

Chapter 5

The Dualistic Nature

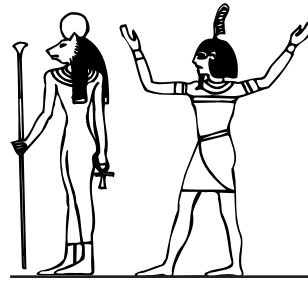


The world, as we know it, is held together by a law that is based on the balanced dual nature of all things (wholes, units). Among noticeable balanced pairs are: male and female, odd and even, negative and positive, active and passive, light and darkness, yes and no, true and false — each pair represents a different aspect of the same fundamental principle of polarity. And each aspect partakes of the nature of unity and of the nature of duality. Sample Egyptian applications of the universal dual nature include:

- 1 - The pre-creation state consisted of four pairs of primeval dual-gendered twins. [See chapter 11.]
- 2 - The Egyptians perceived the universe in terms of a dualism between Ma-at — Truth and Order — and disorder. Amen-Renef summoned the cosmos out of undifferentiated chaos, by distinguishing the two, by giving voice to the ultimate ideal of Truth. Ma-at, as shown here, is usually portrayed in the double form — Maati.



- 3 - The dual principle in the creation state was expressed in the pair of Shu and Tefnut. The pair of husband and wife is the characteristic Egyptian way of expressing duality and polarity. This dual nature was manifested in Ancient Egyptian texts and traditions, since its recovered archeological findings. The most ancient texts of the Old Kingdom, namely the *Pyramid Texts* §1652, express the dual nature:



Tefnut

Shu

...and though didst spit out as Shu, and didst spit out as Tefnut.

...and though didst spit out as Shu, and didst spit out as Tefnut.

This is a very powerful analogy, because we use the term “spitting image” to mean exactly like the origin.

Another way of expressing the intent of the dual nature is present in the Ancient Egyptian text, known as the *Bremner-Rhind Papyrus*:

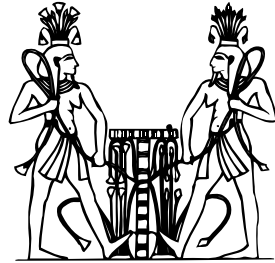
I was anterior to the Two Anteriors that I made, for I had priority over the Two Anteriors that I made, for my name was anterior to theirs, for I made them anterior to the Two Anteriors ...

- 4 - Neheb Kau — meaning *the provider of forms/attributes* — was the name given to the serpent representing the primordial serpent in Ancient Egypt. Neheb Kau is depicted as a two-headed serpent, indicative of the dual spiral nature of the universe.



- 5 - The Egyptian Pharaoh was always referred to as the *Lord of the Two Lands*. Western academia cavalierly stated that the *Two Lands* are *Upper* and *Lower Egypt*. There is not a single Ancient Egyptian reference to confirm their notion, or even to define such a frontier between *Upper* and *Lower Egypt*.

Throughout Ancient Egyptian temples, you will find numerous symbolic representations relating to the ceremony of *Uniting the Two Lands*, where two *neteru* are shown tying the papyrus and lotus plants. Neither plant is native to any specific area in Egypt. The most common representation shows the twin *neteru*, Hapi (a mirror-image of each other), each as unisex with one breast.



The term, *Two Lands*, is very familiar to the Baladi Egyptians, who refer to it in their daily life. It is their strong belief that there are *Two Lands* — the one we live on, and another one where our identical twins (of the opposite sex) live. The two are subject to the same experiences from date of birth to date of death. [More about this concept throughout this book, and particularly chapter 21.]

You and your “Siamese” twin, who “apparently” separate at birth, will re-unite again at the moment of death. The Baladi Egyptian Enumerators describe, in their lamentations after the death of a person, how the deceased is being prepared to join his/her counterpart (of the opposite sex), AS IF it is a marriage ceremony. This is reminiscent of the many symbolic illustrations in Ancient Egypt of the tying the knot of the *Two Lands*. To be married is to tie the knot.

As far back as the Unas (so-called “*Pyramid*”) Texts, one finds that the Pharaoh Unas (2356-2323 BCE) unites/joins with Auset (Isis) immediately after departing the earthly realm. This is based on the premise that since every man is Ausar in his “dead” form, each joins his/her counterpart (Auset in the case of a man), at the moment of the earthly departure.

