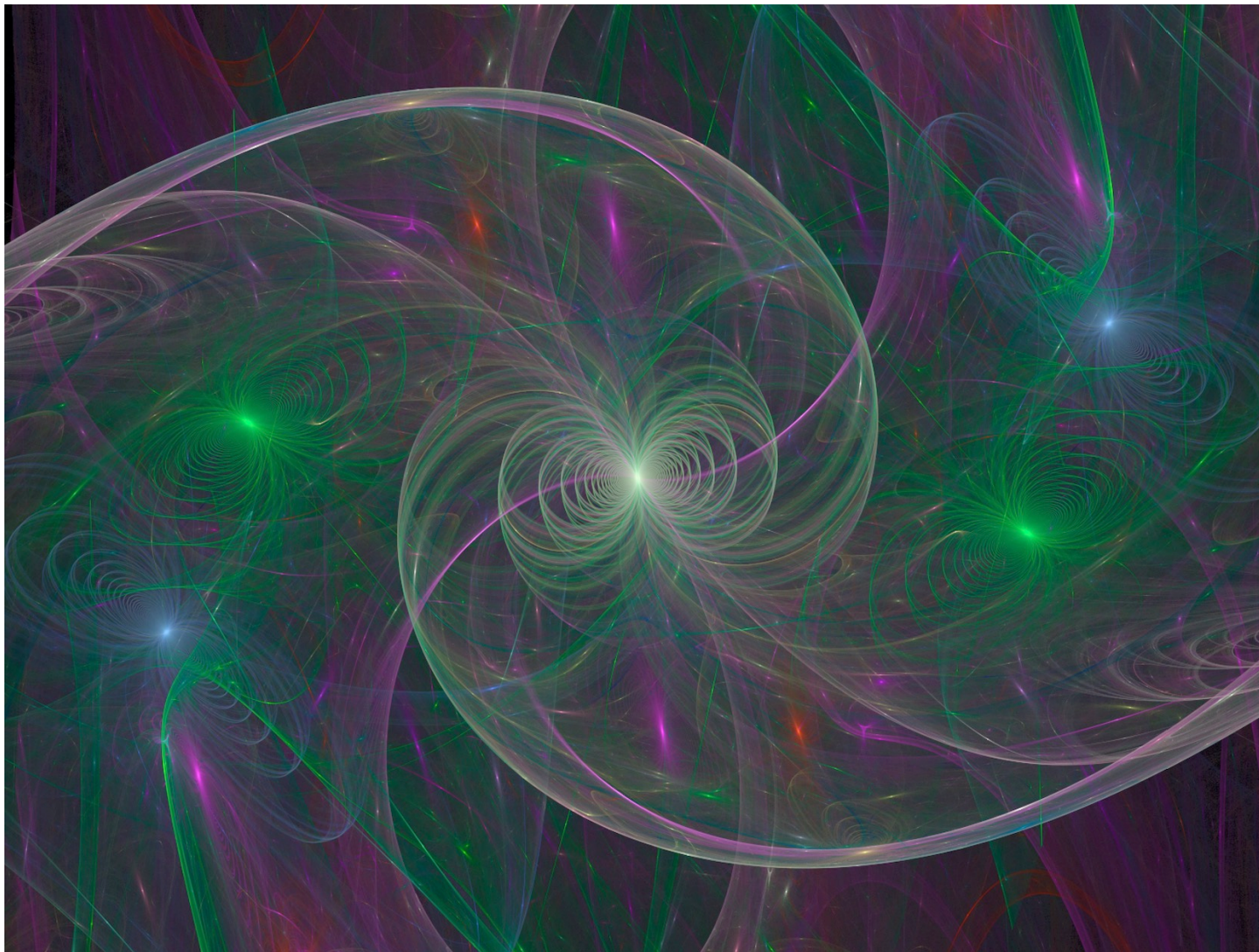




The Alpha & Light Simile in the Root Doctrine of the Atman as Highest Teaching. Egyptian & Indian

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There is a fantastically hidden web within the old Pali Scriptures of the Buddha that has been recently brought to light as it were regarding a little known and understood doctrine of historical Gotama, incorrectly called the Buddha. Having been redacted out altered and generally not mentioned at all is the greatest fundamental principle of Buddhism seemingly lost. The word etymology alone referring to the Pali scriptural term Atta has uncovered an amazing find about what we can infer about the teachings of a positive quintessence commonly referred to as the Pure Self unconditioned, also the Tathagatha, Buddha, the Arahant, and contemporarily as Buddha-Nature. I shall apologize beforehand for choosing to leave out the Pali diacritical marks in the terminology.

I will lay out for you a giant puzzle of formerly unseen connections of the term Atta as highest Ultimate principle of Buddhism based on word etymology, linguistic allegory, history, and cross cultural overwhelming evidence as to the connection of the historical Gotama Buddhas' doctrine on the undefiled, (the ultimate, the pure self, the Alpha principle, Nibbana) as something far more potent than was ever realized or thought of before outside of interpretative translation and contextual analysis of the Scriptures attributed to the early Disciples recordings of the remembered teachings and sermons of the Buddha.

Let me say that as a Perennial Metaphysician myself I will in no way be trying to put forward a view of dilution of the great doctrine of the Buddha as elucidated in Scripture by making cross comparative analysis between it and that of Egyptian symbolism. Rather my purpose is entirely, rather, an expansion of how glorious the ideated term Atta' as highest goal and cause among the Buddha and his disciples actually was, something which is not only almost completely lost today but also rejected in most sectors as being a reflexive terminology having no real great part in the noble doctrine of the historically great teacher Siddhartha Gotama (Lord Buddha). By showing you these interconnected Light/Sun/Alpha principles hidden to a certain extent within Buddhism and their earlier influential counterpart within very ancient Egypt, I will be shedding light as it were on the very weighty principle this doctrine carried within the new and Earth shattering Sermons of the Buddha whose doctrine for personal salvation was new to the World in that Era, but whose terminologies, words, phrases, and verbiages were in fact not new, but very old indeed, going back at least as far as circa 2600 B.C. and Heliopolitan times. I would hope you come away with a better understanding either as Buddhist, Philosopher, or religious investigator about this, the Worlds first discovery of interconnected allegory between the Pali term Atta' as highest cause and its root found in ancient Egyptian sun/source mythos as the greatest ultimate, and its use within both cultures as a Sun/Light/Alpha allusion. Two ends I hope to serve in this discovery, one that Atta' is an infinitely more important principle within Buddhism than ever before realized, both mystical and otherworldly in doctrine. The second end I hope to prove to some extent is that despite the new Dhamma (Law of all things and truth) of the Buddha, the ways and means in which skillful means of teaching were employed by the Buddha were in fact incredibly older and firmly seated in the minds, spiritual lore, words, and lingua franca of the peoples that he taught and gave sermons to. As a foregone conclusion it has always been a matter of fact that any and all great Spiritual masters of all ages that have appeared used the common mans language, terms, and Lore of what had been in place for so very long, either being ancient and native or culturally influenced by other neighboring peoples or through immigrants bringing new lore and languages to the area, and the Buddha was no exception to this rule as it pertained to the words and terms he used to teach his doctrine as well.

Before proceeding further I will, for tremendous brevity mostly forego most evidential basis of argument as to whether the Buddha taught that there was indeed something outside of the 5 Skandhas (forms, feelings, perceptions, impulses, consciousness) that does indeed either become reborn, suffers, or passes unseen into that bliss of the Deathless (Nibbana) as taught by the Buddha. A stance will be made as a forgone given, that the reader has understood through context and teachings within the Chattha Sangayana (6th Buddhist Council) Tipitaka texts that indeed, the Buddha did not preach (as its widely and falsely presumed) a view that Anatta (incorrectly interpreted as: not possessing self, lacking of any of True Substance to attribute) was something negative, somehow negating anything positive that entered into the Pure Abode or attained Buddhahood or Buddhata as the case may be. Massive amounts of contextual and word connections will be shown for the reader to make their own mind up regarding the principles, Actual content and true non-verbal meaning as to what exactly the Buddha and his Disciples so casually knew and intuited though the language as to what the term and intrinsic meaning of what Atta was to them will be shown. To a degree we are without great explanation which is somewhat lacking in the Scripture we have at hand today. Quite true that Pali was not the Language of the Buddha himself, but its source is extremely close realistically for us to use as the baseline. Lacking time machine it is all that we can rely on to make decisions regarding doctrine and proper analysis. Thankfully the spirit and essence of Pali is believed to be almost identical both in verbiage and according to the Southern Buddhist tradition, Pali is the language spoken by the Buddha. Even if somehow radically different from that Magadhi tongue of the Buddha himself, it will be demonstrated in great detail that the intertextual references, roots suffixes, prefixes and allusion to ATTA and its definition, to be the highest pure principle and unquestionably not some Terrestrial reflexive term such as "oneself" or "self". Its Other

Worldly somewhat hidden meaning is quite clear when properly viewed within proper rank and file among the vast Pantheon of interrelated terms with Atta as their root or derivative.

The Alpha principle will be laid out in detail with the best evidence that we can draw on for such old terms and Philosophical ideations within Buddhism and predating it far beyond the Upanishads to back as far as c. 2600 B.C. Heliopolitan religiosa within proto Ancient Egyptian mythos and usage. The precursor and initiator of this most inflexive term Atta will be shown that its Cosmological usage within the Doctrine of the Buddha is Saintly in the Buddhistic sense and anything but Terrestrial as so many Buddhologists and Scriptural historians and monks have so casually written and purported.

The plethora of allegorical instances appear within scripture hitherto unseen as it relates to Light, the Sun, glowing wisdom as it pertains to Atta and its many derivatives throughout Scripture pop out from every corner. While nearly impossible to give rock solid evidential remarks about texts from circa 300 B.C. of the Buddhist Canon, or much less 2600 B.C., I will lay out for your ponderance a mountain of astonishing data that would seem beyond a shadow of a doubt to prove that the Atta/Light/Wisdom/Purity usage within Buddhist Scripture finds its roots in Ancient Egypt. While not of exact same usage as that of Egyptian mythos, its similarities are more than slightly astonishing when compared.

It would appear far beneath the surface that underlying all Vedic and Brahmanic terminologies, are Egyptian religious terms that through either invasion, influence, trade routes, partial religious integrations, or immigrants, have become integrated into the Lingua Franca of Brahmanic religious mythos, and hence Buddhist as well.

It would take a book of immense proportion to go into the teachings of Atta of the Buddha throughout Scripture, I will generally address it as a given with but a few instances, that the positivistic substantiality of Atta be taken for granted for the breadth of this article, if no further. Here I shall address some fascinating new revelations as to a link not only between a very possible Egyptian religious themes running through Buddhist religious terminology but most importantly the manner of the very like state of mind of how conceptually the term Atta was ideated within and without the Buddhist era circa 400 B.C. and later. The reader should not be convinced that this connection and evidential materials are indisputable but rather make up their own mind as to this newly uncovered facet of ancient influence and what, on the deepest level was the notion of this much hotly disputed and argued term in Buddhist soteriology, Atta.

I hope that one may come away from this information with a deeply mystical (as such was it in the day, I believe) view of the way in which the Buddha taught the term Atta, as well as how those that had obtained the Supreme perfection were addressed and referred to. Inverse and against the dry analytical view of contemporary belief, is an untrue representation of the highly inflexive and thought provoking way in which the ultimate principle was addressed within Scripture as well as the manner and name those that obtained it were spoken of. A far cry, upon closer observation, does this contemporary analytical logical assumption of the Doctrine of the Buddha not hold water with the multi faceted and artistic nature of Nibbana reveal itself to be nonterrestrial in nature and almost Gnostically spiritual, contrary to popular portrayal.

