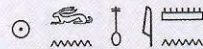


METU NETER

Vol. 3

THE KEY TO MIRACLES

RA UN NEFER AMEN



Metu Neter

Volume 3

The Key to Miracles

Ra Un Nefer Amen I

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Preface

Preliminary discourse

The following information is extremely critical to the understanding and successful application of the teachings in this book.

A major cause of the general failure to understand the majority of the teachings in the spiritual literature of the world is the assumption by most people that everyone is on the same page in relation to the meaning of common words and concepts.

At the very beginning I must warn the reader that it is most likely that we do not share the same "understanding" of such common words as oracle, God, gods, deities, angels, spirit, spirits, soul, mind, universe, individual, understanding, subconscious mind, magic, miracle, success, law, beliefs, thinking, grace, will, analysis, synthesis, religion, meditation, animal, emotions, consciousness, man, materialism, spirituality, and many, many other words. And unless we get on the same page from the very beginning regarding the meaning of these words and their related objects and concepts this book will not be fully useful to the reader.

The reason for the general misdefinitions of these words will be found in the fact that the people who are responsible for the codification of the popular meanings of these words were not truly conversant, if at all, with the objective or conceptual realities that are associated with the words.

Let's begin with the word "oracle," which plays a major role in this book. It denotes a person (priestess, etc.) who serves as a medium through which a "spiritual agency" gives counsel; objects casted as lots to serve as a medium for communicating with "spiritual agencies" for guidance, or the shrine where such counsel is received. By extension, it denotes a person who delivers wise and spiritually authoritative advice. This meaning for the word is generally agreeable to all. But do people truly understand the meaning of the word, and the concept and reality that the word points to? Where you to ask a Christian for his/her opinion about oracles, you would most likely receive a response that holds oracles in a bad light. Yet, placed in the most sacred shrine of the Hebrew tradition, the Holy of Holies in the Temple of Solomon was an oracle—guarded by two Cherubim¹. The only sense that one can make of this is that the high priest, who entered the Holy of Holies once a year, used the oracle to communicate with God, as an important function of the event.

Yet, that image and understanding does not generally come to mind, when most people hear the word "oracle." The

¹ 1 Kings, 6:16, 19-23, *The Ryrie Study Bible*, New International Version.

word generally conjures up such words as "divination," "fortune telling," "mystical communication," etc. There is clearly a "disconnect" between the ancient and original use of oracles and the contemporary—so called modern—usage of the word and the reality that it represents.

When the eminent Swiss psychologist Carl Jung, in the preface to Richard Wilhelm's *I Ching* (the Chinese oracle), asked the oracle (the *I Ching*) about "its thoughts" concerning its introduction to the western world, it responded that the "fat of the pheasant," meaning the most nutritious food for thought would not be eaten. Unfortunately, Mr. Jung and the author missed the full import of the statement, and went about their merry way writing on the subject. Almost everyone today believes that the book is cryptic—in fact, obscurantism is the prevailing approach to the common opinions about oracles. The obscurity of *I Ching* counsel comes from the mere fact that it is a Taoist work that has been primarily commented on by one of the world's major anti-Taoist—Kung Fu Tze (Confucius). To properly understand the *I Ching*, and to benefit from it, one must be a practicing Taoist. The book, the *I Ching* has been translated as the *Book of Changes*, when *it is a means of consulting God to learn what thoughts (Yi) the will must use to be in harmony with the changes in, and to make proper changes in the life-force (the Qi) which is the agent that governs effects in the life of man.* What a tragedy. Over two thousand years of great counsel to the world have been thrown away by Confucius' misunderstanding of what an oracle, especially, the *I Ching* was about. Had things been different, the *I Ching* might have

had a shrine in a holy of holies at one or several of the prestigious Ivy League universities in the world, which would have helped to prevent the present debacle in Iraq. Shortly before the war, a public I Ching reading was done and we received the 46th hexagram changing into the 4th; *“the inexperienced (4th hexagram) pushes upward into an empty city!”* Suppose this reading had been done at Harvard or Yale, or in the holy of holies of some major religious institution?

The same can be said about the “Metu Neter.” “Metu” is one of the chief ancient Egyptian words for “word,” and “Neter” means “god.” “Metu Neter” translates into “Word of God.” The reality and conceptual reality pointed to by the Egyptians in their use of this term is very different from what the Judeo-Christian world understands in their use of the term. The confusion began with the Greeks. The Egyptians had three different scripts, which incidentally is a prodigious feat, given the fact that very few nations developed a script. The hieroglyphic script, the most ancient of the three, was used almost exclusively for religious literature. The other two, the hieratic and the demotic, were used primarily for secular communication. The Greeks who never understood the language or the scripts concluded, quite superstitiously, that the hieroglyphic script was used for religious writings because the hieroglyphs themselves possessed magical properties. Yet, they were correct in calling the script “hieros” (holy, sacred) “glyphs (writing in the form of pictographs, carvings).

Today with the great advances in information sharing, it is a shame that hardly anyone understands why the Egyptians held on to the hieroglyphic system after having

invented two much more efficient forms of writings². Words written in the hieroglyphic system had two components. One part consisted of alphabetic characters, and the other, called a determinative was an ideogram with a literal or figurative meaning. The alphabetic component communicated the meaning to the left hemisphere of the brain, while the ideogram communicated with the right side of the brain. In this manner, the ancient Egyptian hieroglyphic system was and still is the most advanced form of written communication. By engaging both sides of the brain, it establishes an optimum mental condition for learning and understanding. Spiritual information was too important to the Egyptians to relegate its communication to one side of the brain, especially the left side which is the target of all alphabetic forms of writing—so-called modern!

What is it then? Take it literally. It is the Word of God—“hieros”. What do you think? Can God communicate verbally and symbolically with man? Or do you believe, along with the lunatic fringe, that mind is a chance creation of dead matter that by chance created living matter, which by chance (mutation) created intelligence, and consciousness? Of course, you have heard of a number of men who claimed to have directly received communications from God—to have received the Word of God. Such men are called prophets, aren’t they? But why should they have been the only ones? And why have they all lived in ancient times? If it was a good thing to the world for God to pass on some messages to a few

people, why not to a few more? Yet, what proof do we have that these men have passed on the truth to us?

To understand that the Metu Neter, (the Word of God) represents the reality that God speaks, literally, to Man, and that Man can ask God for very specific guidance, like in selecting a mate for marriage, for example, and receive a very concrete and direct answer, we must totally leave the western world view paradigm and enter the Kamitic. We can't look at the subject through western eyes, nor pursue guidance from God to satisfy a western lifestyle. Must we give up what is dear to us? Absolutely not, but we must look at what we want in life from a different perspective. We will get many more blessings than we asked for, and much more of the good things in life than we could ever imagine.

Many are amazed of the great accomplishments of ancient Egypt. The ruined remnants of its civilization dwarf much of the living world today. The few that know are even much more amazed by its accomplishments in science, mathematics, medicine, religion, literature, architecture, engineering, art, etc. Quite as it is kept, the world is greatly indebted to it for its contribution to the modern world. Yet, even fewer have inquired into how Egypt achieved these great accomplishments. What was the source of their inspiration and genius?

Could you go back three thousand years into the past and ask one of their scribes or priests, they would tell you in a matter of fact manner, "*why of course, Neter (God) was our guide in all of these things.*"

Where did the world get this notion that one could pose a verbal request to God? Do not people pray to God for assistance in all areas of life? And while this practice is, in the Judeo Christian world, a one-sided transaction—you *pray* to god—in the Kamitic, and other African traditions, and some Asian it is two-sided. You just don't *pray* to God you involve yourself in *a dialogue* with God. Where you to ask God if you should marry Robert, you will get an answer telling you that success depends on you changing this or that habit, or getting your finances together, or that Robert is not sincere, or that he is not yet capable of being nurturing or loving, etc. In addition, you will receive insight into the spiritual reasons and laws behind these problems so that you and Robert can set to work at making changes in your lives in order to succeed through spiritual growth. The difference between the two approaches—praying to God versus dialoguing with God—is a world apart. In the former, you may receive an answer in the form of an opportunity opening up to you, or you may not receive an answer at all. In dialoguing with God you will always receive a verbal answer. By correctly implementing this answer you will not only succeed in your quest, your understanding will grow through the enlightenment embodied in the verbal response from God—from the Word of God, the Metu Neter.

This dialoguing with God is conducted through a few of the world's oracles; the Metu Neter of Kamit, the Ifa of the Yoruba, the I Ching of China are among the major ones. You may wonder why the Tarot, the most popular oracle in the world, was not included in the list. The answer will become

clear once you master the teachings in this book, or achieve mastery in the use of the I Ching, or of the Ifa. Not all oracles have the inner structure or symbol set that allows God to carry out Its lofty spiritual conversations with Man. You may also wonder about the mediums that function as oracles. Although many such mediums can effectively reveal the future and the past, this practice is not the same as that of the oracles. Although oracular counsel ties in the past, present and future, the oracles that allow God to converse with Man have as their purpose, the giving of spiritual insight for the purpose of success through spiritual growth. Most mediums lack the spiritual development to function in this capacity. They can reveal the what, but not the spiritual why and how, etc. Speaking directly with God in the manner of prophets is, of course, out of the picture for the vast majority of people. And incidentally, mediums do not speak to God. They converse with the spirit of deceased beings, or “see” events in the inner plane.

We are now prepared to understand why the Greeks called the script of Egypt “hieros,” “divine glyphs.” Some of the hieroglyphs can be used as means of establishing a dialogue with God. This is the basis of the Metu Neter oracle. Oracular communication is carried out through the set of hieroglyphs that compose it. These images are able to serve this purpose because each one represents one of the eleven laws of God. You need not believe this. Working with the Metu Neter oracle will provide the proof.

It is an interesting fact that in all none western and Islamic traditions, there is a complete facility and acceptance

of oracles. Just about every adherent to the Judean or Judean-Christian faith will tell you that consulting oracles is prohibited by their religion, and in some cases that doing so is trafficking with demonic spirits, and so forth. But this contradicts the Judean-Christian experience as recorded in the Hebrew and Christian Bibles. On the Day of Atonement (Yom Kippur), the scapegoat was selected by the throwing of lots (oracular consultation), Lev. 16:8-10; The Land of Canaan was similarly divided among the tribes, Num. 26:55, Josh 15; 18:10; 19:51; 21, etc. Saul was chosen King by lots, I Sam, 10:20, 21; The Levites consulted to chose their priests for service, 1, Chr. 24:5-21; the garment of Jesus was divided in this manner, Matt. 27:35; Mark 15:24, and many more instances are shown in the Bibles.

Why then have the reputation of oracles diminished so much today? Part of it is due to the rise of imperialism and colonialism. You cannot conquer a people without destroying their strongest means of survival—their ability to seek and get guidance from God. Yet, in destroying the most important element of other people’s religion, the western world succeeded also in destroying theirs. It must be remembered that the holiest element in the Hebrew religion was the Holy of Holies that resided in the Temple of Salomon, along with the Arc of the Covenant. And it was the oracle that was kept in the Holy of Holies—the most holy shrine of the religion as its given name states. Hopefully, the vast majority of people in the 21st century will join in with the spirit of the time and check out the oracle and other spiritual teachings on their own. It is not a matter of dogma but of experience.

What is an oracle, and why should they be used can only be understood by looking at it in the context of a larger picture. A brief look at the fundamental principles of the ancient Egyptian spiritual tradition will throw light on the subject.

Fundamental Principles of Kamitic Spirituality

First and foremost is the view that Man and God possess the same qualities of being—apart from all other beings.

- a. By this is meant that a fully developed Man is able to influence events in the world through the use of his/her will acting through thoughts upon his/her spirit. For example, where you a fully developed person and you wanted to influence the course of history, you could do so without taking external actions. You could do so by projecting the appropriate thoughts into your life-force and the Divine Spirit, which would in turn carry out the desired effect. Effects produced in this manner are called psychic, spiritual, magical, **miraculous**, supernatural, paranormal, etc. The truth is that they are totally normal and natural for

Man, once the truth about Man is understood.

- b. The fully developed Man—one who has realized his/her divinity was called an Ausar.
2. Obviously, however, there is a difference between God and Man. Although the constituents of Man's being—consciousness, will, spirit, mind, life-force and body—work in exactly the same as God's, the difference is that God has direct consciousness and control over all things because they reside within It's being. On the other hand, Man's direct consciousness and control is limited to the events within his/her own being given that Man is just a part of the whole like all other creatures.
 3. For Man to exert an influence over the world at large through the agency of her/his mind and spirit, he will have to **unite** his/her being to that of God.
 - a. This **unity** is expressed in such words as *religion*, *re/again*, *ligion/tie*, *unity*; *yoga/yoke*, *unite*; *universe*, *uni/one*, *verse*; *love*, *selflessness*, *monotheism*, etc.
 4. The chief means of achieving such a unity was through the observance of the laws of the spirit (11 in all), and

of the earth (5 in all³), given that the behavior of all things in the world are governed by laws. Man can only use her/his faculties successfully by observing the laws that govern their operation, and can only unite with the Spirit of God by observing the laws governing it. These laws were framed in the doctrine of Maat, and an attempt was made to pass it on to the world through the teachings of the Paut Neteru (the Tree of Life).

5. The chief means through which the spiritually undeveloped person could learn which law applied to a given situation was by consulting God via the oracle. No one but God can know what is going on in a person's mind or spirit, and what that person needs at any given moment for her/his success and spiritual development. Even a sage must receive God's guidance in all matters personal and impersonal. The means of acquiring the Word of God is what would differ. The undeveloped relies on the oracle, the sage converses directly with God. The progression from the undeveloped state to sage hood is carried out through the spiritual training provided by the ritualistic use of the Metu Neter oracle. Through obedience to God's Word as imparted through the oracle, one develops the ability to communicate directly with God. One thing is to read a divine text

³ The Taoist spiritual system is the best source of the five laws of the earthly plane.

written by a human being; another is to receive a direct response from God to a question posed directly. All it takes is a few consultations with the Metu Neter, Ifa, or I Ching to arrive at the understanding that communication is taking place via the oracle with a supremely wise entity.

6. The effect of applying the Word of God to the issues of life was to achieve success through spiritual means. In other words, in a miraculous manner.

Living by Miracles

What is a miracle has been intimated above. If a physical effect can be traced to a physical cause, it is not considered a miracle. If, however, it is produced by a non physical cause, such as prayer or meditation it is called a miracle . . . or magic, or spiritual act, according to the biases of some people. When we consider the objectives of religion, the achievements of goals in life through miracles is a defining principle. Religion relies on prayer, meditation, and ritual as causal agents for the achievement of worldly goals—i.e., on the use of mental and spiritual agents to bring about physical effects.

To achieve their goals in life, most people today rely on and cultivate worldly resources; money, relationships,

pedigree, status, credentials, education, skills, talents, looks, charm, intimidation, cheating, crime, weapons, might, etc. When we consider the fact that 85% of the world's population lives in poverty, and the majority fail to achieve their dreams, it is fair to conclude that reliance on worldly resources should not be given the highest place. The chief message from spiritual institutions and teachers aimed at the reliance and cultivation of spiritual means. When you run out of physical resources to pay your mortgage and you turn to prayer, you are looking for a miraculous or magical or spiritual solution to your problem. This was the prevailing approach in ancient times, perhaps because of the great lack of worldly resources that were open to most people. The great advances in technology have lulled the majority of people into a false sense of security in that they can place their trust (faith) in materialistic means of achievement. This problem has its root in the great Greek fiasco, which gave the world the foundation for a false notion of science versus religion. A claim can be made that a particular knowledge is scientific if it involves a cause and effect relationship that can always be repeated by others. This immutability and objectivity is the essence of law. It is unfortunate that the use of prayer, meditation and ritual to produce effects in people's lives has not been presented to the majority of people in the same manner as with the physical sciences. And it is in the improper presentation that the lack of science lies. In this book you will come to learn that man's ability to cause effects in her physical life (body, personal life, nation, international scene, etc.) through the medium of the spirit is based on divine law, and has been thus encoded as a science of living. Tapping into the power of the

spirit is the missing key for the success that has and is eluding most people.

It is the subject of true religion. We saw that the true understanding of the word makes it synonymous with *reunion*. Man can reunite with God by replacing the *words of man* that dominates his thinking with the *Words of God*. But it is not a simple process of filling one's mind with spiritual sayings, or even just living them. Receiving the Word of God from the outside—a scripture, teacher or an oracle is merely the first step in the process of effectuating the reunion with God. The goal is to develop the ability to receive the word from within one's spirit—the development of *intuition*.

The spiritual literature is full of references to intuition. The question that must be asked is, "what is the source of the intuition from within?" The literature makes reference to a very pregnant notion. Angels are said to be *messengers*—entities that bring information to man. Where do they reside? In heaven? If so, where and what is heaven?

Neteru and Arch Angels

We will learn that the group of angels that are referred to as Neteru in the Kamitic tradition, and Arch-Angels in the western, are the main sources of intuition to man. Having said this, we must prepare ourselves to enter into a very strange territory. In the course of this book we will learn

that the Neteru or arch-angels are the source of what western psychology calls personalities. What is the meaning of the word *personality*? Before answering the question, let's look at its base—the word *persona*, which is composed of two Latin words, “per” and “sona.” Per means “through” as with a vehicle that acts as a conduit, or enabler⁴, and sona means sound. The word *persona* literally refers to a vehicle through which a sound comes through. To refer to ourselves as vehicles through which sounds are coming through, or enablers of sounds, is a quaint way, to say the least, of speaking, unless a deep meaning is hidden. The meaning begins to take shape when we tie the word into its related form, “personality.” Yet, the matter becomes more complex. The word states that the essence of each personality type is a sound, and that the various personalities differ in the sounds that produce them and that they, in turn manifest. The word *sona* (sound) is just a shorthand way of referring to the messages or words that go into shaping and expressing each personality, on one hand, and on the other, the words used by the personality—Neteru or arch-angel to shape the effects in the world. All of this will become clear and grow exceedingly once the truth about the words that we commonly use to explain who and what we are and what is going on in our lives are known and understood. We can get a glimpse of where things will be going when we understand that the source of what psychologists call a personality is what the ancient Egyptians called a *neter*, the western tradition, an arch-angel,

⁴ As in words like perform, percolate, perfuse, etc.

or a demigod, or a god, a deity, and what the Yoruba of Nigeria call an Orisha, what the Hindus call a *deva*, a *vidyha*, and so on.

A major component of the religion of Kamit was based on the cultivation of the ability to awaken and utilize the powers of the personalities (deities, archangels) within ones spirit—the heavenly part of being. They were not worshiped. And, this, it must be understood, was the source of the genius that characterized the accomplishments of that great civilization. This is easy to understand once each personality type is seen to be associated to a specific talent; the martial personality to athletics, competition, entrepreneurship, combat, etc.; the artistic to the arts, romance, social interaction, and so on. More important than the worldly talents that are associated with each personality were the divine messages (teachings) that can be intuited from them, and their power to influence and control physical events—In other words, to accomplish goals through the power of miracle.

Although this book is self-explanatory we must keep in mind that it is an expose of Kamitic religion which encompassed a period of over three thousand years. There is so much material to be covered, that an entire library may be needed to do justice to the subject. The reader will find it necessary to supplement much of what is taught in this book with material from the first two volumes of this series—and there are more to follow.

The objective of what is taught in this book requires the use of the Metu Neter oracle, which is composed of a deck of cards that is sold separately.

Ra Un Nefer Amen, April 2008

Chapter 1

Self Knowledge

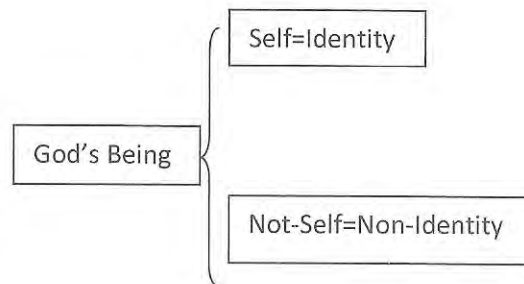
We can all agree that understanding ourselves plays a major role in our ability to succeed in life. The process of arriving at the understanding of ourselves involves answering such questions as who is God, who is Man, what kind of being is Man, what are angels, what is the purpose of life on earth, why was the world created, what is God's plan in creating the earth and Man, what is spirituality, and so many more questions. All of these are summarized in Man's knowledge of him/her self. Since in the Kamitic spiritual tradition Man is made in the likeness of God, we will begin with the knowledge of God's being.

The Knowledge of God's Being

The totality of God's being is constituted of an indivisible eternal and infinite expanse of two indivisible components. In other words, the two are different in their functions, yet they are inseparable parts of one whole. This

duality sets up a dual composition for all units in the world (to be discussed later). We must begin at this point to take note of the need for a new nomenclature. Every scientific or philosophic discipline has a need for a very concise set of terms for itself. The failure of most writers on spiritual matters to take care of this requirement is the chief reason for the confusion that reigns in their minds and in the minds of their readers. In this work, and many of my other books, the word "being" will be used to denote the totality of God's and Man's make up, when not used to denote "existence." Thus, God's Being can be separated into two major categories; Self and Not Self. The word "self" will be restricted to denote "identity."

The Two Fundamental Components of God's Being



What is meant by this can be easily explained through a reference to our common experience. The functions in our being belong to two categories. The voluntary acts (self)

which we are responsible for, and can therefore identify with, and the involuntary activities (not-self), many of which we wouldn't even know were going on within us had not scientists told us about them—bio-chemical reactions, secretion of hormones, etc. Putting food in my mouth is an act of my self. It's digestion, assimilation and transformation is an act of another part of my being, but not from my self. I am not responsible for it. In fact, had I not been educated about them, I would not know that they were taking place, or that they even existed.

The same is with God. Some things God wills to be, other things are carried out by a program that God has created to act automatically and involuntarily in regards to each occurrence. Some things God is responsible for, others occur in the not self part of It's being, and God is therefore not responsible for. For example, we live in God's being, yet our good or bad deeds are our own doings, and responsibility and not God's. This should put to rest the argument about whether God is responsible for evil in the world.

Let's note that the aspect of our being that we identify with and take responsibility for involves our consciousness and will. While in the other part of our being there is the absence of consciousness and will. Activities proceed unconsciously or subconsciously, and for the most part, unknowingly. And while consciousness deals with perception and the will is merely the potential or intention to act, the not-self as the executor of the will is the material and energetic part of being. We have, thus the following schema.

GOD'S BEING

SELF = IDENTITY = CONSCIOUSNESS,
WILL

NOT SELF = NON-IDENTITY = ENERGY,
MATTER (NATURE, SPIRIT)

Creation, then is an act by which God wills its energy/matter (its spirit, nature—its not-self) to manifest the various forms and entities that compose the world. And man creates the effects in his life in the same manner.

Let's proceed in a strict logical fashion. There is no room for dogma, or beliefs in this discourse. Since that part of being that acts and manifests is composed of energy/matter, the Self (consciousness/will), which is the opposite part of being must then be immaterial and void of energy. As a matter of fact, this very word, "void" has been used to describe this aspect of being. This is the meaning of the Kamitic word used to designate this part of being: "*Amen*," which means "hidden, *Atem* or *Atum* which is a condition of total negation as with the Kabalistical *Ain Soph* ("negative existence"); "*Nirvana*," and "*Sunyata*," in the Hindu tradition, and *Wu Ji* in Chinese Taoism.

Void in energy and matter (immaterial, anti-energy), the Self (consciousness/will) cannot be divided, multiplied,

created, or destroyed. God's Self is therefore one. We cannot even say that the Self is conscious and wills, because that would make it an entity of some sort that possesses the attributes of consciousness and will. This condition of "*negative existence*" (immateriality/anti-energy) was eloquently denoted by the Kamitic word "*Atem*," or "*Atum*"⁵ and the Kabalistic "*Ain Soph*." The Self then is Consciousness/will.

It is interesting to note that the preceding explains why God has been given a masculine identity in most cultures. Ancient scholars designated the initiating part of being masculine, and the receptive and executing part of being, feminine, because consciousness/will is the initiator of activities and change, while the spirit which carries out the intention is receptive to the will. It is analogous to the male providing the sperm, while the female carries and give birth to the child. In my works, however, I reject the restriction of the male gender to God due to the many errors it has led to in the treatment of women. I use "It" instead of "He." The consciousness that is God's Self is the same that is in men and women.

The most important point to understand here is the fact that God's consciousness and will is fully in touch with and in control of all its creations—differentiations within its energy/matter. This is another way of saying that God is

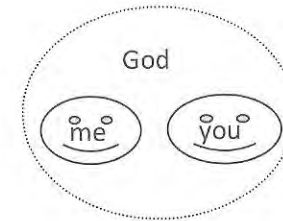
⁵ This is where Democritus got his concept of the Atom—Atum. He studied with the priests of Egypt. See the Histories by Diodorus Siculus.

omniscient, omnipresent and omnipotent. We will later see how this ties into Man's relationship with God.

The next most important point to understand is the reason for the creation. You will remember that God's consciousness is an infinite and eternal continuity. This is because it cannot be divided or multiplied, or added to or subtracted from. It is void of matter--Atum. Since it is one indivisible unending expanse, there are not other consciousnesses with which to have experience. All that is left for it to do is to divide its energy/matter into various creatures into which it will project itself. And in the same way that different colored screens can extract different qualities out of the same light, so does each creature modify the one consciousness/will (the divine Self) to manifest in the world as separate and different entities. In this manner God is able to have experience, and enjoy Itself by interacting with itself through the myriad of creatures making up the world.

Last, but not least, is the reason for making Man. Let's reiterate the Kamitic notion that God made the world to enter its creation to have experience. One of these creatures was made to serve as the means through which God could come into the world and be able to say, "*I God, made this world*"; to be able to continue the work of perfecting and completing its mission not from the outside, but in the world as a God-woman, as a God-man. Thus Man, as the vehicle for God's being in the world had to be made with all the divine endowments that belong to God. The one difference is that, as a part of the creation, Man is not in touch with or is able to exert the influence of his will and spirit directly over the other

creatures of the world in the way that God, in whom all live, can. This is why man must unite with God. In order for me to legitimately influence you and the things of the world that are outside of my being I must go through God—this is the basis of miracle.



Keeping then in mind the similarities and differences between God and Man, let's take a look at the Knowledge of Man.

The five Fundamental Components of Man's Being.

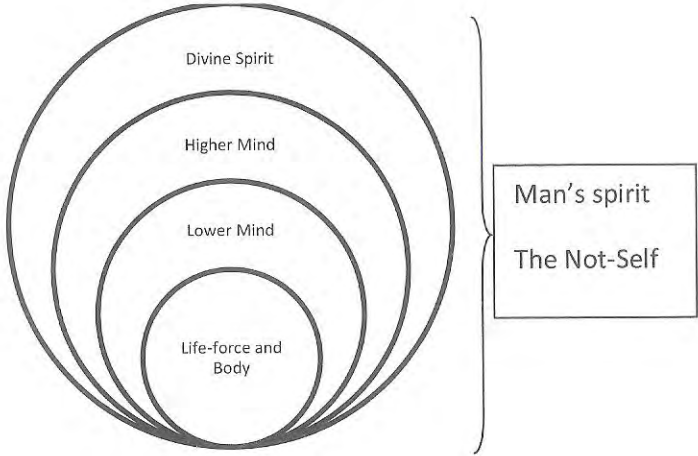
Everything that was said about God's Self and, of its not-self is true for man. Man is a micro replica of God. God and man are the Macrocosm and microcosm of spiritual literature. So let's proceed to a more expanded view of Man's being.

1-Self = identity
=consciousness/will

Not-self=non-identity
=energy/matter
=spirit

- 2- Divine Spirit
- 3- mind (higher and lower
- 4- life-force
- 5- Physical body

BEING



As the diagram shows, Man is composed of Consciousness/Will which makes up his/her identity or self, and the not-self or energy/matter principle which is composed of the divine spirit, the mind, the life-force and the physical body. A great deal has been said about these items over the past four thousand years, with little insight given as to their true nature and function. In order to establish a science of spirituality and to convey true insight into the subject, accurate terms and categories, descriptions and definitions must be established for the various components of reality and Man's being.

The Self

We saw how the word "self" must be restricted to the elements that represent his/her identity, and that the word "being" must be restricted to represent the totality of Man's make-up—those elements that represent his identity, i.e., his/her conscious intentions as opposed to the part of being that acts outside of her/his volition, without his knowledge or consent. The Self is who and what we are; a focal point of consciousness and will—declaration of intentions. We are not the spirit or a spirit as most scholars wrongly believe. Neither are we the life-force, or the physical body as the majority of people in the world believe.

The Divine Spirit

Forget about the definition given for "spirit" in the world's dictionaries. These are speculations of men and women whose consciousness (self!) has never dwelt in the spirit to directly perceive what it is, what's in it and what it does. Were you to consult the teachings concerning the spirit as taught in the major non-western spiritual traditions you will learn that the spirit is a composite body, generally classified into five or seven divisions. The spirit is complex in the same manner as the physical body. In the same way that there could be no science of medicine without an understanding of the various systems and organs that make up the physical

body, there can be no spiritual science without knowledge of the "anatomy" of the spirit. The various divisions of the spirit include the divine vehicle in Man, the mind, the life-force, and even the physical body was considered the lowest and grossest manifestation of the spirit. We will later take a look at the various divisions of the spirit, and limit ourselves to discussing the "*Divine Spirit*" for now.