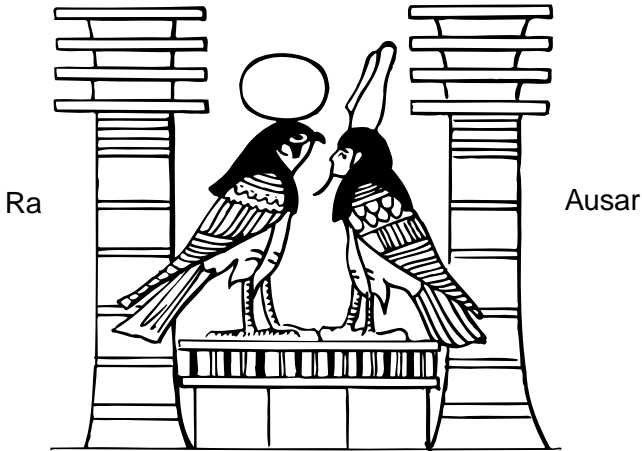
- 6 - The perpetual cycle of existence — the cycle of life and death — is symbolized by Ra (Re) and Ausar (Osiris). Ra is the living neter who descends into death to become Ausar — the neter of the dead. Ausar ascends and comes to life again as Ra. The creation is continuous: it is a flow of life progressing towards death. But out of death, a new Ra is to be born, sprouting new life. Ra is the cosmic principle of energy that moves toward death, and Ausar represents the process of rebirth. Thus, the terms of life and death become interchangeable: life means slow dying, death means resurrection to new life. The dead person in death is identified with Ausar, but he will come to life again, and be identified with Ra.

The perpetual cycle of Ausar and Ra dominates the Ancient Egyptian texts, such as:

- In *The Book of the Coming Forth By Light*, both Ausar and Ra live, die, and are born again. In the Netherworld, the souls of Ausar and Ra meet [see illustration from the Papyrus of Ani, on the next page], and are united to form an entity, described so eloquently:
I am His Two Souls in his Twins.

In Chapter 17 of *The Book of the Coming Forth By Light*, the deceased, identified with Ausar, says:

I am yesterday, I know the morrow.

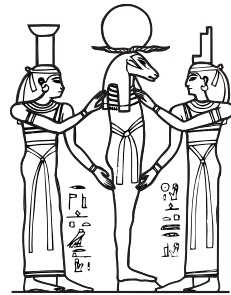


And the Egyptian commentary to this passage explains:
What is this?—Ausar is yesterday, Ra is tomorrow?

- In the tomb of Queen Nefertari (wife of Ramses II), is a well known representation of the dead solar neter (god), as a mummiform body with the head of a ram, accompanied by an inscription, right and left:

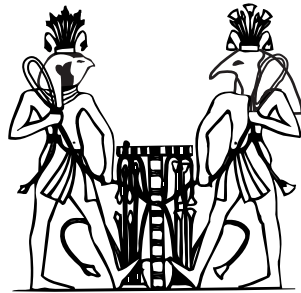
*This is Ra who comes to rest
 in Ausar.*

This is Ausar who comes to rest in Ra.



- The *Litany of Ra* is basically a detailed amplification of a short passage of Chapter 17 of *The Book of the Coming Forth by Light*, describing the merging of Ausar and Ra into a Twin Soul.

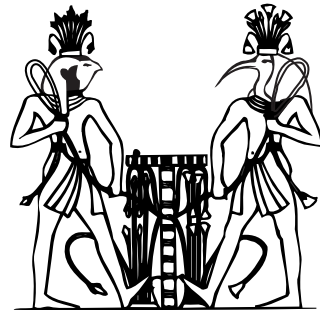
- 7 - The eternal opposites, Set (Seth) and Heru (Horus), are assigned equal roles in representations of symbolic rites, relating to the ceremony of *Uniting the Two Lands*, which is portrayed on the limestone reliefs in Lisht, near Men-Nefer (Memphis). The symbolism is powerful, for the two opposites are the One in a polarized state, whereby Set personifies the *unevolved* desire, and Heru represents the *evolving* desire.



Heru

Set

- 8 - Both Heru and Tehuti are shown in numerous illustrations in the Ancient Egyptian temples, performing the symbolic *Uniting of the Two Lands*. Heru personifies conscience, mind, intellect, and is identified with the heart. Tehuti personifies manifestation and deliverance, and is identified with the tongue.



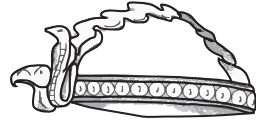
Heru

Tehuti

One thinks with the heart, and acts with the tongue. These two complimentary requirements were described on the Shabaka Stele (716-701 BCE):

The Heart thinks all that it wishes, and the Tongue delivers all that it wishes.

- 9 - One of the Egyptian King's title was *Lord of the Diadem of the Vulture and of the Serpent*. The diadem is the earthly symbol of the divine man, the King. The diadem consists of the serpent (symbol of the divine intellectual function), and the vulture (symbol of the reconciliation function). The serpent represents intellect, the faculty by which man can break down the whole into its constituent parts, just like a serpent that swallows its prey in whole, and then digests it by breaking it down into digestible parts.



The divine man must be able both to distinguish and to reconcile. Since these dual powers reside in man's brain, the form of the serpent's body (in the diadem) follows the actual physiological sutures of the brain, in which these particularly human faculties are seated. This dual function of the brain is vivid in its two sides.

The part of the diadem located in the middle of the forehead represents the third eye, with all its intellectual faculties.