

The secret of the Serpent in ancient Egypt

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Among different mystical traditions of ancient antiquity, ancient Egypt stands out as the greatest initiatory focus. We have the same indication of this in the serpent, which is present everywhere. Be in the crown of the pharaohs, like the serpent Ureus, in the texts of the pyramids, the burial texts of the sarcophagi, the divinities represented in temple deities, or the mysteries of Isis and Osiris.

The omnipresence of the serpent in all areas of the Egyptian tradition is the clearest indicator of Egypt's mysticism and its custody of initiatory secrets.

His very name in antiquity, Khem, provides the key to the mystery.

Etymologically it means » black earth » (as opposed to the red desert land). Plus an esoteric meaning of the term, refers to the domain of the occult arts, the black arts, the dark hidden mysteries of death and the abyss. Mysteries in which the followers of the Serpent were initiated.

And precisely from the name Khem comes Al-khem, where we have alchemy!

It should not give rise to misunderstandings, the fact that after the sinking of Atlantis, a great migration from Atlanteans allied with the traitorous Siddhas migrated to Egypt., Since during the Atlantean times, a fluid contact was maintained between Atlantis and Egypt, having Atlanteans from both groups.

And likewise, despite the focus of migration of the Atlanteans allied to the traitorous Siddhas, there continued to be Egyptian initiates responding to the loyal Siddhas.

It should be noted at this point, that according to Egyptian tradition, the Amenta or underworld, where

their ancestors were, was located in the west of Egypt., And it is the same spatial location that was attributed from the geographical coordinates of Egypt to Atlantis., Which means that the Atlanteans were considered by the Egyptians as their ancestors!

So the Atlantean-Luciferian legacy was certainly inherited by Egypt, which translates into the relevance and presence of Egyptian serpentine or ophidic symbology.

There are many Egyptian divinities that present ophidic appearance or attributes.

From Toth, associated with the wise initiate Imhotep, God of wisdom and bearer of the serpentine caduceus, Isis, of various aspects or serpentine-like theophanias, such as eg. Isis-Thermutis, and his consort Osiris, who stars in the initiatory process of death, descent into the underworld, and return to life through the magic of Isis.

Osiris was said to have entered through the tail of a snake and exited through its mouth, which precisely alludes in an initiatory key to that same process.

We also have the case of Ra, who was said to have chained the serpent «, which is a veiled way of meaning that he dominated serpentine power.

Some divinities were expressed directly in the form of a serpent, such as Apophis, the Duat serpent or underworld, the Renenutet serpent, or Udayet.

In other cases, a hybridization appears, as in Kebechet, the daughter of Anubis, who had a snake's head.

Even the crocodile God Sobek, is a manifestation of the ancient Serpent. Sobek's case is emblematic, because according to certain variants of the myth, it was considered an embodiment of Seth himself.

One of the initiatory tests that the initiates had to pass was to cross a lake or river channels where there were crocodiles (Sobek's representations), without being devoured by the adept. With which an initiatory

degree or mastery was obtained, dominating the waters, the passions, and essentially the fear of death, thus being transmuted.

And beyond this, the initiate attained the power of his primordial reptilian aspect, represented here by Sobek, who, as mentioned before, associated with Seth, provides all the initiatory keys.

The cosmogony and theogony of the Egyptians varied according to the region and time, with four main centers or foci: On or Heliopolis, Memphis, Hermopolis, and Thebes.

Regardless of the case in question, the snake always has an essential role.

Atum (supreme divinity in Heliopolis) was portrayed as a fire serpent, emerging from the depth of the primordial uncreated waters, the Nun.

The God Ptah, in Memphis, was known as « Lord of Darkness », « Lord of Magic », and « Lord of Snakes ».

According to other sources, its manifestation was said to have also been of an ophidic nature, since there was « born » of an egg laid by Kneph, low-looking snake.

In the case of the pair of Gods of the Odgoada (8 Gods) of Hermopolis, all of them under the regency of Ra, had manifested themselves as serpents.

With those paradoxes that sometimes present myths, these eight Gods were considered as parents of Ra, and at the same time their children. Which, considering the serpentine character mentioned, indicates that Ra also possessed that ophidic essence.

And in the case of Amun of Thebes, he was identified with Atum, Ptah, and Ra, implicating his serpentine power.

It should be noted that Amun means « hidden », which alludes to the Unknowable, beyond this world.

Despite being associated or identified with the sun, under different appearances (Khepri at dawn, Ra at noon or Amun himself at sunset), these are hypostatic masks, behind which its true solar character is that of the black sun.