For a period let us examine the very greatly and extensively misunderstood term Anatta', we are to assume from numberless Pali dictionaries as well as from endless Sutra translations that this term means: Anatta': no soul, not a soul, without a soul, most commonly used in context with dukkha (suffering). This unfortunate translation however springs entirely from Secular Buddhism, which in some instances has taken the Scripturally unsupported view that the Doctrine of the Buddha was one of emptiness and that nothing either seen or unseen really existed in either this realm or another (Buddha or Tathagata realm). Throughout Scripture and from cover to cover within the Doctrine of the Buddha the term anatta' is ironically enough used in conjunction with Atta' to teach that indescribable quintessence which is marked by the term Buddata. Such would as follows in example: Anatta-lakkhana Sutta: Form, monks, is not self. If form were the self, this form would not lend itself to disease. It would be possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to disease. And it is not possible [to say] with regard to form. And also as follows: Anatta-lakkhana Sutta: "Feeling is not self. Perception is not self." [Mental] fabrications are not self. "Consciousness is not self" And is it fitting to regard what is inconstant, stressful, subject to change as: "This is mine. This is my self. This is what I am?" No, Lord. Time and again in every instance Secular schools of Buddhism do not address the fact that anatta', as it is employed within Scripture, is

actually a positive term simply used to elucidate to the Buddha's disciples that which is not characterized by the Arahant, the Buddha, the Bhagavat, the Unconditioned.

Through negative teachings on what is not possessed fundamentally by the self it has sadly be intuited not through direct analysis that the Buddha took a negative view on anything empirically existing past death at the resolution of the body. To assume as much of course to break down dependent origination, rebirth and entry in the realm of absolute purity as Either a Tathagata, God, or even favorable rebirth into the Kammavacara by a human into the sentient realm. So to deny or negate this cannot even be taken as a serious argument or point of discussion for anyone having looked even superficially at doctrine will find that it cannot be that the negativistic nature in which the Buddha addressed that which we are not, is somehow either Empirical emptiness or an outright negation of anything at the dissolution of death.

One of the best descriptions of Anatta be best described as Ananta (anatta): endless, unending (as it pertains to suffering), so that the doctrine could be more correctly interpreted as attachment to any one of a number of transitory and ephemeral senses and Phenomenon are deemed to be endless suffering (Samsara). Such that all the five Skandhas are in fact Ananta (anatta): endless Samsara if you attach to them in any way.

Atta or True Self is often translated as a reflexive terminology such as oneself, so a mistranslation of a Dhammapada quote would be as follows: [Oneself is one's own guardian. What other guardian could one have? With oneself well disciplined one obtains a rare guardian indeed. (160 Dhammapada)] The literal term of oneself is that of the body, mind consciousness, which the Buddha hundreds of times says is vile. We are then incorrectly made to believe by such translations that "oneself" is the Pure and Ultimate "rare guardian" it is impossible to agree with such contextually inaccurate translations as being the teachings of Lord Buddha wherein the "self, Atta" is given the highest prominence within Scripture. Some useful examples to elaborate on this positivistic view within Scripture would be as follows: If any one by form sees me, By voice seeks, me, This one walks the false path, And cannot see the Tathagata. -- Diamond Sutra. ["Luminous, monks, is the mind. And it is freed from incoming defilements]. [The well-instructed noble disciple discerns that as it actually is present, which is why I tell you that -- for the well-instructed noble disciple -- there is development of the mind." Anguttara Nikaya I.49-52]. In the very old, Sutta-Nipata (1076) it states, regarding nirvana: ["all phenomena are set aside (sabbesu dhammesu upahatesu), then the ways of description have also been removed.]"

The Tathagata: ["So am I the father of the world, the Self-born, the Healer, the Protector of all creatures." XV, 21, p. 309] Saddharmapundarika. ["The shrāvakas and pratyekabuddhas only see emptiness, but they do not see that which is not empty this is not called the Middle Path."] --Mahaparinirvana-sutra. ["Those who propound the doctrine of non-self are to be shunned in the religious rites of the monks, and not to be spoken to, for they are offenders of the Buddhist doctrines, having embraced the dual views of being and non-Being."] --Lankavatara Sutra. [Ignorance consists in viewing what is permanent, pure, and pleasant as the self (nityascuisukhatmakhyatih) in what is impermanent, impure, and painful and not the self (anityasuciduh khanatmashu)]. [Whatever fetters are there in the world he should not be attached to them, he is to train himself in the Nibbana of the Self]. [Mindful as regards the Body, restrained in the 6 sense spheres, the Bhikkhu is well compose, he would know the Nibbana of the Self (nibbanamatano)]. [On the right path, never turn back, inciting the self by the Self (attana codayattanam) one will win Nibanna]. The Buddha: [knowing the body as perishable, and consciousness as something that fades away, seeing the danger in rebirth, having gone beyond birth and death, obtained supreme peace, he O' monks has perfected the Self]. [Him, among few, is the one whose Self has been perfected (bhavitattam), brahma-become, is the Tathagatha]. [Let the wise man cleanse the self (pariadapeyya attanam) from the impurities of the mind (cittaklesehi)]. Buddha: [for by reason of having a well tamed self (attana hi natho), one obtains a Master difficult to obtain]. Buddha: [the self is the master of the Self (attana' hi sudantena), who else could be his master?] Buddha: [I shall restrain the self (sannigghanhami atanam), having in mind the spiritual welfare of the true self (samppassam attham attano)]. Buddha: [Let the wise man, discerning true for false find welfare and refuge in the self (samppassanam attham attano) Thoroughly investigate the Dhamma, thus thereby he will purify the Self]. Buddha: [For sure friend, you despise the self (attanam atimannasi) who is an auspicious witness which you have not seen].

Buddha: [The fools and unwise go through life having the true self (Atta') as a real enemy (amittaneva attana')]. Buddha: [wisdom is the driving force of the vehicle that runs through the objects of senses, there the everlasting true self, one with the Tathagata, is certainly the charioteer.(tattha atta' va sarathi)]. Buddha: [Be

fond of diligence, guard well your mind, Drag out the Self from evil(dugga' uddharathatta'nam') as if it were elephant sunk in the mire!'] Sutta Nipata: [It is by the self (Atta') that evil is done, it is by the self that one is impure, It is by the self that one avoids evil, it is by the self (attana') that one is purified. Purity and impurity depend on the Self (paccattam')]. [There is no way to measure (na pamanam atthi) one who has gone into extinction]. [That by which they would speak of him, does not exist in his case, when all the Dhammas have been swept away, All the ways of talking have been removed]. Dhammapada: [With a mind turned to the inner self (ajjhatacinti), he should not let his mind go forth to outward things]. Dhammapada: [Controlled as to his hands, controlled as to his feet, Controlled as to his speech, the best among those practicing control, In love with the (true) inner self (ajjhatarato) well composed, Satisfied in solitude, him they call a bhikkhu(monk)]. Buddha: [He thus dwelling in contemplation impermanence in feelings, contemplating dispassion, cessation, renunciation, does not grasp at anything in the world, and not grasping he is not perturbed, not being perturbed he attains utter Nibbana in his very self (paccattamyeva parinibbayati)]. [Find the self (atta'nam adhigaccha) Ubbiri, Eighty four thousand, all named Jiva, have been cremated in this cemetery, for whom among them (the dead) are you mourning?] [Do not be afflicted, console yourself, Look for your (true) self (attanam te gavesassu). Why are you feeling so miserable to no purpose? There is no refuge in children, relatives, loved ones, acquaintances. For one who has been seized by death there is no refuge in those close to you, the self is the only refuge]. [What do you think, what is best for you, that you go in search of a woman or that you go in search of the self? (Yam' va' attanam' gaveseyyatha). Reply: This, Lord is the best for us, that we go in search of the self (yam' mayam' attanam' gaveseyyama)]. [He for whom the (true) self is not enough (yassatta' nalameko va), Even if the whole world was his, He would not obtain happiness.] [What should a mortal man never surrender? The Buddha: he should never surrender (the notion of) a true self (atta'nam na pariccaje)]. When asked to the Buddha: [What should one desirous of his own good never give up? The Buddha: (atta'nam na dade poso) one should never give up the (true) self]. Buddha to Ananda: [Do make an firm island out of the true self, Since there is no other refuge to be found for you. (so karohi sudipamattana' tvam)].[“Those who seek for the Tathagata should seek for the self. For “self” and 'Buddha' are synonymous.”] The Prajnaparamita in seven hundred lines. [“Good sons! Since the Tathagata is eternal, we describe it as the Self. Since the Dharmakaaya of the tathaagata is boundless and all pervasive, never comes into being nor passes away, and is endowed with the eight powers arising from knowledge of the paaramitaa of being personal, we describe it as the Self.”] Mahaapariniirvaa.na Suutra. Nairaattmyavaadino 'bhaa.syaa bhik.sukarmaa.ni varjaya/baadhakaa buddhadharmaa.naa.m sadasatpak.sad.r.s.taya.h [“Those who propound the doctrine of non-self are to be shunned in the religious rites of the monks, and not to be spoken to, for they are offenders of the Buddhist doctrines, having embraced the dual views of being and non-Being.”] Lankavatara Sutra.

We can see that only from this superficial examination of the Atta and its derivatives that Self is starting to appear to be something actually very important indeed within the Doctrine of Buddhist Scripture. Nowhere within the teachings of the Buddha does he deny the reality of the true self outside of the 5 Skandhas, if so he would have said something to the effect of Puriso Bhikhava Anatta' '(monk, there is no real/absolute/true self).but no such denial of such a kind is found anywhere within the teachings of the Buddha, only that the self must not be identified with the vile, mundane, ephemeral, transitory. There is a lot of confusion about the vile and metaphysical self-regarding that the Buddha emphatically rejected the self in the Nikayas that is of the SAKKA'YADITTHI, that is to say, the self that is wrongly identified with the Skandhas only. If absolute Anatta' was from the very beginning the doctrine of the Buddha how can we explain the existence of so many texts where the reality of Atta' is taken for granted and given such prominence? Atta' was understood and accepted as doctrine between the Buddha and his Disciples.

We are to believe that atta (root Attan) comes from in earliest Pali or Prakrit source coming from Upanishadic mention of: the soul as postulated in the animistic theories held in N. India in the 6th and 7th centuries B.C. It is described in the Upanishads as a small creature, in the shape of a man, dwelling in the heart, it escapes the body when asleep and returns when animation reappears. It would be the Latin equivalent of the Latin Animus, or more specifically: Greek: auto-, aut- (Greek: self; directed from within). ante-, anti-, ant- (Latin: before, in front of, prior to, forward; used as a prefix).

Even at this preliminary stage we are to take (examined later) the Egyptian influence on Greko-Roman word etymology, something that is in direct comparison to the Pali Atta appears. A inflexive antecedent slant presents itself for us to take the Pali Atta upon a reexamination of the way in which it was used by Buddha and

the people of the day. Attaniya (adj.) [from atta'] belonging to the soul, having a soul, of the nature of the soul, anything of the nature of the soul; root atta'. This is one of the most positive terms for some transcendental term used within Pali Buddhist Scripture that, outside of the defilements and 5 Skandhas, is identified as an entirely positive entity. The closest approximation for that which would negate Atta would indeed be Anattaniya, (literally no-soul, or no-self; not anatta, which best roughly approximates into: that which is not of the self, or not of the self). As seen in this translation: [Whereas it is the Law that you give up the view of no soul] (Ye te dhamma anattaniya pahatabba') Khuddaka Nikaya Roman>14.

