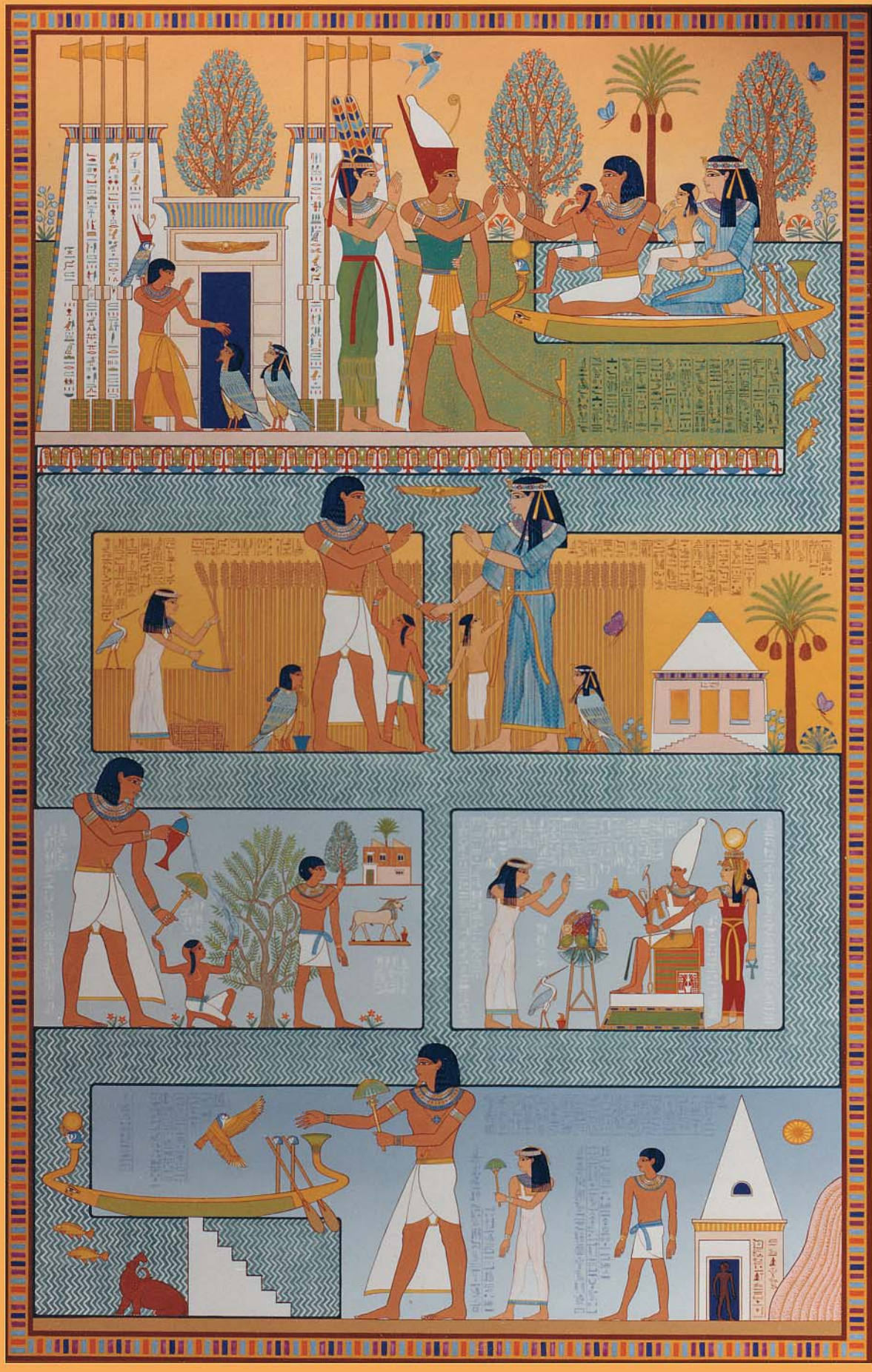


# The Sacred Boat



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This PDF is intended to accompany Paul G. Vaughan's analysis and interpretation of the painting to be found at <http://www.occult-mysteries.org/art-of-egypt.html> for those readers with a special interest in ancient Egypt who wish to follow his survey in greater depth. It is emphatically NOT intended to encourage readers to write to us about the painting or its meaning. What can we said has been said by Mr Vaughan so please do not put us to the trouble of refusing to answer your questions. Finally, the original of this painting is in private hands. No prints are available so please do not ask us where you may obtain them.

This painting depicts the allegorical journey of the soul (Higher Self in our terminology) after death through the regions of the Egyptian Amenta. Each of the three main characters in the drama represents a specific type of enlightened soul. As in all sacred Egyptian Art, every single detail in this painting has some specific symbolical significance. To attempt to explain the meaning of such symbolic details is beyond the scope of this document (see above).

## First (lower) register

**The Exhortation to Aapap:** "Get thee back, Aapap! What hast thou to do with us?"

**The speech of the Guide of the Boat:** "The Speech of the Divine Guide of the Boat, whose name is hidden: I know your names. Your faces are illuminated. Your hearts are pure. The Way is open to you all, Come now, therefore, and enter this enchanted Boat which saileth upon the holy path of the Sun!"