The world is a phenomenal integration of things working in perfect harmony with each other. Things relate, depend, and work with and against each other according to fixed and unchanging procedures. That is why, for example, herbivorous animals can survive on grasses and carnivores cannot. It is due to a set relationship between the food and the digestive system of the animal. The interdependence between animals, plants and the physical environment that powers the water cycle, the carbons dioxide cycle, the nitrogen cycle, the food chain, and so on are stupendous examples of the fixed set of procedures that make life possible on earth. It is not enough to note that all things are inter-related and interdependent with one another according to fixed (unchanging, immutable) rules or laws, we must also note that the entire arrangement works to guarantee the survival and well being of all creatures. Everything is pro-life, pro-success.

It is obvious that the system that guides the behavior of animals and plant to relate harmoniously with each other and the environment resides within their being. We speak thus of an "instinctive" faculty in animals and plants. We have also recognized instinctive behavior in Man, with a degree of

difference from animals and plants. Man has not exhibited the same degree of intuitive knowledge in living as animals and plants have. The reason is to be found in the fact that Man is a much more complex being than these other creatures. The key factor here is Man's mind. In its undeveloped state it interferes with his instinctive faculty which resides in the life-force division of being. Were it not for her mind's ability to override the influences from the instinctive faculty, Man's behavior would be in perfect harmony with the environment, although he would be dumb as an animal. It was not only for the purpose of raising Man above the status of an animal why she/he was endowed with the means of overriding the immutable directives of the life-force (the instinctive faculty). Remember that Man was created to serve as the vehicle through which God can come into the world and walk around its creation, indulge in it and enjoy it as the creator. Before creation, God is one and only one eternal and infinite continuity of consciousness, and can therefore have no experience. There would have to be another God for there to be any interaction.

So the mind of Man is the vehicle through which liberation from the instinctive mandates is to be attained. Please stay with the logic. The instinctive faculty is governed by unchangeable laws to enable Man to be in harmony with the world. What could be wrong with this? Let's remember that God made Man to serve as the vehicle of its Self (consciousness and will). Therefore nothing in Man should be able to force God to act in a certain way, however beneficial. You cannot be the Supreme Being incarnate and be forced to

follow. Your will must be absolutely and unqualifiedly free. That is why Man is endowed with free will—the ability to choose to follow or not. And since the will commands the life-force through the mind, the latter must also be free. That is why you can will/choose as you may, and think as you may. Great! You have been raised above the minerals, plants and animals, but here you are thinking, and hence living outside of the law. That is the source of all of the ills in the world. The way out is to program the mind with the laws that govern the world. And these laws have been deposited in that division of the spirit that I have designated in this book as the *Divine Spirit*. In the Kamitic tradition it is referred to as the Ba, the Khu and the Shekhem. In the Kabalistic system it is referred to as the Yechidah, the Chiah and the Shekinah.

The Divine Spirit is the intended residence of Man's Self—the consciousness and will. In addition it is the faculty that houses the laws that must guide the mind to enable thinking to be in harmony with the life-force which is the faculty that mediates with the world. When consciousness takes up its residence here, it is intuitively informed of the laws that govern every situation the individual is involved in. But at the present stage of mankind's evolution, 99.9% of the world's population does not have its consciousness in this part of being. For them it resides in the lower part of the mind.

From this understanding of the Divine Spirit we can derive the correct perspective on what are spirituality, spiritual science and spiritual development. Given that the Divine Spirit is the repository of the divine laws in Man's being, the spiritual life is living according to divine laws.

Spiritual development and training is centered on the reprogramming of the mind so that our reasoning takes as its premises the divine laws. This explains why many cultures with a wealth of so called spiritual teachings and rituals have failed to uplift its adherents. You can meditate and ritualize all you want. If your thinking does not reflect the divine laws, you will be commanding your life-force—your mediator with the world—to manifest directives that are at odds with the world. Failure is all that you can get.

The Mind, the Life-Force, and, the Physical Body

All of life is about doing. We are all always doing something, always trying to attain, achieve, acquire, sustain or dismiss something. It's all about action. While our physical body enables us to act in the physical plane, it is the life force that animates the physical body. I.e., the life-force is the real vehicle of action. It is a living entity⁶ that is made up of electro-magnetic and other subtler forces. Death, for example, is the separation of the life-force from the physical body. Without the life-force, the physical body is just a lifeless aggregation of molecules and atoms.

When we want to move our hand 1) we begin with the will to do so. 2) this intention is given form by the mind as a verbal thought or an image of the intended act. Next, 3) the

⁶ It is a great error to think that life begins and is confined to forms on the atomic level. Practices such as acupuncture, homeopathy, Tai Chi, qi gong work directly on the life-force to heal and vitalize the body and mind.

image or the words mobilize the life-force which 4) in turn, (working through the nervous system) moves the hand to carry out the act. To get a clearer understanding let's place the preceding on the diagram of Being.

Part of Being	Activity	Comments
Self: Consciousness/Will	Declaration of the intention to act (to move hand)	There is no thought here given that the Self is devoid of energy and matter
Divine Spirit		Not active in this type of activity!
Mind	Gives verbal or graphic form to the will—a thought is formed	
Life-force	Is moved to act by the thought	It manifests psychical events as well as

physiological
events.

Physical body It is moved by
 the life-force

From the diagram it can be seen that the mind is the bridge between the Self's will where intentions are declared and the Life-force which directly controls the physical body's actions and physiology. The complexity and marvelous harmony evinced by our physiological system, and the physical body's ability to perform (dance, gymnastics, music, etc.) is nothing more than the reflection of the complexity and harmony of the life-force. The perfect harmony of these activities is guaranteed by the laws that govern the behavior of the life-force. Break these rules, and illness and ill performance will result. And since the mind is the guide of the life-force as we saw in the above sequence of manifestation, successful performances and health depends on the mind being in sync with the laws that govern the life-force.

You can recall that it was said that the mind was made free of rules (laws) in order to allow Man the free expression of his/her will. Man cannot be the vessel of God in the world as long as she/he is controlled by the instinctive sphere of being—the life-force. In the early part of life, the absence of laws in the mind works against Man. The mind is full of ideas that ignore the laws that govern life. It is made up of opinions, beliefs, and speculations concerning his/her Self-image, God, the purpose of life, religion, happiness, success, etc. These

wrong ideas direct the life-force to act in unlawful manner resulting in ill health, failure and ill performance in life.

The life-force is the lower aspect of Ra in the Kamitic tradition⁷, Qi in the Chinese, Kundalini in the Hindu, Shekinah in the Kabalistic, the Holy Ghost in the Christian⁸, and so on. In addition to operating the physical body and its physiology, it also acts directly and independently on its own plane. In the same way that physical bodies interact with each other, bodies composed of electro-magnetic and subtler forces interact with each other. The life-force of a person acts upon the life-force of other people, and "inanimate" objects when the intention to achieve a goal is willed. We perceive the interaction of our life-force with others when we speak of the "vibes" we pick up from people and places; premonitions, sense of danger, etc. It is the agent of healing through the "laying of hands." If the thoughts guiding the life-force are in conflict with the laws that govern the life-force and the world, the person will 'attract opposition, conflict, and difficulties—sooner or later, directly or indirectly. If the thoughts are in

⁷ Ra represents the spirit as a whole, as well as the vital force in the world and in man that is responsible for mental, psychical and physical activities.

⁸ The difficulty in gaining a clear understanding of the life-force comes from the fact that in the spiritual literature its attributes are bundled with the attributes of the Divine spirit. The Kabalistic system separates these attributes by referring to the Divine Spirit as the Mother (the first He of the Tetragrammaton) and the daughter (the second He). The Chinese system refer to the Divine Spirit as the Yuan Qi, and in the Kamitic, the spiritual power of the Divine Spirit is called the Shekhem, while the vehicle of the life-force is called the Khaibit.

harmony with the law then success and well being will be the yield.

How then do we get the mind to be in harmony with the laws? By the time that we come to the realization that something is wrong we are in a position of trying to fix what is wrong through the help of what is wrong. It is the fox guarding the chicken coop thing. How can a mind that is filled with falsehood; that is informing consciousness, the Self, with opinions, beliefs, and speculation step out of itself and present the truth? It cannot. End of story. The truth must come from the outside.

This source is God itself. It is said that Man is made in the likeness of God. If this is true, then in the same manner that men can communicate with each other and other creatures, so can God. In fact, Man can do so because God has shared this endowment with her/him. While such communication will eventually take place directly for everyone, it is presently limited to those people who have attained to the highest level of spiritual realization. The undeveloped needs a means that works from his/her humble level of being. This mean is the oracle.

While the laws that govern the physical body are stored in the life-force division of the spirit, the laws that govern Man's social and spiritual life are stored in the Divine Spirit. The unification of the mind with the Divine Spirit is the objective of the counsel that is received through the Metu Neter oracle—not all oracles have this as their objective. God informs you through the oracle, which law(s) governs a

particular endeavor. By programming the law into your mind, you develop the part of your Divine spirit that is in charge of the event. It is like being instructed by a coach as to which part of your vocal equipment you should use to produce a particular sound. Following the instruction leads to the development and proper use of that faculty. Keep in mind that the ultimate goal of life is to become a vessel that will allow God to come into the world—i.e. to become a god-woman/god-man. Only God can guide you in this quest.

Chapter 2

Man, the likeness of God

On several occasions western psychologists have put their fingers on the fundamental and unifying principle of human behavior, but because they did not recognize it they failed to embrace it and to develop psychological and sociological systems that could assist in bringing about integrity and harmony in the lives of individuals and society. Even before them, the religious leaders of many religious systems came upon the essential knowledge for man's salvation and failed, for the same reason, to elaborate the knowledge into a practical system that would allow man to attain to his/her salvation.

In this and following chapters we will explore this perspective. It revolves around Man's *self-image*. At this point I must ask you to suspend all ideas that you have acquired and formed about *self-image*, until you have gained competence in the application of the teachings in this manual.

One of the master principles in most religions in the world is that *man is made in the likeness of God*. The logical consequence of this principle is straightforward. If man is

made in the likeness of God, then man shares in the attributes or qualities of God. The divine qualities of God, then, are the same for man, and make up, thus, man's self-image. It will prove to be very instructive to take a very detailed look at the historical record of this principle in the various religions of the world. Let's examine the religious systems in question in their chronological order. The first and oldest religion to claim that man has been made in the likeness of God is the religious system of ancient Egypt. We will begin with it. Due to the many misconceptions, misinterpretations, and blatant disinformations that have accrued around this religious system, I will need to clarify many points along the way. I beg your patience.

Let's begin with the fact that much of the spiritual, scientific, artistic, and literary accomplishments of Egypt has been lost forever due to the massive destruction, upwards of 75%, of its books by the Christians and Muslims that took over the country. In the same manner that the Hebraic and Christian religions are understood through a collection of many books, we must arrange the various extant books of ancient Egypt in order to understand its religion.

We must deal first of all with the claim that the ancient Egyptians were polytheists. I dealt completely with this matter in the first volume of this series, and will not go into it at this point, as I will take up the matter again in future chapters. It is enough to state that the records of the

Egyptians make it clear that from time immemorial they worshipped one Supreme Being that they referred to as *Neb Er Tcher*, the *Lord of All*. Some of the various so called different gods where different *conceptions* of the nature of *the God-head* (Ptah, Atum, Amen, Amen-Ra, Ausares, etc.). Others were different conceptions of the *divine faculties* through which the Supreme Being creates and administers the world. "Monotheistic" religions called these concepts and divine faculties angels when referring to their own tradition in order to preserve their monotheistic claim, but called them "deities" and "demigods" when referring to the religions of people they want to smear as being primitive polytheists. Once these matters are cleared up, it will become easy to know which conceptualization of the God-head bears the likeness of Man. Let's briefly recall that God's being is composed of two main categories. God's Self or the God-Head which is devoid of energy and matter yet is consciousness and will itself. In the Kamitic religion the chief designator of God's Self is called Ausares or Ausar. The other division of God's being is the energy/matter part that is thus capable of manifesting the will (creations) of God. This is God's spirit, which the Kamau called Ra (the Kamitic name for the sun is Aten⁹, not Ra). In the same manner that a cell in your body is a microcosmic image of your entire body—possessed of the same kinds of organs and functions—so is man a microcosmic image of God, the macrocosm. The

⁹ Egyptologists translate "Aten, or Adon" as the disk of the Sun. Nowhere else in the entire history of mankind is the sun referred to in this way. They have concocted a monstrosity in order to hide the fact that Ra is the Holy Spirit.

essence of the various Kamitic spiritual scriptures is devoted to the practical elaboration of man's likeness with God. Throughout most of the spiritual scriptures of Egypt man is identified with the God-head, Ausar, and is given instruction that will enable her/him to travel along in the eternal journey of the Holy Spirit—Ra. The God-head is consciousness/will and is devoid of energy and matter, and therefore carries out its experiences or journeys through the spirit (Ra) which provides the matter out of which are built the forms that contains the consciousness and provides the energy which carries out the will. At this stage we will limit ourselves to man's identity of his/her self (Ausar) with the Self of God—Ausares, or Atum.

The "concept" that Man is made in the likeness of God, has its foundation in the creation "theories" of Kamit. In the *Book of Knowing the Transformations of Ra and Overthrowing Apep*¹⁰ (*Evil*) the following is recorded:

"The words of the Lord of All (Neb er Tcher) which he spoke after he came into existence: I am He who came into existence (kheper) as the Creator (Khepera). After I came into existence many beings came from my mouth. Not existed heaven, not existed earth, not had being created the things of the earth, and creeping things in place there. . . . Not found I a place I could stand wherein. I enlightened (with wisdom) my

¹⁰ Pert Em Hru of Nesi Amsu, British Museum, papyrus #10,188

will. I laid a foundation in Maa (the Law) and (through it) I made every attribute. **I was alone.** Not born were they. Not had I emitted Shu (positive polarity), not had I emitted Tefnut (negative polarity). I brought into my mouth my own name, that is to say, a word of power, and even **I came into existence in the form of things which came into being, and I came in the forms of the Creator"**

Here we encounter the most profound spiritual cosmological account. We are told that:

Before the first manifestations of creation (the bipolarization of energy), **the Lord of all was alone.** This is monotheism way before Ankhaten and Moses.

That the creation was a division process that begun (and continues) with bi-polarization, thus all creatures and therefore all things in the world are forms that have been differentiated out of one underlying being. That the Supreme Being came into **existence in the form of things which came into being, and came in the forms of the Creator"**

In other words, the energy/matter at the basis of the body, mind and spirit, and consciousness and intelligence of all creatures are modifications and expressions of the Supreme Being--*Neb er Tcher*. How else can we say that all is one?

Oneness is just not a commonality of interest, but oneness in totality of being.

One statement above is extremely poignant. "***I came in the forms of the Creator***" It is clear that all creatures are vehicles through which the Supreme Being overcomes its Oneness. All alone before creation, God had no one to interact with; no one to talk to, to do anything with. There is no enjoyment or drama of life. So it divides its substance (energy/matter--Ra) into infinitude of beings, projects its consciousness and intelligence through them and thus is able to enjoy life. Yet all the creatures cannot serve as the vehicles that can allow God to act and experience the fullness of its divinity. It creates, thus a vehicle that enables it to ***come in the forms of the Creator. This form is Man.***

God who in the essence of its being is one and only one entity is only able to live and enjoy life by creating forms within It. By projecting its consciousness and intelligence into these forms God is thus able to achieve its goal. The basic scheme is the creation of a form through which God can come into the world as God—man—and all other creatures are supportive agents of the biosphere that makes life possible.

Uplifting, evolving, growing—call it what you may—one's self to meet the requirements for God's being to express

itself through us is the ultimate destiny and purpose of all men. Aiding this process is the responsibility of all governments, religious and educational institutions, and the goal of every science and art.

Another version of the *Book of Knowing the Creations of Ra and Overthrowing Apep (Evil)* states the following:

"My name is Ausares, ... I have done my will over the entire earth . . . I brought my name into my mouth--that is a word of power, and I, even I came into existence in the form of things which came into existence . . . Coming into existence in multitudes of forms. . . "

It is clear from this account of creation that the Kamitic sages are stating that the name of the Supreme Being is ***Ausares*** and that it ***is a word of power***. We will have much to say about this later on. Ausares is the name of God's God-head, while Ausar is the name given to the manifestation of God as man's Self. Atum is an adjective noun that indicates the imponderable nature of God's Self.

The text of the Kamitic Creation account makes it clear that the oneness of the Supreme Being made it impossible for it to have the experience of life. To do so it had to transform its energy/matter into the myriads of things that make up the

world. Its experience of the world is not of an outsider viewing the events in the world, but as a participant. It therefore enters into all things and dwells in them as their consciousness and will. Of all creatures it is man that provides God with the faculties needed for God to experience itself as the creator and to manifest itself as creator in the world.

Man's Relation to God in the World's Spiritual Literature

An honest and logical examination of the religious scriptures of antiquity will reveal that they all claim that "*Man has been made in the likeness of God;*" that is, that Man shares in the attributes of God. We will start with the oldest known religious scripture in the world—the *Pyramid Texts*. This book was first inscribed in the walls of the pyramid of pharaoh Unas, the last king of the Vth dynasty, 2375-2345 B.C., and copied in subsequent pyramids of VIth dynasty kings, Pepi I, Merenra, Pepi II, Ibi; and the queens of Pepi II—Neith, Wedjebten and Iput, 2190 B.C.; and in the tombs of non-royals: Metu Nefer, governor of Dakhla under Pepi II, Ankhen Meryra during the reign of Pepi I. Incidentally, the appearance of the Pyramid Texts in the pyramids of the Queens and in the tombs of non-royals refutes the contention of Egyptologists that the Pyramid Texts were written to deify the kings. The

Pyramid texts disappear towards the collapse of the Old Kingdom 2180 B.C. and appear again in 380 B.C. in the tomb of Amenirdis I, a priestess of Amen during the XXX Dynasty when the kings of Kush took over Egypt and attempted to restore the ancient tradition of Egypt. Major portions of the Pyramid Texts were included in the tomb of Padi Amen Apet, a Kheri Heb priest (7th century B.C.); the Vizier Bak en Renef; the admiral Tjanhebu; and the official Psamtek—all around the 7th century B.C.

The Pyramid Texts

The writings known as the Pyramid Texts are nothing more than the *epitaphs* inscribed in the burial tombs (pyramids¹¹) of the kings and queens of the fifth and sixth dynasties in commemoration of their spiritual quest in life, and therefore, the good afterlife that awaits them. Unlike most people today, the ancient Egyptian was not content to be remembered by their worldly accomplishments. They chose for their epitaphs materials from the text of their spiritual initiation. If man is made in the likeness of God, then becoming a god-woman/man on earth has to be the prime objective of life—period! One could have been sharing, a

¹¹ None of the great pyramids of kings before Unas, the last king of the Vth Dynasty were used as tombs, nor did they have any data inscribed in them.

good father or mother, and still sin. Not so if one has actualized the divine potential in which one has been made.

**The Epitaph (Pyramid Text) of King Unas,
2375 B.C.**

"O Ausar Unas . . . heaven has caused you to be a god to your foes in your name of God. Thou exists at the side of God (after death) . . . There is tumult in heaven. We see something new, say the primeval divine intelligences. He (Unas) sits on the throne of the Supreme Being. . .make salutations, you angels (neteru), to the King . . . to whom belong power on his (divine) throne."

This brief selection from the text is nothing more than the recognition of king Unas' realization of divinity and oneness with God.

Let's recall that in the Book of Knowing the Transformations of Ra the name given to the Supreme Being is Ausares, hence the spiritually realized initiate in Kamit is given the title "Ausar." We will see in a future chapter how this in substance and practice is the same as the title of Christ that is given to Jesus. Note that *Ausares* is given to indicate the unmanifested aspect of God, while *Ausar* is God's Self dwelling

in Man. Hence we have, thousands of years before Christianity, the positing of the manifested aspect of God, equated with Jesus Christ, being the same as the unmanifested aspect, equated with the Father; that the Father and the Son are one, dogged Christianity for centuries, yet thousands of years before that, in Kamit it was a common understanding.

**The Epitaph (Pyramid Text) of King Pepi I,
2332 B.C.**

"This Pepi is god, the son of God¹². He cometh forth and raiseth himself to heaven. This Rameri¹³ (another name of King Pepi) is the son of Ra (Holy Spirit) . . . Ra (the Holy Spirit) has sent forth this Rameri. This (King Pepi) is the Word of Power (Logos¹⁴) which is in the body of Ra" . . . Take note of the parallelisms to Christianity's epithets of Jesus Christ. "Thou hast received the attributes of God" . . .

These are but a few of the statements made in the epitaphs of the initiates for which the "Pyramid" texts were inscribed in their pyramids or tombs. The epitaphs are composed of hundred of verses describing the initiates' (kings, queens, viziers, priests, priestesses, officials, etc.) realization

¹² Here is the "Son of God" used thousands of years before Christianity.

¹³ Rameri = "Beloved of the Holy Spirit (Ra)."

¹⁴ Heka

of their divinity (which obviously had to be done when while on earth), and the powers and divine prerogatives that awaited them in the after-life.

Egyptologists give contradictory explanations of these statements. On one hand they claim that these are "magical spells" to be recited on behalf of the deceased kings to gain them acceptance into heaven. On the other hand they claim that the kings were worshipped when alive as gods.

The explanation is a simple one. 1) The kings, with the exception of king Amen Hetep I¹⁵, were never worshipped. The Kamau simply demanded that they must be governed by a person who had cultivated the highest spiritual qualities possible. They used God's attributes as the measure of Man in conformity with their notion that Man was made in the likeness of God. To settle for anything less would be suicidal

¹⁵ Amen Hetep I a king of the 18th Dynasty caused the masons (stone craft-men) that were in-charge of the funerary complex of his city to worship him and his mother as gods in the same manner that the other divinities were worshiped; his statue became part of the oracular consultations, offerings were made to it, etc. These masons, lay priests and craft-men called themselves "Servants in the Place of Maat." An examination of their rituals, however shows that while they honored the king due to their dependence on him and his spiritual integrity, their rituals centered around their preparation to become *ancestors—Akh Iqeru*, and to secure the blessings from the host of Kamitic divinities and from their initiates who had already become *Akh Iqeru*.

and downright stupid, once the true nature of Man is known. Compare this to the standards that have allowed the types of leaders that have governed others. We find nowhere in the biographies of Kamitic kings and queen mothers the kinds of vicious, tyrannical, sexually predatory, lascivious, psychopathic, sociopathic, and such behavior that we have seen amongst the rulers of other "civilizations."

Although the *Pyramid Scriptures* were written to eulogize the initiate's divinity, efforts made toward such realization had to be made during life. Eulogies for the dead then were no different than they are today. At a funerary ceremony we simply recall the way the person lived his or her life. Since it was universally understood that the true destiny of Man was to reunite her/himself with God, and therefore, the main endeavors in life revolved around this objective, then how that was lived had to be the theme of the epitaphs and eulogies to the deceased.

The initiation that assisted in the realization of divinity was not limited to kings. We find in the tomb of Queen Nefertari, wife of Ramesses¹⁶ II, the following: "*the Lady (female of Lord) of Upper and Lower Egypt, the Ausar, the Great Royal Wife ...*" The same statement was made of Queen Ahmes Nefertari, who played a pivotal role in the liberation of Egypt from the rule of the Hyksos. In fact, it was said of all of the Egyptian queens, which information has been suppressed

¹⁶ Ramses, Ra Mesh, Ra Moses.

by Egyptologists who are for the most part males from cultures that have a problem recognizing women's potential, humanity and spiritual achievements.

To further their conspiracy to degrade the Kamitic civilization, Egyptologists have put forth the lie that the divinization of man was first limited to the kings, and later socialized to include others. The fact that the oldest writings to come down to us are those of the kings has to do with a number of fundamental dynamics. Only such documents that were inscribed in stone and secured from the elements and vandals in such places as the insides of pyramids, chapels, temples, etc. would have survived decay, vandalism and theft to the present. Who else but kings could command the resources for such enterprises? It is only when in later times when the nation became more prosperous and more advanced technologically that *higher spiritual education (initiation)* and the means of preserving their epitaphs that we learn about the realization of divinity amongst non-royals.

Thus we have scriptures surviving on funerary steles and papyrus that were written over a thousand years later. These epitaphs for the deceased that proclaimed their attainment of divinity have been called by Egyptologists the *Coffin Texts*, *The Egyptian Book of the Dead* by Arab grave robbers, and the *Book of coming Forth by Day*, by Egyptologists—we will later see the inappropriateness of this

title as well, the *Book of Gates*, *The Book of Breathing*, and other minor texts.

The Coffin Texts, 2200 B.C.

The technological advances and increased wealth distribution led to the practice of the inscription of epitaphs in the walls of the coffins of well to do non-royals. The contents of these epitaphs are the same as in the Pyramid texts in regards to the initiate's identification with God, but with a minor difference. In them we find that the initiates of this period or level of initiation were heavily concerned with ritual techniques that aimed at securing protection from and victory over negative psychic forces. Yet, the source of the effectiveness of the rituals was the self-image of the initiate as a divine being, and her or his freedom from sin. Thus we read in the coffin text of Ima,

"O Ausar Ima, raise yourself to be vindicated against your enemies . . .

O Ausar Ima, you have seized the sky and inherited the earth.

Who then can take away the sky from you,

From this young god, the perfect creature?

Ima's "vindication against his enemies" refers to his having been found free of sin at the judgment. Freedom from sin is the requirement to become an Ausar. And only as Ausar—a god-man was he able to "seize the sky and inherit the earth."

The Pert Em Hru 1570 B.C.

The central theme of these epitaphs is the persons' realization of divinity--becoming an Ausar (God-man/woman)--through having destroyed sin in their persons." The deceased had to go through a trial in which her/his conscience would bear testimony to the moral quality of life. We will detail this later. If the person was found to be in compliance with divine law--i.e., to be Maa Kheru--then he/she was acknowledged to be an Ausar--a God-woman/man. Divinity was the potential of every man and woman. Thus we have many copies of the *Pert em Hru* eulogizing the divinization of Egyptians from all walks of life.

To understand the purpose of these epitaphs we must understand the plan of the presentation.

The deceased undergoes a trial in which he/she has to confess to not having violated the laws of God and the ethical

and moral rules of the society, of course, when alive. Common sense will tell us that such freedom from sin must be accounted from a specific point in life, given that the ignorance that prevails in the early part of every person's life induces us all to sin. This period is marked with the beginning of the person's spiritual initiation. Christians do the same. They mark a point in the life of the person and declare him/her to be born again. As it is today, not everyone was able to partake in the Kamitic program of higher spiritual education (initiation) for various reasons; spiritual immaturity, intellectual defect, economic condition, lack of education, etc. But it was open to all who could meet the requirements. If the deceased passed the test—called the *Weighing of the Heart and of Words*, then he/she would be received in the spirit world as a god-man/woman with the full prerogatives of the Supreme Being. The knowledge that would go into the realization of one's divinity would preclude one from acting contrarily or independently from God. As a god-woman/man one would act in unity (re-ligion) with God. Just not to be in harmony with God, but to supplement one's limited presence, knowledge and power with God's omniscience, omnipresence and omnipotence. The Self then lives eternally in the higher or divine spirit—the Ba.

If the deceased failed the test, his/her Self—the consciousness will be subjected to purification through suffering (his/her heart—consciousness/will—is anguished by guilt) and the part of the soul that records the earthly experiences (the Sahu) is destroyed, as it is no more than a

bundle of ill programmed behavioral responses—a useless thing.

The judgment in which the deceased had to declare his/her freedom from sin to his/her conscience was the after-life counterpart to initiation practices in life. The declaration of purity was the oaths that certain grades of priests had to take as a requirement for entering service. Ultimately you will get the opportunity to experience for yourself the spiritual and psychic power that is generated following the achievement of moral purity.

The best copy, and hence more celebrated copy of the Pert Em Hru is the one made for Ani, a scribe—a non-royal. The oldest copy of the Pert Em Heru was written on the burial shroud of Queen Ahmoses, 17th dynasty. It was also written on the shroud of Thutmose (Thoth Moses, Tehuti Mesh), the III. It is now preserved in the Turin Museum, Italy. Each copy of the Pert em Heru inserts the name of its owner in the place where the deceased is referenced as it is an epitaph.

Throughout Ani's Pert em Hru (epitaph), Ani is identified with Ausar, the manifestation of God in man.

"Tehuti announces, 'the heart of the Ausar, the scribe Ani, has in very truth been weighed, and his soul has stood as a witness for him; and it hath been found true by the Trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings in the temples; he hath not done any harm by his deeds, he hath not uttered any evil reports whilst he was upon earth.' The "archangels (neteru) of the Paut Neteru (Tree of Life) then say in reply to Tehuti: 'That which cometh forth from his (Ani's) mouth is declared true. Ausar the scribe Ani, Maa Kheru (speaker of truths), is holy and righteous. He hath not sinned, neither hath he done evil against us.'" The original copy of this document is in the British Museum (BM), catalog #10470

*"Behold Ausar, the scribe of the holy offerings of the archangels (neteru), Ani." "O ye who make to enter perfected souls into the house of Ausar, may ye make to enter the perfected soul of Ausar, the scribe Ani, true of word, with you into the house of Ausar." Saith Ausar, scribe Ani, after he hath arrived in port (the inner planes after death), being **glorious in what hath been done upon earth** . . . I am Temu (the unmanifested aspect of God) in rising up. I am the only One. I came into existence in Nu. I am Ra . . . who then is he?"*

Here is a mere scribe whose career is in accounting, "scribe of the holy offerings," being referred to as *an Ausar*, the equivalent of a *Christ*. Why? Ani was an initiate, i.e., a

participant in higher religious education which allowed him to destroy sin within himself (counting from a certain period in his initiation). At the judgment after his death, as it occurred many times when alive, his conscience asserted that he had not violated any of the laws of God, and the ethical and moral rules of the nation. Thus he has actualized the divine potential within, the Ausar. He became a god on earth, and in the "other world." The text goes on to question the finite form "Ani," by making him say "*I am Temu,*" the unmanifested aspect of God's consciousness, and that he is "*the only One,*" and that he "*came into existence in Nu,*" that he is "*Ra,*" the Holy Spirit, and therefore "*who then is he?*"

This *who* that is not identified with anything is a device used in many spiritual traditions to denote the infinity of the Supreme Being. It is used in the exact manner for God's essence, the Ain Soph among the Kabbalists. Ehehieh, *I am that I am* bears the same import. Throughout the Kamitic history it is used for God and the God realized men and women.

