The Egyptian Hieroglyph Metaphysical Language

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Maa Kheru (True of Voice)

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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 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://www.egypt-tehuti.org**)—an international, U.S.-based nonprofit organization dedicated to Ancient Egyptian studies. He is also the Founder and Head of the online Egyptian Mystical University (**https://www.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

A picture is worth a 1,000 words. A picture represents a concept/idea and not a single letter/sound.

We say "picture this" or "imagine that" for images are representations of concepts and ideas beyond words. The picture conveys information more efficiently than letters/words.

This book covers the Egyptian Hieroglyph metaphysical language of images/pictures, which is the language of the mind/intellect/divine.

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.

This book is divided into 8 chapters.

Chapter 1: ***Historical Deception of the (Ancient) Egyptian Linguistics*** will clear the confusion intended to misrepresent the Egyptian hieroglyphics as a primitive form of writing with individual sound values. The Egyptian Hieroglyphics are ideograms which are different and they have nothing to do with the Egyptian alphabetical system.

Chapter 2: ***The Scientific/Metaphysical Realities of Pictorial Images (Hieroglyphs)*** explains how human beings process information received from the five senses to the brain through visualized images; how each hieroglyphic image has imitative and symbolic (figurative and allegorical) meanings; the concurrence in modern science of such multiple meanings of each image; and how a series of images are processed in the consciousness the same way, like a dream is processed.

Chapter 3: ***Egyptian Hieroglyphic Imagery Depictions of Thoughts*** explains how Egyptian hieroglyphic images represent metaphysical concepts; relationships between their functions and geometrical forms; and provides an overview of the Egyptian formation of such ideograms.

Chapter 4: ***Animal Hieroglyphic Images*** explains the metaphysical significance of such images and highlights the significance of over 30 related Egyptian Hieroglyphic images.

Chapter 5: **H*uman and Animal-headed Human Hieroglyphic Images*** explains the metaphysical significance of such images and highlights the significance of about 10 related Egyptian Hieroglyphic images.

Chapter 6: ***Human Body Parts Hieroglyphic Images*** explains the metaphysical significance of such images and highlights the significance of over 10 related Egyptian Hieroglyphic images.

Chapter 7: ***Nature and Geometrical Figure Hieroglyphic Images*** explains the metaphysical significance of such

images and highlights the significance of over 10 related Egyptian Hieroglyphic images.

Chapter 8: ***Man Made Object Hieroglyphic Images*** explains the metaphysical significance of such images and highlights the significance of about 20 related Egyptian Hieroglyphic images.

Moustafa Gadalla

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 academics. Neteru (the 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], 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. 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 own 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.

CHAPTER 1.

HISTORICAL DECEPTION OF THE (ANCIENT) EGYPTIAN LINGUISTICS

1.1 THE IMAGERY AND ALPHABETICAL WRITING MODES

All early Greek and Roman writers affirmed that there were basically two forms of Ancient Egyptian writings: hieroglyphs (pictorial images) and the alphabetical form. Western academia arbitrarily splits the Ancient Egyptian alphabetical type into two forms—hieratic and demotic. [Read about the evaluation of such unfounded assertions in *The Ancient Egyptian Universal Writing Modes* by Moustafa Gadalla.]

It must be emphasized that not a single classical writer—including Clement of Alexandria (in *Stromata Book V,* Chapter IV) — ever indicated that the Egyptian alphabetical form of writing was a "cursive" or "degenerated" form of the Ancient Egyptian pictorial hieroglyphics. Yet, shamelessly, some "scholars" invoked the writing of Clement of Alexandria to insist that out of Egyptian hieroglyphs sprang a more cursive writing known to us

as *hieratic*, and out of *hieratic* there again emerged a very rapid script sometimes called *enchorial* or *demotic*.

Many honest scholars, however, confirmed the historical truth that the pictorial writings are a series of images conveying conceptual meanings and not individual sound values, such as the British Egyptologist W.M. Flinders Petrie, who wrote in his book, *The Formation of the Alphabets* [pg. 6]:

> ***"The question as to whether the [alphabetical] signs were derived from the more pictorial hieroglyphs, or were an independent system, has been so little observed by writers on the subject, that the matter has been decided more than once without any consideration of the various details involved."***

In the 12th Dynasty (2000-1780 BCE), about 700 signs were in more or less constantly used. There are practically unlimited numbers of these natural symbols. Since deciphering the metaphysical Ancient Egyptian hieroglyphs is beyond Western academia's capabilities, they have dubbed it a *primitive* form of writing!

Academic Egyptologists cavalierly chose 24 signs out of hundreds of hieroglyphs, and called them an 'alphabet'. Then they gave various "functions" to the other hundreds of signs, calling them "syllabic", "determinative", etc. They made up the rules as they went along, and the end result was chaos. One can easily see the struggle of academia to understand the Ancient Egyptian hieroglyphic (metaphysical) texts.

A pictorial sign has NO SINGULAR sound value. Only