**The speech of Ari-f-Hetep whose name means 'he who maketh Peace':**

"The Osiris, the greatly beloved of Ra, the Seer of the Divine Mysteries of the Gods, The Am-Khent Priest, saith: 'Hail unto the Divine Guide of the Boat that followeth the path of the Sun! I have opened a Way for myself and my Companions. It is Horus who hath set up his ladder for me as I set up my ladder for him that followed after me. Grant us therefore a place within thy boat upon the Day thou sailest.'"

**The speech of Nefertnehti whose name means 'the beautiful, faithful one':**

"The Osiris, the beloved Isis, whose heart is pure, Nefertnehti, saith: 'I have lifted up my left shoulder even as Osiris lifted up his shoulder on Earth. Grant us therefore a place within thy boat upon the Day thou sailest.'"

**The speech of Hai whose name means 'servant':**

"The Osiris, greatly favoured of his Lord the Am Khent Priest, the assistant Scribe Hai, cometh forth from the earth as a traveller upon the path of the Moon. May the Divine Messenger grant a place for him within the Boat upon the Day it sailest."

The speech of the Dweller in the Tomb

"The dweller in the Tomb saith: 'the earth closeth to me but openeth to my protector, Hai.'"



## Second register texts

**The speech of Ari-f-Hetep:** “The Osiris, the beloved of Ra, the dweller upon the secrets of the Gods, Ari-f-Hetep, strideth through the domain of Osiris purifying and making light therein. He anointeth his beloved son, he poureth the living waters upon him, crying in a loud voice: ‘Behold! Another shadow turneth! How very great a transformation is this!’”

**The Speech of Hai:** “The Osiris Hai expandeth his heart when he cometh into his own estate.”

**The speech of Nefertnehti:** “The Osiris, the beloved of Isis, Nefertnehti saith: ‘O Holy Lord and Lady of Heaven! How brightly thy faces shineth. Accept these sacred offerings from one who loveth thee eternally, even as she loveth her Mother and Father. I have proved true your Words upon earth. Grant me entrance into Amenta, that I may dwell with the Children of Nut in the Hidden Stable Place that changes not.’”

**The Speech of Osiris:** “Osiris, the Ruler of the Two Lands, the Great God, he Himself shall say: ‘Thou hast conquered all thine enemies and made thy shadow exceedingly light. In very truth even it shall surely come forth into Day. It shall not die, it shall rise up like a living Sahu, O thou faithful one, whose word is right and true, who liveth forever! Enter now into thine own fields and cultivate therein the corn that hath been given to thee to raise up into a plentiful harvest.’”

**The speech of Isis:** “Isis, the Great Lady of the two Lands, the Good Goddess, who procureth new births, shall say: ‘Come thou Nefertnehti! Enjoy the reward thy labours have earned for thee!’”

## Third register texts

**The speech of Nefertnehti:** “Verily the Osiris Nefertnehti shall come into her inheritance and shall salute her Companions who have entered in before, saying: ‘How glorious is this place!’ And she shall glorify and praise her Father and Mother eternally.”

**The speech of Ari-f-Hetep:** “The Osiris, the beloved of Ra, Ari-ef-Hetep, embraceth his dearly-beloved wife and sister, and he exclaimeth in great joy: “Never more shall we be parted again.”

**The Speech of Merit-Hetep:** “The Osiris, the great Seeress, Merit-Hetep, saith: How blessed is this Reunion! My heart soars like the hawk of Horus when I behold thy beauties. Thou art my beloved only one who didst come forth from the egg with me in Tettu. I am thy true sister who loveth thee eternally. Let us enter into the boat that waiteth for us upon the Golden shore. Let us bring these, our children, into the Blessed Land.”

## Fourth (top) register texts

**Speech of the Dwellers in the Blessed Realm:** “The Favoured Ones of Ra, the dwellers in the Fields of Peace, saith: ‘Greetings of great joy! Welcome to thee! Ye are our beloved Companions. How greatly expanded are our hearts on this day of thy coming forth and entering into Life and Light! Verily thy two names are inscribed in golden letters upon the snow-white pages of the Book of Life Eternal. The mooring-post of your boat hath been pulled up. No more shall it leave the Haven of Salvation. O come ye, and enter the portals that leadeth to the Spirit-Soul of thine Imperishable Star, for this is the holy Destiny of all men.”

**The speech of Ari-f-Hetep and Merit-Hetep:** “The Osiris’, the twin Souls of the Sun-Children dwelling in the twin-Light-Gods, greatly beloved of Ra, Ari-f-Hetep and Merit-Hetep, saith: ‘Hail to thee O great ones in Heliopolis. Behold we, even we, have come into port. How exceedingly do we rejoice to behold again the faces of our beloved kin from which we have been parted. Behold! We bring these our children that they may be born anew in Tettu. Verily, shall they be like unto the Children of the Gods after their transformation from the hidden egg in their season. Let us now advance into the Great Light as One!”