The root and term atta rears its head in many hundreds of places, in various declinations, but more importantly as the root of the most important Pali terms as they relate to the ultimate and unconditional within the Doctrine of the Buddha. Take the very commonly used term to refer to one who has achieved the Buddha fruit, colloquially called Attman within Pali terminology, commonly used as Supreme Attaman or Supreme Atman. Attamana [atta' + mano] having risen up or transcended one's one mind. Mano is one's one mind or consciousness + prefix atta' in this sense refers to raising or uplifting or extracting, removing from to, extricating the mano or mind. So in this particular instance the Attamana is the uplifting extraction of one's mind or consciousness into a higher realm in the sense.

Amata (nt.) 1. The drink of the gods, ambrosia, water of immortality. 2. A general state of conception of durability and no change, a state of security. i.e. a state of no rebirth or re-death. Amatadhatu: the element of Ambrosia of Nibbana. At a later point I will show a possible connection between Amun-Ra or Amun-Re or just Amun (ancient Egyptian Heliopolis Sun God and source of eternity in the Universe to that concept of Atta' and the Pali Aman or Amanussa). Amanussa: a being, which is not human, a god, spirit, a Yakkha, ghost. Amanusa: not human, god like, non-human, super-human. It starts to appear that the Amata and the Amanusa contextually in the Doctrine are some of the Godly marks of the Arahant (discussed later), something not of this world, supreme and pure beyond any all-mundane measure, directly equivalent to Nibbana itself. It is possible (although very hard to make significant case for) that fact that the Nile river valley Pantheon of Deities had made their way into the verbiage of Sumerian and Indus peoples from the very ancient onset in one form or another and thus adopted into common man's terms to refer to that which was godly, otherworldly and superhuman and ultimate purity.

Yakkha: [Vedic yaksa, quick ray of Light, but also spirit or ghost] a being to whom sacrifice is given (God) their usual epithet and category of being is amanussa, i.e. not a human being; a being of great power. They are sometimes called Devata. Devattabhava: a divine condition, the state of a god. Devatta: (nt.) [deva+atta] the state of being a Deva or God, supreme divinity. The term Deva is a very old one indeed predating the Buddha by many centuries, that context however where the Deva+atta' is confirmed as the state of being or obtaining the state of either supreme holiness or Godlike qualities is found in the Pali Scriptures and most definitely alludes to something far superior and brilliant like among the minds of the Disciples and listeners of the Buddha's sermons.

Atatta: [at+atta] heated, burning up glowing, radiant, sun allegory, it already starts to appear that Atta' is an allegory and allusion to something which glows of itself, radiates light (spiritual in the Buddhist sense). The Buddha himself is portrayed in the most ancient stone carvings and paintings with a glowing halo used to represent his supreme attainment and otherworldly mystical mastery of the Perfection of wisdom. Numberless locations, paintings, statues, carvings, representations and Folklore is the Buddha and those Noble Disciples and Arahants that surround him spoken of as being light bringers from the supreme place. They are said to possess Alokasanna: the consciousness or faculty of sight or perception (into the unseen, wisdom). The Buddha and those that had attained to the supreme teachings are called "light bringers" or Alokakara: [light bringers, light makers, making light, illuminating things], definitely an incredibly far cry from the mundanely terrestrial and philosophical slant that is so commonly given to the teachings and supreme goal and doctrine of the Buddha indeed.

In the earliest iconography the Buddha is portrayed in almost every relief, statue, and engraving with a Nimbus (halo, Sun sphere, fire light halo) behind and around either his head or his entire body. In the oldest stone engravings in fact, the Buddha isn't portrayed in any physical sense whatsoever, he is shown as a ball of fire, or a glowing sun emanating a glowing and brilliant light of wisdom, compassion, and perfection in the highest sense, even more so than the attending gods themselves that surround him in attendance. How odd and alien would the Stoical, nihilistic, dry, terrestrial, philosophical doctrine of contemporary Buddhism appear to

even the most uninformed lay follower of the day if they indeed encountered it. This Sun allegory, Light emanating other worldly wisdom brilliance will be shown (later) to be far more ancient and powerful of an iconoclastic representation than pedestrian Buddhism has so casually written it off as. Maitreya to Sudhana: There is a certain gem (perfection of enlightenment) which produces the image of the Sun and the Moon (here on Earth), though their discs are 40,000 leagues away; likewise the thought of enlightenment gem produces the image of the knowledge of the thus-gone. During various phases of invasion the Dhamma by much later cults and sects, the Dhamma itself was associated with some form of Sun cult worship and Visnu.

Very interesting indeed is that the Warrior class nobility of the Shakyan (Scythian) clan were reportedly descended from Manu kings of Westerly origins, (possibly either Sumerian, or more likely Nordic/Scythian mix). The Linguistic historians have made a marvelous case for the language of the Buddhist Scriptures to have a proto-Latin underlying base. These Manu Kings interestingly enough, mentioned in the very old Vedic texts was: Manu, son of the Sun God himself; referred to as the Solar Dynasty of that division of the Scythians of India. So from the very onset the Solar symbolism harkens very far back indeed into not only the immensely old Brahmanical Vedic texts but to the description of the Buddha's very ancestors who were from far removed India indeed for points in the West, described as having their roots in Manu, the son of the Sun God. What type of Prime significance this actually had amongst the peoples of the time as it pertains to the lineage of the Buddha Shakyamunis' heritage, can only be guessed at with such scant information, but a much larger puzzle presents itself however with ever more increasing and unfolding evidence to this Solar allegory of the Buddha. The Alien, mystical, the Sublimely Spiritual, the Brilliant Quiescence, and otherworldly brilliant nature of the Buddha's supreme wisdom is far more massive than any contemporary Buddhist will seemingly give credit to, at least as it pertains to the nature in which what the Buddha had become and attained as mentioned not only in Scripture, but also in carvings, statues, stone reliefs and the like which put forth everything but a form of terrestrial philosophical master, something akin to Plato or one of any number of famous philosophers either before or after the life of the supremely enlightened Buddha.

Something that seems to have passed scrutiny of Buddhists and scholars is that all those terms used to refer to the supremely enlightening disciples of the Buddha and all those that have attained the fruit of escaping Samsara and no rebirth all have very spiritually heavy roots attached to them in one form or another, usually Atta' itself. Taking the term Arahant or Arhat or the Pali Arahatta: [araha: [vedic of arh] worthy of, deserving, entitled to, worth much] (nt.) [arah+Atta'] Perfection in the Buddhist sense= Nibbana, final and absolute emancipation, Arahantship, the attainment of the last and final stage of the Path of Buddhahood.. Within context as well, the Arahant and the Tathagata (discussed later) is the Light Bringer (in the sense of samma-ditthi, wisdom, enlightenment, propagating the Dhamma (law, truth, salvation) of the Buddha) who is "glowing" of its own perfection of Supreme wisdom such that their ways and means not only in speech but also in actions is a kind of otherworldly, radiant, and mystical doctrine that literally emanates wisdom. Based on this term alone its altogether too clear that some form of dry terrestrial Stoicism and philosophical view was indeed not the teachings of the Buddha as so many people falsely presume it was.

Upata: taken up, to have attained, throw up, cast up, raised. Upativatta [upati+ Atta]: gone beyond, escaped from (Samsara), free from, ultimate freedom in the extreme sense of the term. In this sense of the term one is to have "taken up, or attained to" in this case the Supreme release or escape from Samsara, gone beyond the 5 Skandhas, Nibbana is at hand and the Kammavakara (mundane world of ignorant sentients) has been left behind. It becomes exponentially impossible to hold any view of an earthly, terrestrial or "reflexive" thesis of the doctrine of the Buddha in the "light" of things.

The Buddha debated at great length those materialist-heretics of his time that even held such a fatalistic view of life and their eventual escape from ignorance and suffering. To assume that the Buddha did so as well is not only foolhardy but contradicted by every piece of history, Scripture, and context, and word etymology to the contrary that we have. Such pedestrian teachings were neither held nor preached by the Buddha, making numberless allusions to the fact his doctrine superceded that of even the Gods themselves and this, the attainment of the Deathless was something other than a fatalism, since it couldn't be talked about with a proper frame of reference since it is beyond the spheres of the experiential and sensational and Phenomenon of the human being; it is alluded to by describing what it is not, rather than pointing to what it actually is.

If however we are to look at the periphery of all those things which in fact describe the ultimate, the pure, the Light, and those that have obtained the Great Release we see that it is the Supreme doctrine bathed in

allegory and reference to the Sun, the Mystical, the Golden, the Alpha principle, Spiritual Light and Light makers themselves. Harkening back to the cradle of civilization itself is this Pali Atta' principle, it lies at the Crux and hub of the Buddha's doctrine, it is the Buddha-Nature, the Tathagata, the Buddhata, the Arahant attained, the Deathless, the incorruptible, the indivisible, the indescribable thing which is referred to as what it is not, the Infinite, the Ultimate, the unseen Charioteer, the Golden Bhagavat (Lord) passed on, the Atom, the source of the NUN, the Vedic TAT.

Lets take a look at the suffix of Tathagata or Tathagatha also called, the simple Pali word Gata. Gata: gone in all senses and meanings opp. Thita; sugata: of happy blessed existence, one who has attained the realm of bliss. Gatatta: [gat+ atman (atta)] the fact of having gone (beyond Samsara). In this sense Atta' is used as a transition of one into the Source, or the Buddhata. It is a transitory "door" through which one has gone through his progress in the fulfillment of the understanding of the sublime Dhamma of the Buddha. The Atman (supreme man, not of flesh) has passed into the ultimate, once again the Atta' is the goal and savior of its own quiescence for those wishing to perfect to it by means of treading the path through determinism and strenuous effort wherein the mind illumines itself.

The opposite of Gata (going into or having arrived at the Ultimate) is the word Thita, which by itself refers to a stationary object, unmoving, possibly corrupt or unable to make any such "Gate" transition into by ones own means into the Deathless or Bliss state. Thita+Atta' however, refers to someone who is supremely self-controlled, unmovable and unshakable (in his own wisdom contextually). It is also alluded to that Thitatta comes from Thita+ yatatta (God, godlike, inhuman perfection, steadfast striving towards)

Now one of the most important Pali Buddhist terms that are Tathagata that needs to be split apart to see just what it really is and how that term was ideated in the minds of the Disciples of the Buddha. Instead of just casually understanding our definition of what a Tathagata is supposed to represent, it is far better to tear the word apart to see just how it was directly perceived amongst the peoples and followers of the time for us to shed light on just how profound is the word Tathagata. There are two different definitions used within Buddhist context for Tatta: glowing, self-illuminating, heated up, radiating Light, Tatta: truth, according to the truth. Either way you wish to approach this definition, the Tatta or Tattaha is something, which is both, or either a light allegory or a description of supreme truth in the Buddhistic definition. Tatha: thus it is, so it is, it is such, suchness, thusness, truth, as it pertains to truth, in truth, truthfull, as it pertains to Nibbana.

