

preparation for the great transition.

3. The *Book of the Dead*, misnamed for The Chapters of Coming Forth By Day, the greatest papyri collection of religious texts of which three versions exist. All treat of questions of life and death, of preparations for after death states.

4. The Shabaka Stone (preserved in the British Museum), a copy on a black basalt stone of an ancient drama played out by the gods, giving out the cosmogony and theology of Memphis wherein Ptah, the Creator God, creates by the power of thought what was conceived in his heart.

Other records such as the Book of “The Two Ways,” *The Book of Am Dwat* or “What is in the Beyond” and the so-called Wisdom Literature, bear witness to Ancient Egyptian religious philosophy.

“The esoteric teachings in Egypt and India,” writes H. P. Blavatsky. in *The Secret Doctrine* “were identical” (SD I:672), and thus a knowledge of one helps to understand the other. It is the basic ignorance of the initiatic stand of most of the sacred texts and the inveterate habit of taking every text literally that has militated against a real understanding and thereby translation of Egypt’s spiritual message.

The exoteric dogmas may often have been altered, the esoteric never  
...

The Egyptian priests *have forgotten much, they altered nothing.*

Hence “... the sacred immutability of the primitive truths [was] revealed only during the mysteries of initiation.” The priests “... preserved in their rituals and dogmas the principal teachings of the secret doctrine” (SD I:312).

## **Cosmogony**

The first steps in examining an ancient religion take us to its cosmogony. Here HPB tells us: “In the Egyptian Papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the ‘Book of Dead’... (SD I:674) Every ancient theogony ... from the Aryan and the Egyptian down to that of Hesiod — places, in the order of Cosmogonical