These statements are repeated in the epitaphs—*Pert em Hru*—of many non-royals, and royals. The Turin Museum preserves the epitaph, *Pert Em Hru*, of Princes Ah Moses, daughter of Segun En Ra, and another non royal lady of the same name. In the British Museum is to be found the epitaphs of the scribe Hunefer, superintendent of cattle,

catalog #9901; Pnnet a Nubian official, and Nesiku, status unknown, but a commoner¹⁷; In the Louvre Museum, in Paris is found the epitaphs of the priests Taho, cat. # 3079; Harsiesis, cat. #3082; Khahep a man during the Ptolemaic (Greek) reign; in the tomb of Sennefer, mayor of Thebes under Amen Hetep II; the high official Nebqed; a woman named Nedjmet during the Third Intermediate Period; the scribe Userhatmes of the 10th century B.C.; in the royal complex of the Kushite king Taharqo; and a man named Nespasef.¹⁸

Not everyone could afford to have the scribes prepare a *Pert Em Hru* epitaph for them. This was an expensive item. Besides it had to be placed in an air tight container to preserve it from weather decay and termites. Those of lesser means settled for excerpts from the *Pert em Hru* inscribed on their funerary steles. The message was essentially the same. In some of these steles we find the deceased referred to as the Ausar as is the case with Senpu who lived around the 12th dynasty. Anheret Hetep speaks of his "justification," i.e., his successful judgment.

I have given a few of thousands of examples known to Egyptologists and museum curators. It must be understood

¹⁷ Oldest books in the World, p. 433, 434, Issac Myer

¹⁸ The *Pert Em Hru* of Khahep, Sennefer, Nebqed, Nedjmet, Userhatmes, Taharqo, and Nespasef; see Hieroglyphs and the Afterlife in Ancient Egypt, Werner Forman and Stephen Quirke.

that whatever has survived of these records, they represent a fraction. Most papyri and records on wooden stele did not survive decay and the termites. Many records were re-used; their original content erased and re-written for a new owner. It was a thriving lucrative business for the capitalists of the day.

Given that these are epitaphs we must look at the practice through ancient Egyptian eyes and not our own. Today, everyone is free to compose an epitaph and eulogy according to their desire. In Kamit, the epitaph was the final witness to an initiate's life accomplishment. Initiation is a higher spiritual education that follows, like all educational programs, a standard curriculum. The epitaph had to reflect the curriculum. The reason that the Pert Em Hru gained the most popularity of all Kamitic scriptures was due to the fact that it included the entire initiation outline with very important details of the process. Every copy then was in content the same. They only differed in the places that were reserved for the name of the deceased initiate.

That there were other types of epitaphs is well known to Egyptologists. There have been found many steles in which the deceased requests that people passing by would offer prayers for their soul, and to not speak ill of them. Notable among these are the steles of mason workers of Amen Hetep I, *the Servants in the Place of Truth (Maat)*. They were

initiates dedicated to becoming ancestors—a position that would allow them to continue to serve God and men on earth and thus further their efforts to become an Ausar.

The Kamitic religious literature's assertion that Man is made in the likeness of God is supported by the major religious scriptures. Before we examine them it is important to note a chief difference in the styles of presentation. In the Kamitic tradition, the spiritual principles are presented in a book (The Pyramid Texts, Pert em Hru, and The Coffin Texts) that is personalized in its reproductions as epitaphs for specific individuals. In these books it is stated that *person "X" has not violated specified divine laws and is thus a god-person, and is therefore capable of acting as a god--able to perform miracles or magic . . . are they not the same?* Divinization with its miracle working prerogative is open to all--scribes, merchants, kings, queens, soldiers, commoners, etc. We have their names, the dates of their lives, and biographical details--and these are ordinary people like us, born of mortal parents, and not of a woman who has been known by a god. They were all capable of becoming a "Son of God."

We will now turn our attention to the divine self-image of man as it is documented in the scriptures of other nations. They tell us that man is made in the likeness of God, but unlike the Kamitic tradition they do not apply the notion to the rank and file constituents of the religious body. It is

either dealt with as an intellectual principle or ideal or a reality that is confined to a savior—Mithra, Krishna, Jesus, and so on. What was God's gift to all men and women in Kamit is now reserved for less than a handful of saviors.

The Evidence from India

The Upanishad, 872 B.C.

"Who says only 'God is,'—he sees a screen

He who can say 'God am'—he sure hath seen"

The Maha Bharata, Adi-Parva, ch. 98

"He who ignores and does not satisfy,

But disobeys, the One, auspicious, pure

Perpetual 'Inner Witness,' the own Self,

The Ancient Sage, all knowing, who abides

In every heart, recording every act,

Him Yama doth award dire punishment."

The message is clear. That which answers for "I" in our being is "the all knowing."

Yoga Vasishtha, 5, 34, 26

"The All pervading Self, Who bindeth all

Knits them together, abides in every heart.

Who turn from Him, the Inmost Deity

Seeking outside, their eyes are yet thick-veiled."

God is the "all pervading Self Who binds all creation, and dwells in every heart as the self in all.

The Bhagavad Gita 300 B.C.

"I am the Self abiding in all heart,

I the beginning, middle, end of all."

These brief quotes capture the essence of the Indian Yoga tradition. It is based on the identity of man's self with that of God, and prescribes meditation practices, rituals, moral observances, and psycho-physical manipulations (breathing practices) to lead the initiate to experience oneness with God, and thus the acquisition of spiritual powers (siddhis)—for what? The performance of miracles, of course. It is important

to note the emphasis on the "I" which represents the self in man's being, and excludes the not-self—the spirit. Man is 100% one with God as far as the self—consciousness/will is concerned, but only qualitatively with God as far as the not-self—the spirit—is concerned. The drop of water is the same quality as the ocean but not the same quantity. Many practitioners of yoga have failed to realize that the source of yogic power is in the identity (union, yoking, *yogaing*) with God. This must take place before the siddhis—miraculous powers can come into play.

The Hindu approach has failed to fulfill its promise to the world due to the ignorance of the laws governing the Holy Spirit (Kundalini), despite the glamorous effects wrought by Kundalini yogis, and meditation experts. Access to the laws where to be provided by Jnana (Wisdom) Yoga. So far there has been no detailed publications on the practice, nor have we seen the fruits of the work—a revelation of the laws of God.

The manifestation of the divine in man was relegated to special saviors—demigods—who would appear from time to time to reform the culture. Krishna was one of the ten avatars of the Hindu tradition. A study of the avatar tradition will reveal that they represent the neteru of the Kamitic Tree of Life, and the ten spheres of the Kabalistic Tree of Life. These avatars were a repackaged version of the Dasha Vidyas, which represented the ten divine faculties in man according to the tradition of Indus Kush. The mantras through which these faculties were cultivated were later appropriated by the Buddhists to create the esoteric branch of Buddhism—the Mahayana. See volume 1 of this series.

The Evidence from the Hebrew Bible (Old Testament)

"And God said, "Let us make man in our own likeness"—Genesis 1. The "us" represents the Elohim; they are the faculties of God—archangels. See Metu Neter volume I.

"I have said, ye are gods; and all of you are children of the most High."—Psalms.

The Bible puts forward the claim that man is made in the likeness of God, but the elaborated message treats man, not only as man, but one who is impotent to redeem himself through his own observance of the Law. He who was made in the likeness of God must wait for a savior. What then is the purpose of the divine attributes in man?

The Evidence from Sufism

"If you find God then ye have found all things!

Just think, if the Creator thou dost find,

Can His creation still remain behind?

Is the One ever separate from the other?

'Indeed I am this All, All this is mine

This Word resoundeth ever from within

Thou art Thy-Self the Thinker,

and this world but thine own thought,

and God but thy Self"

"He who is absent far away from God—

His heart can only say 'God is somewhere'

He who has found the Loved One in him-Self

For him God is not He, nor Thou, but I.

How may I take for guide upon the Way.

One who himself away from it doth stray?

He is consent to say 'God is,' while I

Am desolate till I 'God am' can say."

What was said of the Hindu tradition holds for Sufism as it is an Islamic offshoot of the Yogic tradition.

It is important to note that one of the greatest reason for the failure of the major world religions to bring about a world of harmony, peace and universal well being and prosperity is the denial of man of his proper Self-image. It matters not how much or how well you meditate, perform yoga or qi gong, or undergo psycho-analysis, how well educated, or moral, or how "positive" you are in your thinking, if your self-image admits, by its very nature, a propensity to sin and failure or a vulnerability to life's challenges. In acknowledging her/his divine self-image, the Kamau sealed her/his fate on the side of a sinless, healthy and successful life. But how can Man achieve such a lofty goal? The answer is "easily," seen when you are guided by the Word (Metu) of God (Neter)--not only recorded in books, which are subject to manipulation, but available through direct intercourse with God through the oracle.

We have seen that the Kamitic religion remained faithful in all of its scriptures over a period of over three thousand years to the divine Self-image of man. It did not

limit itself to alluding to man's likeness with God. It provided a detailed method to the realization of the divine which starts out in all of us as a potential. There is a great number of biographical literature of men and women of all walks of Egypt that made the realization of divinity their major quest in life. Egyptologists have worked hard to distort the record. Besides concealing most of these biographical records—presented as epitaphs—they have embarked on a massive campaign of disinformation. *"The Egyptians worshiped their kings as Gods,"* states a favored lie. *"They relied on magic to gain entrance to heaven and to attain immortality."* The verses of the Kamitic Holy Scriptures are called "spells." All of this is done in the face of the fact that the scriptures made it clear that the master key to oneness with God was the successful passing of a judgment in which the initiate had to prove her/his freedom from sin. This was the condition that empowered the words of the initiate to enable the manifestation of miraculous events in the world, and in the hereafter.

And in-depth study of the world's religion will reveal that the latter religions took these practices from Kamit and transformed them into their own peculiar presentation of religion. Most of them learned well about the identity of man's self with God's Self. They however somehow missed out on receiving the knowledge of the laws that govern the not-Self—the Holy Spirit. The self can will to accomplish but the spirit is what carries out the action. If you do not know the 11 laws that govern its activity, your life will be subject to chance.

The ancient Egyptian spiritual leaders where so strict about the people striving to achieve a life above sin, that they

instituted a custom of denying burial to people who could be proven to have committed certain sins. At the entrance to the cemeteries, the deceased's body was detained to allow people to congregate in the presence of judges so that they would have the opportunity to bring whatever proof that was available to show that the deceased was not worthy of burial in the public cemeteries. This was very important, given the fact that important rituals were performed on behalf of the souls of the departed at these cemeteries on an ongoing basis. The prohibition extended even to the royalty¹⁹. The practice was adopted on several occasions by the Jews. See 1 Kings, xiv. 13; 2 Kings, ix. 10, xxi, 18 and 26; 2 Chron, xiv. 25.

Egyptians were so intent on rising above sin that they published their sins, the punishment that followed at the hand of God's divine faculty, and their gratitude for redemption. An example: *"I recite a hymn, the divine spirit, Meretseger²⁰ listens to my call so that I do justice (live the Law—Maat) on earth . . . I had been an ignorant man with a pure heart who did not know good from evil. I used to commit the sin of disobedience against the Peak (the Holy Spirit) and She gave me punishment. I was in her hands day and night . . . I implored my Mistress and found her coming . . . She was kind to me, She made me forget the pain which was in my heart . . ."*

¹⁹ The Ancient Egyptians, their Life and Customs, by Sir J Gardner Wilkinson, quoting Diodorus Siculus.

²⁰ Meretseger was the name given to the Holy Spirit by the workers in the Valley of the Kings.

Another stele: *"I was a man who spoke a false oath to the lady of the house (the Queen) Nefertary Justified (free of sin), even as the power of God is manifest (in her) . . . my peace grant me the healing."* ²¹

These confessions of having sinned and the redemption that followed were published on stone monuments for all to see—even to this day! What can be said of secret confessions and private penitence?

²¹ Popular Religion in Egypt during the New Kingdom, Ashraf Iskander Sadek.

Chapter 3

The Paut Neteru

The Tree of Life

The Attributes of God and of Man

In the preceding chapter we saw that the "major" spiritual scriptures of the world put forth the claim that man is made in the likeness of God. Common sense tells us that a statement to the effect that one thing is like another must be supported by the knowledge of concrete *details* of the *attributes* that *describe* both things. Where I to claim that Hitler and Gandhi are alike you could easily refute me by a *detailed* account of their lives and personalities. Thus, the claim that man is made in the likeness of God must be proven by a detailed account of God's and man's attributes. Failure to do so will make the claim devoid of any practical value, which is the basis of the fundamental weakness of most religions, in spite of their lofty teachings. Let's turn thus to a detailed account of God's and man's being.

There is a general consensus that God is the creator of the universe; that God hears and responds to man's prayers and actions; that God assists and punishes man; that God is active in the world. These notions beg a few pertinent questions.

How does God create and act in the world? Are these things done through one faculty or many faculties?

These questions have been answered in the same way in all cultures. God creates through a *multiplicity of faculties*²², and the *chief creative tool is the word*. These divine faculties are known by different names in the various cultures. They are called deities, demi-gods, angels, orishas, devas, spirits, Benni Elohim, Elohim, etc. The various cultures do not agree, however, in their understanding of these faculties. These differences have led to a great deal of confusion and mischief in the world—and worst of all, in the failure of man to understand God and his/her being. Our understanding of the world shows that the events in nature are carried out by a multiplicity of agents working in unity with each other. There can be no other conclusion, therefore, that God acts through a multiplicity of faculties—call them angels, deities, demi-gods, whatever—in creating and administering the world. The same is true in man and all departments of

²² Hence the "let us make man" in the OT. Elohim is a plural noun.

nature, and even in the artificial creations of man. As above, so below.

Earlier, it was shown that not every aspect of man's being represented her/his self. We must therefore distinguish between the attributes of man that represent the essence of his/her nature and what attributes do not. Failure to do so will lead, in the effort to show how God and man are the likeness of each other, to assign afflictions of man, such as anger, jealousy, vengeance, etc. to God. In fact, the work must begin with the study of the attributes making up God's being, and next to locate them in man. The earliest record in history of this knowledge is to be found in the "*Book of Knowing the Transformations of Ra and of Overthrowing Apep*."²³ It sets forth the Paut Neteru (Tree of Life) of the Divine college of Annu.

The Paut Neteru (Tree of Life) of Annu

The Book of Knowing the Manifestations of Ra	The various faculties of God (neteru/archangels) are the faculties (transformed out of) of Ra, the Holy Spirit.
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And of Overthrowing Apep Apep is evil that is transcended through knowing the details of how Man is like God

The words of Neb-er-Tcher (the Supreme Being) which he **spoke** after he came into existence. I am he who came into being as the creator. . . Many were the **things which came forth from my mouth**

Reference to the word as the chief tool of creativity for God and for man.

I enlightened my will and laid a foundation in the Law (Maa), and (thus) made all attributes . . .

Law, is the basis of all creation

I was alone . . .

Monotheism alluded to a thousand years before Akhenaton, and Moses

I became **from God one, gods three**, that is from out of myself . . . Were raised up Shu and Tefnut in the unmanifested undifferentiated realm (Nu). Shu and Tefnut gave birth to Seb ("earth") and Nut ("heaven"). Seb and Nut gave birth to Ausar, Heru Khent an Maati, Set, Auset, and Nebt Het.

The Supreme Being—God One—emanates the gods (divine faculties) out of itself. Note, however, that it is western scholars that call these divine faculties (neteru) gods. Their counterpart in Judaism and Christianity are called archangels—a neat trick to characterize the Egyptians as polytheists and themselves as monotheists. The record speaks for itself.

Another version of the book states the following:

The words of Neb-er-Tcher (the Supreme Being) which he spoke after he came into manifestation. I am he who came into being as the creator. I produced my being from primeval matter.

My name is Ausares. The text goes on to differentiate the nominal name of the God-head (Atum), from the "word of power" **Ausares** that represents its active and creative nature that acts through empowered words.

I, even I came into existence in the form of things which came into existence . . . Coming into existence in multitudes of forms. Here is given the purpose of creation. Alone, the one God has no one and nothing to interact with. It has to create, out of its energy/matter—Ra, the infinitude of things into which it projects its consciousness and will (its Self), in order to have experience.

The text goes onto say that Ausar, Heru Khent-am-Maati, Set, Auset, and Nebt Het go on to create *their children who create manifold beings on earth.*"

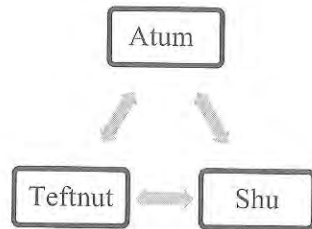
They must invoke the name of God to overthrow their enemies. The latter five mentioned divine principles (Ausar, etc.) are said to:

"create words of power for the overthrow of Apep (evil in man)."

That God, One, became, through emanation from itself, gods three, then five, and finally ten is a dynamic way of showing that all ten divine principles are aspects of the One—a unity, monotheism. We must now turn our attention to the role that each neter of the Pauti (sphere of the Tree of Life as referred to in the Kabbala) plays in the process of progressing from a oneness within which is the seed of multiplicity and the multiplicity within which is unity—the world, the OneVerse.

The world is composed of infinitude of separate existences with an underlying unity—hence it is a uni verse. Their unity consists in the fact that they are all interdependent with each other or to the whole. They are all parts of one Being. The neteru, the divine faculties that emanated from

the God-head represent the step by step process of differentiation from oneness, yet preserving the unity is achieved. At each downward step differentiation increases while unification decreases.



From the Godhead **Atum/Ausares** is emanated two agents. **Shu** which is the root source of

unification, and **Tefnut**, which is the root source of differentiation. They are opposite polarities of the fundamental principle of manifestation and with the Godhead make up the primordial **trinity** of being that is the foundation of the unmanifested law that governs all creation—**Maa**. This is to say that all **laws are basically descriptions of the dual components of a unit**; and every unit is composed of an indivisible duality of opposites that are rendered complementaries by the whole that unites them. Therefore, the three are one, and the two opposites are inseparable parts of the whole. This is the true meaning of the word “individual”—an indivisible duality²⁴.

²⁴ For example, Energy is the whole that is made up of the relationship of the interdependent opposites mass, and movement at the speed of light squared. And if light is the fastest moving thing that can be measured, then we have never witnessed energy directly, haven't we—only the effects it produces in mass.

Creation has not yet begun. What we have is the establishment of the faculties that are responsible for the laws that governs the world. All units are essentially composed of a trinity; two polarities—complementary opposites—that make up a trinity when “added” to the unit that they belong to.

The next step is the first act of creation. It follows the fundamental principle of dualization by the emanation of the two planes of the world; **Nut**—the realm of mental (heavenly) energy/matter. If you can see and hear your thoughts, are they not formed of some modality of energy and matter? Now you know where heaven is, and what it is! The other polarity is **Geb**—the realm of physical energy/matter (quarks, gluons, electrons, and whatever else that can be perceived through the physical senses and their artificial extensions. The two types of energy/matter—mental and physical—are indivisible polarities of a whole—the world. One cannot exist without the other. Their activities are inherently reciprocal.

Within these two realms of energy/matter, and by their interaction are created the five mental faculties (neteru, archangels, orishas) through which the God-Head creates and administrates the world.

Ausar. The God-Head, Atum/Ausares, “projects” itself into the mental realm through the spiritual faculty Ausar. This is the residence of the universal consciousness and will of God in the world. Its function is to establish and maintain the unity of all the mental activities (the other four) that are in charge of creating and administering the world. It is the unifier and harmonizer of the *inner* (mental) shaping forces of the world.

Heru Khent am Maati. It is the mental faculty through which unity and harmony is maintained in the physical realm. It is the unifier and harmonizer of the *outer* (physical) shaping forces of the world.

Set. It represents the mental activities that promote differentiation—the creation of the attributes that differentiate things and events from each other.²⁵

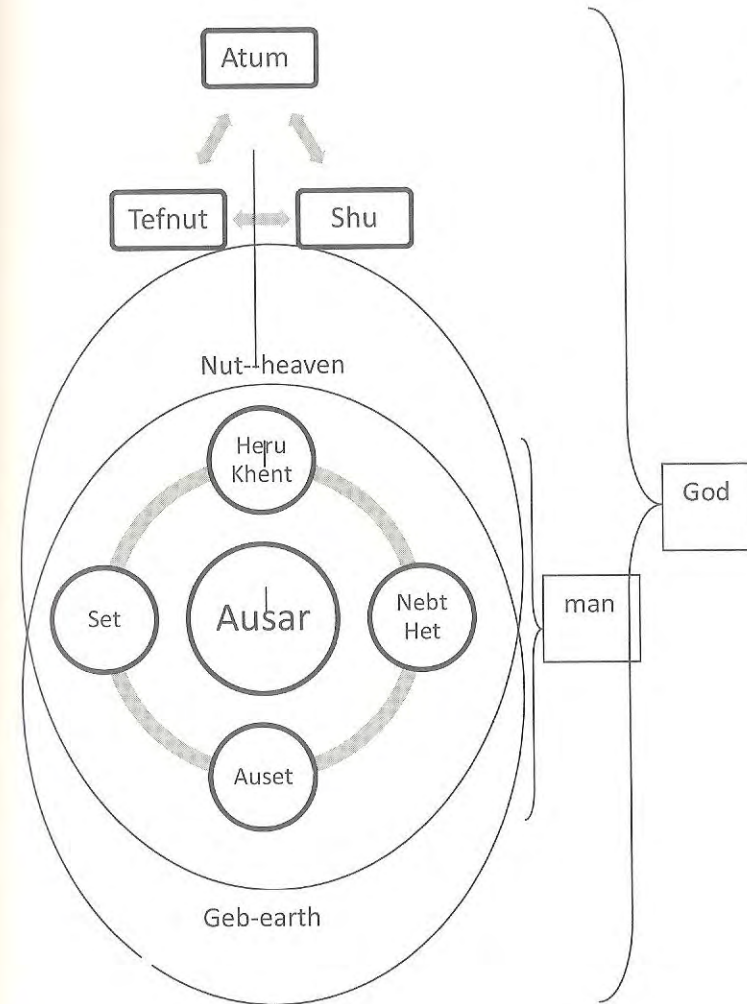
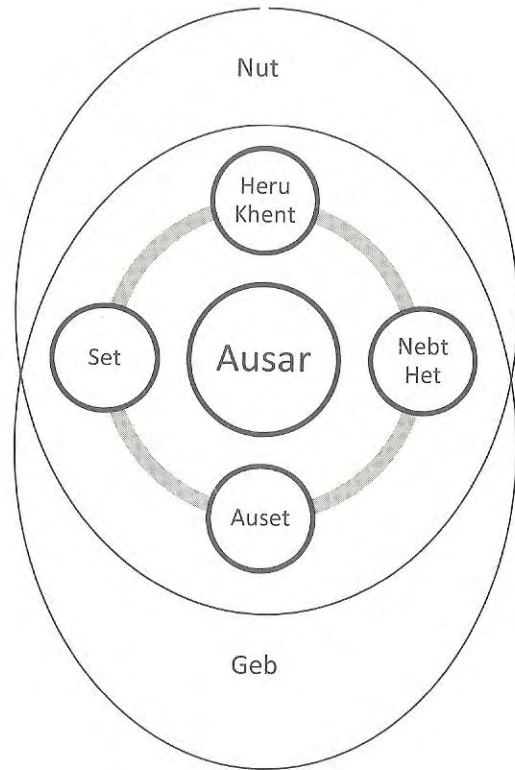
Nebt-Het. It represents the mental activities that promote similarity and resemblance amongst things and events. It is diametrically opposed to Set.

Auset. It is the mental function that enables the other four faculties to work together and with them creates the souls—mental energy/matter vehicle—of things. These serve as the matrices of physical forms.

²⁵ It is this aspect of Set that is not evil.

It is important to note that the faculties (neteru, archangels) Ausar, Heru Khent, Set, Auset and Nebt-Het are composed of “heavenly” (mental) and “earthly”—Nut and Geb, respectively—attributes. This is an extremely important fact. Mind and physical forces—psychic and physiological are opposite polarities of the same active principle of manifestation. There is no need for doing something special for thought to affect physical force, that is, circumstances. It just needs to be concentrated and to be based on divine Law.

The Paut Neter (Tree Of Life) of Annu—The supreme Being

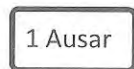
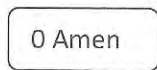


Other trees

Given that the tree of life is nothing more than a tool for presenting the organizational structure of natural things, we should not be surprised to find many Pauti or "Trees of Life" in Egypt. Throughout the Pyramid Scriptures mention is made of the nine neteru (the Pauti) of which Ra is the chief; there are the nine neteru of Heru; there is mention of a double nine neteru Tree (the 18 neteru) and a triple nine neteru Pauti (the 27 neteru; mention is made of the great Pauti and the little pautis, and so on. The little pauti contains 11 neteru²⁶.

The Paut of Ausar (Man)

Atum of Annu is Replaced by Amen



Ausar replaces Ausares

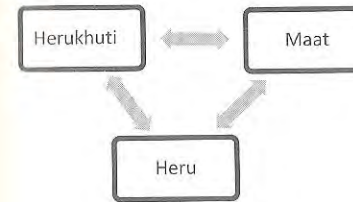


Tehuti replaces Shu



Sekher replaces Tefnut

²⁶ The Gods of the Egyptians, vol. 1, Wallis Budge.



Heru Khent expands into

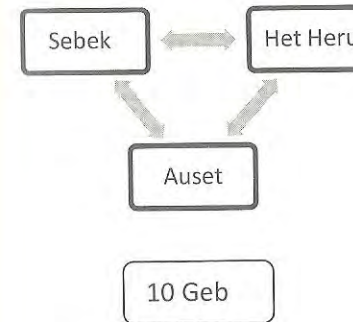
4-Maat,

5-Herukhuti

And is replaced by

6-Heru, son of

Ausar and Auset



Het-Heru replaces Nebt Het

Sebek replaces Set

By comparing the blue-print of God's make-up, the Paut of Annu, with that of man's, the Paut of Ausar we are able to get a detailed picture of how God and man are equally constituted. It is not enough to say that man is made in the likeness of God, the likeness must be detailed.

We saw earlier that the divine faculties—neteru, or archangels—of the Paut of Annu are responsible for the creation and administration of the world. Similarly are the neteru of the paut of Ausar. They are the means through which man's being is created, and through which man functions in the physical and metaphysical realms in the world.

It was said in the preface that the archangels or neteru or deities are what psychologists refer to as the agents of the various personality types in man. Nine of them are responsible for the manifestation of man's physical differentiation out of the primordial undifferentiated energy/matter. I.e. the neteru from Ausar (numbered one) to Auset (numbered nine) are responsible for the manifestation of man from nothingness (Amen/0) into the physical vehicle (Geb/10). This posits nine personalities for man. Each one manifests eight sets of talents, types of ideas (logos), and powers. This places 72 talents or powers at man's disposal. These faculties are what is referred to in the literature as angels—thus the term archangels for their controlling faculties. Specifically, angels are the sources of talents and genius in man. The word "genius" comes from "genii," which comes from the Persian word for angel, "djin."

Yes! It is being said here that what we call man's spirit is made up of archangels, and man's mind is made up of angels. Psychology replaced the terms spirit, archangels, angels, etc. with talent, personalities, character, etc. and impoverished man's knowledge of his/her being. That man's

and God's being are composed of archangels and angels—which are faculties and not entities!—is one of the factors that gives substance to their likeness. Yet, we must note a chief difference. These faculties perform the same function for both God and man, with the difference that they are perfect in God from the moment of their creation, but must go through development in man. Each spiritual faculty (personality, neter, archangel, orisha, "deity", etc.) is the source of a particular talent. Het-Heru (Hanael, Oshun, Aphrodite, Kama Latmika, etc.) is the source of artistic, romantic and sociability talent. Heruhuti (Ogun, Samael, etc.) is the source of martial, athletic, entrepreneurial talent, and so on. As it is well known, however talented a person may be, nurturing is necessary to bring the talent to perfection. Nature is 10% genius, and sweat, the other 90.

Although each talent governs a specific social institution—for example, the artistic talent targets the arts, communication talent targets writing, etc.—a talent can be needed in areas not specifically tailored made for its expression. Successful negotiation may require, in one instance, communication talent, in another, artistic talent, peaceful receptivity in another and so forth.