Tathatta: [tatha+Atta'] the state of being such, such-likeness, the truth, Nibbana, to be on the road to Nibbana, to be in thusness or suchness (i.e. Nibbana, Nirvana). The Tathagata is one who has obtained the highest principle and the ultimate truth, by word etymology alone it suggests that he is "the light-maker who is the embodiment of truth" or also the Thus gone one (into Nibbana), the "Truth embodiment emanating the glow and light of pure universal truth" or possibly best as "Light emanating truth being, gone into the great beyond". The Tathagatha is but one of several references to the Buddhata or the pure Abode entity who has acquired by his own rights and efforts the ultimate prize, no rebirth and entry into the deathless.

Deva: superhuman entity, god, diety, ghost, spirit, divine being, however the Deva+attabhava: a divine condition, a state of god-likeness. Dhamma+atta: the nectar of the gods, righteousness, purity, conforming to the Dhammaniyama, highest law, cosmic law. Nibbatta: being reborn (in Pure Abode), Nibbattana: to come out from, arise, become, come into being, be re-born, growing, coming forth, re-birth into, deserving rebirth in God realm. Nibbana: 3. The Heart: (a) Atta' (heart, self).

Ironically enough the word Jiva:soul, of the soul, is directly equivalent to that of Satta or Sattha: with meaning of the spirit, belonging to the spirit (soul, pure self, essence). Taking a look at Parama: (adj.) highest, most excellent, superior, best, then looking at the Paramattha:[param+ Atta'], the highest perfection, the truth in the ultimate sense, Arahantship. Here is a most eye rising term as it pertains to Atta' in Buddhist doctrine, Niratta (adj-nt) [Sk, niratman, nir+Atta'] soulless, view of soulessness or unsubstantiality. This would equate precisely in line with the term Niraya: to destroy, to die, purgatory, hell, a place of punishment and torture where sin is atoned. Things such as these terms, which refer to a view of empirical emptiness as one of destruction, a purgatory of sorts.

Over and over the Atta' is the supreme perfection, the immeasurable truth in the highest sense, the glowing, self illuminating perfection as it is used contextually through and through in the Scripture. By every measure describable and some that are in fact indescribable within the English language this term accentuates everything it touches to describe the ultimate highest of highs, and most definitely something other worldly,

perfection that is even superior to the vast power and insight of the Gods themselves. It will be shown later that this term is also an Alpha/ Atom indestructible allegory going back to the very beginning of the philosophical ponderings of man on Earth in most ancient times. Even the very type of tree under which the Buddha (and many Ascetics Aeons before him) sat and practiced and perfected his insight, is called the Ass-attha tree (Ficus religiosa, nominally referred to as the Bo or Bodhi tree), possibly interpreted as the tree used by the wise ones, or the tree associated with the brilliantly enlightening beings.

Now taking a look at one of the most if not the most important terms, the Buddha. The term Buddha is suggested by most that it did indeed exist possibly before it became permanently attached to the historical Buddha, but most likely only under the term as defined by almost the same word Bud'd'ha: aged, old, referring to one who has become an ascetic. Now the word we know and use, which is Buddha, is an appellative and not actually a proper name. So we are to take Budd+ Atta', which is the Buddhatta; which is: state of perfect enlightenment, i.e. Buddhahood. This is the term from whence we arrive at the term (shortened), which is Buddha. Such that the Buddha who is the perfectly enlightening master Lord comes from the old term Bud'd'ha+ Atta' which would literally mean old ascetic practitioner + supremely enlightening Lord who has perfected wisdom, i.e. the Buddhatta or the Buddha in short form. The divine is the combination of Deva+ Atta' to make Devayatta', the divine in the Buddhist sense is the pure quiescence of the true self with the ultimate, which is something otherworldly or Deva-like.

Taking a look at bodhi: having attentive mind, enlightenment (not full possibly) of the Buddha, we then have bodhi + satta from whence we derive the term Bodhisatta or Bodhisattva which literally would be a "bodhi-being" or a being who possesses Bodhi (wisdom). It should be noted that the Bodhisatta is one who is destined to obtained Buddhahood in any one of a number of future rebirths, such that Buddhahood is his primary goal, but he is not destined to obtain it in this lifetime, but rather through struggle and deed making he is to at some point in the future to obtain this perfect Abode. Perfect is defined by Anuna, and perfection is Anunatta'.

Taking the term Suddha: clean pure comes the term Suddh+ Atta: absolute purity in the heavenly or godlike sense. Sutatta: having heard or learned the great principle. A term often misunderstood and misinterpreted is that of Sunnata: emptiness or void in the Nibbanic sense of the root Sunna:the Void; this term Sunnata does not in fact mean that of empirical emptiness but rather the indescribable void or absence of the vile things of this Kammavakara, so it is not in fact emptiness in simple sense of the incorrect connotation, but rather the beautiful Nibbana of the emptiness of those things ephemeral and vile. The word Sakya, as it pertains to Sakyamuni; Sakkatta: (nt.) The position as the ruler of the Devas (gods), such that Sakyamuni, (Sakatta) is the one who has perfected the ultimate and has become, by his own means, the ruler of the Gods. There are literally numberless other examples where the word and compounds of Atta', within the terminology of the Buddhist scriptures, plays such a succinct role as the reference to the Divine antecedent universal ultimate that one should aspire to, but for brevities sake I will call what I have presented so far as sufficient enough for the purpose of demonstration.

It really must require thinking within the minds of the peoples of the time how the term Atta' and its variously compounds were co notated and ideated. The Atta' was the principle indeed of the Buddhatta, the Dhammata, and the embodiment of the Tathatta. It is in fact the various embodiments that this supernatural quiescence takes on that the people identified with the Supreme and Ultimate perfection of Right View as taught by the Buddha. The positivistic Atta doctrine was homogeneously recognized as the most obvious and simple of givens among the Disciples of the Buddha when they recorded all the Sermons of the Buddha, but to this day some are left indeed scratching their heads wondering and debating about whether or not the term Atta' was a conventional usage of the Buddha or on the other end of the Spectrum, the highest cause and teachings that one was meant to perfect to. Mostly due to the fact that its historical connotations as to the exact things which the Atman embodied with the Brahmins had to be stripped to make the new Atman clear and concise to his disciples. Lacking direct experience of this new doctrine of the Buddha, one is at the surface left pondering trying to make a linear comparison for the ultimate essence of Nibbana as embodied by the Buddhata, but is left without a clue until he has seen it and perceived it directly by the skillful means of his own faculties, put to use to perfect his insight and gain direct experience of it himself, wherein no ideation or description does any justice to the sublime nature of the pure self undefiled (Atta') or Nibbana. Since Buddhata is the supreme reality transcendental to thought and therefore its verbal formulation is limited, the difficulty lies within direct insight

into the Atta' rather than conceptualizing it by some conventional sense within one's own mind. We must not make the mistake of confusing the doctrine of the Buddha as terrestrial rather than cosmic, neither should we forget that it is the mystical marriage between the humanly and the Divine that even supercedes the power of the Gods themselves, and the sensual urges to the transcendental ideal.

It must be taken in its most broad content how the term Atta' was ideated amongst the peoples of the age of the Buddha and how the Buddha adapted the existing language of the peoples as it pertains to the Brahmanic concept of the Atman, and how this already long existing term was used and given proper Buddhist meaning as it pertains to the path and doctrine of the Buddha. It should be noted that the exact same term was used within the context of the fundamentals of Buddhism to address proper and Right View as the Buddha taught it, most importantly as it related to what his contemporaries taught and where he differed in their understanding of it. Most certainly new terminology was not brought into being quite certainly by the Buddha but rather the manner in which it was presented to be correctly viewed was the redefinition of the preexisting terminology of the time that the Buddha himself was not only raised with but was forced to use and employ in order to spread his new doctrine to the lay folks and to his disciples.

The Atman was breathed a new life among the disciples of the Buddha as it was redefined and given new meaning by extracting the forms, feelings, perceptions, impulses, and consciousness which the Brahmins said indeed did transmigrate from life to life to that of the Buddha, who employed the term to reveal a new teaching directly opposed to much of the Dogma of his contemporaries and what they taught that the Atman was. The Buddha (which is the bone of contention amongst Buddhists) at great length had to redefine this as well as other terms through great elaboration in order to spell out his new doctrine. This is the reason for much of the add nauseum repetition of the Buddha's negative teachings on what the self is not in order to correct wrong view of the day, saying over and over that this isn't the self, that isn't the self, no not that either. Most important thing that is not taken into account when understanding the terminology of the Buddha in proper context is that when a new great faith such as the Buddha's is brought to life it must employ the existing Lingua Franca of the native peoples that he gave sermons to.

Since the Buddha spent all his time teaching the doctrine, new words were not created to define those esoteric principles that he taught but rather he had to redefine the existing tongue of the peoples and of course that which he was born into, which was the philosophical terminology of the Brahmanics and the Jains and others. This is (very little known) the reason for much of the negative way in which his doctrine was preached and recorded in the Scriptures, since he had to literally redefine the existing phraseologies and otherworldly explicatives of his day and, outside of inventing a altogether new language which carried no weighty connotation, this is of course a forgone necessity which the Buddha had to fulfill to get his point across clearly without cross confusion between Jain and Brahmanical connotations which had to be stripped in order for his followers to understand when, how, where, and why the Buddha differed on much of the same concepts that the peoples grew up with inside the Brahmanics all their life. So it is correct to say what the Buddha did was (and he in fact did) to say for example that "This is the Atman of the Brahmanics, which consists of xyz, and this is the Atta' (Atman) of the all the Buddhas and Tathagatas of the 10 directions and 3 periods.

Taking a close look at (aside from all the heavenly perfections that Atta' is a root and compound of) the context of just the term Atta' alone, not in either a compound or suffix or prefix, it's important to know just how Atta' appears within scripture by itself. Since the term Atta' existed long before the Buddha, he had to (as mentioned before) redefine the term. This is really where the debate and misunderstanding get extremely deep and one is stuck within the thick of things as it were. We may take the Self (either phenomenal or spiritual), the soul, the person, and the transcendental quality for one of several things in those doctrines of the Buddha's contemporaries. On one hand there is the Self belief that forms, feelings, perceptions, impulses, consciousness, memories, etc. is the part that is either reborn here on Earth in another body, or in heaven or hell itself. Secondly and broadly, a view that the soul, Self, spirit of man is dissolved at death, to be no more in any literal or figurative sense, irrelevant of whether that person was evil or saintly in his deeds here on Earth. Thirdly, a view that that very same "person" or sentient is reborn with some or part of his previous existences in either heaven, hell, here on Earth or somewhere else altogether. Fourthly you have any one of a number of various amalgams of the previous three as philosophical views of then as well as today.

The difficulty or devil is in the details of which one of these four, the Doctrine of the Buddha lies, and the answer is none essentially. The Buddha's law of causation, dependent origination and the eightfold path of

the perfection of Right View and deep insight into the nature of all things was revolutionary and as impossible to pigeon hole and classify then in the day as it is today. The destruction and reassembly of new connotations for the nature of the Atta' (best translated as possibly quiescence, spirit, essence, Buddhata, Tathagata, Bhagavat Prajna (Godlike wisdom), or the unconditional purified essence of the Thus-gone one) was literally a lifelong endeavor for the Buddha himself to destruct and construct what is the new Brahman, the new Atman as it were.

