

Throughout history, diverse cultures and philosophical traditions have sought to unravel the mysteries of existence, the cosmos, and the cycles of life. Two rich veins of thought, one rooted in ancient Egyptian wisdom and the other in the Hermetic tradition, have offered unique perspectives on these enduring questions.

In the realm of Egyptian thought, life is seen as a continuum of birth, growth, decay, death, and rebirth—a natural process intrinsically linked to the ebb and flow of light and vitality. In this worldview, death is not a finality but a vital component of the greater cosmic equation, a prerequisite for the continuous cycle of renewal.

On the other hand, Hermetic philosophy contemplates the universal rhythms that govern all aspects of existence. This perspective likens the various manifestations of life to a pendulum, with its constant swings between rise and fall. It explores the interplay of forces within the celestial realm and their influence on our lives, offering both a technical understanding through measurements like astronomy and a profound exploration of meaning through astrological interpretations.

Both traditions delve into the astral realm, acknowledging the complex interplay of celestial forces and their impact on earthly existence. These ideas beckon us to rise beyond the deterministic influence of planetary rulers (the Hebdomad) and explore the transcendent aspects of our existence. Join us on a journey through these timeless philosophies, where life's enduring mysteries are illuminated through the lenses of ancient Egypt and Hermeticism.

The universe is a product of the creative force known as The All or Atum, orchestrating the cosmic order. These events transpire either 'from without' or 'from within' the essence of the self. Nun and Atum represent the 'from without' aspect, signifying the manifestation of the soul's essence as radiant light from the celestial realms of Nun, preceding the cosmic organization referred to as Atum.

Atum, in Egyptian mythology, is the deity responsible for shaping reality across countless ages. The Ennead of Hermetism embodies the Light of Nous, representing the divine order within the mind of God.

"The Universal Mind

1. The Mental Origin of the World and Humanity: Ptah

Ptah, the illustrious one, bestows life upon all deities and their spirits, their kas. Everything resides within this mind and expresses itself through this language.

Ptah held the position of the true primordial "god of gods," surpassing even Atum. In the likeness of completeness, the universe was fashioned, acting as the demiurge, embodying the essence of logical divinity and reason. Ptah can be likened to the Kabbalistic concept of 'Adam Kadmon,' the first primordial Adam (or 'atem') existing in the realm before form. Atum, representing the order of existence, symbolizes the evolution of reason within the primordial chaos. Ptah's seed is the seed of the Universal Mind, which gave rise to the Mind as a universal unity of beings.

The essence of God remains concealed and nameless, a silent enigma. All things recognize it, yet they are not it. Everything is an embodiment of it, though not all things comprehend it. The presence of God permeates every corner of existence, understood only through thought. Every facet of the universe is a manifestation of the Divine Mind. The progression of thought represents the divinity of God's Mind as it evolves throughout the Cosmos, shaping itself in our image. We are the architects of potentiality within divine rationality.

2. Horus, embodying the concept of mind, originated within Ptah, and Thoth, symbolizing speech, also came into being within Ptah.

This occurrence reveals that the Universal Mind predates the Eye, which represents perception (the lesser mind). It all began with the first human, crafted in a way that speech became the enchanting incantation we call life.

Initially, Heaven served as the fundamental structure of reality, where the absence of similarity gave birth to the primordial sea of chaos. This chaos gradually self-organized through the Image of Order itself, evolving from a chaotic multitude of beings into a more structured and ordered existence.

The "first occurrence," known as "zep tepi," marks the inception of space, life (Shu), truth, order (Tefnut), and light (Re). These are the cosmic laws of heaven, the foundation of life, truth, order, and light. They constitute harmonious elements that collaborate to shape the image of reality. To articulate a word, one must be alive; seeking the word equates to seeking truth, which, in turn, illuminates your path through light. The word is rooted in the concept of "let there be light," embodying the image of the demiurge.

Ptah envisions the world "in the image" of Atum. According to ancient wisdom, the ordering of life emerges from the harmony of consciousness, reflecting the image of humanity as God's embodiment of Order.

3. "Logos" holds sacred significance as the "Holy Word."

The Divine Logos emerges as the "son of God," emanating from the radiant Light of the Divine Nous. This divine nous serves as the celestial wellspring of existence, an extension of the Universal Mind embodied in humanity's mental realm. It is laden with purpose, bestowing meaning upon reason, comprehending the laws of nature, and grasping the gnosis of individual, collective, or universal essence. To unite with one's Self is to align with its Divine Nature.

The terms "Nous" (meaning "mind, thinking, perceiving") and "noés" (signifying "perceive, observe, recognize, understand") could be traced back to the Egyptian "nu" ("nw"), which conveys the concepts of seeing, looking, perceiving, and observing. "Nous" represents the path of the human soul as it seeks liberation from the entanglements of the physical realm, striving to be illuminated by the "light" of gnosis and to merge with the Divine Nous, affirming "I am Mind." Hermes Trismegistus personifies "Nous," serving as the embodiment of the Universal Mind, the epitome of the "highest Power" situated within the Enneadic plane.

In Egyptian Thought:

1. Nun: The eternal, undifferentiated ocean of inertia.
2. Atum: The self-generating origin of cosmic order.
3. Pantheon: The active forces responsible for shaping creation.
4. Horus-Pharaoh: The divine presence on Earth.

In Hermetic Belief:

1. Decad: Representation of God Himself.
2. Ennead: The Divine Nous, Light, and the Godman Hermes Autogenes.
3. Ogdoad: Logos or the "son of God."
4. Hebdomad: The Seven Governors overseeing the world.