Viewed from the opposite end, we must note that any situation in life can serve as a means of developing any of our talents (spiritual faculties). And this is the chief reason for man's coming to earth, and the purpose of the Metu Neter oracle. Man comes to earth to develop the Nine Divine faculties of her spirit—the nine archangels or deities or neteru. The challenges of earthly existence provide the

demand and the field for the work of development and perfection of these faculties. Viewed from this perspective, the focal point in a marriage, for example, is not to merely acquire the knowledge of the shaping factors of marriage, but the development of the divine faculties that is governing the marriage of a particular person. Robert's marriage will demand and provide the field for him to develop his artistic and romantic talent—the archangel or “deity” Hanael, Het-Heru, Oshun within his spirit, while John's marriage will do the same for the divine faculty within him that governs the ability to manage his life (Heru, Shango, Michael, etc.). A course on how to enhance your marriage through romance will be useful only to people whose marriages are destined for the development of the romantic archangel, Het-Heru, Oshun, etc.

How would you know which divine faculty within you is in charge of each area of your life? I can assure you that there are no intellectual systems that can be used. In the words of the Akan of West Africa, “*Gye Nyame—Only God Knows.*” And how do you communicate with God? This is the function of *legitimate* oracles.

It is the purpose of the Metu Neter oracle, because its symbols correspond to the archangels (talents, faculties of God and of man), to indicate which neter is in charge of each area in your life. Success in an area will come to the degree that you develop the faculty governing it. Implicit in this is the correction of the popular error that has caused a great deal of spiritual retardation, failures and problems in the world.

Spirituality has been falsely opposed to worldly pursuits. We saw above that the archangels (neteru, ‘deities’) are made of an admixture of “heavenly” (Nut, mental) and “earthly” (Geb, physical forces) shaping factors. While they appear in God's being fully formed and perfect from the moment of creation, in man they appear in an undeveloped state and must be “grown” so to speak. Thus, they are developed in man through spiritual and worldly education. The spiritual part is provided by spiritual means—rituals, meditation, religious instruction, etc., and the worldly part is provided by the secular areas of life—marriage, career, profession, etc. The process of developing the neteru does not involve educating them, for they are perfect. It is a process of awakening, drawing them out and learning how to use them in the particular area of life. From this point of view we must note that, for example, to become a successful doctor, a person must not only study medicine, but must also develop the divine faculty that is in charge of her medical career. The medical study and work provides the demand and field of development and work for the neter that provides the talent needed for success. Unlike westerners who believe that talent is something you have by birth, and otherwise you haven't it, the Kamitic sages knew that we are all endowed with all the talents exhibited in mankind. If a talent is not evident in a person, it is only because it is in a latent state. Can you see what the words *talent* and *latent* say of each other? Well read readers may be acquainted with the concept of arousal or awakening of dormant or slumbering powers, or the god within in the literature of spirituality. The key to understanding this principle and applying it in daily life lies in

the knowledge that the divine faculties that we call deities, or archangels (also angels), or neteru are of a heavenly/earthly nature. It is the failure to understand this that has polarized many into a "spiritual" pursuit that ignores or depreciates worldly pursuits on one hand, while on the other, many have polarized themselves into a quest for worldly success without nurturing the spiritual side of life. Ha! You may have thought that I have blundered as you point out the many that have succeeded in their worldly goals even though they neglected or violated spiritual truths. Such a view is narrow-minded and superficial. A healthy soul wants success just not for himself but for the family, the nation, the world, his generation and for those to come. Your worldly success can count as success only if it contributes to the well being of others—and I will not talk at this point of the karmic reflexes that will follow in a future incarnation. Finally, we must take note of the fact that some people manage to intuitively learn the spiritual laws embedded in their divine faculties and manage thus to live in a spiritual way without a certain degree of spiritual training.

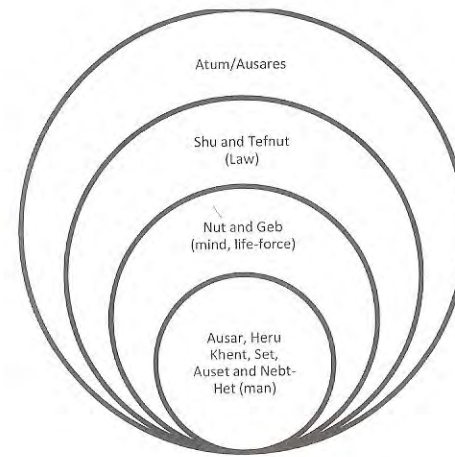
The Guardian Angels

The notion that everyone is accompanied through life by two angels is a popular one. One angel, we are told sits on the left side (the siniestra, or sinister side), and tries to

influence us to sin, while the other sits on the right side and tries to guide us to do the right thing. This is one of those profound truths that have been butchered out of recognition. The left and right sides correspond to the left and right hemispheres of the brain. By breaking the whole into parts and losing the connections between them, the left hemisphere in the immature man becomes the source of selfishness and all problems in life. This is the brain that gives us a medical system that can disconnect nutrition from healing; that gives us a science that can be disconnected from God; that can make women lesser than men, and some races of men lesser than their own, and so on. I say, that this part of the brain causes problems in the undeveloped man, because its function is essential to correct thinking. The right hemisphere, on the other hand processes reality by focusing on the shaping factors of wholeness. It gives us holistic medical systems (homeopathy, Traditional Chinese Medicine, Ayurveda), the Tree of Life, etc. This does not mean that there are no guardian angels.

A guardian angel is none other than the archangel, the neter that is in charge of your life as a whole, and the neteru (archangels) that are in charge of the various areas of your life. The message that they give to you will be processed by your left or right side according to which part of your brain is dominant, and your level of spiritual development. In some cases you can tell which neteru are guiding you from your talents, in other cases you will need to be informed by the Metu Neter oracle. The knowledge of which divine faculty is in charge of a specific area in your life is extremely powerful.

It allows you to fully develop the talent that will be needed to succeed. Generally speaking, the martial neter Herukhuti (Samael, Ogun) governs law enforcement—use of weapons, force, etc. Het-Heru, the neter of social life governed the career of a patrolman who was my spiritual student. By actively cultivating this archangel he was able to defuse countless situations in which he may otherwise have been forced to use his gun. Thus, after 20 years of patrolling a high crime housing project, he retired never having to even touch his gun. Not only did the neter guide his thinking, it guided his feelings demeanor, and the circumstances that he found himself given that it is also composed of earthly (Geb) forces. These earthly forces, also worked on the psyche of the people to assist in keeping things calm, cool and friendly—personality traits of the neter.



ANOTHER LOOK AT THE PAUT OF ANNU

Chapter 4

The Part of Ausar (Man) and The Three Types of Man

MAN'S
BEING

I- **SELF** = IDENTITY =

(1) CONSCIOUSNESS, WILL

(immaterial)

(2) Divine Spirit

II - **NOT SELF**

(SPIRIT, RA)

(material)

(3) Mind (higher and lower)

(4) Life-Force

(5) Physical body

From the diagram we can deduce the following: Consciousness is not the mind as many scholars believe. Man is not a spirit, which is the collective vehicle for all of Man's faculties, and is part of the "not-self"—that manifests effects that are outside of Man's volition and consciousness—i.e., the subconscious. The Self is that which is conscious and wills, and is a reality that is devoid of energy and matter. It is free and can be located anywhere within Man's spirit (divine spirit, higher or lower mind, life-force, or physical body). The part of the spirit that is the established residence for a person's consciousness and will (his/her Self) determines what kind of Man the person is.

The majority of people in the world—all races, gender, education, and class—have their consciousness/will (the Self) residing in the lower mind and life-force. The Taoist philosophy, which is the basis of the I Ching, the great oracle of China refers to men, whose consciousness is focused in this parts of being as "inferior men." The Kamitic tradition refers to them as Sahu men, after the part of the spirit that corresponds to the lower mind. Men whose consciousness/will is focused in the higher mind are referred to in the Taoist tradition as "superior men," and Ab men in the Kamitic tradition, after the part of the spirit that corresponds to the higher mind. Men whose consciousness/will is focused in the divine spirit are referred to in the Taoist tradition as "sages," and Ba men in the Kamitic tradition, after the part of the spirit that corresponds to the highest division—the divine spirit—the part that houses the Ausar faculty. There is a

fourth kind of Man which is not considered as a legitimate stage in growth, but the result of an aberration. This type of Man has his/her consciousness focused in the lower 1/3 of the higher mind, and thus functions under the control of the lower mind and the life-force. This type of Man is the source of all the true evil in the world. A great deal of things has been said in coded language as to how he became that way, and why, and so on. We will have a few more things to say about this as the oracle will give you a great deal of insight into this type of behavior that some of you are definitely suffering from—and don't know it. This type of aberration is not special to any race, gender or educated class, although some groups represent its greatest manifestations in the world. This type of man, yeah, a man, is Set or Satan.

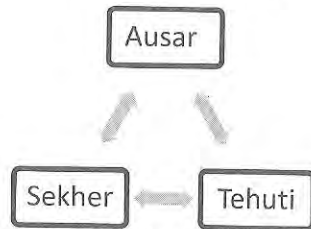
Let's broaden our knowledge concerning the three types of Man, and our deviated man. This information will, at the same time, gives us insight into the coming of the Paut Neteru (Tree of Life) into the world, and how and why it is the foundation of the Metu Neter Oracle.

The Ba Man, or Sage, or God-Man/Woman

We have seen that Man's being is made up of several divisions in the same manner as the physical body. And like the latter it is much more complex. It is legitimate to speak of a "spiritual anatomy" and a "spiritual 'physiology,'"—spiritual

“organs” with their specific functions. In ancient cultures these faculties were called deities, archangels, etc.

The divine spirit houses the three highest of these



faculties. On the Hebraic Tree of Life they were designated as spheres one (Kether), two (Chokmah) and three (Binah). In the Kamitic system these faculties are known as the neteru Ausar, Tehuti and Sekher. The first neter (faculty)-Ausar—enables the consciousness of Man to be united with God’s consciousness and to thus share in God’s omnipresence. The practical effect of this is that it lays the foundation for the man that develops this faculty the ability to cause changes in the world through an act of the will—this is what is called a miracle, or magic, or spiritual power. The second neter, Tehuti, enables Man to directly receive God’s word—the Metu Neter. It is therefore designated the neter of wisdom (Chokmah, Tehuti). It enables man to share in God’s omniscience. Omniscience is not the knowledge of concrete facts, but of the laws that governs all events in the various departments of the world. By filtering her will through the will of God—the laws—man is able to achieve all goals. The third neter, Sekher, enables Man to share in God’s spiritual power which is omnipotent. Omnipotence does not mean unlimited force. It is unopposed force acting in obedience to a will that is based on divine law—the will of man guided by the will of God—the neter Tehuti.

The fundamental ideas that inform this type of Man come directly from God. These ideas deal predominantly with the laws and truths that govern the world and Man’s life on all planes of existence. These are the men and women that are responsible for all of the true spiritual teachings in the world. Without them, and their teachings, the rest of the world is doomed to a life of savagery.

Becoming this type of Man is the goal of Man’s evolution. It is the goal of true spiritual teachings and the spiritual life. It is the goal of true religion. In fact, it explains the word “religion,” which means “re” again, and “ligion” to tie, to unite. It is also the meaning of the word “yoga” which translates into “union”—specifically, union with God. True religion has as its objective the union of Man with God. As stated in the preceding chapter, it is a symbiotic relationship. The spiritually realized Man serves as a vehicle for God to come into the world, and in return, God functioning through such a Man enables the person to realize his/her life goals, and to assist mankind in its quest for well being.

Presently, the influence of these men is at a low point in the world, for the angel with the key to the bottomless pit in one hand, and a chain in the other is yet to come—but fear not . . . he is on his way down from heaven.

The Ab or Superior Man/Woman

The fundamental ideas that inform this type of Man's consciousness come from the higher mind, which is responsible for abstract thinking. To understand this mentality we must compare it to the thinking performed by the lower mind. Let's revisit the word religion. The lower mind is unable to inform the Self of the underlying (abstract) principles that unite things that are outwardly different but inwardly (abstractly) the same. Thus a person who is polarized in the lower mind (the inferior, or Sahu man) will not see that smoking in someone's presence is the same as serving kerosene in the food of another; is unable to see that the word culture has as its essence the idea of cultivation. Therefore, the elements of a culture serve to cultivate the behavior of a nation. Were this understood, every effort to deal with social and international ills would involve a thorough investigation into the dominant cultural expressions—music, drama, painting, sports, religion, educational institutions, etc. If you truly understood the reality behind the word worship, you will notice that many people, in spite of the religion they adhere to, and the God they claim to worship, will be seen to rely for their success predominantly on money, fame, pleasure, etc. If you understood the word "understanding" you would have noticed that it denotes a point of view that is under the surface of the thing seen. Thus, understanding only takes place when one has realized the principle that underlies

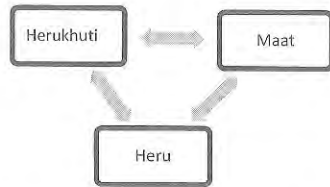
and therefore ties a number of things that would otherwise seem to be unconnected.

Ab or superior men are the people who have spiritually grown to the use of the higher mind and can thus transcend the myriad contradictions that are at the base of the host of problems besetting the world. These are the people who should be at the helm of government, and the leading position in the world's institutions, but their influence is also at a low point in the world. The inferior men have usurped their place, as well as that of the sages. A judge is one who renders justice, and central to the meaning of justice is impartiality, equitableness, and so on. How then can you have judges with a position outside and above the issues they judge? That is what we get when judges belong to a political party. This is a betrayal of the inability of the creators of the system to think abstractly. The system was created with the lower mind.

Unfortunately I cannot enter too deeply into the matter, as it would take us too far away from the topic of this book. The basic operations of logical thinking—deduction and induction—involve the association of underlying principles (generalities) with their concrete expressions. Since the inferior man lacks the ability to use the higher mind, reasoning is the property of Ab and Ba men. We have seen that the inability to think abstractly, therefore the inability to reason leads to immoral behavior as in the case in which smoking in the presence of others is likened to forcing them to ingest kerosene. Ab or superior men, are therefore the ones who are responsible for safeguarding the moral fabric of society.

According to the I Ching oracle, the I Ching is a tool for the nourishment of superior men to enable them to take care of inferior men. I agree wholeheartedly. In this book and in others to follow you will find many exercises (rituals, meditation) to assist in the elevation of your consciousness (you!) to the Ab level, and eventually to the Ba level of being.

The division of the spirit that corresponds to the higher mind is called the Ab in the Kamitic tradition. It houses



the 4th, 5th and 6th spheres of the Tree of Life. The 4th neter is Maat (Chesed/grace! in Qabala), which is the mental faculty of

synthesis. Synthesis is the unifying principle that renders opposites as complements—integral parts of a whole or unit, and is thus the foundation of truth, knowledge and the law. It enables one to see the unity of all things through the pattern that underlies all things. The Tree of Life, the Chinese Bagua, the Tibetan Mandala, the Hopi Medicine Wheel, the Periodical Table of the Elements are all examples of models for thinking synthetically. It will shock many people to learn that these models are the Gestalt, the Unified Field Theory, that western cosmological physicist are vexing themselves to find. It is the faculty that allows Man to understand the eleven laws that compose his being. The 5th neter is Herukhuti, which is the faculty of analysis. It enables one to see the differences between things that are outwardly similar yet different within. This is a far cry from taking things apart. It is the faculty that

enables Man to transcend conditionings to be able to live according to divine law. The 6th neter is Heru. This is the most complex neter. It is the dwelling place of Man's waking consciousness once he/she has become an Ab Man. It is the vantage point from which the information that is gathered from all the other 10 neteru is integrated in the waking state in order to formulate an intention of the will that is in harmony with all aspects of reality. It thus, enables for a holistic perspective on life. The effect of being informed by all the eleven faculties of being is the realization of the essential freedom of one's being. This is the faculty that gives Man total ruler ship over her/his life. Lifting ourselves to this level of the spirit is the first major milestone in the quest to live a successful life.

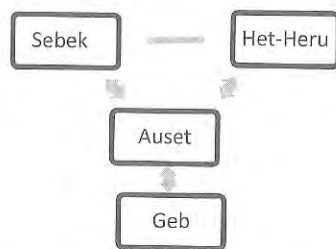
The Sahu, or Inferior Man/Woman

This type of Man is primarily informed by the lower mind and the life-force. We have already given examples of the manner in which the lower mind works. Obviously, this type of Man is lacking in everything that is true of the other two higher men. And as if this is not enough, there are other detractions.

It was said that life at this level is dominated by the life-force. Given that the role of the life-force is to animate the physical body, it is also known as the *animal spirit*. It is the source of the instincts and sensuality, and the energy

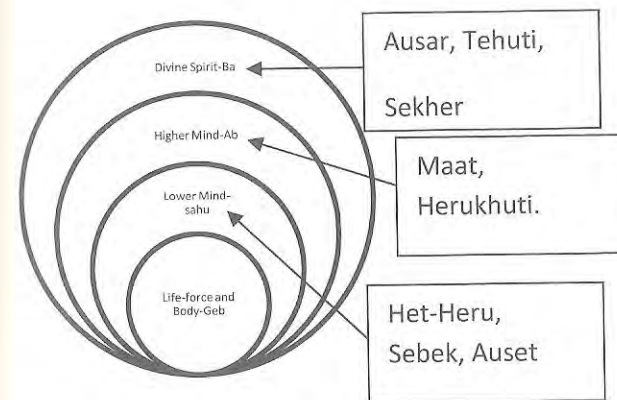
counterpart of the emotions that mislead the life of Man at this level. This is the why of people who are dominated by self destructive sensuality—indulgence in drugs, ignorant diets, irresponsible sex, and addiction to pleasure of all types, and so on. Even their thinking reflects the dominance of the animal part of being. “Honesty “is expressed in terms of their emotions (the animal). A person who hates another believes that the correct thing to do is to inform the other of his hatred—it is being honest. This belief blots out the truth that the hatred should be transcended. Love is thought of in sexual terms; having sex is “making love,” and love is said to be indicated by bodily sensations, skipping heartbeats when you see the “object of love,” or having butterflies in the stomach, etc. Success is defined in terms of achieving goals that bring pleasure.

Unknown to this Man, the entrapment of his consciousness in this lowly part of being enables the *devious man* to farm him like cattle in his war schemes, economic schemes, etc. He is fed a steady dose of entertainment and fear opiates to keep him/her in the stupor that is natural to the 9th sphere that resides here.



respectively to Het-Heru, Sebek and Auset. Het-Heru

corresponds to the imagination, Sebek to the concrete verbal intelligence that has the role of defining, describing and naming, and Auset is the second most complex faculty on the Tree. It is the vantage point from which the information that is gathered from all the other 10 spheres is integrated in the dream state in order to present them for correction and manifestation as outward physical acts.



Spiritual Development and the three types of man

Spiritual development is the evolutionary process of growing out of the Sahu stage to the Ab, and ultimately to the Ba stage. A great deal of confusion has existed in the world due to the creation of systems of spirituality without a clear

understanding of the three stages of man's growth. A clear understanding of the faculties that correspond to each stage is needed for the creation of viable methods of spiritual development.

The Sahu Stage of Spiritual Development

The faculties that are at the disposal of man at the Sahu stage, Auset, Sebek, and Het-Heru (and the partial development of the Heru faculty); limit man to processing the external or concrete aspects of reality. This is the source of his materialism and sin. That he is "born in sin," means that in the first stage of growth, man must sin because he is functioning, not only with 3/11ths of his faculties, but with the lower ones at that. He cannot help his materialism because the faculties that are needed for him to intuitively perceive and process the underlying—spiritual—aspects of reality, including his divinity are in an undeveloped state. Because of his lack of access to the higher mind that is in charge of processing the true nature of things, his religious practice is based on the worship of symbols, and worship through symbolic acts. An example of the former is seen in the intercourse with the many icons that are part and parcel of religions, and an example of the latter is the act of "baptism." If baptism is a means of bringing the "Holy Spirit" into a special type of relationship with the life of the individual, then the act of submersion in water is a symbol for the act of

Inducing trance, which is the universal state for the coming of the Holy Spirit into manifestation. Unable to "know," his religious teaching must be based on belief and faith.

Faith Based Religion

A great deal has been said about faith, yet it is not truly understood by many. Let's take a common example of faith in action—faith healing. It comes about from the *conviction* that there is an agent that has the power to effect the healing. The conviction is brought about, in some cultures through praying, in others through meditating, in others through ritual trance, and in others through hypnotherapy. The various names and descriptions given to the various approaches hide the common denominator—trance. It is the state of consciousness that suspends the discriminating activities of the Self (the will), and the antagonistic functions of the mind to allow the conviction that the intended goal will be realized. Hypnotherapists and priests have a lot to learn from each other.

Faith works through trance to transcend, not the laws of nature, but to access the higher laws of nature. There is no such as the supernatural. The word "nature" comes from the Latin "natura" which comes from the Kamitic "Neteru," the name for the attributes of the spirit of God and of man. Talk of magic and miracles as supernatural events are errors that have their origin in the false conception of nature. The word

was borrowed from the ancient Egyptian language without a comprehension of the reality it represented; another example of Sahu's failure to abstract. A person in trance can be given a glass of water, but told it is vodka. The taste will register as vodka and the person will genuinely behave in a drunken manner. The person will not be acting in the sense of using the will to act drunk. The drunken behavior will originate from a source that bypasses the will and higher brain functions. Not only will the person's behavior show the effects of alcohol, the blood may show chemical responses to alcohol as well. This is the reason for the use of the *double blind* in medical research. *Scientists* do not want the *faith* of the person administering the drug or the *faith* of the person tested to influence the outcome of *scientific experiments*. All medical doctors should be thoroughly trained in spirituality and hypnotherapy—two pills, and a meditation and no call in the morning. It is important to note that the working of faith does not depend on the laws of the physical world. It works through the power of the word over the spirit. The mind directs the life-force, which in turn directs the myriads of subatomic particles—quarks, etc.—that are responsible for physical events.

Yet, faith—the mobilization of the spirit of the individual to achieve a goal is not enough. The goal will not be realized if the person is violating the laws of the spirit. Faith is the function of the ninth neter, Auset—one of eleven factors for success.

The Ab Stage of Spiritual Development

At this stage of spiritual development, man gains access to the faculties of abstract thinking. The direction taken depends on the spiritual teachings that are available to the person and the agenda of the culture to which the person belongs. Abstract thinking gives insight into the secrets of nature which can be used for manipulating the material world, the lower spiritual world, and to gain insight into the nature of God and of man. It is here that some people become true agnostics, and others are led through science to God. But it is all intellectual. Religion and spirituality take on the form of rules, moral precepts, social control, and so on. All sorts of speculations concerning metaphysical reality, God and religion are theorized by the Ab man in search for the divine order. It is a stage of greatest horrors and blessing for mankind. Here faith is weakened by the vastly expanded reliance on the analytical and creative abilities of the mind. The fortunate few, gain a glimpse of the laws of God, nested in the laws of physics, chemistry and mathematics and learn to place their faith in the laws of nature that they come to learn are expressions of the laws of God. Abstract thinking is used to elaborate the many systems of morality and spirituality to rise above the tyranny of belief, emotions and sensuality.

The Ba Stage of Spiritual Development

In this stage, the consciousness which is the Self of man comes to dwell in the archangelic faculty Ausar. In this

faculty the Self has a clear ongoing experience of non identity (detachment) with the not-self—thoughts, emotions, sensations, the physical body, and the world. Transcendence of the mind, emotions, etc. is achieved through the experience of detachment, or non-identity. It is thus that the Ba man achieves perfect mastery over the lower nature. And as stated above, the faculties of this level of being, Ausar, Tehuti, and Sekhert enable the person to share, not only in the omnipotence, omniscience and omnipresence of God, but in the eternity and infinity of the essential state of God's being—Amen, Atum, Ausares. It is the stage that one must attain to fully live by the power of miracle.

Many books have been written as success guides, and many systems have been peddled to the public. They all say the same thing, and hardly anyone notices that only a very small number of people benefit from them. The reason can be seen in the above discourse. Before a person can consistently benefit from "success" systems, the self must be raised out of the lower mind, which is the main cause of failures in life. While 10% of the mind is following the success teachings, the other 90% is undoing the work. All thoughts and emotions must work together to establish a successful self-image, and the only one is the divine. By definition, the human self-image must fail in most of its efforts.

Chapter 5

Ra, the Holy Spirit and The Life Force

The Life-force, the lower aspect of Ra, is the vehicle of energy that powers the activities of our physical body and our mind. Obviously, then, it is the force that enables the activities of our physiological mechanism (digestion, circulation, etc.), the outer functions of the physical body (walking, running, talking, dancing, etc.), the thought processes of the mind (reasoning, thought association, remembering, imaging, verbal thought formation, etc.), our emotions, sensations, perceptions, and desires. It is also the energy that is at the basis of our psychic functions.

Our psychic faculty connects us to each other in varying degrees through an energy field that is directed by our thoughts, desires, and emotions. It is not enough to say that *we can* influence each other through our life-force. We actually do, in varying degrees, all the time; in good or in bad ways—unsuspectingly, or knowingly.

Because of this ability of the life-force, teachings concerning its nature and its manipulation have been kept secret in all cultures. In fact, it is the central subject of the "Mysterious" side of spirituality. The word "mystery" in

reality simply means "secret." The truth concerning the life-force is what was kept secret, or hidden—that is "occulted, *the occult*," to keep the spiritually immature, which makes up the bulk of mankind from misusing its force. A careful study of the Bible will show that very little is said about it in the Old Testament.

The secrecy (mystery), unfortunately, was a double edged sword. While it kept the masses from abusing the knowledge, it also enabled the few dysfunctional higher men in the world to misuse the teachings to enslave the masses. And since the life-force is the foundation of our physiological and mental activities, ignorance of its functions has contributed to the general mental and physical disorders in the world. Ignorance of the life-force has left priests, doctors and psychologists to fumble in the dark.

In studying the energy governing our physical and mental functions, we have been conditioned to think of this energy as a mechanical force that behaves in the same manner as electricity. We have been given the image of an electrical or electrical like force that is conducted by the nervous system, as it passes from molecule to molecule, and so on. In reality, according to the ancient teachings, it is a body in itself. Instead of the physical body containing it, it contains and holds together the atoms and molecules that make up the physical body. A classical example that seems to support this notion is the "phantom limb" phenomenon. It is common for amputees to feel pain in exactly the location

where the missing leg was. It is what is seen by psychics or 'sensitives' as a ghost following its departure from the physical body after death.

Unknown to most people there is a great deal of literature about the life-force. The secret has been kept by a mountain of disinformation, metaphors, mythical explanations, and the various names by which it is known in the various cultures. In the Kamitic tradition it is known as the lower aspect of *Ra*, and *Nekhebet* and *Uachet*, and the *Khaibit*. In the Taoist tradition of China, the *Qi*. In the Hindu, *Kundalini*; in the Kabalistic, *Shekinah*, the higher and lower "H" of the tetragrammaton (YHVH, or Yahweh, or Jehovah); in the Hebrew Bible (Old Testament), the *Holy Spirit*; in the Christian Bible, the *Holy Ghost*.

Passion and Successful Material Goal Fulfillment

This heading covers such goals as careers, relationships, finances, education, etc., as opposed to the pursuit of happiness. The essential requirement for the efficient fulfillment of material goals is *passion*. This is just another way of saying that the person is able to summon a great amount of energy to power the mental, emotional and physical activities that the work requires.

Underlying the passion for the goal is the capacity for passion. Many people fail in their bid to achieve their goal because they lacked the passion for the objective because their capacity to generate passion was deficient. This is experienced as a general lack of motivation.

To solve this problem, the life-force must be invigorated. Careful observation will reveal that most social, ethical and moral problems are perpetrated or instigated by the movers and shakers of the world—people with great passion. An overwhelming desire for something can make a person, otherwise sensible in most things, sacrifice health, family, friendship, business, finances, career, spirituality, and the lives of millions. This is due to the general inability of most people to properly handle the life-force at its higher states of vitality. Where you to come across some special knowledge on revving up your life-force to a high degree, you will find that your virtues will be stronger and so will be your temptations and vices. This is why the special techniques that were developed by the various spiritual cultures--Qi Gong, Kundalini Yoga, the Ra system, etc.--where kept secret. As it was said; *"Before you can become wise as serpents you must become harmless as doves."*

If we keep in mind that the life-force is the energy basis of the functions of the mind, body, emotions and spirit, it will be easy to understand that negative emotions at the base of passion will have an injurious effect on the health of the body, the reasoning functions of the mind and the spirituality of the person--and this is the reality in most cases.

It is an established fact in science (the domain of knowledge) that the behavior of energy is governed by laws. In fact, law is the foundation of science (knowing). Thus we have the laws of thermodynamics, gravity, chemical interaction of atoms, etc. It is no different with human behavior. The energy that governs the functions of the mind (thinking, reasoning, etc.), the physical body, and the spirit is subject to immutable laws. The failure to observe these laws results in the errors in these systems that manifest as irrational behavior and illness. Not only does this lead to the obvious failures in the pursuit of life's objectives and conflicting behavior, it contributes to the perversion and devitalization of the life-force. Observe the laws and your life-force will function at its highest capacity, resulting in successful undertakings.

The proper way of handling desire (passion) has been a major concern of Spiritual systems, Psychology and Philosophy. It is the underlying principle of sin, anti-social behavior, neurosis, etc. Kill desire was the proclamation of the gurus of ancient India; wait for a savior proclaimed others; sublimate the mother of all desires (sexual passion) preached the psychologists and celibates, and so on. It does not take much to see that none of these measures have worked. The world is awash with untamed desire for material gratification, or dead with fear.