By negating all things associated with the Brahmanical Atman, was the Buddha able to construct the new Atman for his followers by addressing and attending to everything he said that it was not. This is of course where the road diverges for so many (most) Buddhists sadly. Since the Atman of Brahmanics was destroyed within the Sermons of the Buddha, people have made a fatal error by jumping to conclusions that the Buddha in fact and most definitely indeed negated the Atman or Self-altogether, which is not the case. So many thousands of uses of not only the term Atta' but also all its compounds and uses as prefixes and suffixes betwixt and between the verbiages of the Buddha that it is not only impossible to hold this view with any amount of examination, but the doctrine itself becomes heir apparently seeded profusely throughout the doctrine. By mere fact alone the negation of anything seen or unseen that supercedes death and goes to either the Asuras, the Kammavakara, the Devaloka or to Nibbana would be going against what the Buddha in fact taught relative to causation, rebirth, or escape from Samsara, not to mention how the Buddha recollected his past lives. To remove the keystone of some pure or otherwise unseen quiescence that travels on past death, would be the destruction itself of the entire foundation of the Doctrine that the Buddha laid out in Scripture so interconnected and succinctly as it pertains to Kamma and Causation to mention but a couple. One could go on literally for the breadth of several books on this subject alone. The broad scope and plethora of times that Atta' appears, as highest causes are almost too many to count, to say that Atta' has some merely conventional linguistic place holder within scripture is to blindly deny thousands of passages such as this: The highest aim (paramaATTHA) is said to be the deathless Nibbana (amatam nibbanam). But of course as well the Buddha says over and over that meritorious acts can indeed get one the prize of rebirth in Heaven amongst the Gods themselves, or oppositely in the lower Hellish realms. Such a pedestrian view of the dissolution of all things at death, regardless of the attainment or measure of wisdom or of merit, cannot be either taken seriously in the broad scope of the teachings of the Buddha, either in part or in whole.

Before getting into the cross comparative nature of the Ahten (Atta') and Amun or Atum, or Amun-Ra or the Aten (Sun Disk) analogy, I would first like to present a outline of the history of the Ahten, dating back to circa 2600 B.C. in Heliopolis.

Amen (Amon) and Amen-Ra, King of the Gods, and the Triad of Thebes. (Amon, Amun, Ammon, Amoun). Amen's name means "The Hidden One." Amen was the patron deity of the city of Thebes from earliest times, and was viewed (along with his consort Amenet) as a primordial creation-deity by the priests of Heliopolis.

The ATEN Symbols: sun disk, heat and light of the Sun; Cult Center: Akhetaten (Tel El-Amarna) Aten was a being who represented the god or spirit of the sun, and the actual solar disk. He was depicted as a disk with rays reaching to the earth. At the end of the rays were human hands, which often extended the ankh to the pharaoh. Aten's origins are unclear and he may have been a provincial Sun god worshipped in one of the small villages near Heliopolis. Aten was called the creator of man and the nurturing spirit of the world. In the Book of the Dead, Aten is called on by the deceased, "Hail, Aten, thou lord of beams of light, when thou shinest, all faces live." It is impossible to discuss Aten without mentioned his biggest promoter, the pharaoh Amenhotep IV, or Akhenaten. Early in his reign, Akhenaten worshipped both Amon (the chief god in Thebes at the time) and Aten. The first as part of his public duties, the latter in private. When he restored and enlarged the temple of Aten first built by his father Amenhotep III, relations between him and priests of Amon became strained. The priests were a major power in Egypt and if another god became supreme they would lose their own prestige.

Eventually, relations became so strained that Akhenaten decided to build his own capital by the Nile, which he called, "Akhetaten", the Horizon of the Aten. At Akhetaten, Akhenaten formed a new state religion, focusing on the worship of the Aten. It stated that Aten was the supreme god and there were no others, save for Akhenaten himself. It has been said that Akhenaten formed the first monotheistic religion around Aten. However, this is not the case. Akhenaten himself was considered to be a creator god and like Aten was born again every day. Aten was only accessible to the people through Akhenaten because Akhenaten was both man

and part of the cosmos. Akhenaten systematically began a campaign to erase all traces of the old gods, especially Amon. He erased the name of Amon from the temples and public works. He even went so far as to erase his own father's cartouche because the word "Amon" was featured in it. Even the word "gods" was unacceptable because it implied there were other deities besides Aten. It is clear that the Egyptian people never accepted their king's religion and view of the world.

Even at his own capital, Akhetaten, amulets featuring Bes and Tauret have been found. Following Akhenaten's death, Atenism died rapidly. Mostly because the people never really believed in it and also because Akhenaten's successors did all they could to erase Akhenaten and Aten from the public eye. Eventually, Akhetaten became abandoned and the name "Akhenaten" conjured the dim memory of a "heretic king." The temple of Aten at Khut-Aten was like at Heliopolis, called Het Benben, a name which probably means "House of the Obelisk;" it was begun on a large scale, but was never finished. It contained many altars wherein incense was burnt and offerings were laid, but no sacrifices of any kind were offered up on them. The high-priest of Aten assumed the title of the high-priest of Ra at Heliopolis, Ur-maau, and in many respects the new worship was carried on at Khut-Aten by means of many of the old forms and ceremonies of the Heliopolitan priesthood; on stated occasions the king himself officiated.

The worship of Aten as understood by Amen-hetep IV was, however, a very different thing from the ancient worship of Aten, for whereas that was tolerant the new worship was not. It is clear from the reliefs, which have been found in the city of Khut-Aten that Aten was regarded as the giver of life, and the source of all life on this earth, and that his symbols were the heat and light of the sun, which vivified and nourished all creation. Aten was also the one physical body of the Sun, and the creed of Aten ascribed to the god a monotheistic character or oneness, of which it denied the existence in any other god. This being so, the new religion could either absorb or be absorbed by the other gods of Egypt, because he had nothing in common with them. Attempts have been made to prove that the Aten worship resembled that of the monotheistic worship of the Hebrews, and to show that Aten is only another form of the name Adon, i.e., the Phoenician god whom the Greeks knew as Aowvis ; but as far as can be seen now the worship of Aten was something like a glorified materialism, which had to be expounded by priests, who performed ceremonies similar to those which belonged to the old Heliopolitan sun-worship, without any connection whatsoever with the relationship of Yahweh, and a being of the character of Adon, the local god of Byblos, had no place in it anywhere.

In so far as it rejected all other gods, the Aten religion was monotheistic, but to judge by the texts which describe the power and works of Aten, it contained no doctrines on the unity or oneness of Aten similar to those which are found in the hymns to Ra, and none of the beautiful ideas about the future life, with which we are familiar from the hymns and other compositions in the Book of the Dead. The chief source of our knowledge of the attributes ascribed to Aten is obtained from the hymns to this god that Amen-hetep IV caused to be inscribed on his monuments, and from one of them that has twice been published in recent years we obtain the following extracts. *(Budge Translation & text):*

The hymn is prefaced by these words: 1. A hymn of praise to Heru-khuti Harmachis, who springeth up joyfully in the horizon in his name of 'Shu who is in the Disk,' and who liveth for ever and for ever, Aten the Living One, the Great One, he who is {celebrated} in the thirty year festival, the lord of the orbit of the sun, the lord of the sun, the lord of the heaven, the lord of the earth, the lord of the House of Aten in the city of Khut-Aten, 2. by the king of the South and of the North, who liveth by Maat, the Lord of the Two Lands, {Nefer-kheperu-Ra-ua-en-Ra}, the son of the Sun, who liveth by Maat, the lord of crowns, {Khu-en-Aten}, who is great in the duration of his life, 3. And by his great royal wife, his darling, the Lady of the Two Lands, {Nefertiti-Nefer-neferu-Aten}, the living One, the strong one forever. The hymn proper begins with the words, He {i.e., the king} saith, 4. Thy rising is beautiful in the horizon of heaven, 5. O thou Aten, who hadst thine existence in primeval time. 6. When thou risest in the eastern horizon thou fillest every land with thy beauties, 7. Thou art beautiful to see, and great, and like crystal, and art high above the earth. 8. Thy beams of light embrace the lands, even every land which thou hast made. 9. Thou art as Ra, and thou bringest {thyself} unto each of them, 10. And thou bindest them with thy love. 11. Thou art remote, but thy beams are upon the earth.

12. When thou settest in the western horizon the earth is in darkness, and is like a being that is dead. 14. They lie down and sleep in their habitations, 15. Their heads are covered up, and their nostrils are stopped, and no man can see his neighbour, 16. And all gods and possessions may be carried away from under their heads without their knowing it. 17. Every lion cometh forth from his den, 18. And serpents of every kind bite; 19. The

night becometh blacker and blacker, 20. and thee art his solent because he who hath made them hath sunk to rest in his horixon. 21. When thou riseth in the horizon the earth lightens, and when thy beams shine forth it is day. 22. Darkness taketh to flight as soon as thy light bursteth out, and the Two Lands keep festival daily. 23. Then {men} wake up and stand upon their feet because thou hast raised them up,

24. They wash themselves, and they array themselves in their apparel, 25. And they lift up to thee their hands with hymns of praise because thou hast risen. 26. {Over} all the earth they perform their work. 27. All beasts and cattle repose in their pastures, 28. And the trees and the green herb put forth their leaves and flowers. 29. The birds fly out of their nests, and their wings praise thy Ka as they fly forth. 30. The sheep and goats of every kind skip about on their legs, 31. And feathered fowl and the birds of the air also love {because} thou hast risen for them. 32. The boats float down and sail up the river likewise, 33. For thy path is opened when thou risest. 34. The fish in the stream leap towards thy face, 35. And thy beams shine through the waters of the great sea. 36. Thou makest male seed to enter into women, and thou causest the liquid seed to become a human being. 37. Thou makest the man-child to live in the body of his mother. 38. Thou makest him to keep silent so that he cry not, 39. And thou art a nurse to him in the womb. 40. Thou givest breath that it may vivify every part of his being. 41. When he goeth forth from the belly, on the day wherein he is born, 42. Thou openest his mouth that he may speak,

43. And thou providest him whatsoever is necessary. 44. When the chick is in the egg, and is making a sound within the shell, 45. Thou givest it air inside it so that it may keep alive. 46. Thou bringest it to perfection so that it may split the eggshell, 47. And it cometh forth from the egg to proclaim that it is a perfect chick, 48. And as soon as it hath come forth there from it runneth about on its feet. 49. How many are the things that thou hast created! 50. There were in the face of the One God, and his had rest. 51. Thou didst create the earth at thy will when thou didst exist by thyself, 52. And men and women, and beast and cattle, and flocks of animals of every kind, 53. And every thing which is upon earth and which goeth about on its feet, 54. And everything which is in the air above and which flieth about with wings, 55. And the land of Syria and Nubia, and Egypt. 56. Thou settest every man in his place, 57. And thou makest for them whatsoever they need. 58. Thou providest for every man that which he should have in the storehouse, and thou computest the measure of his life. 59. They speak in tongues, which are different {from each other}, 60. And their dispitions {or characteristics} are according to their skins. 61. Thou who canst discern hast made the difference between the dwellers in the desert to be discerned. 62. Thou hast made {i.e., the Nile} in the Tuat, 63 and thou bringest him according to thy will to make rational beings to live, 64. Inasmuch as thou hast made them for thyself, 65. O thou who art the lord of all of them, and who dost remain with them. 66. Thou art the lord of every {?} land, and thou shinest upon them,

67. Thou art Aten of the day, and art revered in every foreign land {?}, 68. And thou makest their lives. 69. Thou makest Hapi in heaven to come down on them, 70. And he maketh his rushing waters to flow over the hills like the great green sea. 71. And they spread themselves abroad and water the fields of the people in their villages. 72. Thy plans {or, counsels} are doubly beneficent. 73. Thou art the Lord of eternity, and thou thyself art the Nile in heaven, and all foreign peoples and all the beasts on all the hills 74. Go about on their feet {through thee}. 75. Hapi {i.e., the Nile} cometh from the Tuat to Egypt, 76. And thou givest sustenance to its people and to every garden, and 77. {When} thou hast risen they live for thee. 78. Thou hast made the seasons of the year so that they may cause the things, which thou hast made to bring forth, 79. The winter season bringeth them cold, and the summer season fiery heat. 80. Thou hast created the heavens which are far extending that thou mayest rise therein and mayest be able to look upon all which thou didst create when thou didst exist by thyself, 81. And thou dost rise in thy creations as the living Aten, 82. And thou dost rise, and dost shine, and dost depart on thy path, and dost return.