In Egyptian Thought, the Planes Are:

1. The Precreational Plane: Nun.
2. The Spiritual Plane: Atum.
3. The Mental Plane: The Pantheon.
4. The Physical Plane: Pharaoh.

In Hermetic Belief, the Planes Are:

1. The Precreational Plane: The Decad.
2. The Noetic Plane: The Ennead.
3. The Logoic Plane: The Ogdoad.
4. The Physical Plane: The Hebdomad.

The Deities, Hermes, and God Reside in the Eighth, Ninth, and Tenth Spheres (Ogdoad, Ennead, and Decad).

In the "Eighth" Sphere, purification, self-knowledge, and direct "gnostic" experiences of the "Nous" as "logos" are pursued. In the "Ninth" Sphere, individuals are deified by adopting God's attributes, mirroring the Godman Hermes, especially His Universal Mind, the Divine Nous, Intellect, or the "soul of God" (XII.9). The "Tenth" Sphere, or the Decad, represents God Himself, self-contained and self-realized.

Egyptian Thought:

God, the Unbegotten One, the essence of existence, the Father of All, is represented by the "Decad" (10). It is the first and ultimate level of existence, existing solely for Unity.

Nous, the First Intellect, the Self-Begotten One, and the Mind or Light of God, corresponds to the "Ennead" (9).

Hermes, a part of the Ennead (9), is Self-begotten and not created or generated by God. Hermes is the "soul" of God and plays a crucial role in maintaining God's creation through the Universal Mind (Nous) and the Word (Logos).

Logos, the "son" derived from "Nous," represents the Begotten One above the Seven Archons and is associated with the "Ogdoad."

The Begotten One, found in the Ogdoad (8), exists on a lower level and lacks the power of self-generation. It is part of the process of time and space. This "son" is the "world" or "logos" provided by Hermes.

Birth, growth, decay, death, and rebirth constitute the fundamental phases of the natural process governing light and life. Death is an integral part of this cycle and serves as a prerequisite for rebirth.

In Hermetic Belief:

The One God, existing in solitary perfection, predates creation, resembling the primordial ocean of Nun.

The Self-Creative Creator, embodied as Atum-Re, emerges from the depths of Nun, akin to hatching from an egg. Atum-Re serves as the origin of all things and is recognized as the "father of the gods."

The Unique "Son of God" or Pharaoh holds a special role as a mediator between the realm of the deities (sky) and that of humanity (Earth).

In this belief system, creation, including its deities, is inherently beautiful, and the pivotal moral choices rest with individuals. The existence of evil is attributed to human nature and their subservient surrender to physical desires and vices, influenced by the powerful yet unseen planetary forces, which are scrutinized by astrologers and manipulated by magicians. The light of "gnosis" offers liberation from the grasp of fate, empowering the wise to influence even the stars themselves.

In broad terms, rational thought, originating with the Greeks, is not a fragmented collection but an interconnected whole, guided by the principle of order represented by the light of Atum. It began with the various levels of vibration during the hidden inception of time within the eternal and inert waters of Nun. In this perspective, God remains unmoved, serving as the unchanging center.

All poles are complementary, like the Sun and Moon, as they manifest the same underlying principle. Differences are merely variations in degree between two opposing poles. This polarity is envisioned within a creation that is orderly and organic.

Manifested entities inherently possess dual aspects, with numerous degrees of variation between two extremes. Concepts like growth and corruption, good and evil, light and darkness, and the Sun and Moon are fundamental to the order of creation, such as the distinction between Upper and Lower Egypt.

For destruction marks the beginning of renewal and the emergence of something entirely new. Death, exemplified by Osiris, is viewed as a path toward greater spiritual existence and entry into a new state of being.

Everything in the universe experiences tides, with periods of rise and fall, akin to the swinging of a pendulum.

This astral religion possesses two facets: a technical aspect that involves measurement, particularly in the realm of astronomy, and an "oracular" and "prophetic" facet that ascribes inter-subjective meaning to various astral cycles, as seen in astrology.

It encourages transcending the influence of the seven planets (Hebdomad), which govern fate, and reaching beyond these celestial spheres.

In the tapestry of human thought and spirituality, the notions explored within Egyptian wisdom and the Hermetic tradition emerge as timeless threads, woven into the fabric of our understanding of existence and the universe.

Egyptian thought invites us to contemplate the profound cyclical nature of life, where birth, growth, decay, death, and rebirth are not mere happenings but integral components of a grand cosmic design. It reminds us that even in the darkest moments of death, the promise of rebirth and renewal exists—a powerful testament to the enduring resilience of the human spirit.

Conversely, Hermetic philosophy leads us to explore the universal rhythms that permeate our reality, akin to the pendulum's steady sway. Here, the heavens above exert their influence on the earthly below, offering both a scientific lens through which to measure the cosmos and a poetic interpretation that ascribes meaning to our lives.

In these traditions, we discover the interplay of forces, the dance of light and shadow, and the mysteries of fate and free will. They beckon us to rise above the deterministic constraints imposed by planetary rulers and seek a higher understanding of our existence.

Together, these philosophies underscore the enduring human quest for insight into the profound and the mysterious. They remind us that our journey through life is not a linear path but a spiral, where each phase is interconnected, and each end marks a new beginning.

As we draw our exploration of these ideas to a close, we are left with a deeper appreciation for the rich tapestry of human thought, where ancient wisdom and enduring philosophies continue to inspire and illuminate the ever-evolving quest for meaning and understanding in our journey through the cosmos.