The solution to this problem was found but has laid buried in the ruins of ancient Egypt (Kamit). According to its spiritual teachings, the life-force (Ra) expresses itself in Man as eleven desires. The sages of Kamit discovered the laws that

govern the correct expression of these 11 desires. These laws were codified as divine laws, which in the right brain way of thinking were presented in an extended metaphoric manner. Because of the intimate connection to human personality, each law was personified. These 11 Kamitic laws with their divine personifications were known as the *Paut Neteru*, but are now known, very imperfectly, as the Tree of Life. The Tree of Life first appears in Genesis, *the first book* of the Jewish Bible (the Old Testament) where Adam and Eve are denied access to it, for having eaten illegitimately of the Tree of the Knowledge of Good and Evil. The Tree of Life makes its last appearance in *the last book* of the Christian Bible (the New Testament) where it is hailed as the tree whose leaves will heal the nations²⁷. We must take note of the fact that the placement of the Tree of Life in such central roles--tied into the act surrounding the downfall of mankind (Genesis), and its redemption (the Book of Revelation) is a major clue to its role in Judaism, and Christianity. The Tree is also the centerpiece of Kabala, and the Kabalists have openly acknowledged the intimate connection between the Kabala and their Bible (the Old Testament), as we will see throughout this work. We will also detail the connection between the Tree and the Christian Bible (the New Testament). We must first turn our attention to how and why the 11 laws that make up the Tree of Life came into being. In the preceding chapter we saw how the various mental faculties contributed to the creation of the Tree of Life.

²⁷ Revelations, 22:1-5

The 11 Desires

The life-force in Man finds one of its main expressions in eleven desires. How we fulfill these desires is one of the most important things in life. Happiness, the successful fulfillment of goals, mental functions and physical well being depend on it. Let's take a brief introductory look at the manifestations of the fundamental 11 desires in a healthy person. They will be presented in a hierarchical and numerical order in unison with the 11 spheres of the Tree of Life.

Sphere 0 - Every healthy person has a desire and need for **inner peace** (freedom from stress, anxiety, guilt, grief, worry, fear, etc.). Giving expression to any of the preceding emotions is obviously a negation of inner peace. In the preceding chapter I discussed the three levels of consciousness that corresponds to the three types of men. We will later see how and why the majority of people in the world err in the means adopted to achieve inner peace. The spiritual techniques that the sages of Kamit developed to properly fulfill this desire were framed in the law of Amen (Amon, Amun, and Amen-Ra). It corresponds to "number" 0 on the Tree of Life.

Sphere 1 - All healthy people have a desire and need to be in **unity** with others and their environment. It is the ultimate way to absolutely counter the insecurity that is bred by

enmity, and the conviction that nature is intrinsically hostile to man--a view that can be easily nurtured by the host of natural disasters (storms, earthquakes, etc.). Because most people are incapable of understanding how and why they can be one with low life individuals who have the worst of murderous intentions towards them they agree only in principle with the wise admonition to *turn the other cheek*. Because of the general failure in the world on the part of the spiritual and religious leaders on behalf of mankind most people fail in their ability to live in unity even within their most intimate circle (with their children, spouses, etc.). The means and truth for achieving oneness with all were framed in the laws of Ausar. It corresponds to the first sphere of the Tree.

Sphere 2 - Every healthy person has a desire and need for **infallible guidance**, and **certainty** regarding undertakings; in other words, to know truth, to possess knowledge, and to know that choices made are the right ones. Am I marrying the right person, have I chosen the right career, business, investment, etc? Not knowing, and not knowing how to know is a major source of anxiety which is injurious to the life-force. The means of properly fulfilling this need was framed in the law of Tehuti. It corresponds to the second sphere of the Tree.

Sphere 3 - All healthy people have a desire and need for **empowerment**. We all need to feel that we are able to achieve our objectives in life. The means of properly fulfilling

this need was framed in the law of Sekher. It corresponds to the third sphere of the Tree.

Sphere 4 - All healthy people have a desire and need for **order** in life. The means of properly fulfilling this need was framed in the law of Maat. It corresponds to the fourth sphere of the Tree.

Sphere 5 - All healthy people have a desire and need for **justice and protection**. The means of properly fulfilling this need was framed in the law of Herukhuti. It corresponds to the fifth sphere of the Tree.

Sphere 6 - All healthy people have a desire and need for **freedom and self reliance**. The means of properly fulfilling this need was framed in the law of Heru. It corresponds to the sixth sphere of the Tree.

Sphere 7 - All healthy people have a desire and need for **pleasure and creativity (problem solution)**. The means of properly fulfilling this need was framed in the law of Het-Heru. It corresponds to the seventh sphere of the Tree.

Sphere 8 - All healthy people have a desire and need for **precedents to guide and expedite** the fulfillment of goals.

The means of properly fulfilling this need was framed in the law of Sebek. It corresponds to the eighth sphere of the Tree.

Sphere 9 - All healthy people have a desire and need to **transcend** undesirable, dysfunctional, and unnecessary conditionings--to learn and to unlearn. The means of properly fulfilling this need was framed in the law of Auset. It corresponds to the ninth sphere of the Tree.

Sphere 10 -All healthy people have a desire and need for **proof** of the worth of their endeavors, beliefs, etc. The means of properly fulfilling this need was framed in the law of Geb. It corresponds to the tenth sphere of the Tree.

It is important to note that the cited desires or needs belong to healthy adults. Adults who fail to manifest anyone of these needs are lacking in health, not from a medical perspective, but from a deficiency in the life-force, and the mind.

As we go through this book we will see that most people seek to fulfill these fundamental desires incorrectly. The erroneous approach to satisfying these needs are the major causes of the problems in the world.

Happiness

Any discussion of fundamental needs and desires would be incomplete without a discussion of happiness. It was not listed as one of the 11 desires because it is compounded of the desires for peace and pleasure. A person has attained to happiness when he or she has the capacity to fully enjoy what has been acquired, and to be at peace in the absence of things needed or wanted. In addition, the person must be able to enjoy the peace in the midst of want or adversity. Thus there is an ongoing joy that is independent of external objects. It is obvious then, that the key to happiness is focused in the mastery of the laws of the 0 sphere, Amen (peace) and the 7th sphere, Het-Heru (pleasure). This is exceedingly far from the common belief that happiness is the joy that follows the acquisition of things and the fulfillment of material goals.

How the Tree of Life Came Into Being

How the Tree of Life came into being is a topic that as far as I know has never been discussed in publication. Reflection on the discussion of the 11 desires, another topic that has never been discussed in publication, shows that the fundamental 11 desires, as natural expressions of man's life-force, are the sources of the spheres of the Tree.

Ra's Desire, the Evolutionary Impetus

The 11 desires discussed above are forces that we all experience, and none can resist. No one decides that he will rather live without inner peace. No one decides that she does not need to know. Even the recluse needs the input from others and the environment in order to survive. No one decides that it is best to live without order. No one decides that he rather be impotent in life, and so on. We are propelled by these urges to satisfy them. As individuals and as nations we invent all kinds of strategies to satisfy them. In the Sahu stage of life, we seek answers outside of ourselves. Peace is to be bought, or secured through weapons. We respond to the urge to unite with others on the basis of external affinities, and so on. All strategies that are not based on divine laws have and must continue to fail. The inner impulse of the Holy Spirit, Ra, continues to push on until it is fed its true nourishment—Maat, Truth, the Law.

Chapter 6

Maat, Divine Law and Truth

One of the most important of the fundamental principles of Kamitic religion is the claim that everything in Man's life is governed by law. While everyone will recognize this to be true in regards to our physiological functions, it is not the same with the common thinking concerning our success and failure, and behavior. Our destinies result from our actions which are determined by our thinking and level of mental and spiritual development and vitality. All of these are obviously mediated by energy.

Everywhere energy's behavior is subject to law. This is true in chemistry, biology, and physics. In fact, it is the connection of energy with law that makes science possible.

Let's recall what was said in the preface concerning the general misunderstanding of common words. We must delve deeply into the meaning of the word "law" to understand the Kamitic usage of the word and its reality, as well as the Word of God (the Metu Neter). In this book I am

not using the word "law" in the sense of "rules of conduct that are enforced by an authority." Neither is it being used in the sense of the Bible's 10 commandments. It is being used to denote a sequence of inherently related events that occur with unvarying uniformity under the same conditions. This is the definition of "law" as it applies to the events of chemistry, physics, and biology; and it denotes, as well, the 11 Laws of God that were discovered by the Kamitic sages.

What the 11 laws of God (the Tree of Life) have in common with the laws of chemistry, physics and biology as opposed to the Mosaic Ten Commandments, and a country's "law of the land" is the relationship to energy. Like the laws of chemistry, physics and biology, the 11 laws of God are the observations of the behavior of the spirit and the life-force (Holy Ghost, Ra, Shekinah, Kundalini, Qi, etc.). The quality of thinking, emotions, spirituality and physical well being is subject to immutable laws. If you want boiling water you apply the laws of physics. You do not place the pot of water on the burner and pray, hope and nourish positive thinking and faith. You turn on the fire and wait a few minutes. It is the same with spirituality. If you want to rid yourself of illnesses, sinful behavior, poverty, bad character and the social ills in your environment, and failure you don't pray, hope and nourish positive thinking and faith. You inculcate the 11 laws into your mind and behavior and the effects will follow in the same way that heat must flow from a hotter to a colder spot (under "normal" atmospheric conditions). What is alluded to here is the reality that sins and errors in thinking and acting have a special effect on the life-force. Christianity alluded to

this in drawing attention to the doctrine of "sins against the Holy Ghost" which was not particularly included among the Ten Commandments, which aimed particularly at the regulation of social conduct. When you break a law of the spirit you immediately and automatically damage your mind, body and psyche. It's like defying the law of gravity by jumping of the tenth story of a building. Honoring your father? What if he is a serial killer?

It might seem strange to many to apply the definition of law to religion as it is applied to science. It is the general consensus that religion is a belief system dealing with Man's relations with the metaphysical realm as opposed to science which operates through reasoning and knowledge--science, is from the Latin *scire*, meaning *knowledge*, particularly of the physical realm. Yet, the Greek scholars (students of Kamitic science) in coining their root word for law, "*legein*", in conformity with the Indo-European base "leg," corresponded it to legal, logic and the Latin "ligare," which relates the preceding to religion. "Religion" literally means "a re-tying (ligaments, ligare). Logic deals with the establishment of *legitimacy* between ideas. Thus we can see that the Greek and Roman scholars in coining the roots of the words for religion, law, logic and religion observed an underlying connection between them. The idea of *legality* and *logic* connects them all.

We will come to see that the type of religion that operates through belief and belief based faith is the religion that was put in place to spiritually uplift people who were not

ready, for whatever reason, to use reasoning and knowledge in their spiritual work.

Let's examine the facts. If you were asked about something that you know should have taken place but you didn't experience it occurring, you could not say that you "knew" that it did. You would have to say that you "believed" it did. We "believe" when we "don't know."

A major fact that has been kept secret from most people is that there have always been two types of religion. One in which the teachings that convey *knowledge* are given, and the other in which it is withheld, leaving its adherents to rely on *belief and faith*. If reasoning is a useful and legitimate endowment of Man why should its use be opposed or excluded from our dealings with God and spirituality? Why should scientists be the only ones in possession of knowledge, and the means to its attainment, while religious scholars are to be relegated to believing? Why should spirituality be 'arrational' or irrational? Could this be a reason why the billions of well minded religious people in the world have failed to realize the salvation and spiritual liberation promised by their religions? Is this not a major cause of the exodus from the religious life?

The reason is that not all religions have the same foundation and objective. This book has touched on the main differences between the Kamitic religion and most others.

In the Judeo-Christian tradition, it is accepted that before creation the elements of the world were in a state of

chaos and that the first creative act of God was to bring forth light.

Long before these words were written, the Theban School of spirituality in Kamit gave the following account of creation (one of several Kamitic accounts!).

"Not found I a place I could stand wherein. I enlightened (with wisdom) my will. I laid a foundation in Maa (the Law) and (through it) I made every attribute."

This is one of the most insightful of statements that have been made in the history of science and cosmogony. It has the Supreme Being "saying" that it could not make the attributes of things, let alone create things until it established Law as the foundation of its creative acts. Since God has based all on Law, then everything in Man's behavior, success and well being is dependent on his/her observation of Law. This contradicts the belief in salvation through works, or grace, or positive thinking, or positive self-image, or ritual or meditation or prayer, and so on. As long as a person ignores or violates divine law, all self help efforts (meditation, etc.) will fall short of the realization of the ideal. Prayers hope and faith will find *no place to stand wherein*, for where there is no law, what reigns is the chaos that preceded creation.

It is interesting to note that the hieroglyphic determinative for Maa (the unmanifested aspect of Divine

Law--Maat is the manifested aspect!) is the pedestal upon which was placed the statues of the Kamitic "deities."

Incidentally the Hebraic word for "grace" is Chesed. Chesed is the main keynote of the 4th sphere of the Kabbalistic Tree of Life, which corresponds to divine Law. Salvation by Chesed—divine law—somehow became salvation by grace.

So-called miracles are nothing more than the workings of divine law.

Chapter 7

The Goal of Life, Success and Miracles

Success through the Ages

One thing that all men have always had in common is *doing*. We are all, always, trying to accomplish or acquire something—from surviving to amassing wealth to manifesting our wildest dreams. The goal of all doing is "success". What we must understand is that ideas about "success" have changed throughout time. The dominant concept of "success" today places the emphasis on personal effort, especially in a capitalistic society. "*Pull up yourself by your boot strap,*" is the battle cry. In ancient times and societies that are built on reciprocity, "success" is determined more by the support of the society, and to a lesser degree by personal effort. In a capitalistic society a farmer must get his own land and work it to be successful. In a reciprocal society such as the now defunct traditional Africa, or Inca the farmer was granted land, and had help in working the land from members of the society as custom prescribed and demanded, and of course he had to add his own personal effort according to his personal resources. Personal effort accounts for just about 100% of success today in the western and westernized world, but

about 33% in ancient times, and in the non-western societies that have been destroyed by the Western world.

To make things worse, the leading capitalistic nations of the present have conceived success from a materialistic perspective that is dependent on worldly resources, and have channeled the resources to reside in the hands of a few. They have managed to get away with this because of the limited intuition of Sahu man who makes up the vast majority of the world's population. If you are being denied a proper education (how money is truly made in the most powerful money generator—stock market, etc.), and the means of health (fed substandard food, water and a polluted environment), is not the deck heavily stacked against your success? Is it improper to conceive of a society that does everything in its power to assist all of its members to succeed?

Think about it. Wealth is not about having a lot of money. It is about class difference. If everyone had enough money to lift them above the menial, dangerous, dirty, and dangerous jobs, who would perform such tasks? If you had a billion dollars but could get no one to serve you food, clean your shoes, take out your garbage, etc. would you be wealthy?

The best way to maintain class differences is to conceive of success in a materialistic manner (focus people on the pursuit of materials), and posit material resources that you control as the chief means of achieving the goals of life. And of course, you must put something in place to defuse the explosive frustration and anger that result from the failure to accomplish the dreams—convince them that the real rewards

in life lie beyond this life, and while they wait for death, in entertainment, drugs, and sex.

Sahu man, the vast majority of the world, has been so hoodwinked that he fails to see that the spiritual scriptures of his religion are success manuals. He fails to see it because he has been sold a false concept of success, and a false concept of government.

Religion, a Guide to Success

It never fails to fill me with wonder when I see highly religious people—and I don't question their sincerity—embrace the various *success systems* touted by merchants whose only claim to "success" is the millions of dollars made from the sale of such systems—in most cases, their first and only successful enterprise. If in truth you are religious or spiritual, praying or meditating within your religious or spiritual system should be sufficient to bring you success. Obviously, something is missing.

Earlier, it was stated that God made the world to enter it in order to have experience; and that man, of all created entities, is the vehicle, when perfected, to enable God the experience of its fullness in the world. This establishes a reciprocal relationship between man and God. *God needs*

man, and man needs God. God needs man in order to enter the world and enjoy its Self and its creation, and man needs God in order to fully achieve the goals of life. The latter needs explaining. Success cannot be defined as the mere realization of a worldly goal. It cannot just bring the immediate satisfaction of achievement to the doer, it must enhance the well being of the whole (all other people, the planet, etc.), and the spiritual life of the doer.

The spiritual side of the quest for success has been lost to most people in the world due to the practice of many cultures of interpreting the spiritual faculties of God and man (neteru, archangels, 'deities,' etc.) as historical personages, or as ethical ideas. We all know of the roles that talent and genius play in the quest for success. What is not known is that everyone is born with nine talents, most of which are in a latent or undeveloped state, and that the foundation of living is the awakening and development of our divine faculties (neteru, arch-angels, angels, etc.). Once the concept of "personality"—a vehicle through which a sound manifests replaced the reality of archangels (divine faculties in God and man); and "genius" replaced the realities of "genii" (djins) or angels; and the Self which is consciousness itself was replaced with the monstrous concoction of a "conscious" thing called "the conscious mind" the possibility of successfully working on the spiritual development of man as a requirement for the successful realization of worldly goals was lost.

The Reciprocal Relationship of Material and Spiritual Pursuits

Another deathblow to people's ability to succeed through spiritual work came from the establishment of the concept of religion as a system of worship. A study of the Kamitic religion will show that it was not a system of worship in the western sense, but a system of identity—achieving oneness—with God. In spite of the claim that man is made in the likeness of God, and the lofty statements to nurture man's spirituality, the bottom-line of most religions is that 1) man is a human, not a divine being—thus in essence, not the likeness of God, and must 2) therefore rely on the assistance of God to supplement his/her human frailties.

The Kamitic religion, on the other hand, declares that 1) man must realize her/his divinity which although the same in quality as the attributes of the Supreme Being must 2) unite with God in order to supplement his/her quantitative inadequacies. To succeed in her worldly quests, man must perfect her divine faculties—the talents and genii. The work on these talents and geniuses requires a spiritual approach based on the fact that they are the expressions of divine faculties. The spiritual aspect of the work was lost once the spiritual nature of man's mental endowment was despiritualized and scientified into psychological concepts.

To western man, talents and genius are things you are born with. Either you have it by birth or you don't have it. In

the Kamitic religion, the talents and genius were expressions of faculties that had to be aroused and developed into perfection. They did not *worship* the *neteru* ('deities', etc.). They *cultivated* them as their faculties. The work took on a dual aspect. A talent, we all know, must have a worldly field of application for its development and expression. One may have the genius for mathematics, but it cannot manifest itself and contribute to our success if we are not taught mathematics and do not apply the knowledge to the field of work. We must keep in mind that the mere act of studying mathematics or art, etc. does not awaken the talent or genius if it is not manifest. Awakening the talent, or as we should say, the spiritual faculty (archangel, and angel) that is in charge of the talent is a major component of Kamitic religion. Thus a religious act to Heru or Maat was not an act of worship, but an act of cultivation. A musician would cultivate the worldly side of the work by the study of harmony, performance practice, etc. on one hand, and on the other, cultivate the talent through meditation, rituals and other spiritual practices. The knowledge of awakening and developing man's talents and genius has been lost due to over two thousand years of ignorant denunciations of idolatry, and polytheism, and the elevation of psychology to the altar of the sacred cow.

You cannot achieve your goals in life without talents and genius, and you cannot develop them if you do not put them to work in the world. The gurus of India missed the later truth, and the scientists of the west, missed the former. And neither realizes their failure because they are caught up in the

superficial and narrow perception of the world of the Sahu division of the spirit. Worldly success cannot be declared if personal achievements endanger the welfare of the whole or are accomplished by a scheme that stack the deck in favor of the few who learn and manage to manipulate the unfair system. Can you call yourself a successful boxer if your opponents' hands and feet are tied—and they don't know it? Is the quest for success in the world today played on a level field? Do the gurus of 'positive thinking' and 'positive self-image' take the unlevel playing field into consideration?

To declare yourself a success you must achieve your quest in a level playing field, and your achievement must not only do no harm to others and the world, it must promote the well being of all—God included. The principle here is well known. It has been stated in the "the operation was a success but the patient died." We all know of 'solutions' that create ten problems in their wake—many worse than the problem that was "solved."

How do you balance the particular with the whole?

Omniscience!

Miracle and Success

An ill person that is expected to die within the next 24 hours of an incurable illness is taken off life support equipment and medication. No one in the past has made a comeback from this point. Suddenly, the person recovers, and

his health is permanently restored. There is no explanation from medicine as to how the turnaround occurred. Some people cite the fact that some well wishers were praying or meditating, others speak assertively of the patient's fighting spirit, and others are convinced that a miracle occurred.

We can find many examples of "miraculous" events in the lives of people. While they occur at random, making them happen deliberately is one of the corner stone of religion. It is the goal of prayer, meditation, and ritual. If you understand religion, you will see that living by miracle is the essence of religion. When you have a goal to achieve in life you cultivate your talents and worldly resources—social connections, personal finance, social standing, your appearance and demeanor, health and vigor, and so on. You learn to work on your worldly resources from the examples of others and educational institutions. But there is a unanimous understanding that there is another resource that you must call on, especially when your worldly resources cannot deliver, or you are lacking in them. This is the spiritual resource. It is just not another resource that is to be added to your bag of tricks, it is the chief resource. It is the center of the wheel that drives all others whose place is on the periphery, the rim. It is the resource that brings the other resources into our lives and makes them perform as they should to deliver the goods. It is the resource that keeps us from going about things in an immoral way, and prevents the successful achievement of a worldly goal from harming our lives. This is the reciprocity between spirituality and material pursuits—the reciprocal relationship between man and God.

Miracles are nothing more or less than the working of God and Its divine faculties in the life of man. In fact, this is God's Will, God's plan for man's life on earth. To be successful, not randomly or by chance, but deliberately at will is the Divine plan for man. It is the destiny of man.

For man to live a life of success in all of her/his undertakings man must achieve union with God. Please do the math. If man achieves union with God, would he/she not live a successful life? Would not man be lifted above failure and suffering? If this is not the result of uniting with God, then what else is there? What other function does religion have? A major idea that is attached to the concept of sin is "separation from God." Sin separates man from God—union with God versus separation from God. From a religious standpoint, the former leads to the good things in life, the latter to suffering and failure. Keep the math going. Is it not then a sin to seek success *separately* from God? Are you not living in sin—that is separate from God—if you rely solely or primarily or predominantly on your worldly resources for success? If God plays a minor role in your quest for success, then what must be said of your claim to spirituality? It is the effort to achieve your goals without the help of God, without the major resource in your life that causes the woman within you—the spirit²⁸--to bring forth with the pangs of labor.

The message from the religion of Kamit is that to live a successful life, man must unite with God, and to be one with

²⁸ The spirit is given a female personification (Eve, Sophia, etc.) in mythology, while the will which leads it is masculine.

God is to share in God's attributes. Through God's omniscience the god-man is able to intuit the correct things to want in life, how to avoid problems, how to solve problems, how to understand and extract meaning and value from all experiences in life especially where goals are not realized, and so on. Through sharing in God's omnipotence, the god-woman will be able to achieve whatever is willed. Through sharing in God's transcendent peace and omnipresence (oneness with all), the foundation for the moral life and ability to influence all is achieved. This was made clear in the spiritual scriptures of Kamit (the Pyramid Texts, Pert Em Heru, etc.).

While becoming a god-person on earth was the goal of every Kamau (ancient Egyptian), it became the property of one god-man around which a religion became centered on—Krishna, Jesus, and others. The practice of worshiping a person as a divine being has kept the world from recognizing the goal of religion as set forth in the Kamitic tradition. A comparison of the history of Kamit with the history of the other nations in question says a great deal. We need not restrict our view to the great material accomplishments of Kamit which the Kamau claim to have come from the divine faculties they cultivated. History reveals that Kamit was a civilization that was relatively free of the type of immoral conduct that characterized most of the civilized world. Men and women became god-persons to bring into the world the spiritual and worldly knowledge that gave the world civilization. They did not achieve divinity to be worshiped as gods. The men and women that were worshiped as god-men

and god-women—Amen Hotep, son of Hapu (a priest), Imhotep (a great scholar and scientist of the Old Kingdom), King Ahmoses I, Queen Ah Moses Nefertari, and a few average citizens—Nefer Hotep and his wife Ubekhet the daughter of Baki, and Pennub, and Khami—were very minor exceptions rather than the rule—a little over a handful in over three thousand years. An examination of the chief texts of Kamitic spirituality—the Pyramid Text, Pert Em Heru, etc. will reveal that the worship of a man as a god is in contradiction to Kamitic spirituality. In reality Imhotep was not worshiped as a deity until very late in Egyptian history—from the Saite Period (660 B.C.) onward (except the Nubian period) and especially in the Greek period when the Greeks worshiped him as the god of healing, Aesculapius. It was then that it was claimed that he was born of the god Ptah and woman (his mother) lady Kheredank. The same is with Amen Hotep, son of Hapu. He was deified by the Greeks and Romans who claimed that he was the son of the bull god Apis and the goddess Seshat, the divine patroness of scribes. The deification of people and their worship as gods or saints have nothing to do with the common Egyptian quest for divinity.

The question as to whether the ancient Egyptians worshiped their kings can be easily settled. Worshipping in the religious sense is an act of honoring and revering a divine being and petitioning the being for favors. With the exception of the persons noted above, none of the men, women, kings or queens that proclaimed their divinity in their epitaphs were treated in that manner. Furthermore, a close examination of the worship given to Imhotep, Hapu, etc. will

reveal that they were worshipped in the same and exact manner that Catholics worship their saints. The average Egyptian sought to achieve divinity for the simple reason that it was the goal of life. The act of seeking it, even if it were not fully attained resulted in the moral and spiritual elevation of the person's daily conduct in life. It was a boon to the society and to the world. It is a shame that in today's world, the mere idea that a person could or should pursue the realization of the likeness of God in which he or she has been made should invoke incredulity and ridicule. Try it and see for yourself. Tell your friends or your spouse that you are working on becoming a divine being on earth.

To unite with God is to share in God's attributes. It is in this manner that you intuit and inspire your person to the moral life. It is to set a divine yardstick for your conduct in life. It is the separation from God in the quest for success in life that has brought into the world the immorality that is endangering the world's welfare. Were you to go up to a friend or your husband and say that you are working at becoming a god-woman, you would most likely be attacked as one who has gone crazy, or have become an arrogant fool. Your detractors will not be coming from a source of truth. They will simply be deducting from their beliefs that only one man in the history of mankind was entitled to achieve that goal. But you have the record of countless men and women that set out to the goal. Their detailed biographies are sitting in the vaults of the museums of Britain, Italy, Cairo, Spain, France, etc. I gave you some of their names and catalog references in this book that you may know that this is not a

fantasy. The Christian Bible say that you will know a tree by the fruit it bears—then compare the biographies of these people and the historical record of Kamitic social conduct with that of other nations from antiquity to the present and you will be able to tell for yourself.

Becoming a God Person on Earth

And the Paut Neteru

Becoming a god person is the goal of spiritual development. Its major side effect is success on earth. How does one become a god-person? To answer this question we must take a look at the spiritual quest of the majority of people.

Imagine that you have been given a host of electronic and mechanical components with instructions on the various ways that they can hook up with each other, but you were not told that these components are parts of an airplane, and even if you were told, you would not know what an airplane was—let's suppose that you never heard off one nor seen one. So you get busy putting things together and getting different effects. But since you do not know what *whole* the *parts* represent, nor do you have the ability to understand what the whole looks like and what it does, and to top it off you do not have a blue-print, you spend several incarnations tinkering with these components.

The above is a good analogy for the spiritual approach of most people. They have been given many spiritual teachings to bring into their lives, but without a clear understanding of what goal they are pursuing and what the whole—the finished product—looks like, and what it does. Can the elements of spiritual development be organized as you would a curriculum for the study of medicine so that there is a clear knowledge of what is a doctor, and when can one be certified as such? Is there any closure to the spiritual work? Some people have been led astray by the truism that there is never an end to learning, thus there is no closure, they believe, in the work of spiritual development. A doctor never stops learning, yet there is a point at which one does become a doctor.

Becoming a god-person is the goal of spirituality. The components of man's divine nature are the 11 spheres of influence in her/his being and the nine neteru (archangels) that compose her/his spirit. The Paut Neteru of Ausar is the blue-print of man's divine nature. The work of spiritual development is two-fold. On one hand it entails the awakening and development of the divine faculties (the nine neteru), and on the other it is based on the detachment of the Self—consciousness/will—from the not-Self—the spirit. It is a work of cultivation and identification, and not of worship.

The nine neteru (archangels) of the Ausar Paut are the repository of the Laws (Maat) of God. Their cultivation results in the ability to intuit the divine laws and to apply them in daily living. Angels are described as messengers. What message do they bring? They are the sources from which the

laws that govern life are received. Their messages are the laws of God—the Word(s) of God—the Metu Neter.

Let's keep in mind that we have 1) a blueprint, 2) a definite number of laws that influence our lives—11, and 3) a definite number of divine faculties to perfect—nine. Completing—perfecting—the development of your nine faculties that you may intuit the eleven laws that govern your life, and detaching your Self from your not-self is the basis of your spiritual curriculum. Becoming a god-person is your graduation degree—you earn a GM or GW! And what does a god-man or god-woman look like in the world?