83. Thou didst create {the forms} of created things in thyself when thou didst exist alone. 84. Cities, towns, villages and hamlets, roads and river{s}, 85. From these every eye looketh upon thee, 86. For thou art the Aten of the day and art above the earth. 87. Thou journeyest through that which existeth in thine Eye. 88. 89. Thou art in my heart, 90. And none knoweth thee except thy son {Nefer-kheperu-Ra-ua-en-Ra,} 91. And thou makest him to be wise and understanding through thy councils and through thy strength. 92. The earth is in thy hand, inasmuch as thou hast made them {i.e., those in it} 93. When thou risest mankind live; and when thou settest they die. 94. As long as thou art in the sky they live in thee, 95. And the eyes are all upon thy beauties until thou settest, 96. And they set aside their work of every kind when thou settest in the west. 97. Thou risest

and thou makest to grow for the king. 98. From the time when thou didst lay the foundations of the earth, 99. And thou didst raise them up for thy son who proceeded from thy members. {Here follow two lines wherein the names and titles of the king are repeated.} The above version of the hymn to Aten will serve to illustrate the views held by the king and his followers about this god, and may be compared with the hymns to Ra, which are quoted in the section on the forms of the Sun-god, when it will be seen that many of the most important characteristics of hymns to sun-gods are wanting.

There is no mention of enemies or of the fiends, Apep, Sebau, and Nak, who were overcome by Ra when he rose in the eastern horizon; no reference is made to Khepera, or to the services which Thoth and Maat were believed to render to him daily; and the frequent allusions to the Matet and Seket Boats in which Ra was thought to make his journey over the sky are wholly omitted. The old myths which had grown up about Ra are ignored, and the priests of Aten proclaimed with no uncertain voice the unity of their god in terms which provoked the priests of Amen to wrath. Aten had existed for ever, they said, he was beautiful, glorious, and self-existent, he had created the sun and his path, and heaven, and earth, and every living being and thing therein, and he maintained the life in man and beast, and fed all creatures according to his plans, and he determined the duration of their life in man and beast. Everything came from Aten, and everything depended upon him; he was moreover, everlasting. From the absence of mention of the "gods" or of the well-known great gods of Egypt it is evident that they wished to give a monotheistic character to the worship of Aten, and it was, manifestly, this characteristic of it which made the king and his god detested at Thebes; it accounts for the fact that Amen-hotep IV felt it to necessary to build a new capitol for himself and his god, and supplies us with the reason why he did not settle in one of the ancient religious centers of his kingdom.

We should expect that, as he styled himself the high-priest of Heru-khuti {i.e., Harmachis, where this god was greatly honored, but as he did not, we are driven to conclude that there was in the worship of Aten and in the doctrines of his priests something which could neither brook nor tolerate the presence of another god, still less of other gods, and that something must have been of the nature monotheism. Now although the hymn quoted above gives us an idea of the views held by Amen-hotep IV and his adherents concerning Aten, it is impossible to gather from it any precise information about the details of the belief or doctrine of Aten, but it is clear that in practice the religion was of a sensuous character, and eminently materialistic. Incense was burnt freely several times in the day, and the hymns sung to Aten were accompanied by the sounds of the music of harps and other instruments, and the people vied with each other in bringing gifts of fruit, and flowers, and garden produce to lay in the alters which were never drenched with the blood of animals offered up for sacrifice.

The worship of Aten was of a joyous character, and the surroundings among which it was carried on were bright and cheerful. The mural decorations in the temple were different from those of the older temples of Egypt, for they were less severe and less conventional, and they were painted in lively colors; in fact, the artists employed by Amen-hotep IV threw off many of the old trammels of their profession, and indulged themselves in new designs, new forms, new colors, and new treatment of the subjects which they wished to represent. We may see from the remains of their wall decorations that the artists of the city of Khut-Aten made one great step in advance, that is to say, they introduced shading into their painting, and it is greatly to be regretted that it was retraced later. It was only during the reign of Amen-hotep IV that the Egyptian artist ever showed that he understood the effects of light and shade in his work. The texts and inscriptions, which were placed upon the walls, relate to the glory and majesty and beneficence of Aten, and everywhere are seen representations of the visible emblem of the god. The form in which he is depicted is that of the solar disk, from which proceed rays, the ends of which terminate in hands wherein are the emblems of life, and sovereignty, in the bas-reliefs and frescoes we see these human-handed rays shining upon the king, and his queen and family, and upon the cartouches containing the names of himself and of his queen Nefert-ith.

The simple interpretation of such scenes is that the sun is the source of all life and of everything that supports it upon earth, but it is probable that the so-called Aten heresy was in some way founded upon the views that the Atenites held about this method of representing their god. Be this as it may, Amen-hotep IV loved to be depicted with the human-handed rays falling upon him, and whatever his doctrines of Aten were he preached them with all the enthusiasm of an Oriental fanatic, and on special occasions he himself officiated as high priest of the cult. The wisdom of his policy is open to doubt, but there is no reason for regarding him as everything but an earnest and honest propagandist of a new creed. Now, as the king changed his religion and his

name, so he also caused his own form and figure when represented in bas-reliefs to be changed. In the earlier monuments of his reign he is depicted as possessing the typical features of his father and of others of his ancestors, but at Tell el-Amarna his physical characteristics are entirely different. Here he is portrayed with a very high, narrow, and receding forehead, a large, sharp, aquiline nose, a thin, weak mouth, an a large projecting chin, and his head is set upon a long and extremely slender neck; his chest is rounded, his stomach inflated, his thighs are large and broad, and in many respects his figure resembles that of a women.

It is impossible that such representations of the king would be permitted to appear in bas-reliefs in his city unless he approved of them, and it is clear that he did approve, and that his officials understood that he approved of this treatment of his person at the hands of sculptors and artists, for some of the high officials were themselves represented in the same manner. Still, some of the drawings of the king must be regarded as caricatures, but whether intentional or otherwise cannot be said. For a few years Amen-hetep IV led a life of great happiness and enjoyment in his new capitol, and his whole time seems to have been passed in adorning it with handsome buildings, fine sculptures, and large gardens filled with trees and plants of every kind. He appears to have bestowed gifts with a lavish hand upon his favorites, who it must be admitted, were his officials who seconded his wishes and gave effect to them. Life at Khut-Aten was joyous, and there is no evidence that men troubled themselves with the thoughts about death or the kingdom of Osiris. If they did, they made no mention of them in their hymns and inscriptions. On the other hand Amen-hetep IV did not, or could not, abolish the characteristic funeral customs and beliefs of his country, and the tombs of the adherents of Aten bear witness to the fact. The king caused a tomb to be hewn out of the rock in the mountains near the town, on its eastern side, and it contained, when discovered in 1892 by the natives, the things that are usually found in tombs of men of high rank. The sarcophagus was broken in pieces, and scattered about the mummy-chamber and along the corridor, which led to it, were numbers of objects and fragments of objects made of the beautiful purple and blue glazed faience which is so characteristic of the reign of Amen-hetep IV. The body of the king must have been mummified, and on it must have been laid the same classes of amulets that are found on the royal mummies at Thebes. Portions of several granite ushabtin figures were also found, a fact that shows that those who buried the king assumed he would enjoy a somewhat material life. Seket-hetepet IV thought little about his death and burial and is proved by the state of his tomb, which shows that he made no attempt to prepare it for the reception of his body when the need should arise.

This is the more strange because he had caused his eldest daughter Aten-merit, to be buried in it, and he must have known from sad experience what great preparations had to be made, and what complied ceremonies had to be performed when a royal personage was laid to rest. The tombs of the adherents of Aten are very disappointing in many ways, though they possess an interest peculiar to themselves. From the scenes painted on their walls it is possible to obtain an idea of the class of buildings which existed in the city of Khut-Aten, and of the arrangements of its streets and gardens, and of the free manner in which various members of the royal family moved about among the people. The king's tomb was never finished, and the remains of the greater number of the paintings on its walls show that they were executed not for him but for his eldest daughter, who has already been mentioned. The chief subject chosen for illustration is the worship of Aten, and both the scenes and the text accompanying them represented that the god was adored by every nation in the world. It is, unfortunately, not known how old the king was when he died, but he must have been a comparatively young man, and his reign could not have been so long as twenty years.

In the ten or twelve years of it which he lived at Khut-Aten he devoted himself entirely to the building of his new capitol and the development of the cult of Aten, and meanwhile the general condition of Egypt was going from bad to worse, the governors of Egyptian possessions Syria and Palestine were quarrelling among themselves, strong and resolute rebels had risen up in many parts of these countries, and over and above all this the infuriated priesthood of Amen-Ra were watching for an opportunity to restore the national god to his proper place, and set upon the throne a king who would forward the interests of their brotherhood. This opportunity came with the death of Amen-hetep IV when Tut-ankh-Amen, a son of Amen-hetep III by a concubine, ascended the throne. He married a daughter of Amen-hetep IV, who was called Ankh-s-en-pa-Aten, but she changed her name into Ankh-s-en-Amen, and both the new king and queen were worshippers of the great god of Thebes. Tut-ankh-Amen at once began to restore the name and figure of Amen, which his father-in-law had cut out from the monuments, and began to build at Thebes.

Very soon after his accession he came to terms with the priest of Amen, and in due course removed his court to the old capital. On the death of Tut-ankh-Amen Ai ascended the throne by virtue of his marriage with Thi, who was in some way related to the family of Amen-hetep IV. Before Ai became king he was a follower of Aten, and built himself a tomb at Khut-Aten, which was ornamented after the manner of those of the adherents of this god, but as soon as he had taken up his abode at Thebes and begun to reign over Egypt he built another tomb of the Kings at Thebes. The decoration of the sarcophagus, which he placed in latter tomb, makes it quite certain that when he made it he had rejected the cult of Aten, and that he was, at all events outwardly, a loyal follower of the god Amen-Ra. On the death of Ai several pretenders to the throne rose in Egypt, and a period of anarchy followed. Of the details of the history of this period nothing is known, and the only certain fact about it is that the power of the XVIIIth Dynasty was broken, and that its downfall was certain. During the reigns of Tut-ankh-Amen and Ai the prosperity of the city Khut-Aten declined rapidly, and as soon as the period of anarchy, which followed their reigns, began its population left it, little by little, and its downfall was assured. The artists and workmen of all kinds who attained work there under Amen-hetep found their occupation gone, and they departed to Thebes and the other cities whence they had come.