And this brings us to Atum, the black or hidden sun, the Serpent of Origin, who has an unmanifest and out of this world aspect, » A », indicating here the Apophis snake, and a manifest aspect » Tum ». Atum emanates nine manifestations or Gods, known as the Enneada. Without going into the complexity of the Ennead, and its esoteric meaning beyond the apparent, one of these Gods, Seth, is not subject to any cosmic law, it rules chaos and primordial darkness.

Certainly, the name Seth derives from Suth meaning shadow or darkness, being the gloomy God of the desert, the God of darkness and chaos, the ancient Serpent.

Seth is the Serpent in the manifest world, while beyond this world, his hidden aspect is Apophis.

Seth was said to protect Ra in his » solar boat » (« boat » which was a Vimana, being a model of hyperspace geometry , hyperdimensional and suprahuman) of Apophis' attacks. More at the same time, Seth was an aspect of Apophis! That is, after the duality of this world, and its confrontation of opposites, is the synthesis and transcendence in the serpent.

Illustrating this same point, we have to when Ra looks at the abyss, he sees Apophis. But here, the Apophis Serpent, is its very dark foundation from the Origin. Ra's dark double.

In this sense it is said that all the Egyptian Gods were configurations of scales of the ancient Serpent, Apophis.

The Egyptian term with which the Gods are commonly designated is NTR or Neter (plural Neteru). Although Neter was translated as « God » by academics, a more approximate and correct meaning

according to another source would be that of » the dark foundation of the abyss ». Thus, behind the visible manifestation of the Egyptian Gods in the world or space, there is a hidden foundation of their manifestation, like a black buraco in space, which has a representation in the uncreated waters of the Nun, completely ophidic.

Thus, regardless of their iconographic representation, the Egyptian Gods, be they zoomorphic, anthropomorphic, or anthropozoomorphic in appearance, behind that appearance is their reptilian essence.

The faces of animals so well known, such as the falcon, vulture, jackal, etc., are totemic masks within the cosmic manifestation, masks behind which all the Gods are serpents or reptiloids.

Ultimately the Gods are conceived here (regardless of their role) as the personification of dark primeval forces, with totemic masks. And they have as their ultimate foundation an ophidic substrate from the Ancient Great Serpent.

These Gods, under the name of Neteru, together with the followers of Horus or Shemsu-Hor, formed in predynastic Egypt the ophidic wise ancestors of all the pharaohs who arose later.

As previously mentioned, regardless of the tradition of Heliopolis, Memphis, Hermopolis or Thebes, the serpent is always at the beginning, in an instance at the beginning and before cosmic time.

And in the same way it happens when the Pralaya arrives or the end of the period and withdrawal of the cosmic manifestation. The Goddesses of Egyptian cosmogony, it is said, take off their masks from various animals, and assuming their original form of snakes, begin to devour creation.

In the same way, the Gods, who from their reptilian condition remain immutable, without being affected by this disollusion, remain in the immutable center. Thus everything is being devoured, until reaching the center, or « empty », as free or beyond conditioning factors of matter, time and space.

Everything arises from the Serpent, and returns to it. That is, there is an ophidic foundation after all

manifestation and unmanifestation, and this whole process, as well as the return to the Origin, are explained from the ophidic foundation or substrate, through the dextrogyrous and the levotatory.

Without forgetting, of course, the essential component of the « lila » or game-competition of the Siddhas or Gods, on one side or the other, throughout this network.

There the key to understanding the Serpent from the Origin, that is, from the blood, with the sign of origin.

In a part of the Egyptian book of the dead, Osiris asks Atum what will happen at the end of time. To which Atum replies that only they will remain in the form of snakes.

It should be noted that Seth is the dark double of Osiris, and Apophis the dark double of Atum. Seth and Apophis being expressions of the Great Serpent.

Such relevance was maintained by the serpent in ancient Egypt, that Pharaoh held the cobra in his crown, as a benchmark of power, protection and divinity. Being an initiate into the mysteries of the Serpent, and belonging to the lineage of the Serpent.

It is that Pharaoh was an embodiment of the verb and dark power of the hidden God, that is, the Ancient Serpent.

Beyond the various cosmogony according to the time and psychoregion, it is in the wisdom of Egypt, under the initiatory veil of myths, that the Serpent can be perfectly understood.

Considering the ophidic foundation of Neter, and taking into account the play and interaction of the Gods (Siddhas), the abysmal depth of these ancient and hidden mysteries is glimpsed.