rebirth, so do the driving energies, during the stages of this cycle. It is therefore that the Ancient Egyptian neteru, being divine energies, went (and continue to go) through the same cycle of birth-growth-death and renewal. Such understanding was common to all, as noted by Plutarch: that the multitude forces of nature known as neteru are born or created, are subject to continuous changes, age and die, and are reborn.

We can give the example of the caterpillar that is born, lives, then builds its own cocoon, where it dies – or better yet, transforms into a butterfly who lays eggs and on and

on. What we have here is the cyclical transformation from one form/state of energy to another.

Another example is the water cycle—the water evaporates, forming clouds that rains back to earth. It is all an orderly cyclical transformation of energies in various forms.

When you think of *neteru* not as *gods* and *goddesses*. but as cosmic energy forces, one can see the Ancient Egyptian system as a brilliant representation of the universe. Philosophically, this cyclical natural transformation is applicable to our saying:

***“The more things change, the more they stay the same”.***

In scientific circles, this is known as the natural law of conservation of energy, which is described as: ***the principle that energy is never consumed but only changes form, and that the total energy in a physical system, such as the universe, cannot be increased or diminished.***

## 2.5 THE ENERGY MATRIX OF CREATION

This matrix of energies came as a result of the initial act of creation and the subsequent effects of the Big Bang that created the universe. This matrix consists of an organized hierarchy. Each level of the hierarchy of existence is a theophany—a creation by the consciousness of the level of being above it. The self-contemplation by each stage of existence brings into being each lower stage. As such, the hierarchy of energies is interrelated, and each level is sustained by the level below it. This hierarchy of energies is set neatly into a vast matrix of deeply interfaced natural laws. It is both physical and metaphysical.

The Ancient and Baladi Egyptians made/make no distinction between a metaphysical state of being and one with a material body. Such a distinction is a mental illusion. **We exist on a number of different levels at once, from the most physical to the most metaphysical.** Einstein agreed with the same principles.

Since Einstein's relativity theory, it has been known and accepted that matter is a form of energy; a coagulation or condensation of energy. As a result, the natural law for the conservation of matter or mass similarly states that matter is neither created nor destroyed during any physical or chemical change.

Energy is made up of molecules rotating or vibrating at various rates of speed. In the "physical" world, molecules rotate at a very slow and constant rate of speed. That is why things appear to be solid, to our earthly senses. The slower the speed, the more dense or solid the thing. In the metaphysical (spirit) world, the molecules vibrate at a much faster or ethereal dimension, where things are freer and less dense.

In this light, the universe is basically a hierarchy of energies at different orders of density. Our senses have some access to the densest form of energy, which is matter. The hierarchy of energies is interrelated, and each level is sustained by the level below it. This hierarchy of energies is set neatly into a vast matrix of deeply interfaced natural laws. It is both physical and metaphysical.

The universal energy matrix encompasses the world as a product of a complex system of relationships among people (living and dead), animals, plants, and natural and

supernatural phenomena. This rationale is often called *Animism* because of its central premise that all things are animated (energized) by life forces. Each minute particle of everything is in constant motion, i.e. energized, as acknowledged in **the kinetic theory**. In other words, everything is animated (energized)—animals, trees, rocks, birds, even the air, sun, and moon.

The faster form of energies—these invisible energies in the universe—are called *spirits* by many. Spirits/energies are organized at different orders of densities, which relates to the different speeds of molecules. These faster (invisible) energies inhabit certain areas or are associated with particular natural phenomena. Spirits (energies) exist in family-type groups (i.e., related to each other).

Energies may occupy, at will, a more condensed energy (matter) such as human, animal, plant, or any form. The spirit animates the human body at birth and leaves it at death. Sometimes more than one energy spirit enters a body.

We often hear a person is ‘not feeling himself/herself’, who is ‘temporarily insane’, ‘possessed’, ‘beside oneself’; or one who has multiple personalities. The energies (spirits) have an effect on all of us, to one degree or another.

The presence of energy in everything was long recognized by the Ancient and Baladi Egyptians. That there are cosmic energies (*neteru*) in every stone, mineral, wood, etc., is stated clearly in the **Shabaka Stele** (8th Century BCE):

*“And so the neteru (gods, goddesses)entered into their*

***bodies, in the form of every sort of wood, of every sort of mineral, as every sort of clay, as everything which grows upon him (meaning earth)”***

## **2.6 CONFUSING NETERU WITH OTHER INVISIBLE ENTITIES**

A major confusion exists in Western minds about the various invisible forces in the universe in the Egyptian system. They lumped them altogether as ‘gods’ and then gave them different ranks such as a major/minor/demon/genies/. This is amazing because all earlier writers of antiquities—such as Diodorus of Sicily, Plutarch, etc.—distinguished clearly the various forms of invisible beings in the Egyptian system. Basically, the Neteru [gods, goddesses] belong to the ‘Upper Heavenly Court’ while the other invisible powers that related to earthly activities belong to the ‘Lower Heavenly Court’. More details will follow in a later chapter.

## **2.7 NETERU AND ANGELS**

The neteru (gods, goddesses) are the representations of the energies/powers/forces, through their actions and interactions created, maintained, and continue to maintain the universe.

The neteru and their functions were later acknowledged by others as *angels*. The Song of Moses in *Deuteronomy* (32:43), as found in a cave at Qumran near the Dead Sea, mentions the word ‘gods’ in the plural:

***“Rejoice, O heavens, with him; and do obeisance to him, ye gods”***. When the passage is quoted in the *New Testa-*

*ment* (Hebrews, 1:6), the word **gods** is substituted with **'angels of God'**.

The spheres of *neteru* (known also as angels and archangels in Christianity) are hierarchical among the levels/realms of the universe.