A god-person looks like divine law in all that they do in life. Their thoughts, emotions, conduct and actions are all embodiments of the 11 laws of God. This is the foundation of the true Self image of man.

Man's True Self Image

In the first half of the 20th century, the concept of Self-image psychology made somewhat of a splash in the world of behavioral science. A lot was said, but nothing stuck. The basic principle revolved on the idea that the manner in which a person sees himself determines his way of thinking, feeling and acting—therefore the success or failure in his life. It was clearly a notch above the school of "positive thinking." Before you give a person "positive ideas" or truisms to affirm, you must make sure that the person has a positive image of self. The problem with the system was that it offered no effective

means of assisting some persons to transcend a negative self-image that had taken root as a result of certain types of trauma, or failures. The gurus of self-imagery failed to realize that the problem resided in the human identity that people held. A human—earth-man—is by definition and description a being that is *essentially* limited in the ability to know, to be and to do. There was no understanding that these limitations were *not essential* but *attendant* to the spiritual infancy that all men must go through. These limitations were meant to be transcended through spiritual education. The self imagery guru tried to make parrots lecture by repeating affirmations. They crystallized man in his human nature, yet expected him to perform miracles—the prerogative of a god. The manifestation of God through man is the source of miracles. Only the Spirit of God can rise above physical mandates, and only the Word of God can mobilize Its Spirit. The Self-image of man is that of a god-person as detailed in the Paut of Ausar.

If a man is given to following his sensual and emotional dictates, it would be correct to say that he is *the likeness of an animal*. If a man's behavior is characterized by humanitarian ideals, then it would be accurate to say that she is *the likeness of humanitarianism*. If a man's behavior is based on a divine standard then it would be correct to say that his behavior is *the likeness of God*. An examination of Self-image psychology will show that the self-image was defined around the manner of conduct. Our actions and reactions to life's challenges are based on your self-image, which in turn is based on the image of man that your culture has bequeathed to you. While many scriptures claim a divine self-image for

man, they contradict themselves and defeat the purpose by the details in their teachings that portrays man as a human at best, and sinful by nature at worst.

To illustrate the point, let's take the master law of Kamitic religion. It is the law of Amen, which states that the essential emotional state of man is inner peace (Hetep). According to this law, peace is the natural and correct response to all adversities in life. Its opposite is the indulgence in sensuality and emotion—lust, fear, anger, etc. I am therefore the likeness of God, in those instances in which my response is peace (Hetep, Nirvana, Wu Ji, etc.), as opposed to lust, anger, fear, which are attributes of the animal part of being. Many religions promote inner peace as the greater good, yet fail to position it as the natural every day response to all of life's challenges. Anger, etc. is excused as long as it is in "moderation." We will take a detailed look at the laws in future chapters. The essential point to understand is that ***the only manifestations in the world that exemplify God are the laws***. The eleven laws of God—the Paut Neteru—are the "forces" that create and manage the world. They are the architects and the architecture of perfect order, peace, harmony and the enablers of the power of God. The man that manages to live according to the eleven laws of God will therefore be the likeness of God in conduct, wisdom and spiritual power—hence in her/his achievements.

Spiritual Graduation

It was said that spiritual education involves a curriculum that is based on a finite number of tasks to be accomplished. There are eleven laws that must be installed as guides to living, and nine faculties to be awakened and developed. Similarly, there is a definite way of knowing what to do to accomplish the task and when it is done.

The divine faculties were awakened and developed through rituals and meditations. The progress of the work was monitored through the *Ritual of the 42 Declarations of Not Having Sinned (the Weighing of the Heart and Words)*, and the realization of divinity was revealed in the quality of life of the person. *To Know Truth You Have to Live It.*

The ability to live a sin-free life was a clear reality to the Kamau; understanding the role that living by divine law plays in man's life makes this easy to understand. The eleven laws, which are abstract statements, were elaborated into forty-two concrete statements that were used to declare ones freedom from sin. To hide the fact that the Kamau held such a lofty spiritual standard—reserved only for Jesus, for example, in the Christian tradition, Mithra in the Persian, Krishna in the Hindu—Egyptologist corrupted the title of the declarations as *Negative Confessions*. If I declare that “*I have not indulged anger,*” I am clearly not confessing, as confession involves by definition the idea of guilt. I am declaring my innocence. And the form *I have not*, as opposed to *I did not*, goes to the point

that the freedom from sin is an ongoing and indefinite state of being, as opposed to a one time act.

The Declarations were done nightly in a state of trance. In this state of consciousness, the critical function of being is weakened or disarmed to allow the full function of conscience. You cannot lie to your conscience. If you lie that you have not committed a particular sin (within the past 24 hours), your conscience will betray you and condemn you. The trance state will prevent you from rationalizing the sin away. Once you have piled up at least a year or two of justification from your conscience, you will discover a growing connection with God—growing in wisdom (infallible ability to avoid and solve problems in life, to find the right way, etc.), and spiritual power (ability to rise above earthly limitations to achieve your goals)—miracles will begin to happen.

We can now get a better understanding of sin. From the Kamitic perspective, it is not enough to have a definition of sin, and to not commit certain sins. We must have *a way of identifying all sins*. This is important for the fact that *a god-person is one who is free of sins*. To sin is to break a law of God. Breaking the law separates you from God, and diminishes the viability of your personal faculties. Obey the law and your faculties work as they should and you achieve union with God. The fact that there are 11 laws and not an indefinite number is one of the most potent contributions of Kamit to man's spiritual quest. The realization of divinity rests on the ability to declare that “*I know* that I am free of sin” is a true statement—“*Maa Xeru.*” It is not enough to say that I have not committed this or that sin; you must declare that you

are free of sin. Such a position requires the possession of knowledge of all possible categories of sin. The Paut Neteru (Kamitic Tree of Life) is the "picture" or blue-print of God's and man's entire being. All faculties and behavioral expressions are categorized on one of the eleven neteru (spheres) of the Paut.

The Weighing of the Heart and of Words

The Three Judgments

For a person to say that she is a god-woman is a huge claim. It requires objective verification. We must keep in mind that divine realization is not for the purpose of being worshiped as a god by other men and women. It is the failure to understand this fact that caused Egyptologists to miss the meaning of the thousands of copies of mortuary records in which the "deceased" declared her/his divinity through the attainment of freedom from sin. The attainment of divinity was not for the sole purpose of "going to heaven" after death. It was for the purpose of living successfully on earth and in the beyond—whatever lies ahead. It is just another way of stating that one has attained to a successful way of life. You are living in a continuum of peace, joy (in freedom from suffering) and sooner or later all of your lawful intentions are realized.

To will to achieve a goal and to know that it will come to pass requires that your faculties are functioning optimally, and that you have God's help (that you are one with God). The mental dialogue goes something like, "I *know* that my marriage will be harmonious, and healthy, because I *know* that my faculties are in a harmonious state and I have secured God's help, *because I am free of sin*. Let's do the math. If freedom from sin does not uplift your faculties and unite you with God, then we must shut down all the holy books and places and join in with the atheists and roll some dices to see

what chance holds for our future. How then does one know—an objective event—that one is free of sin? There is an objective witness and judge in every man's spirit. It is conscience—Ausar.

The sages of Kamit have given the world a most powerful tool for use in the quest for spiritual perfection. It is the Ritual of the Weighing of the Heart and of Words. If you stole something and declared that you have not stolen, your conscience will refute you. It will enter a guilty judgment against you. It will accuse you of being a thief and a liar. You may not heed the judgment, but you cannot escape it. It acts independently of your will. This is the judgment that all religions address in their doctrine of the *End of Days*. It is true that when a person dies, he is judged by his conscience. It is folly to wait until you die to see what judgment will be offered against you, when the witness and judge is at hand every moment of your life. If you engage the judge in your life at every turn of you day—make a deliberate effort to listen to your conscience's warnings—you will make rapid progress in your quest for spiritual perfection. You will reap the rewards just not after death, but in a life of success on earth as you achieve your goals with the added resources of the spirit—you will support your technical knowledge of finances with your power of working miracles—did someone say magic?

As for the '*End of Days*' you should not worry. It is simply a fanciful way of referring to the end point of a cycle and the beginning of another. This happens in a minor way every night at midnight and in a major way at the winter solstice each year. It is then that the souls of everyone—the

living and the people that have died after the last winter solstice are judged. By the way, your conscience, when purified from the corruptions of your culture, will be seen to be Ausar. A verdict of freedom from sin for the period from mid-February to December 24th midnight—the winter solstice (August to the summer solstice for southern hemisphere dwellers) results in a major transfiguration of the soul of a person. The transfigured soul was known in Kamitic spirituality as "*Heru Pa khrat*." (*Heru the Khrat!*). In the next chapter we will see that the attributes of this neter was coalesced with the attributes of Ausar to create the attributes of the Christ. In Kamit, the realization of this great milestone of spirituality was the goal of every initiate. Kamit was better off for it. It was the source of the wealth and longevity of Kamit. The world will be better off when all men make it their goal in life.

There are, therefore, three sets of judgment in life. The first set is the nightly judgments that the initiate prescribes for himself in order to purify the soul; the second set is the judgment that occurs every winter (summer) solstice. A verdict of innocence is followed by the ability to tap into the resources of the divine (universal) spirit in the efforts to achieve one's goal. The unenlightened will conclude that your accomplishments are miraculous or magical. You will know, of course, that all has been accomplished through strict adherence to the law. The third judgment occurs after death.

The Process of Creation

The Four-fold Law

The creative process involves four “elements.” They are 1) the will aspect of the Self, 2) the Word, 3) energy (the life-force), and 4) the physical manifestation (the thing created).

1. The will (You in your active aspect)

- a. The will is not a faculty of the self. It is an aspect, the active aspect of the self—the passive aspect is consciousness. Recall that the self is the non energy/matter aspect of being. It is that which is consciousness itself, that which knows, that which understands. Devoid of matter it has no thoughts, no memories as these are objects that can only be formed in the matter side of being. Devoid of energy it cannot act. What is known (objects) and what acts—expressions of energy—is the spirit, the energy/matter side of being.

2. The Word (the matter aspect of the spirit)

- a. In the same manner that the Self is a duality of Consciousness and Will, in reflection of the dual composition of all beings and things, so is the Spirit. It is composed of matter and energy. The material side of the spirit is manifested as thoughts—words and images, and its energy side is manifested in the myriad of sub-atomic energies that compose the world. For energy to accomplish its task it must be guided by a material conduit. The energy side of the spirit is guided by thoughts—words and images. In reality, words and images are with energy, opposite polarities of the same “thing.” That energy and matter are different aspects of the same is well known to physics. What is left, is for people to realize that their thoughts are matter—the same matter that composes the universe, and that their feelings are the same energies that compose the universe, and that there is a special way of living that gives you the ability to tap into universal energy/matter—the World Spirit—to assist you in your earthly endeavors. Like the energy and matter in the universe, your energy and matter is subject to law. Through your thoughts you command the life-force—the energy of your spirit. It is the energy that powers your body, your thought processes (association and reasoning), and your

manifestations—the ability to spiritually influence physical events—mind over circumstances.

3. The Life-force (the energy aspect of the spirit)

- a. All physical events as well as mental functions require energy. Without energy nothing happens. If the energy of your being is maintained in a vital and harmonious condition, your mental, physical and psychical functions will be successful. And since, energy follows matter (thoughts, the word), and is subject to law, the condition of your life-force is determined by the nature of your thoughts. If the Word of God—the Metu Neter—rules your mind, then the doings of your life-force will bring you health, power and success. If instead, the words of man rules your mind, then failure—ultimately will be your lot, and the lot of the people whose lives you are capable of influencing.

4. The Manifestations in your life

- a. All manifestations in a Man's life—physiological, mental, and social are directly determined by her life-force. The activities of the life-force are determined by the person's thoughts and way of thinking, and the

thoughts of the person are directed by the Self (the will).

You are therefore the prime mover of all that happens in your life.

1. You will (declare to achieve a goal). Since the will is who and what you are, you are in complete control of the act of willing.
2. Your will is expressed in a thought—images and words.
3. Your thoughts mobilize your life-force. This is automatic, as thoughts and life-force are opposite polarities of the same thing. One cannot be without the other.
4. A physical event comes into being, if the thought was in harmony with the laws that govern the physical world.

Success, therefore, in the spirit of the Taoist sage in talking about the Tao, is easy. You are the will. Nothing can impede you from declaring the will to accomplish something. Your will commands the thoughts in your mind. The thoughts in your mind command the life-force which is the executive agent of all that happens in your life. The events in your life are passive

effects of the activities of your life-force. All that you have to do is to keep the four-fold law in mind, and live the 11 laws of God. Incidentally, the four-fold law explained above is the subject of the Kabalistic Tetragrammaton. It is said that whomsoever can pronounce it correctly will have the keys to the universe—words to that effect. Unfortunately, they did not give the details. You will find it in the volumes of the Metu Neter.

In accordance with Lao Tzu, I said that the task is easy, but some of you might complain, that it is “easier said than done.” Lao Tzu, the author of China’s great book of wisdom, the *Tao Te Ching*²⁹, found the work easy because he was guided by China’s great oracle, the *I Ching*. You too will find that the Metu Neter oracle of Kamit will greatly facilitate the work of living by the law.

²⁹ It is interesting that China’s wisdom book’s title, the *Tao Te*, sounds so much like the Kamitic principle of wisdom Tehu-ti. Wonderment is nurtured by the fact that there are no satisfactory etymologies for Tao Te.

Chapter 8

Overview of the Metu Neter Oracle

The Metu Neter, the Word of God

The word “oracle” comes from “*orare*” which means “to speak.” Our best dictionaries define the word as 1) a revelation from God (of Judaism, Christianity, or a pagan religion) that is delivered through a medium (an inspired priestess or priest, an instrument adapted to the purpose). 2) An authoritative and wise expression that is delivered with an aspect of certainty. These definitions aptly describe the Word of God—the Metu Neter. The authority and certainty of these words come from the fact that they are expressions of the laws that govern the world. They are lawful statements—“*Maa (Law) Xeru.*”

Oracles do not play a role in the lives of most people today due to the religious sanctions against them, on one hand. On the other, contemporary science has also relegated them to the realm of superstition. The irony of this position rests on the fact that as far as oracles are concerned, they are instruments of *chance*, which should well fit in with the current scientific theory of the creation. The position of the leading religions is part right and wrong, and that of science, totally wrong.

In the popular minds, oracles are devised for telling fortunes, which is built on the assumption that destiny is fatalistic. Religion had a right to sanction this most erroneous of views. The fundamental purpose of religion is to provide assistance to its followers in the "performance of miracles—when all material resources fail, pray or meditate or ritualize your person out of trouble, and thank the Lord(s)" But the fatalistic view does not pertain to all oracles. One of the problems in the world originates in the inclination of the clerics of many religions to pass judgment on the practices and doctrines of other religions without the slightest acquaintance, let alone understanding of these religions. To compound matters, they hardly understand the underlying principles of religion itself, and in many cases, their own.

In the preceding chapters of this book we learned that the goal of man is to become a god-person on earth; and that this entails a process of spiritual development, which entails the awakening and development of the faculties of the spirit—the neteru or archangels, and angels.

It was also stated that faculties cannot be developed in a vacuum. There must be a physical field of action. Although each divine faculty—neter—has its special field of action (Het-Heru for the arts, romance, social integration, etc.; Heru for management and leadership, etc.), any neter can be developed in any type of life activity. The notion that man comes to earth to learn to develop herself spiritually must find specificity and concreteness. To be specific, there are 11 aspects of the spirit that must be developed through concrete, that is physical, activities. A person will develop a divine

faculty through the demands and challenges of the marriage, while another will develop the same neter through the challenges of the career, and another will work on the same through parenting, and another will develop the same through his experiences in warfare, and so on.

How do you know which faculty is in charge of a particular part of your life? How do you know the condition of this faculty? How are you using it? Are you making progress? Answering from a subjective perspective is the worst way to go. Theoretically, praying and meditation can lead to the answer, but many if not most people are so heavily hurt—generations of abuses that compromise the activities of their brain—that such practices cannot be wholesale recommended. In Its infinite wisdom, God gave man a means of guidance that is totally independent of the vagaries of the human mind, and that is beyond the hand of the corrupters. This is the oracle. I will speak for the Metu Neter oracle of Kamit.

You will find that the Metu Neter oracle, by serving as a direct go between you and God will assist you in learning which divine faculty within you, and therefore which divine law is playing the major role in each area of your life. You will learn of its condition, how to improve its functioning, how to arouse it out of latency, and how to track its progress. A Metu Neter oracle "reading" can be likened to taking an MRI of your soul that will give you the opportunity to avoid an undesirable outcome by correcting errors in your thinking and actions, by replacing the Word of God for the words of man in your mind.

Stages of the Work of Spirituality

The first oracular symbol (hexagram) of the I Ching, the great oracle of China, opens up with the statement that *"one mounts to heaven on six dragons."* Ifa, the great oracle of the Yoruba of Nigeria, states in its first symbol (Odu) that *"bit by bit one eats the head of the rat."*

This is the key to the avoidance and solution of an undiagnosed problem that all aspirants to spiritual realization face. Along the way the student accumulates a vast amount of spiritual principles to be studied, assimilated and applied in life. In a very short time the student is caught up in an unmanageable web of learning tasks. And there is a worst unrecognized problem that results in the failure of most people to realize their spiritual goals.

A maxim of the neter Maat, is that *"To know truth (the law), you must live it."* This dictum goes beyond the obvious truth that for a principle to be elevated to the status of a law, it must be verified by experimentation. It goes to the fact that spiritual truths must become a part, not only of the mind, but of the body. The act of living a spiritual truth, especially where conditionings must be transcended, results in the formation of neural and brain cell complexes that are associated with the law. You have to "earth" the spiritual truth. The Word of God, the Logo—the Metu Neter—must become flesh. Which area of your life is responsible for

making the Word of God a part of your mind, soul and body will be indicated by the Metu Neter oracle.

To Know Truth (the Law) You Must Live It

The Word Must Become Flesh

If I believe something I need not prove it or have proof. This is the fundamental weakness in faith religions or belief systems. If I say that "I know," I must be prepared to provide proof. Recall that the word "person" means a "vehicle of a word." That's what our personas are. Our persons (not our selves!) are words that have become flesh, that have come to the earth plane of existence (not the planet earth) to be proven. Some persons came to prove the "word" that "crime pays;" others that "their race or gender is superior to others;" others that "junk food can be eaten with impunity;" and most, that "man can succeed in life by giving only, lip service to God," and so on. The earth plane, the neter Geb, is the divine agent of proof. This is a generally ignored truth concerning the purpose of earthly existence. It has been lost in the quagmire of the evolution of species for their own sake.

The laws—all ideas for the same reason—must be lived in order to know them. While we must all live the laws to know them, fortunately we can learn from the mistakes of

others. But we must keep in mind that knowing that something is evil does not teach what is good! The evil must be avoided, the good must be lived. The truth must become a part of our entire being—it is already in the spirit, and must be programmed into the mind and into the flesh

To understand what is meant that the word must become flesh, we must turn to psycho-biology. From this branch of science we learn that all ideas that represent our behaviors are encoded in our neural system—nerves in the brain, hormonal system, etc. Some scientists refer to these structures as “engrams.” The failure to anchor ideas into our being is the reason behind the failure of people to live the ethical and spiritual teachings they subscribe to.

The work is not as simple as the thought of programming an idea in the mind. What is the mind? Most lay persons are unaware that their certainty of knowing what the mind is, is not shared by the professionals—psychologists. There is no agreement as to what it is and where it is. It is not a fact, but a concept that was created by scientist who wanted to explain thinking in a manner that side-stepped spirituality and religion. The source of thoughts, in the teachings of Kamit, on one hand is the neteru—the archangels and angels, and on the other, ourselves. The Archangels (Neteru) reveal the laws, and the angels provide the talents and genius (good and evil).

Truths or laws are programmed into the Sahu division of the spirit—the lower mind, and in turn into the physical division of being—the life-force and brain. The mind serves

then as the bridge between the divine spirit—the realm of the neteru—and the physical aspect of being. The event can only take place through living. And since each neter is in charge of a particular area of the life of a person, it is important to match the work that is done in an area of life with the neter—the divine faculty that governs it. Living a divine law is therefore not a simple act of following a precept. The precept belongs to a specific divine faculty that is in charge of a specific area of life. The precept must be applied, then, to its associated area. This can only be known with certainty through the oracle. You have seen many people fail because they used the wrong strategy in an area of life. You just don't cultivate the virtue of courage on your job; you cultivate the neter Heru, or Herukhuti. You just don't cultivate the virtue of altruism in your society; you cultivate the neter Ausar.

Why Oracles

How do you know that you will succeed in your marriage by cultivating your romantic side (the neter Het-Heru)? It works for some; it is indifferent for some, and a drawback for others. How many marriages fall apart because a spouse finds out five years into the marriage that the romance that they could not summon was critical to the marriage? How many people find out fifteen years into the career that it failed to provide that needed sense of satisfaction? The answers are variations on the theme that

the areas of life are under the dominion of divine faculties. Failure comes from the failure to develop the neter in a particular path of life, or from trying to accomplish something that the divine faculties in your life were not appointed to by destiny. The concept that man is totally free to choose whatever he wants to do is most damaging to the world. Every person's life is a part of the divine plan. There cannot be peace and harmony in the world without integration.

The purpose of the oracle then is to 1) reveal to man the neter that is in charge of a particular aspect of life, and 2) to provide the Word of God—law, truth—to replace the feeble words of man in his mind.

The Word of Man

The main purpose for seeking the Word of God is seen in the fact that man's troubles reside in the Word of Man. It represents all ideas about us and about life that are not rooted in laws. Where there is a lack of certainty, i.e. a lack of knowledge and law, then beliefs, opinions and living by chance, wish, hope, faith, and so on is the rule.

But since the world we live in is governed by law, so must our words be. It is the purpose of the 11 laws of God—Maat—to harmonize your thinking, therefore your feelings and actions, and finally your destiny with the laws that govern the world.

Finally, a Metu Neter reading does not tell you your fate. There is no such. A negative reading is an indication that you will fail because you are seeking something that is not a part of your destiny, and will therefore not find support in your divine faculties, or that you will fail because you are using your faculties incorrectly, or because your behavior is ruled by a false idea, and so on. A positive reading is an indication that you will find support in your divine faculties. Success though will come from your efforts.

Happiness, Success, and Worldly and Spiritual Goals

You cannot benefit from the Metu Neter oracle or Kamitic spirituality, which it serves, without the proper understanding of Happiness, success and the goals of life.

We have already dealt with the fact that in life we must cultivate, not only the knowledge of the field of work—i.e., the study of mathematics, we must also work on developing the faculty that will provide the talent for success in the field. The failure to do so is one of the reasons for the many “successful failures” in the world—e.g., people in the world with degrees but not even a shred of excellence—lack of talent—in their fields. Spiritual success and worldly success are interdependent with each other. Talents are a spiritual endowment that are worthless if you do not use them in the

world—for the benefit of the whole—and work without talent, well speaks for itself.

But if you are talented and well schooled and accomplished in your field, would you claim success if you were unhappy in your practice? In your life? Not only is happiness independent of life's accomplishments it is dependent on your capacity to be at peace in the midst of adversity and your capacity to enjoy. The former depends on the cultivation of the "Self" part of being, and the latter on the cultivation of the Het-Heru and Geb parts of being—i.e., your imagination and your physical well being. We will come to see that underlying every oracular response is guidance to achieve happiness, through the completion of spiritual development through work in the world.

Chapter 9

Consulting the oracle

The Metu Neter oracle is composed of 15 sets of symbols. The generic name for each symbol is "metu" or word, and their combinations are called "metutu" or words:

- 11 sets of divine principles, nine of which are persona vehicles (archangels).
- 2 sets that represent psychic force.
- 1 set that represents the influence of the ancestors in man's life, and a good after-life.
- 1 set that represents the influence of negative deceased beings, and a negative after-life.

Counsel from the oracle is delivered through one or two (three in certain situations) of the fifteen symbols. The work on a specific law that is prescribed for an area of your life must be carried out as a part of the work on all parts of your spirit. It is important then to acquire the understanding of the role of each neter as a part of your life and spiritual development process. Every response (metu—word) from the oracle must be understood as a part of a whole. If the whole or context is not known or understood, the counsel will not achieve its intended goal.

The Consultation Procedure

The consultation procedure is a simple one. If we understand that the oracular medium—the set of cards—is an instrument for receiving counsel from God, we will want to approach the act of consultation in the appropriate mind-set; a brief prayer or meditation to calm the emotions, and to prepare the mind might be in order. For the same reason, an appropriate place—clean, etc.—should be sought.

Picking the card(s)

1. Formulate the question according to the instructions given below
2. Shuffle the deck of cards thoroughly, with the back showing
3. Spread the cards face down on a clean surface. You should maintain a special cloth for the purpose.
4. Pick a card. If the card is a Hetep judgment—two clear circles above and two dark circles below—the picking process is over, and write down the card (the Metu), otherwise, continue.
5. Since the card picked was not a Hetep judgment, you will return the card to the deck and shuffle again.
6. Pick a second card, and write it down.

A one card reading is a metu, a word, and a two card reading is a metutu, a combination of words. In the case of a metu (one card) reading, the metu indicates the law and neter (divine faculty) that is in charge of the situation that you inquired about. In the case of a two card (metutu) reading, the first card (neter) governs the event that you inquired on, and the second card is indicative of what divine faculty will assist you in carrying out the work of the first metu.

Structure of a Metu (in the following chapters)

The meaning of each metu has been structured in a manner that facilitates the process of working up an understanding of the reading. The write up on each metu has been divided into the following sections: 1) the main keynotes, 2) the minor keynotes, 3) the metutu or combinations keynotes.

You will proceed by familiarizing yourself with each of the three sets of keynotes, while making the effort to match a keynote to events in your life, and the lives of people that are a part of the situation inquired about. These should include events, ways of thinking, behaving, possibilities, probabilities, personality traits, etc. It is highly advised that everything should be written down. You should also consult the table of contents, and index for additional information on the neteru.

The material should be meditated upon with care. Some counsels will reveal their full meaning over time, especially those dealing with long-term life events—reading on destiny, career, marriage, etc.

The judgments must be noted. Each card has a set of five circles. The judgment indicates where you are in relationship to the divine faculty, law, or behavior that is associated with a metu.

The Judgments

The five judgments are:

1. Hetep; is represented by two clear circles above two dark ones. It is positive.
2. tu tchaas; is represented by three clear circles above a dark one. It is positive.
3. ,tu maat; is represented by four clear circles. It is positive
4. tem tchaas; is represented by three dark circles above a clear one. It is negative.
5. tem maat; is represented by four dark circles. It is negative.

Hetep: Hetep in a reading is an indication that the situation is ready to be meditated upon. The potential for establishing

the balance between the will and the spirit—i.e., for the spirit to automatically respond to the will (as when the foot responds to the will to walk) is necessary and achievable. Action should be based on the revelations of the meditation.

Tu Tchaas: tu means yes. It indicates an incipient understanding of the issue. Study, reflect, discuss with others. Work on getting more insight from others if possible. After this, follow the counsel of the Hetep judgment above.

Tu Maat: More insight is needed. It will come from experience—past, present or future. It also means that you must make a commitment to implement the information; just don't think about it.

Tem Tchaas: Tem means no. In this judgment, incorrect thoughts are controlling the behavior. The Self has not lost control, but there is ignorance impeding correction of the problem.

Tem Maat: In this judgment, incorrect thoughts and emotions are controlling the behavior. The Self has abdicated control to the emotions.

The question and shaping factors

Every situation is shaped by factors that are common to the class that the situation belongs to. Your marriage is shaped by certain factors that are common to the success of all marriages. The reading will show the uniqueness of your situation. Thus the proper understanding of a reading depends on your understanding of the underlying shaping factors. If you know nothing about the stock market you will understand little or nothing about a reading, even though you will understand the keynotes. If your ideas about marriage are all wrong, you will get less out of a reading than a person who knows the true principles of marital success. Knowledge of the shaping factors of the situation that you are inquiring about is essential to the full understanding of a reading (in any oracular system), and is the determining factor of the level of expertise of a diviner.

This is why so much has been devoted to teaching you the true shaping factors of the spiritual life in the various volumes of the Metu Neter.

Types of questions that may be asked

The Metu Neter oracle is capable of answering all types of legitimate questions that are asked in the proper

manner. Limitations will reside in the diviner. It takes at least 5 years of intense study for a diviner to master the I Ching. The same is true of the Ifa oracle of the Yoruba. The same is true of the Metu Neter oracle. The keynotes given in this book and in previous volumes of the Metu Neter are focused on spiritual development and success in living. This is especially the province of this volume.

Generally speaking, you can ask on all situations that require spiritual development, the proper use of your faculties, and observance of divine laws. You will not be assisted in determining whether you should buy a Cadillac or a Lexus. If vanity or trumping the Jones is guiding your choices, that is what the oracle will speak on—even though you did not inquire about your state of mind. The entity behind the oracle—God—is interested solely in your spiritual development. If you keep this in mind, you should have no problem understanding what types of questions to ask. Remember that the spirit is your prime resource for achieving your legitimate goals on earth; and legitimate earthly needs and wants exist to provide the field for the development of your spiritual faculties. So go ahead and ask about purchasing a house; marrying that man; choosing a specific career, and so on.