Under the reign of Heru-em-heb the decay of the city advanced and it became generally deserted, and very soon after men came from far and near to carry off, for building purposes, the beautiful white limestone blocks which were in the temple and houses. Heu-em-heb was the nominee of the priests of Amen-Ra, and he used power and influence to stamp out every trace of the worship of Aten, and succeeded. Thus Amen-Ra, conquered Aten, Thebes once more became the capitol of Egypt, the priests of Amen regained their ascendancy, and in less than twenty-five years after the death of Amen-hetep IV his city was deserted, the sanctuary of his god was desecrated, his followers were scattered, and his enemies were undisputed of the country. The Great Aten The God and Disk of the Sun In connection with the Sun-gods of Egypt and with their various forms which were worshipped in that country must be considered the meager facts which we possess concerning Aten, who appears to have represented both the god or spirit of the sun, and the solar disk itself. The origin of this god is wholly obscure, and nearly all that is known about him under the Middle Empire is that he was a small provincial form of the Sun god, which was worshipped in one little town in the neighborhood of Heliopolis, and it is possible that a temple was built in his honor, in Heliopolis itself. It is idle to attempt to describe the attributes, which were originally ascribed to him under the Middle or Early Empire, because the texts, which were written before the XXIIIrd Dynasty, give us no information on the subject. Under the XVIIIth Dynasty, and especially during the reigns of Amen-Ra-Heru-khuti, Horus, etc., but it does not follow that they originally belonged to him.

In the Theban Recension of the Book of the Dead, which is based upon Heliopolitan, we find Aten mentioned by the deceased thus: "Thou, O Ra, shinest from the horizon of heaven, and Aten is adored when he resteth {or setteth} upon this mountain to give life to the two lands. Hunefer says Ra, Hail, Aten, thou the lord of beams of light, {when} thou shinest all faces {i.e., everybody} lives. Nekht says Ra, O thou beautiful being, thou doest renew thyself and make thyself young again under the form of Aten; Ani says Ra, Thou turnest thy face towards the Underworld, and thou makest the earth to shine like fine copper. The dead rise up to thee, they breath the air and they look upon thy face when Aten shineth in the horizon; I have come before thee that I may be with thee to behold thy Aten daily: O thou who art in thine Egg, who shinest from thy Aten," etc. These passages show that Aten, at the time when the hymns from which they are taken were composed, was regarded as the material body of the sun wherein dwelt the god Ra, and that he represented merely the solar disk and was visible emblem of the great Sun god. In later times, coming to protection afforded to him by Amen-hetep III, the great warrior and hunter of the XVIIIth Dynasty, other views were promulgated concerning Aten, and he became the cause of one the greatest religious and social revolutions which ever convulsed Egypt. After the expulsion of Hyksos, Amen, the local god of Thebes, as the god of the victorious princess of that city, became the head of the company of the gods of Egypt, and the early kings of the XVIIIth Dynasty endowed his shrine with possessions, and gave gifts to his priesthood with a lavish hand. In spite of this however, some of these kings maintained affection for the forms of the Sun god that were worshipped at Heliopolis, and Thothmes IV, it will be remembered, dug out the Sphinx from the sand which had buried him and his temple, and restored the worship of Ra-Harmachis. He was not the only monarch who viewed with dismay the great and growing power of the priests of Amen-Ra, the "king of the gods" at Thebes. Amen-hetep III, the son of Thothmes IV, held the same views as his father in this respect, and he was, apparently, urged to give effect to them by his wife Thi, the

daughter of Iuaa and Thuau, who was a foreigner and who was in no way connected with the royal house of Egypt.

Having married this lady, he gave her as dowry the frontier city of Tcharu, and her natural ability, coupled with the favor of her husband, made her chief of all the royal wives, and a great power in the affairs of the government of the country. It has been thought by some that she was a native of the country near Heliopolis, and it is possible that she herself was a votary of Aten, but be that as it may, she appears to have supported the king in his determination to encourage the worship of the god. At an early period in his reign he built one at Thebes, quite close to the great sanctuary of Amen-Ra, the priests of whom were, of course, powerless to resist the will of such an active and able king. Soon after his marriage with Thi, Amen-hetep III, dug, in his wife's city of Tcharu, a lake, which was about 6000 feet long by 1000 feet broad. On the day of the festival when the water was allowed to flow into it, he sailed over it in a boat called "Aten-neferu, i.e., the "Beauties of Aten ;" the name of the boat is a clear proof of his devotion to the god Aten.

Amen-hetep IV, the son of Amen-hetep III. by the foreign lady Thi, not only held the religious views of his father, but held them very strongly. His life shows that he must have been from his youth of an adherent of the worship of Aten; it is supposed, and with much probability, that the intensity of his love for Aten and his hatred for Amen-Ra were due to his mother's influence. Amen-hetep IV succeeded his father without difficulty, even though his mother was not a member of the royal family of Egypt, and for the first few years of his reign he followed the example of the earlier kings of his dynasty, and lived at Thebes, where he no doubt ruled according to his mother's wishes. He offered up sacrifices to Amen-Ra at the appointed seasons, and was, outwardly at least, a loyal servant of this god, whose name formed a part of his name as "son of the Sun." We may note in passing, that he adopted on his accession to the throne the title "High-priest of Ra-Heru-khuti, the exalted one of the horizon, in his "name of Shu who is in Aten," which is clear proof that he was not only a worshiper of Ra-Harmachis, another of the forms of the Sun-god Heliopolis, but also that he endorsed the views and held the opinions of the old College of Priests at Heliopolis, which assigned the disk {Aten} to him for a dwelling-place. Amen-hetep's titles as lord of the shrines of the cities of Nekhebet and Uatchet, and as the Horus of gold also prove his devotion to a Sun-god of Heliopolis.

During the early years of his reign at Thebes he built a massive Benhen, in honor of Ra-Harmachis at Thebes, and it is probable that he took the opportunity of restoring or enlarging the temple of Aten, which had been built by his father. At the same time we find that he worshipped both Amen and Aten, the former in his official position as king, and the latter in his private capacity. It was, however, impossible for the priests of Amen -Ra to tolerate the presence of the new god Aten and his worship in Thebes, and the relations between the king and that powerful body soon became strained. On the one hand the king asserted the superiority of Aten over every god, and on the other the priests declared that Amen-Ra was the king of the gods. As, however, Amen-Ra was the center of the social life of Thebes, and his priests and their relatives included in their number the best and greatest families of the capitol city, it came to pass that the king found himself at the worship of Aten wholly supported by the great mass of its population, whose sympathies were with the old religion of Thebes, and by those who gained their living in connection with the worship of Amen-Ra.

The king soon realized that residence in Thebes was becoming impossible, and the fifth year of his reign he began to build a new capitol on the east bank of the Nile, near a place which is marked to-day by the Arab villages of Haggi Kandil and Tell el-Amarna ; he planned that it should include a great temple to Aten, a palace for the king, and houses for those who were attached to the worship of Aten and were prepared to follow their king there. While the new capitol was in the process of building the dispute between the king and the priests of Amen-Ra became more severe, and matters were much aggravated by Amenhetep IV.

At length the king left Thebes and took up his abode in his new capitol, which he called "Khut-Aten," i.e., "Horizon of Aten," and as a sign of the entire severance of his connection with traditions of his house in respect of Amen-Ra he discarded his name "Amen-hetep" and called himself Khut-Aten i.e., "Glory of Aten," or, "Spirit of Aten." At the time he changed his Horus name of "Exalted One of the double plumes" to "Mighty Bull, beloved of Aten" {or, lover of Aten}, and he adopted as lord of the shrines of Nekhebet and Uatchet the title of "Mighty one of sovereignty in Khut-Aten," and as the Horus of gold he styled himself, "Exalter of the name Aten." Lord of Heaven, Lord of Earth. Atum is the Heliopolis creator and solar Netjer (god) - and one of the more mysterious of the Netjeru. He was a personification of the primeval chaos before the beginning of creation, and was self created - raising from the waters of Nun and creating the primeval mound, and brought

the world into being. Sometimes it is described that he 'spat' the first Netjeru into being, Shu and Tefnut. In this way he is the first of the nine of the Heliopolis Ennead. In his solar aspect he was later identified with Re to form the Re-Atum. Atum was also a protective Netjer and it was Atum who lifted the dead king from his pyramid to the heavens in order to transform him into a star-god. Atum is most often shown as a man wearing the double crown. His sacred animals were the bull, the lion, and the ichneumon (a form of Egyptian mongoose). He also was represented as the scarab emerging from its ball of dung as Atum emerged from the primeval mound. His other form is a primordial serpent and in this form he is supposed to return at the end of the world.

To start out with, it is somewhat interesting indeed to discover what is the possible relevance of the oldest source of the meaning in very ancient times, to the best effort that we can glean from anything that far back in time, of Atta', formerly in Upanishadic and Vedic texts, the Supreme Brahman, or Atman. From the very letters themselves it is possible to interpret something of genuine interest, that being the letter A, in all its various written forms in the Indus river valley and beyond into the far ancient past in Egypt. The "Ahh" (also referred to as the Atom, or the indestructible element unseen, discussed later) comes actually from an adaptation of the circa 3000 B.C. Egyptian glyph represented by a Mnevis Bull. The bull's head was the written character that embodied the sound "Ahh", it was sacred and viewed to be the earthly manifestation of the Aton, Sun, manifestation of the Aton, which is the heavenly source of all wisdom and otherworldly purity in the highest sense, the Ahten (Atum, Amun-Ra, Atum-Ra, Amun-Re, the Sun disc). It is portrayed in iconography as having a Nimbus, or Sun Sphere behind its head.

[Mnevis Bull, Egyptian Nemur, Greek form of Merwer, in ancient Egyptian Religion, sacred bull deity worshiped at Heliopolis. As one of several sacred bulls in Egypt, he was most closely associated with the sun god Re-Atum. Although not attested until later, the cult of Mnevis probably dated to the 1st dynasty (c. 2925-c. 2775 BC), if not earlier. The Mnevis bull was either black or piebald in color, and in sculptures and paintings he was represented with a solar disc between his horns. It is believed to be the incarnation of the Sun. He is portrayed wearing his decorative collar and blanket, with the Solar Disc and Uraeus between the Horns.] (Britannica)

This is, incidentally, not a coincidence that this Alpha principle is the permeating ultimate amongst not only the Ancient-Ancient Egyptians (3500-3000~and later B.C.), but also of the later flowerings of various secular Brahmanical religions and philosophies, including that of the underlying Alpha (or ultimate underlying principle) of the Buddha as well. The symbol from the Glyph from the earthly Sun-God ultimate principle representation of the Mnevis bull later evolved into the Greek letter Alpha. The horizontal mark that crosses the letter A is the representation for the Mnevis Bulls horns, which are embracing the Sun disc (or Supreme Alpha principle). The head itself is in the earliest representation, that of the earthly manifestation of the perfection-God connection. It is represented by (in the Roman letter A) the upside down V section, such that the horizontal transection (representing the heavenly purity) of the inverted V (representing the head) stands for symbolically the point at which the Pure Universal principle (supreme wisdom, Heavenly light) intersects with, or makes contact with the Earthly, for the salvation of beings and understanding of the Original Quiescence of the Universal Ultimate.

It is also no coincidence that this adapted (Roman) Alpha principle is the actual adaptation of the Vedic Atman, and most importantly the Buddhist Atta', which is the ancient ideation of the supreme reality hidden behind all things, referring to Amun-Ra (Atun-Ra). The 'hidden light', or Amun-Ra, is the god of creation, wealth and power. He was viewed as the patron deity of Thebes and by Dynasty XVIII was called "The king of the Gods" in recognition of his supremacy over the other gods. Some traditions say that Amun-Ra was created by himself though older lore says that Thoth, god of knowledge, created him. By Dynasty XIX-XX, Amun-Ra was thought of as "an invisible creative power which was the source of all life in heaven, and on the earth, and in the great deep, and in the underworld, and which made itself manifest under the form of Ra". Additionally, Amun-Ra appears to have been the protector of any pious devotee in need.

