

Egyptian Mystics

Seekers of The Way

Expanded Second Edition

Moustafa Gadalla
Maa Kheru (True of Voice)



Tehuti Research Foundation
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**Egyptian Mystics
Seekers of The Way
Expanded 2nd 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://ww.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://ww.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]

This book being the Second Edition is a revised and expanded edition of the First Edition of *Egyptian Mystics: Seekers of The Way*, published in 2003.

This book explains how Ancient Egypt is the origin of alchemy and present-day Sufism, and how the mystics of Egypt camouflaged their practices with a thin layer of Islam. The book also explains the progression of the mystical Way towards enlightenment, providing a coherent explanation of its fundamentals and practices. It shows the correspondence between the Ancient Egyptian calendar of events and the cosmic cycles of the universe.

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 four parts containing a total of 13 chapters and five appendices.

Part I: The Hidden treasure consists of two chapters:

Chapter 1: Egyptian Mysticism and Islamized Sufism will cover the differences between dogmatic and mystical routes and how ancient Egypt is the source of Sufism and alchemy.

Chapter 2: The Treasure Within will cover the limitations of humans organ of perceptions and how to find realities with such limitations.

Part II: Transformation From Dust To Gold consists of five chapters—3 through 7:

Chapter 3: The Alchemist Way will cover the source of alchemy as being from Ancient Egypt; the progression along the alchemist way; and the role of a guide in the process.

Chapter 4: The Purification Process will cover both outer and inner purifications through the process of living in the world.

Chapter 5: Basic Practices will cover general practices by the Egyptian mystics to increase their awareness of the real world.

Chapter 6: The Way to Revelations will cover the methods by which a mystical aspirant can find knowledge through revelations.

Chapter 7: The Heavenly Helpers will cover the role and duty of those who attained supernatural powers, to help others on Earth.

Part III: The Public Visitation Fairs has four chapters—Chapters 8 through 11:

Chapter 8: The Cyclical Renewal Festivals will cover the importance of holding and participating in annual festivals.

Chapter 9: Samples of Ancient-Present Festivals will cover about a dozen annual ancient Egyptian festivals and how many of them are very familiar and are being observed throughout the Western world.

Chapter 10: The Egyptian Spirited Fairs (Mouleds) will cover the main elements of a typical festival

Chapter 11: Egyptian Themes of Saint's Nick Traditional Festivities will offer a comparison between the commonly known Saint Nick's Christmas traditions and the typical Ancient Egyptian festival of a folk-saint.

Part IV: Come One Come All has two chapters—12 through 13.

Chapter 12: Fellowship Formations covers the general structure and practices to form/participate in a mystical fellowship.

Chapter 13: Isis —The Model Philosopher covers the principles and practices of Sufism as found in the Ancient Egyptian allegory of Isis and Osiris.

The contents of the five appendices are self evident from each's title, as follows:

Appendix A: Miscellaneous Sufi Terms and Their Ancient Egyptian Roots

Appendix B: Sleeping With the Enemy (Surviving Islam)

Appendix C: Zikr—The Ecstatic Practice

Appendix D: Reaching the Hearts and Minds (Effective Communication)

Appendix E: The Egyptian vs. the Latin Calendar

Moustafa Gadalla

PREFACE [1ST EDITION]

Herodotus stated, in 500 BCE: *“Of all the nations in the world, the Egyptians are the happiest, healthiest and most religious.”*

Religiousness for the Ancient Egyptians was total cosmic consciousness. The Egyptian concept is now commonly known in the East as Sufism and in the West as alchemy.

This book explains how Ancient Egypt is the root of present-day Sufism/alchemy, and how the mystics of Egypt camouflaged their practices under a thin layer of Islam. This book will also show how other peoples tried to adopt the Egyptian model, but fell short and ended up with partial and incomplete applications. Egyptian mystical teachings and practices are markedly different from those practiced by Sufis in other countries, as is shown throughout this book.

The Egyptian model of mysticism is not about the outer world or a community of believers, dogma, scriptures, rules, or rituals. It does not involve simply believing that God is this, or God is that or that. It is not just asking one to “believe” and one is automatically in God’s graces. The Egyptian model of mysticism consists of ideas and

practices that provide the tools for any spiritual seeker to progress along each's alchemical Path towards "union with the Divine".

This spiritual Path towards union requires one to engage in the hard and sometimes painful (but joyful) commitment to inner and outer purification. The spiritual seeker must gain knowledge of reality/truth, do well in everything, and apply what he/she has learned in the world. It is a philosophy of life; a way of individual behavior in order to achieve the highest morality and internal happiness and peace.

The general perception of mysticism is that it is possible to achieve communion with God by attaining knowledge of spiritual truth through intuition acquired by fixed meditation. The Egyptian model for gaining knowledge is based on the utilization of both intellect and intuition.

In the Egyptian model, there are no "chosen people" who are picked by God or a religious authority. One must seek the Divine through a hard labor of love. Those who succeed in achieving union with the Divine are chosen and venerated by the masses.

This book intends to clarify these facts and to shed light on the Egyptian mystical model (Sufism)—yet not too much light; because that could endanger the traditions and their practitioners under the present ever-threatening dark cloud of Islam.

Moustafa Gadalla
To-beh 1, 13,001 (Ancient Egyptian Calendar)
January 9, 2003 CE

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. The Christian population of Egypt is an ethnic minority that came as refugees from Judaea and Syria to the Ptolemaic/Roman-ruled Alexandria. Now, 2,000 years later, they are easily distinguishable in looks and mannerisms from the majority of native Egyptians. [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 AND SURROUNDING COUNTRIES