Keep in mind that there is a good reason why most people are not psychic. What goes on in the spirit of other people, and your subconscious (mind) for that matter is off limits to direct perception for good reasons. Most people would misuse information garnered about others if they had a ready access to the other person's subconscious. The Metu

Neter oracle will reveal certain particulars about others on a legitimate need to know basis. That need to know is determined by your good will and the person's consent or your right to know.

You have a right to know certain particulars about others under your care (your children, students, etc.), whose actions impact on your life (spouse, employers, government officials, friends, etc.) provided that you are seeking guidance for the welfare of your person and for the other person--there must not be any catering to the lower nature.

Answers from the Metu Neter will also be limited to your level of involvement with someone. If you are contemplating a relationship with someone who is not destined to be in a relationship with you, you will not get the low-down on that person. You will simply get an answer letting you know to drop the interest.

If you keep in mind that the Metu Neter oracle is a powerful guide for spiritual development, that can assist you in playing a great role in bringing light to the world, you will have no problem formulating the proper questions and deriving great benefits for you and others.

Formulating the Question

The proper formulation of a question is very important to the understanding of a response from the oracle. The following are a few rules to be observed.

- Do not include a judgment in a question. In the question, "Is it wrong to spank my child?" The phrase, "is it wrong," renders a judgment. It is better to ask, "Comment on spanking my child." Instead of "will I lose money in this investment?" Ask "comment on investing my money in . . ." "Is it best to go to Florida?" is incorrect.
- Avoid ambivalence in a question. "Should I go to Florida or California?" Ask two separate questions.
- Ask on both sides of an issue. "Comment on my conduct in this situation." "Comment on the other person in this situation."

Key Readings

1. Destiny Reading: The first and most important reading that should be done concerns your destiny. It reveals the most important lesson that you came to earth to learn. The situations involved in it are the ones that will contribute most to your successes, failures and

your spiritual development. It serves to unite all experiences in life and all the readings that you will do. This is the major make and break reading in your life. Fail at it, and it doesn't matter what else you win. If after you picked two cards for this reading and did not get any of the cards from the first metu (Ausar to the 9th, Auset) you must keep picking cards until you do. This procedure is not to be followed in other readings, except, in a reading for picking a name for a person, or business.

2. Education
3. Career and jobs
 - a. The right choice? How to get a raise or promotion? How to get along with the boss, fellow employees, etc.
4. Relationships and Friendships
 - a. Conjugal relationships (marriage, etc.)
 - i. What is the dominant theme of the contemplated relationship? This will enable you to avoid the relationship or prepare for problems before hand, and how to enhance it. Should I leave the marriage—you might be in for worse, or your children, or you might have untapped strengths.
 - b. Family members
 - c. Failed relationships
 - i. What mistakes did you make so that you wouldn't repeat it? Besides, you

will discover how and why it was not a waste of your time and life. At the end of the day, learning the value of an event is a very important pay-off.

5. Preparing yourself for a relationship
6. Finances
7. Litigations and legal matters
 - a. Is this the right lawyer? Should I sue?
8. Major purchases
9. Health matters
10. How to raise a particular child
 - a. This reading will give you insight into the most important thing to do for the child from the first day of birth.
11. The state of your spirituality
 - a. A great eye opener for many

By now you should know that what worked for someone cannot be packaged into a formula for others to use. No formula can address the inner resources that each person must bring to an endeavor. This is why "modeling" others do not work. You do not know what demons they had to slay. The world is full of high school dropouts who make it big, and professional with doctorates on the unemployment line; fat and skinny people in good marriages, and single, frustrated great looking people. A man gets away with a life of infidelity, while a faithful husband for 30 years gets thrown out of his home on the very day that he voluntarily confessed to have cheated once. You must know what is governing your own situations in life. If Het Heru governs your success in marriage,

then get a good book on romance. If Heru shows up instead, you better get a good job, learn to manage your finances, and so on.

Your Personalized Spiritual Curriculum

If you have ever taken a spiritual class you must have been stricken by a troubling truth. The teacher has no choice but to cover a series of lessons in a class that is composed of people at different levels of spiritual growth and aptitude. Spirituality cannot be taught in the manner of teaching worldly subjects. The material cannot be graded in the same manner.

In addition, worldly subjects are based on the material to be taught, while spiritual instruction must be based on the inner condition of the student. There is only one way of knowing what is in the spirit of the student—oracle readings. It is the only way to personalize a spiritual curriculum, psychological counseling, success coaching, etc.

Initiations cannot take place in so called initiation ceremonies. These are rehearsals with symbols that represent the challenges that you will encounter in life and the solutions that must be applied. The problem with these ceremonies is that the symbolic acts fail to arouse the emotions—the life-force—that the truths that are being inculcated need for their enlivenment. Many religious practices have degenerated into

empty symbolic acts—empty because the participants do not know the realities behind the symbols.

By indicating the divine faculties that must be nourished in their related areas of life, the oracle serves as the means of writing up a personalized initiation curriculum. Remember that a Heru reading for raising your daughter is just not instructions on what to say and what to do, but for awakening and developing the Heru archangel (Michael) within her and you.

You are already doing this in minor ways. You may be manifesting a different personality on your job than the one you express at home, or with your buddies.

Chapter 10

Amen

Major keynotes

Amen is the first and foremost of the 11 laws of God. It is the foundation of life and of the Metu Neter oracle. All of our faculties derive their meaning and spiritual power from it. The laws represented by the other 10 neteru are supportive means to the realization of Amen in the life of Man.

The meaning of the word "Amen"

"Amen," is a Kamitic word that means "*concealed hence imperceptible.*" It is used to denote *the imperceptibility of God*, whose existence can be and must be proven through logical deductions drawn from the intelligence underlying nature. It is also used to denote *the imperceptibility of Man's Self*—our consciousness/will. Let's recall what was said concerning the nature of the Self and the original state of the spirit—the energy/matter basis of our lives and the world.

- The Self which is consciousness and will is immaterial therefore it is amen—hidden and imperceptible. The universal inability of the spiritually unrealized man to understand how an aspect of reality could be devoid of energy and matter is the fundamental cause of materialism. Due to religious systems that do not train people to experience the self as that which is aware and is separate from all that can be perceived—thoughts, feelings, body, and the world—people have universally fallen into the error of identifying with the objects of perception. This is the fundamental cause of the world's enslavement to thoughts, feelings, the body and the world.
- God's Self is the same—consciousness and will. Its immateriality has resulted on one hand on the denial of Its being as can be seen in the many theories that propose a creation of the world by the chance activities of *already created* materials. Is this science? Scientists, so called, must be stopped at the very beginning of their theoretical musings. Demand that they explain how the so called gases or the singular whatever that is at the foundation of creation came into being. And demand that they explain how the force that contracted or expanded or heated up or whatever came into being—and what about the perfect order that guided this so called chance event. On the other hand, the immateriality of God's Self has led to many problems in the world. Some religions, unable to solve the problem, settled on a system of Belief in God, and Faith in the Word of God. The many contradictions to experience and logic in the articles of faith caused many people to turn their back on

religion, or give lip service to it, or develop a strong skepticism about what they can't perceive through the senses. **This leads to the Amen problem (Amen tem).**

1) People fail to realize that God is always present (omnipresent), and therefore allow themselves to accept all kinds of negative and vile thoughts in the belief that they are all alone—that no one is privy to their thoughts. 2) Do vile things when there is "no one" around. 3) Fail to realize that the bodiless mind and spiritual power of God is always there ready to help them (if they can be at peace in the face of adversity, and with love for God).

Hetep, inner peace, Nirvana, Wu Ji

Hetep, inner peace, is the natural state of the Self, given that it is devoid of energy and matter—no energy/matter, no emotion, nothing to disturb. Peace is also the nature of the essential state of man's and God's spirit. It is the inactive state of energy and the unformed state of matter that precedes and is the basis of all manifestation in and as the world. Peace, therefore, is man's natural emotional state.

The ability to be at peace in a situation of adversity is our nature. The importance of realizing this fact will become appreciable when we attempt to resist a temptation or emotion, especially in a situation of grave adversity. If we believe that it is our nature to express an emotion in a given situation, then we would find it impossible to transcend it. Once it is understood that we are under no compulsion to manifest a particular emotion in any given situation, then the

task becomes realizable. Besides, since anger, fear, and even the excitement of pleasure are illness inducing, performance inhibiting, IQ reducing stressful reactions, they cannot be our nature. Nothing that is harmful can be natural. Quite the opposite is peace. It heals and reverses the ills created by stress.

When you are experiencing stress, blood is shunted away from the vital organs (kidneys, liver, pancreas, endocrine glands, etc.) to make more blood available to the muscles of the legs, arms, etc. to prepare you for fighting and fleeing—arguing, condemning, abusing and avoiding, fearing, etc. If you are therefore living in a state of constant emotionality, you are under-nourishing your vital organs, wrecking your health, and degrading your mental performance (reduction of IQ, memory, reasoning), and physical performance ability.

Therefore, stress and emotionality cannot be your natural response to challenges and difficulties in life. Nothing that is harmful to you can be your nature. If emotionality is not your nature, then the opposite, peace is your nature. If stress makes you sick, then peace heals and keeps you healthy.

It is important to realize that we are not simply saying that you should transcend emotionality, we are emphasizing that **peace is your nature**. I.e. if you hold on to the belief that it is natural to emote yet you are trying to transcend your emotional habits you will fail, because your mind will conclude that you are fighting against your nature. It is important to

emphasize and be clear in your mind that you are restoring your original state of energy.

Suffering

The law of Amen provides the solution to a major problem that many religions and spiritual systems have not been able to solve. It relates to suffering. We suffer only because we are convinced that it is natural to hurt in certain types of situation. If there are things that you used to manifest; fear, anger, lust, hurt, etc. but no longer do, then the emotion was not natural to the event or caused by it. That you no longer manifest such behavior is a testimony to the truth that you can change your emotional response by changing the ideas—the Word—that dominate your thinking.

Living peace as the likeness of God

In keeping with the principle that man's likeness with God is to be realized by degrees by working on the various faculties one or a few at a time, by living the law of Amen in the prescribed situation, the person achieves oneness with God in respect to the situation in question. If Amen is the presiding divine principle in my marriage, and I live the laws of

Amen in it, then in my marriage I am the likeness of God. I have mastered the lesson to manifest that divine part of my being through the marriage. What remains is for me to transport the lesson learned to other parts of my life. This is an easy task as I am not merely learning a lesson, but developing a faculty that plays a role in all aspects of my life.

Happiness

Reclaiming our original and essential unconditioned state—peace—is the foundation of happiness—the enjoyment of life. The lives of most people oscillate between the poles of pleasure and pain. Pleasure, for most people, is replaced by pain when a loved one dies, when wealth or health is lost. Pain dominates the lives of most people who are not able to achieve their goals, or who live with anxiety over losing what they have acquired. A man cannot even enjoy the millions he has just won in the lottery for fear that he will not live long enough to enjoy most of it, or that the economy might crash and leave him with pennies on the dollar. A woman cannot enjoy her good man for the constant fear that it is too good to be true. The only solution to this problem is to replace pain with peace. **Happiness** is going through life from pleasure to peace, and peace to pleasure. Enjoy when you have it, be at peace when you don't, and enjoy the peace. Happiness is joy in peace and peace in joy. Enjoy your mate, and be at peace if she leaves or dies, and enjoy the peace. **Unhappiness** is a life

that flows from pleasure to pain, pain to pleasure. Enjoy your mate and wallow in pain when she dies. Unhappiness stems from the mistaken belief that happiness is found in things. Life then flows from pleasure to pain, when the object with which happiness is associated as the source cannot be had, or is lost. There is nothing you can do to prevent failure, losses, setbacks, etc., but there is something you can do about your reactions to them.

It is the value we place on things that determines whether we pursue them or not; how much energy we put into the task, etc. The main and ultimate value that we place on the things we do in life is happiness—the enjoyment of life. Marriage, career, etc. means nothing if we are not happy in them, or in life. Yet, the happiness does not reside or depend on these things, it resides in our spiritual capacity. Happiness, cannot be attained without Oneness with God and all, without infallible guidance (wisdom—the Word of God), and without Spiritual power. See Ausar, Tehuti, and Sekher.

Amen and Miraculous Success

All situations of challenge and adversity awaken and stir up the life-force (qi, kundalini, Ra) for the purpose of energizing our faculties—body, psyche, mind and spirit. Establishing and maintaining peace when the life-force is

aroused is the only means of optimizing the energizing and harmonious functioning of the faculties. Its ultimate pay off is the activation of the three treasures of the spirit—At-onement (Omnipresence), Wisdom (omniscience) and Spiritual Power (omnipotence). At-onement puts us in touch with the inner aspects of the being of others that we may secure their assistance. Wisdom is the Word of God that will show us the way to success, and Spiritual power is the miraculous agent for the realization of our goals.

Minor Keynotes

Amen corresponds to events before they begin, before they have taken form, or the need to go back to before the beginning; essence; imperceptible by nature, origin, originality, void, empty.

Negative (Tem) Judgments

All behavior that violates the major and minor keynotes. Taking gain and loss to heart.

Amen Combinations (Metutu)

Amen/Ausar: Your ability to be at peace in this situation depends on your ability to be one with the events and people in the situation. It is an injunction to detach from the identification with whatever can be perceived and to set aside all theories that deny God as the creator of the world and Its

ever presence in Man's life. A good place to start is to meditate on the fact that God is present at such moments when you are accepting and nourishing an evil thought. Your mind might be private to others but not to God. This is a practical application of the knowledge of God's omnipresence. You must put it to work in your daily life

Amen/Tehuti: the peace you need to succeed in this situation will be found in the Word of God. Meditate and analyze the 11 Laws of God to better understand how and why you must be at peace with the seeming opposition and enmity in your life. You may need counsel from the Sage, as she/he is readily able to hear (intuit) the Voice of God. The sole purpose of the Word of God is to bring about unity between you and your present challenge. Analyze it to see the specific benefits of being one with your present challenge. Are your judgments of others keeping you from uniting with them? Are you concluding that others are selfish, wicked, etc? Only God knows such things. Living the Word of God with peace and joy brings forth spiritual power and leads to happiness. If in truth you truly understand science, then you will see proof for the existence of God in it.

Amen/Sekhert: The difficulty that you are experiencing is part of your destiny. It was planned for the purpose of testing your quest for happiness. Be at peace! The union you are seeking will come in time. Persevere in living truth.

Amen/Maat: Inner peace and the happiness that depends on it will be achieved once you learn to see how your success in life or the situation depends on others and on God, and they on you. Peace must be complemented by love to generate wisdom, oneness and spiritual power.

Amen/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that interfere with your ability to be at peace. Do not allow the need for justice to interfere with your ability to be at peace. Remember though, that God protects the one that champions divine law.

Amen/Heru: To be at peace in this situation, you must identify with the freedom of your will. Discipline is based on your freedom, not strength. The freedom of your will is a revelation of your essential freedom. It is the belief that emotional and sensual reactions to challenges are natural that keeps you in bondage. It is nothing more than a belief. Transcend living by beliefs.

Amen/Het-Heru: You must dwell constantly, and especially in trance, on images of peace with others and the situation. Compose your visualization scripts to generate joy and affection. This can be achieved by focusing on appreciation

for the benefits that peace can bring. Nourish your quest for inner peace and the realization of your divine Self through artistic works (songs, stories, drama, etc.); watch what you are feeding your spirit through your imagination. Are these symbols opposed to your divine identity? Amen and Het-Heru work together to bring about happiness—enjoyment of life is based on Peace and pleasure. Enjoy it when it is there and be at peace when it is not, and enjoy the peace.

Amen/Sebek: Give praises and thanks to God for making you in its likeness. You will find peace in the knowledge that the cultivation of your divinity will bring you success. Praising your person—skills, material resources, accreditations, etc.—is placing your trust in a limited source of success. Replace the words of man with the Word of God to nourish the peace.

Amen/Auset: The greatest impediments to achieving the transcendental peace of Amen can be overcome by the devotion (sacrificial emotional commitment) to realizing your divinity. With the proper use of trance, even the most difficult conditionings can be overcome. Pay attention to your recent dreams; the scenarios portrayed in them must be used as meditation themes to assist you in deprogramming your conditionings. Look to see if you see good examples of spiritual behavior and emulate them.

Amen/Geb: Cultivate your health (Qi gong, yoga, aerobics, good diet, etc.) in order to improve your ability to be at peace. Geb tem= reliance on physical means to achieve peace.

Amen/Sheps: Focus on those teachings of your ancestors that promote the knowledge of Self.

Amen/Dark Deceased: Beware of the negative aspects of your culture and ancestors. They will have a negative impact on your ability to nourish your ability to be at peace.

Amen/Nekhebet: There are (or will be) subliminal or psychic forces or toxins at work interfering (not compelling) with your ability to will to be at peace. Some hidden or unexpected event will challenge your will to be at peace. Remember that you are always free to ignore and choose. Look into Feng Shui. See Metu Neter, volume 1 for additional details.

Amen/Uatchet: There are (or will be) subliminal or psychic forces or toxins at work interfering (not compelling) with your ability to be at peace. Some hidden or unexpected event will challenge your ability to be at peace. You can counteract it through meditation, rest, adequate sleep. Sharpen your men ab. An overzealous attempt to realize inner peace will end in ruins. It can only be achieved through a gradual program of

initiation in which the actual initiatory trials (crossroads) are generated by life itself. Look into Feng Shui.

Chapter 11

Ausar

Main Keynotes

That Man is made in the likeness of God is not a mere idea to the effect that Man resembles God through god-like behavior. Man's likeness with God is based on the fact that Man's self—consciousness/will is a manifestation of God's Self—consciousness/will. The *vehicle* through which this unity is expressed is Ausar. Consciousness/will is immaterial. It is therefore incapable of division, addition, multiplication or any form of alteration. Thus, there is only one Self in the world. God is within us and we are within it. This, along with the law of Amen, forms the foundation of Man's likeness with God. By observing the 11 laws of God we are able to manifest God's consciousness and will in our lives. Since God is omnipresent—one with all, we too are one with all.

Oneness with God and with all

Ausar is the vehicle through which the law of oneness is communicated to the self. It is here that the experience—not mere intellectual understanding—of Man's oneness with God and the world is realized. The realization is the

culmination of the *Meditation of Detachment or Self Centering*³⁰, and living by the 11 laws of God.

Man is one with God because the consciousness/will that makes up the self aspect of being, as an immaterial, hence indivisible, reality must always remain one. Oneness with God and with the world is therefore not something that must be brought about. It is an eternal and universal fact. The task is to acknowledge, experience, and live it. The problem is that we set it aside in our failure to understand the law and fact that all things and events in and as the world are integral parts of one being. This is the true meaning of the word "universe"—one verse, one statement. Sahu men, obviously with doctorates brought the word down to their sensible level of thinking by applying it to indicate the world in totality.

Our oneness with God and all cannot be sundered, but we can negate it, especially in the greatest challenge to unity which is experienced when others transgress against us in the worst of ways. It is important in all such instances to make sure that the law of Ausar dominates our thinking by not defining a transgressor as an enemy or opponent; by not interpreting a challenging situation as an adversity or opposition. Words, as we saw in the preceding chapter, have the ability to up or down regulate the life-force. The conviction that someone or something is against you is an idea that will depress your vitality and render inharmonious the activities of your life-force—the greater the challenge, the

³⁰ This meditation system will be dealt with in an upcoming book.

greater the negative impact of your word. You must realize that the weakening and sickening effect on your life-force will be caused by your word, your interpretation of the situation, and not the actions of the transgressor or the difficulties of the situation. It is the effect of living by the *Words of Man*. What if, instead, you reacted with the *Word of God—the Metu Neter*? If the law of Ausar that states that you are one with all—God, all people, all situations—dominates your thinking, the vitality and harmony of your life-force will be protected. By fulfilling the Ausar law in a situation of crisis, your divine character will come to the foreground, and thus unite you with God. You will therefore share in God’s two treasures—1) the wisdom which will solve your problem or enlighten you to extract the meaning and value of the experience, and 2) the spiritual power of God which will miraculously achieve the destined goal. It is the goal that is destined, not merely desired; more on this in the discussion of Sekher.

Major Ausar themes in the scriptures

The story of Ausar, an allegory, in the scriptures of Kamit (See volume 1 of this series) encompasses the major outline of the process of Man’s divinization. Ausar who as the first king of Kamit is the source of prosperity and civilization is killed by his third brother Set (the source of the Judeo-Christian Satan and the Islamic Shaytan), in order to usurp the throne. Set dismembers his body and spreads some of the pieces about the land, and others he submerges in the bottom of a river. Auset, Ausar’s wife, collects the pieces, reunites

them, and through a “magical or miraculous” act is able to immaculately conceive a son³¹—Heru. Heru’s task is to defeat the usurper Set. Although he is successful in battle the matter is settled judicially—by Law. The story ends with the resurrection of Ausar through the deeds of Heru.

1. Death of Ausar

- a. Ausar’s death represents the absence of the direct presence of the divine identity and oneness with God and all in Man. This is the fundamental cause of sin in Man—no direct experience of his/her divinity. In a Metu Neter oracle reading an Ausar tem card signals that problems in your life are due to this state of the divine faculty within you. You must work on resurrecting it.

2. Killed by Set

- a. In the Paut of Annu (the macrocosmic Tree) we saw that Set represented the principle of differentiation. It is important to understand that all events in the world are the result of the balanced interplay of uniting and differentiating factors. Evil in man (the only place that it occurs) is the result of two fundamental causes. One is the dominance of the factors of differentiation over unification. The other will be discussed

³¹ This is unarguably the source of the immaculate conception of many god-men saviors—Krishna, Jesus, etc.

below. This is unavoidable in the early years of the life of the person, and the early part of the career of the soul. It is the source of selfishness. This state of the Ausar within you is signaled by an Ausar tem/Sebek tem reading.

3. Dismemberment

- a. Ausar is the unity of Man with God, with all, and of the faculties of Man. His dismemberment represents the fragmentation of unity on all levels of being. It signals the loss of selflessness, the loss of the unity of mind and life-force, and the loss of a unified perception and understanding of life. This state of Ausar is signaled by an Ausar tem/Sebek tem reading

4. The parts collected and reintegrated by Auset. The birth of Heru

- a. This is the function of meditating on the 11 laws of God. Ausar is the unity of all 11 laws. Once the laws are successfully programmed in the mind, Heru, the son of Ausar and Auset will be born.

5. Heru's opposition to and victory over Set

- a. Heru represents the intrinsic freedom of your will. The belief that Man must follow his emotions and sensual energies is the source of their dominance

over the lives of people. This is the other fundamental cause of evil in the lives of people. People identify themselves with their emotions and sensual energies and therefore abdicate the freedom of their self—the will. By establishing one's identity in the self (will)—that is refusing to follow any and all emotional and sensual impulse, the latter are easily transcended.

6. The judgment

- a. Evil in our lives are the result of behavior that goes against the 11 laws of God. The trial in the story of Ausar represents the ritual of *Weighing of the Heart and Words* of the initiate. In a reading it is signaled by a Heru/Maat metutu.

7. Resurrection of Ausar.

- a. The resurrection of Ausar represents the realization of divinity. It is the transfiguration of the initiate into a god-person. An Ausar/Heru metutu does not signal that you are about to achieve the resurrection of Ausar. It states that the situation for which you receive this reading will play a critical role in the resurrection of Ausar within you.

The Master Key to Miraculous Success

Ausar is the source of prosperity. This was indicated by associating Ausar with corn³². Foolish Egyptologist concluded that Ausar was therefore a “corn god.” Plant *one* kernel of corn and you will get many ears with many kernels. Repeat the process and you will have wealth and prosperity. It is simple poetry. Cultivate the oneness of God, your oneness with all, and out of one, there will be plenty.

How does one succeed in life through oneness? Although my self—consciousness/will—is always one with God’s Self, my self is embodied in a vehicle that is separate from other vehicles in the world. How do I exert an influence over others? How do I get them to help me, to not oppose me? The answers are simple. The vehicles of all beings in the world are contained in God’s being. Achieve oneness with God, and you will share in the unity and harmony with all the beings that compose God’s being. This is *the master key to miraculous success*.

The Seer

In the iconographic system of Kamitic spirituality, Ausar is represented by the hieroglyph of an eye. It is a simple poetic device that points to our “true” (there is only one) Self. The eye that represents Ausar is a hieroglyphic symbol for consciousness—the receptive aspect of the self. We are that

³² Most likely barley.

which perceives all that goes on in the not-self, the spirit (mind, emotions, body and world). The ultimate fundamental problem in man’s life is the identification with the not-self. People believe that their identity rests in their thoughts, feelings, personalities, career, even their things—cars, etc. The penultimate goal in spirituality is the reestablishment of the identity of the ‘Seer³³’ with itself. To become a detached or impartial witness to all that goes on. The restoration or ‘resurrection’ of the Seer to life is the function of Heru, whose icon is the other “eye”—the Utchat Aakhu.

Oneness with God

Consciousness is our identity—our Self. It is immaterial, therefore incapable of division, addition, multiplication or any form of alteration. Thus, there is only one Self in the world. God is within us and we are within it. By observing the 11 laws of God we are able to manifest God’s consciousness and will in our lives. Since God is omnipresent—one with all, we too are one with all. We must always maintain the awareness that God is with us, privy to the thoughts and feelings that we accept³⁴. The situation for which you received this metu is an important step in your spiritual growth towards becoming Ausar.

³³ This is the Purusha of Hinduism.

³⁴ Distinguish between thoughts and emotions that come to us, and those that we accept. We are only responsible for the latter.

The Self

Your self is what is conscious as you. It is what answers for “I” within you, and not that which emotes, or the physical body, or desires. The Self is the source of all selfless thoughts and love expressed as giving seeking nothing in return.

Minor Keynotes

Ausar corresponds to the principle governing a thing or an event. It is the theme that unites all the parts. Implicit in every theme, principle are the parts and the end. It is that which gives unity, order and meaning to the parts; consciousness, equanimity, god-man, god-woman, impartiality, union, self-realization.

Negative (Tem) Judgments

All behavior that violates the major and minor keynotes. Selfishness, enmity, clannishness, bias.

The Metutu (combinations) of Ausar

Ausar Hetep, and **Ausar/Ausar**: Success in this situation depends on your ability to be one with the events and people in the situation—a prime component of your self-image as a

god-person. Ausar/Ausar states that your ability to be one with the situations and the people involved in it is due to the fact that you are already one with all. Oneness is your essential nature, your true Self—you are the consciousness that you experience. Focus on identifying your consciousness with itself and as your Self.

Ausar/Amen: If in truth our original emotional nature is unconditioned and at peace, in which case we are under no compulsion to manifest a particular emotion in any situation, then we have no preferences (clannishness, etc.)—we are one with all; you can and must replace the divisive ideas and emotions that are impeding the realization of oneness with others and the event because emotions other than peace are not your nature. Only peace and love are the expressions of your nature.

We cannot be one with all if we are not one with at least one thing or someone in the world. It is necessary to keep in mind the **blessings of Amen’s peace** . Given these, it is in our interest to understand that all challenges are beneficial to us in that they are necessary for the acquisition of **wisdom and spiritual power**—they are therefore **one with us**. Peace in the midst of the greatest challenges in life is a prime attribute of man’s likeness with God.

Ausar/Tehuti: reconcile the “opposition” into complementariness, or an expression of supplementary

factors to see the unity. Thus the problem will be overcome. The Word of God is your identity, your self-image—if you look like the Word of God in your daily concerns, you are the likeness of God. Meditate and analyze the 11 Laws of God to better understand how and why you must be one with the source of seeming opposition and enmity in your life. You may need counsel from the Sage, as she/he is readily able to hear (intuit) the Voice of God. The sole purpose of the Word of God, here is to bring about unity between you and your present challenge. Analyze it to see the specific benefits of being one with your present challenge. Are your judgments of others keeping you from uniting with them? Are you concluding that others are selfish, wicked, etc? Only God knows such things. Fear not to unite with others. Living the Word of God with peace and joy brings forth spiritual power and leads to happiness. If in truth you truly understand science, then you will see proof for the existence of God, and your Self that is the concealed mystery of life.

Ausar/Sekhert: The difficulty that you are experiencing is part of your destiny. It was planned for the purpose of testing your quest for oneness. The union you are seeking will come in time (Sekhert +). Persevere in living truth. Whatever challenges you are mere steps toward the fulfillment of your true destiny which is to become an Ausar.

Ausar/Maat: Oneness with all will be achieved once you learn to see how your success in life or the situation depends on others and God, and they on you. The skill you need to overcome the difficulty in this situation will assist you in overcoming other situations of difficulty that require the same skills. A declaration of oneness with all or someone is sterile—will not produce effects—if there is no love (the emotional expression of oneness). The differences that you perceive are only on the outside. Learn to think abstractly (synthesis) in order to see the underlying principle that makes them the same—the general category of which they are members.

Ausar/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that interfere with your ability to unite with others or the situation; with your effort to establish your divine self-image. The courage you need to unite with those that “are against” you is found in the peace of Amen. Do not seek it in external means.

Ausar/Heru: To achieve oneness in this situation, you must use your men ab (mindfulness) meditation skills. You know that you have chosen to unite with others because there are no emotions driving you to do so. Remember that the awakening of your divinity is primarily dependent on the establishment of the freedom of your will—giving birth to Heru, the son of Ausar and Auset, Heru Pa Khrat.