In the Isa Upanishad we come across one such instance. The seeker first prays to Brahman, "The face of truth is hidden behind your golden lid, O Sun. May you remove the lid so that I may see the golden Truth!" And when the request is granted and the splendor manifests itself in him he, submerged in pure bliss, lets out these words, "In truth I am Him." The endless references to the Golden light/truth of the Buddha, his Nimbuses, the

Trans-Deva teachings which supercede everything really make a picture not just of the nature in which the Buddha was portrayed by his loving disciples to his attainment, but also in the Sermons themselves where the Buddha says that his teachings are not terrestrial, but rather transcendent or the heavenly principle to strive towards. [“Manifesting spiritual powers while among the masses, He radiates light to make them wake up.”] The Flower Ornament Scripture. [The Buddha essence is voidness of the characteristics of adventitious (defilements) with discriminations, but it is not voidness of the supreme attributes of Buddhahood, what have the character of differentiations.] – Uttartantra. [‘Inconceivable is the form of the Buddha’s subtle body’]. [“The Buddha-body is ungraspable; Unborn, uncreated, It appears in accord with beings. Equanimous as empty space.”]. [“The Blessed One knows to perfection, sees to perfection, he who is vision incarnate, dhamma incarnate, Brahmaa incarnate (brahmabhuto), a preacher, a teacher, a purveyor of spiritual welfare a giver of immortality, the lord of dhamma, the Tathagata” (M. i. 111).]. [“Observe the independent power of the Buddha appearing equally in the ten directions illuminating and awakening all sentient being; this subtle light can well enter into.”]. The Tathagata: [“So am I the father of the world, the Self-born, the Healer, the Protector of all creatures.”].

In both the Buddhist sense of Atta’ as well as the Egyptian Aten, the “divine being” (Aten, Atta’) creates himself (through his own efforts) by mean of perception (Prajna, Sia), and his name (Aten, Atta’) means “perfection” in both definitions. Its very much increasingly clear that the term Atta is indeed the ancient Aten in many senses of the term, either as it came down in concept from the Upanishads or the Vedic texts, or through direct cultural influence from Sumeria, Rome, or Egypt itself. It’s also no surprise that rebirth symbolism is very similar as well, if not in specifics, then in general. The Egyptians believed in rebirth (not the same as the Buddhist) and the Sun entered directly into this Mythos revolving around the Sun rising and striking a special stone (the Benben stone) that was believed to have come from the primordial origins of the Universe itself. The benben is believed to come from the Benu-bird or the Phoenix, which according to mythos, rises from the ashes of its physical life to be reborn and fly off into some heavenly or pure abode.

Also of some possible connection is the symbolism of the Lotus in the symbolism of the both the Aten and the Atta’ which is absolutely identical between the two. The Egyptian book of the dead describes the Sun God Aten to spring from the Lotus embodying spiritual rebirth and manifesting supreme wisdom into the word among the “mud” that the Lotus grows amongst. This symbolism and allegory is identical to that of the Buddhata or the Tathagatha who is said to manifest itself like the Lotus beautiful which blooms among the muck and the mud (Samsara) and the Throne of the Buddha is the stem of the Lotus, who has risen from among Samsara to manifest ultimate purity and rebirth as an Eternal quiescence into the Thus-gone-one, or Buddha. Egyptian as well as Buddhist iconography both show the supreme one emerging or sitting on some image of the Lotus, symbolizing purity, the deathless, and eternal wisdom.

The word Atma or Atman, or the Buddhist Atta’ itself, oddly enough, is actually a verbal acoustic allegory. The “Ahh” at either end is the Greek Alpha (first of firsts, before all things, universal essence, the Crux quiescence of all wisdom and things, literally the indivisible, the invisible point that underlies all things irregardless, the Atom (unseen indestructible that makes up all things), or the Egyptian glyph representing the Aten on Earth, or the Earthly representation of perfection of all things itself, or the Sun, brilliant undying essence. The middle, T harkens back to the Atun, or the Egyptian glyph represented by the X or check mark, the Syrians called “Taw”, literally the check mark where it is “found”. One can infer quite easily that as it pertained to heavenly principle predating the Buddha’s usage of it, the Atta’ worked on many different levels to represent the divine or Supreme, such that X or T is the “taw” or earthly “mark” of a being who is surrounded by A or divine or the AttA. It would literally be interpreted as the mark of the earthly seen which is surrounded by the divine, the Sun, the wisdom light, the pure earthly born Master or leader of all men and beings.

There are many other such terms found within other religions where key spiritual words themselves not only allude to something divine but the manner in which they are spoken are meant to be a acoustical inspiration for that which is spoken, a verbal Mantra if you will. I personally have no doubt at all that the Atta’ which is a had a mountain of connotations surrounding it, as well as heavenly (in the Buddhistic sense) ideations among the disciples as the Buddha taught it plainly in his Sermons, but also the word itself was a acoustic and etymological reference to the divine, the nominative term AttA worked on at least 4 different levels to infer something far more important than the terrestrial definition given to it by contemporary philosophers and many Buddhists.

The Alpha principle itself (as mentioned earlier) which comes originally from the Egyptian symbol for the Earthly representation of the Sun God, is interestingly enough the very definition and nature of the Buddhata (or Buddha in human form). The parallels themselves could take up pages of explanation and elaboration. But simply the Alpha principle within Buddhism is that the supremely enlightened Buddha has eliminated rebirth and has perfected to the original principle (not the Void, as sometimes called), which is Tathagata realm or the Pure Abode.

This principle itself within Scripture is often referred to as the first cause before all things, the original quiescence of all being undefiled and above even the Gods. It is also to note that this Alpha or Atom symbolism runs absolutely mirror between both cultures (as well as some others not discussed for that matter) as it pertains to the (substantial!) nature of its being; unseen yet ever pervasive principle behind all things. In both cultures among the Aten and the Atta', it is broadly ideated and conotated that this principle is the driving essence behind all purity, wisdom, light, divinity, that which should be strived towards, Earthly yet Godlike at the same time, and embodying the element of pure bliss here on Earth and for all eternity beyond death. The Buddhistic Atta is indeed the indestructible principle in every way as it is termed within Scripture; a thousand fold in description no less.

First off to say, the false view that Buddhism has somehow evolved within the minds of the contemporary views of it within both Philosophers as well as Buddhists themselves as some form of organized Secular Humanism should certainly be corrected before one can think of proceeding with any insight into the doctrine of the Buddha. Needless to mention as a side note, there are more otherworldly references for the Buddha and his ideal of the perfection of wisdom and escape from Samsara within Scripture and religious icons, then there are for God himself within Judeo-Christian belief. The very manner in which Buddhism has been sterilized into an antiseptic care packages for "ego-salvation" is directly equivalent to the nature in which all aspects of Faith and the Mystical principles of Buddhism have been skillfully operated out of Scripture and most certainly teachings altogether by one method or another. The Buddha himself in the "Early Forebodings of the Death of Buddhism" spells it out quite succinctly to one of his inquisitive disciples by responding on the fate of Buddhism by saying among other things that faith will play little or no role within Buddhism; the power of those who do not believe in genuine Buddhism will increase very greatly; and those that do practice Buddhism will not do so as it accords with the texts; during the final period, even monks will not practice in accordance with the Dhamma. The very manner in which all forms of secular Buddhism and practices and rituals (whether spoken against or not mentioned at all within the Sermons) are validated as being "separate, different and yet legitimate" is of course one of the many reasons that Buddhism is not a faith or Religion anymore within contemporary times, and all things being equal, for Buddhism to be perpetuated amongst the masses who indeed have some inkling interests for Buddhism, it must be sterilized and turned into a Humanistic pragmatism having very little or nothing to do with its original nature found amongst the day of the Buddha and his close circle of disciples and lay followers.

What if anything has this current condition of contemporary Buddhism to do with the Atta principle and its proper relative understanding within context and its root Supreme importance within other previous cultures? This grave term within Buddhism, the Axis if you will, is the point upon which all things spin round in the Doctrine of the Buddha. Its very negation is the destruction of all the fundamental principles of the teachings, including rebirth, Samsara, Causation, Dependent Origination and Salvation from all vile phenomenon; which is oddly enough, something many Buddhists either choose to ignore as it pertains to Buddhism, or read incorrectly as it pertains to the positive doctrine on pointing to the ultimate as it pertains to doctrine of Anatman or Anatta (describing what is not the self, what is fundamentally is devoid of, not No-Self I might add), or (very interestingly indeed and much evidence for) has been deleted out of translation from the Pali, Chinese, or Sanskrit which I have been witness to myself many times within various translations of Scripture. When one is predisposed (as many Pali translators are to redact the Pali or Sanskrit Sermons to read what they wish it to read instead of what it actually says, then those authors have not only made an acreages trespass against what the Sermons say, but have also led many thousands down the wrong path, that of course will never be able to read the texts in their original language and correctly interpret its teachings as they were meant to be understood.

One of the greatest flaws in the misunderstanding of the extreme importance within the proper understanding of Atta is that when people interpret the Buddha speaking against, to a certain extent, the Brahmanical view of what transcends death, they incorrectly interpret that this indeed means the Buddha

implicitly denied the Self (Atta', nominative) altogether which of course is not supported anywhere within Scripture at all, irregardless of how hard you look for it. Sadly however, with what would seem to be nails in the coffin for the idea of the Scripturally unsupported view of empirical No-Self or soulessness, which would be that it would negate every fundamental principle of Buddhism and cannot be found anywhere within Scripture, is something (lack of essence or anything substantial which is reborn or attains perfect Abode) that many Buddhists are consigned to never relinquish ever, despite a mountain of evidence to the contrary.

I hope that the history of the Alpha/Sun/Light/Supreme allegory as it runs from the Atta Doctrine of the Buddha into very ancient times of Egypt, and all times between and since, can give you a much more accurate and elaborate explanation of the nature, power, divinity, and extremely high regard that this principle is given within the Sermons. You must look beyond the antiseptic Humanism that is called Buddhism today and go back to the oldest original that we have and get within the peoples, minds, and culture of the time and draw some scientific conclusion where, when, how and why the Doctrine diverged into what is today such a packaged and secular product lacking the faith, mystical, otherworldly, and Spiritual essence of the original genuine article that the Buddha taught and that his disciples saw, recorded and believed in.

The Atta itself (such a tiny little word with such controversy surrounding its meaning) has been done a great injustice by today's teachers who have not taken into consideration the texts (primarily), much less to say the mountain of evidence within Buddhist Scripture and without found within its very deeply steeped meaning, ideation and connotation within the minds of the peoples of time and those before. Never forget that the very Atta itself is the Keystone that holds Dependent Origination, Kamma, Rebirth, and Causation together; without it, the foundations of Buddhism fall to the ground like a building that has had its base yanked out from underneath it. Look beyond all the Secular Dogma and go to the source and seek it out yourself. I hope that the great historical background of the Atta within and without Buddhism, as seen in Ancient Egyptian mythos and its direct connection to that of the terminology within Buddhism, has given you a newfound view and understanding of what it truly is, before being lost over the centuries and buried forever under secular Dogma.