Ausar/Het-Heru: You must dwell constantly, and especially in trance, on images of oneness with others and the situation in order to achieve oneness. Compose your visualization scripts to generate joy and affection. This can be achieved by focusing on appreciation for the benefits that oneness can bring. Nourish your quest to oneness and the realization of your divine Self through artistic works (songs, stories, drama, etc.); watch what you are feeding your spirit through your imagination. Are these symbols opposed to your divine identity?

Ausar/Sebek: You must dwell constantly, and especially in trance, on the 11 Laws of God in regards to achieving oneness with others. While such expressions as I am upset are grammatically correct, they are spiritually incorrect. The "I am" as you is God, and cannot be upset, angry, hungry, etc. You must always maintain your awareness that language is segregating by nature, and therefore unexpressive of your nature which is one with all. You need to become better acquainted with the knowledge of Self to eliminate opinions and wrong ideas of man's divine Self. Replace the words of Man with the Word of God—the chief food of your divine self-image.

Ausar/Auset: The greatest impediments to oneness with others, and the realization of your divinity can be overcome by the devotion (sacrificial emotional commitment) to realizing

your divinity. The work is great. It will require you to overcome your creature comforts. With the proper use of trance, even the most difficult conditionings can be overcome. Pay attention to your recent dreams; the scenarios portrayed in them must be used as meditation themes to assist you in deprogramming conditionings that separate you from others and that impede you in establishing your self-image as Ausar. Look to see if you see good examples of spiritual behavior and emulate them.

Ausar/Geb: Understand that the challenges to unity serve to awaken your life-force (Ra, Kundalini). Maintain your peace and love for the situation and the people involved and the arousal of the life-force will benefit you beyond the situation at hand. To raise your consciousness to the highest part of your being—Ausar—requires vitality and harmony in the life-force. Obey the laws of physical well being. Look into Qi Gong and Yogic practices. Pay attention to proper diet.

Ausar/Sheps: Focus on those teachings of your ancestors that promote the knowledge of Self.

Ausar/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Ausar/Nekhebet: Review the keynotes for Nekhebet and the combinations instructions.

Ausar/Uatchet: An overzealous attempt to realize your divinity will end in ruins. It can only be achieved through a gradual program of initiation in which the actual initiatory trials (crossroads) are generated by life itself.

Chapter 12

Tehuti

Major keynotes

The source of the Word of God

Tehuti is the part of the spirit that enables the communication of God with Man. It is here that God's wisdom is directly received. This faculty requires the full adherence to the 11 divine laws to become operational. Given the fact that nothing short of receiving counsel from God can save man, what is man to do until he has realized the fullness of his divinity? To fill the need, God has provided such oracles as the Metu Neter, I Ching, and Ifa. Use them properly and one day you will be able to engage in a direct dialogue with God.

Can God communicate with man? The fact that men can communicate with each other and with animals is nothing more than an ability that God shares with its creatures.

Proof of God's being

The most important message from God relates to the proof of Its being. The fact that the essence of God's being cannot be perceived is a fundamental cause of problems in the world. Should God be the dominant factor in the lives of religious or spiritual people? An in depth analysis of peoples' lives will show that this is not so. While most critics try to lay the blame on the people themselves—charging them with hypocrisy—the blame rests with the religions and spiritual systems themselves. What role God plays in a person's life depends on whether the person *believes* in God's being or has *knowledge* of God's being.

One of the greatest damage done to the world was the declaration by western scientists that science contradicts religion; that one of the greatest advancement in man's intelligence—in fact a miracle—occurred when the Greeks took God out of the picture of creation—in reality they didn't³⁵. To account for the absence of an intelligent being responsible for creation, western scientists invented the concept of chance and random activity. Fact is, the more you understand logic, mathematics and science, the closer you will get to God. We will begin our inductive quest with the consideration of two western concepts.

³⁵ An examination of the facts will show that the ancient Greeks were a very superstitious people. Mysticism played a greater role in their lives than in the lives of the ancient Egyptians.

The first concept states that the creation of matter and the world began with a big bang; "gasses³⁶" as a result of certain forces acting upon them exploded generating a great amount of heat, that upon cooling down, formed the elements. First hydrogen was created, then helium and so on.

The second concept states that the elements so produced came together *by chance* and formed living things, which in the course of time created intelligence and consciousness.

What would be your conclusion if you traveled to a distant uninhabited planet and found a stack of bricks, exactly alike in size, and weight, some set up according to a geometric series, while another group was arranged to make the letters of the alphabet. Would you not conclude that some intelligent being got there before you, and was responsible for the arrangement?

Somehow scientists have missed the fact that following the Big Bang, the creation of elements proceeded according to strict mathematical rules. All elements are made up of the same components, just configured differently. The progression from one element to the next follows a strict mathematical pattern, in which the underlying properties of each element are repeated in the element 8 places away. This cyclic or periodic return of qualities is the basis for the arrangement of the elements into the Periodic Table of the Elements. We must also

³⁶ Let's be nice to the scientists and allow them to theorize about the creation of the world out of already created matter and forces. They are so mentally challenged by nature.

note that although each element is different, their structure all follow the same pattern.

The fundamental unit of the element is the atom, and atoms are composed of positively charged particles named protons, neutral particles named neutrons, which together occupy the center of the atom (the nucleus). These sub-atomic particles are composed of hundreds of components themselves (quarks, gluons, etc.). Swirling around this nucleus are negatively charged particles named electrons.

What I want to call to your attention next, is the configuration of these electrons. They swirl around the nucleus in different orbits, called shells. The first shell holds a maximum of 2 electrons, the second 8, the third 18, the 4th 32.

This gives us the mathematical series

$$2(1)^2 = 2,$$

$$2(2)^2 = 8$$

$$2(3)^2 = 18$$

$$2(4)^2 = 32$$

Thus the maximum number of electron that can be in

1. Shell 1 is 2

2. Shell 2 is 8
3. Shell 3 is 18
4. Shell 4 is 32

What is remarkable in the above arrangement is that the various elements (iron, gold, etc), which are composed of different configurations of the above particles follow the same pattern as shown above when arranged on the periodic table of the elements.

We find that the same shaping force that is responsible for the creation of the shells that hold the electrons, organizes the distribution of the elements in nature so that they show the same arrangement in the periodical table. Thus we find in the distribution of the elements that they follow the same **2 8 18 32** series. In the first row we have **2** elements, Hydrogen and Helium, in rows 2 and 3 we find **8** elements in each row, in rows 4 and 5 we find **18** elements in each, in row 6 we find **32** elements and in row 7 we find **23** elements. The last row does not break the pattern. It contains elements that are so unstable that the limit of integration has been reached before reaching the 32nd possible element.

1. Shell 1 of an atom has 2 electrons maximum
The first row of the periodic table has 2 atoms

2. Shell 2 of an atom has 8 electrons maximum
Rows 2 and 3 of the table have 8 elements
3. Shell 3 of the atom has 18 electrons maximum
Rows 4 and 5 of the table have 18 atoms
4. Shell 4 of the atom has 32 electrons maximum
Rows 6 and 7 have 32 atoms

One thing is for the "big bang" to result in a mathematically ordered process in the creation of the inner structure of matter, another is for the same mathematical pattern to show up in the creation of the outer structure of matter. It is as if the atoms taken as a whole were all electrons swirling around some unknown nuclear force (gravity perhaps?). We see intelligence at work in a world that is yet devoid of living matter.

All this is very interesting, but we are not interested in chemistry at this point. Remember your conclusion about those neatly arranged blocks you found on planet X? What we have here is the fact that long before a living thing could have come into being to create intelligence, there is something acting in an intelligent, very intelligent way, in the creation of the atom, and the elements. One thing is for a pattern to occur as an organizing force inside the atom. Seeing it acting again as an organizing force outside the atom reinforces the idea of an organizing intelligent presence at work.

Following the Big Bang is not a simple cooling down process from which the various atoms are created, or however else scientists may discover that creation takes place. What is a fact however the process occurs, is that there is a numerical basis to it. There is an evidence of intelligence behind it. The problem with western man is that he has the greatest problem understanding the existence of an intelligent presence lacking a physical or material body; an intelligence that precedes and creates physical thing. There is no justification to think that this cannot be, as there is no evidence to contradict its existence. On the contrary, there is evidence staring us right in the face to, at least believe or ponder about its "presence". However westerners chose to define God to themselves is their prerogative. We apprehend God's being in the same way that we do the "movement" that is responsible for sound, which is generated by the collision of molecules set in motion by the "moving—*what?*" We perceive God's presence through its intelligence. It is the intelligence behind all of the laws of nature, which can be understood through qualitative logic or quantitative logic (mathematics).

So God is the intelligent being responsible for the behavior of inanimate and living things. Scientist must deal with this or come up with a credible explanation for the source of this intelligence or dismiss it on the grounds that it does not exemplify intelligence.

In the Big Bang account of creation we saw that long before the first atom was created, let alone the creation of living things out of the combination of atoms, there is intelligence at work in the world designing and guiding the

process of creation. Scientists missed another stupendous opportunity to perceive God's being. They claim that, like the creation of the universe, life also came into being from a special chance combination of molecules—and later on brought consciousness and intelligence—like an excretion, I suppose—into existence.

Man's life on earth is made possible by a set of instructions numbering over three billion statements that are carried out in a strict mathematical language made up of four "physical symbols"—DNA. No scientist can get around the fact that the science of statistics and probability **must** conclude that the assembly of these 3 billion lines of code could not have occurred by chance. Some extremely intelligent entity is responsible for the creation of the atoms and their assembly into living forms. And we are not simply dealing with combination of four units into 3 billion formulas, but their interaction and integration that makes the complexity of life possible.

Where things occur, that is, actions take place there must be energy at work. In the process of the creation of the world and of living things, it is clear that intelligence is guiding the energy that is responsible for carrying out the work. This ***bodiless power is the Spirit of God***. With this in mind, it would be foolish to ignore the fact that behind the intelligence and energy at work there must be ***a bodiless consciousness with a bodiless will*** with a purpose. This is God.

That the knowledge of God is somehow opposed to science is fiction supported by the falsification of history. An

examination of the history of the classical period of Greece (and before and after) will show that they were no less religious or superstitious than other nations. An examination of the biographies of the greatest western scientists will show that they discovered the spiritual in their science—Pascal, Newton, Einstein, etc. These facts have been hidden by the little minds that write college textbooks and pulp for popular consumption in order to promote their imperialistic designs—keep the people ignorant of God, and hence of their divinity, and you, by yourself, will be able to control millions of people.

Tehuti, the source of science, mathematics, writing and learning

The above statements concerning the proof of God must be kept in mind in order to understand the claims that "the god" Tehuti gave mankind the knowledge of mathematics, etc. The true purpose of learning is to equip man with the knowledge and skills to live life successfully. This depends, ultimately, on the concrete knowledge of God's and man's being. It is foolish to argue against the value of knowing how to make things that facilitate living. The ultimate value of such knowledge resides in the knowledge of the universal patterns and principles of which all things are variants—it is the vision of the one underlying the superficial many.

The will of God

Tehuti is the will of God that is expressed through the Words of God—the 11 Laws. The will (the self) is devoid of energy and matter, and is thus not able to achieve its intentions itself. It is the spirit—the energy/matter (not-self) aspect of being—that carries out the intentions of the self. The will initiates and the spirit fulfills. Since the spirit is a hundred percent receptive to the will, the perfect harmony of the Spirit of God is the effect of perfection in the will of God. In other words, what is willed to happen in the world by God is free of oppositions and conflicts between the parts of the spirit that must execute the task and between the myriads creatures in the world. It is this that is meant by wisdom—the perfect balance between all effective means and creatures. People are given to parrot the phrase “if it is God’s will” as a way of excusing their failures. An aspect of uniting with God is to will as God does. In doing so, your will is joined to God’s will, and your spirit is joined to God’s spirit. When you declare your intention to achieve something make sure that it does not violate others, and make sure that it legitimately benefits you and others. It is thus that your will is the Will of God. Spiritual power is not overwhelming force, but an open way. It is the unobstructed way that is opened in the spirit as all of its faculties have been moved by a word that encompasses unity and harmony in the world. This word is the Metu Neter.

Word of God

Because God is just, loving and merciful, It would never doom man to the guidance of the human mind. Access to Its guidance is always there through the superior oracles in the world—I Ching, Ifa, Metu Neter. Thus man has been given **Oracles and Divine Law**. If we do not live by Divine Law or Oracles, we are doomed to follow the human mind and the animal.

Tehuti the Law giver

We learned earlier that all things are essentially composed of an indivisible duality. *Indivisible dualism* is the foundation of all laws, as it is the foundation of the structure of all things and events. It is the gestalt that cosmological physicists are searching for. It is the Tai Chi that represents the unity of the universal polarities, yin and yang. It is Maat as the unity of the universal polarities, Tefnut and Shu. It is seen in the atom as the unity of electrons and protons³⁷.

Every event in the life of man (and in nature) is determined by opposites. These opposites are not antagonistic. They are inseparable and integral parts of the

³⁷ Protons and electrons are vehicles of the oppositely moving spirals that make up every atom.

event. Destiny—the divinely ordained plan for our lives is balanced by our own creativity and invention. Observing divine law is what will enable man to bring the latter into play. Knowledge garnered from experience and the world, must be balanced by knowledge intuited from God. Again, observing divine law is needed for the latter to come into being. See the preceding chapter for the discussion concerning the balance between the key opposites in life, and their correspondences to the metutu.

Truth and Objectivity

A major purpose of the Word of God is to bring *truth* to man. An essential aspect of truth is objectivity. Objectivity pertains to the attributes of things independent of our ideas, feelings and viewpoint. An objective position, therefore, is one that all people can agree upon. E.g. "it is 40°C" versus the subjective statement, "it is cold," or "it is warm." Conviction, which is a prime requirement for the mobilization of the higher aspect of spiritual power, depends on objectivity, absence of doubt, and universal acceptance. This is what the Word of God—oracular pronouncement or Divine Law—provides. The objectivity of the Word of God eliminates doubt, opinions, beliefs, etc. which weakens the resolve needed to generate spiritual power.

Prophecy, prognostication, Value and Guarantees

It is natural and wise to seek guarantees and value in things. To do so is to look forward. Investors, engineers and scientists do the same through their tools of prognostication. These are the human equivalents—approaches—to prophecy. In spite of the caveat that past performance is no guarantee for the future, man finds it impossible to step aside from that inner urge to optimize security. You can secure this by consulting the Metu Neter oracle on all major concerns in life—and there will be no caveats. It will assist in your training to become a god-person so that the prognosis of the things you will in life will be in your words that have become one with the Word of God.

Tehuti, the revealer of man's destiny

An oracle reading is the revelation of what God has planned for you—the earthly challenges that will serve as the means through which you will develop your divine faculties on your way to becoming a god-person. You will not be simply told to "marry such and such a person," but that "marrying such and such a person is not in your destiny," or that "marrying the person is the destined means of you developing a specific divine faculty." That there are lessons to be

extracted from life's experiences is well known. Wouldn't it be nice to know in advance what skills you must work on in order to make something work? Success or failure is not fated by the counsel. Your fate—success or failure is in your hands. Keep in mind that only a god-person can assure himself/herself of success. What is destined is the field of work—who, when and where the work will be done. Success is up to you. That is why God gave you free will.

Minor Keynotes

Wisdom; true intuition; Sages; prophets; Word of God, Oracle, Divine Laws, truth; judgment; Truth premise; God's omniscience; knowledge; objectivity; experts; higher education; judges, magistrate; high finance; laws of nature; spiritual teachers; advanced teachers; elders, seeking to know, seeking a prognosis, seeking to know the value, seeking guarantees, security, equilibrium, expertise beyond education and the book, sages.

Negative (Tem) Judgments

All behavior that violates the major and minor keynotes; wrong judgment, incorrect use of science

The Metutu (Combinations) of Tehuti

Tehuti/Amen: the Absolute peace of a Sage in the face of adversity is necessary to hear the voice of God. Approach the oracles in a peaceful state. Because God is concealed you tend to forget that It is always there ready to share its wisdom with you. Realization of your essential peace will enable you to ask for them that have transgressed against you, what you would ask for yourself. You must preserve your oneness with all.

Tehuti/Ausar: the absolute impartiality of a sage and the divine self-image is needed to hear the **Voice of God**. Ausar's impartiality and equanimity is necessary for understanding the Word of God. To be fair, judgments must be impartial. Your ability to judge correctly, understand the Word of God (the oracle and the 11 laws of God), and to hear the Voice of God depends on your ability to be one with the events and people in the situation. Partiality, which is the same as prejudice, closes the mind to some sources of intuition. "Partisan judges" is an oxymoron.

Tehuti/Tehuti, and Tehuti Hetep: *Knowledge* is found only through the Word of God, or reasoning from sound

premises³⁸. The pronouncements from superior oracles³⁹ and the 11 Laws of God provide the premises from which trustworthy logical deductions about Man's life can be made. Knowledge provides greater mobilizing impetus to spiritual power than faith or belief, as the latter are subject to the weakening effects of doubt and opposition from others.

In *judging others* recognize that the human mind is limited in its ability to tell right from wrong, and the reason behind errors. The reasons can only be known through God. To declare someone "selfish," "evil," "good," etc. are judgments that only God can pronounce.

Tehuti/Sekhher: It is advised to hold back on your project when you receive Tehuti, because it may take time to understand or intuit the meaning of the Word of God. Everything happens at its appointed time. The understanding you are seeking will come in time. Persevere in living truth. As time goes by you will see the unfolding of the Word of God. Know that the Word of God is the deed itself. It and the spiritual power of God are opposite poles of the same reality. Rest assured that living the Word of God is the same as putting the spiritual power of God into motion.

³⁸ Examples are the laws of Physics.

³⁹ Excluded are such base oracles as Tarot, Grand Etellia, etc.

Tehuti/Maat: To gain understanding in this situation, reflect on how your success in life or the situation depends on others, and they on you. Wisdom must be complemented by love to generate spiritual power. To understand the truth and counsel you have received, you must first live it. Striving to see the big picture—the abstractions that reveal the interrelationships between things—will elucidate the Laws that you are working with.

Tehuti/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that interfere with your ability to keep your mind free that you may understand and live the Word of God.

Tehuti/Heru: To understand and live the word of God, or to judge fairly requires freedom from conditionings. Work at establishing the freedom of your will.

Tehuti/Het-Heru: Visualizing the process of living by the Word of God will assist you in understanding it. If there is no joy for living the Word of God, it has not been lived. Compose your visualization scripts to generate joy. This can be achieved by focusing on the appreciation for the benefits that the Word of God brings.

Tehuti/Sebek: Study to better understand the role of the Word of God—divine law—in your life. Acquire a concrete knowledge of how science reveals God's being.

Tehuti/Auset: Take the Word of God into trance along with devotion to its realization in order to mobilize the spiritual power of God. It will give birth to Heru. Pay attention to your recent dreams; the scenarios portrayed in them must be used as meditation themes to assist you in furthering your understanding of the Word of God.

Tehuti/Geb: Cultivate your health (Qi gong, yoga, aerobics, good diet, etc.) in order to improve your ability to understand and live the Word of God.

Tehuti/Sheps: Focus on those teachings of your ancestors (history) that promote the knowledge of the Word of God. Your ancestors killed, and died for the culture you have inherited. Honor your culture and your ancestry and your ancestors will counsel you through dreams and in your meditations.

Tehuti/Dark Deceased: See Dark Deceased keynotes and combination. Review the dark deceased information.

Tehuti/Nekhebet: The meaning of the Word of God will be revealed through some unexpected event. Omens will assist you in your understanding of the Word of God. Feng Shui might be helpful in your situation.

Tehuti/Uatchet: Same as Nekhebet. The unexpected event might be of an unsettling nature.

Chapter 13

Sekher

Major keynotes

Sekher is the Spiritual Power and Omnipotence of God

Sekher is the faculty through which man shares in God's spiritual power—omnipotence.

Where things occur, that is, actions take place there must be energy at work. In the process of the creation of the world and of living things, it is clear that intelligence is guiding the energy that is responsible for carrying out the Divine designs behind natural events. This *bodiless power* is *the Spirit of God*. We must understand that this omnipotent power is always ready to assist us, if and when we meet the requirements to receive it.

Destiny

For the sake of maintaining order and harmony in the world, the forces that are responsible for all activities in the world are subject to regulation. In nature, this regulation manifests as the cyclic nature of events. In the life of man, a life plan or destiny is added to the laws of cycles. That man's life is planned is the reason that astrology and oracles can forecast events in people's lives. In thinking about destiny we must distinguish between the events in life, which are planned, and our reactions to the events which are not planned. I.e. we are destined to go through situations of ease and of difficulty. Whether we suffer or enjoy either type of events, and ultimately life (happiness), is up to us. As the I Ching says, "One may be oppressed at food and drink," while another will be in ecstasy in the midst of difficulties. It is our enjoyment of events and life itself that gives value to life and not whether the events were easy or challenging. Once it is understood that we come to earth to manifest our spiritual power and wisdom, then it will be seen that difficulties are necessary.

God provides you with all that you need to meet your destiny

There is an expression that says “you can’t win them all,” which leaves you wondering because you haven’t won one yet. You are hoping that someone will popularize the saying “you can’t lose them all,” and maybe you will join the winners club. “It’s not your fault,” you are told by a dabbler in spirituality, “you have been dealt a lousy hand by destiny.”

How can such a notion be reconciled with the claims that God is just, merciful and loving? How can it be reconciled with man being made in the likeness of God? The difficulty disappears as soon as one recalls the purpose of creation and man’s role in it. The ultimate destiny of all men is to become vehicles for the manifestation of God in the world—god-men. The direct effect of living the Word of God in a given situation is the mobilization of the spiritual power of God—it is a reflex action. It does not matter how hard you may think your life is. God is just, loving and merciful. Adversity exists in life to goad man into seeking union with God. Herein lies the leveling of the field of life.

Spiritual Power is not force, but the effect of God’s will—non-opposition.

It was said in the previous chapter that the Will of God, Tehuti, is the declaration of an intention that includes the well being of all. It matches the law that is built into God’s Spiritual Power (Sekher). When the will of man matches the Will of God—includes the well being of all (friends, “enemies” the planet, animals, etc.), her/his spirit is moved to act in unison to the Spirit of God. This is a major key to miraculous success.

Adversity, Ease and the Ra force

Situations of ease lull the life force to sleep. The expression “that was a wake-up call,” that is used to express our sense of awakening in an adverse situation is no metaphor. It is the recognition of the arousal of the life force,⁴⁰ which occurs in situations of challenge. Whether we receive the wisdom we need to guide us and the power to overcome depends on our ability to establish our original peace (Amen) and love for God (Maat).

⁴⁰ This awakening or arousal is of Chen in the I Ching system

Minor Keynotes

Destiny; cycles; Divine plan; structure, foundation (tradition); steadfast; persevering; sobriety; limitations, scruples; elders; spiritual power; organization; delays; miscarriage of undertakings; denial; caution; keeping still; holding back to ponder; restraint.

Negative (Tem) Judgments

Stubborn, rigid, inhibitions, miscarriage of undertakings, things fall apart (for lack of foundation), seeking what is not destined, pessimism, belief in failure, premature aging.

Sekhert Combinations (Metutu)

Sekhert/Amen: The four requirements for sharing in God's spiritual power are peace in the face of adversity, Oneness with all, obedience to the Word of God, and love for all through love for God. Without the peace of Amen, we would forfeit sharing in the spiritual power of God through our enslavement to the dumb and blind animal nature (emotions, desire and sensuality). Besides, it is a contradiction to seek spiritual power if we are going to indulge fear, anger, etc.

Because God is concealed you tend to forget that It is always there ready to share its power with you.

Sekhert/Ausar: Without oneness with all, and absolute impartiality, we would be inclined to use the awesome power of the spirit to harm those we declare as our enemies. In the appeal to spiritual power to protect ourselves we must limit our visualization to the end result of seeing ourselves free of evil from others. Leave the details to God. Spiritual power is the property of God and divine persons. If you are to share in it, you must transcend your human self-image.

Sekhert/Tehuti: Spiritual power belongs to God. It responds, therefore, only to the Word of God. The power that responds to belief and faith is psychic force⁴¹, which responds to man's mind. Your plans for the future must be guided by the Word of God (oracle, 11 laws and the Word of God). The Word of God will show you the way out of your present stagnation, failures, delays, obstructions.

Sharing in spiritual power depends on you declaring your will as God would. Insure that what you ask for others is within the Laws of God, and that it will legitimately help

⁴¹ It is this lower force that also responds to the occult power of herbs, precious stones, animal substances, talismans, mystic diagrams, mantras, etc.

others—including them that have transgressed against you—success will surely come.

Sekhert Hetep and Sekhert/Sekhert: The events in people's lives have been planned by God. Ignoring this fact results in delays, wrong turns, failure, and so on. Remember—God is just, merciful and loving. No task that has been given to you on earth is beyond your ability to achieve. Whatever seems to be beyond your reach is merely a signal to turn to God. It is not enough to pray and to ask. You must transcend your human nature and embrace your divine self-image—Ausar.

Sekher/Maat: You will get help through God's spiritual power once you learn to see how your success in life depends on others and God, and they on you. The power you need to overcome the difficulty in this situation will be at your disposal in other situations in the future. Without love for all and God, you cannot receive the blessings of spiritual power. To plan and organize effectively you must focus on the interdependence between factors. Connect all the dots. Focus on the big picture. Help to overcome your failure will come from the love you give to others: Sekher, God's spiritual power can manifest only through persons that have spiritually elevated themselves to serve as the vessels of God on earth.

Sekher/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that interfere with your ability to be helped by God's spiritual power. Beware of using force to overcome your present stagnation. Seek not to use spiritual power as a weapon against anyone—it matters not how evil the other may be. Leave the details to the working of the Laws of God, and seek not revenge. Justice is a major requirement for sharing in God's spiritual power.

Sekher/Heru: To share in God's spiritual power in this situation, you must establish the freedom of your will (of yourself). You will know that your will is free when your intentions are not dictated by emotions, sensuality or desires. The freedom of your will is achieved by subordinating it to the Will of God, and by offering your intended achievements to the service of God. Never lose sight of the fact that your success comes from the Spirit of God and not from the phantom power of your will.

Sekher/Het-Heru: To share in God's power you must dwell constantly, and especially in trance, on images of oneness with God, and your divine self-image. This is best achieved through rituals. The present delays are due to the forces of destiny. Stay joyful as you wait. Seek not spiritual power to gratify your desires and pleasure. You will regret it dearly.

Sekher/Sebek: Use your will to reject all thoughts and beliefs of impotence—"I can't, I wish, I hope, my faith, etc." You must dwell constantly, and especially in trance, on Truisms proclaiming your oneness with God as a divine being. Positive thinking emanates from your identification with the divine part of your being. To think positively, yet identifying with the person (lower part of being) disqualifies you from sharing in spiritual power which belongs to the God within. You need to become better acquainted with the knowledge of Self; to eliminate opinions and wrong ideas of spiritual power. Seek not short cuts out of the present situation. Delays are due to the forces of destiny. Glorify God as the source of your success and not your person.

Sekher/Auset: Spiritual power (Qj, Ra, Kundalini) can be aroused by the devotion (sacrificial emotional commitment) to realizing your divinity. Pay attention to your recent dreams; the scenarios portrayed in them must be used as meditation themes to assist you in the work you must do to acquire spiritual power. Do not seek spiritual power to satisfy and indulge your creature comforts, or to allay your fears in life. Situations of ease lull the life force to sleep. The expression "that was a wakeup call," that is used to express our sense of awakening in an adverse situation is no metaphor. It is the recognition of the arousal of the life force,⁴² which occurs in situations of challenge

⁴² This awakening or arousal is of Chen in the I Ching system

Sekher/Geb: Understand that earthly challenges serve to awaken your life-force (Ra, Kundalini). Maintain your peace and love for the situation and the people involved and the arousal of the life-force will benefit you beyond the situation at hand. Raise your vitality by observing the laws of physical health.

Sekher/Sheps: Focus on those teachings of your ancestors (history) that promote the knowledge of Spiritual power. Your ancestors killed, and died for the culture you have inherited. Honor your culture and your ancestry and your ancestral spirits will assist you with their spiritual power.

Sekher/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Sekher/Nekhebet: Reject the easy way out through the cultivation of psychic power that does not require spiritual elevation. Take the time, trouble and work to meet the requirements to share in God's spiritual power. Oneness with all through altruism, sincerity and adherence to the 11 laws will nourish your ability to psychically influence the situation.

Sekher/Uatchet: see Nekhebet. An overzealous attempt to acquire spiritual power betrays a total lack of understanding

of spirituality. The spiritual power that you need in life is bundled with your destiny. Live in harmony with your destiny and the 11 laws of God and all the power you need will follow your will as your feet moves when you will to walk.

Chapter 14

Maat

Major keynotes

Maat is the divine faculty that communicates to man the principle of interdependence that is at the foundation of truth, law, love and order. A study of nature reveals that all things are interdependent. The same law of interdependence operates within man's being and in his/her relationship with God and others. Interdependence is merely an expression of *indivisible dualism*. All things are integral parts of a whole. They are connected through underlying or abstract factors in supplementary and complementary relationships.

All inquiries into truth, order, law and love must therefore be conducted through an investigation into the abstract relationships that show their unity and resolve their superficial, hence, apparent oppositions and antagonisms. This manner of thinking is called synthesis—the opposite of analysis.

Love

Maat then is the signifier of love. It is giving seeking nothing in return out of the recognition that there is only one Self in the world. What I do for "another" I have done for myself and for God. It is unfortunate that Sahu man has lowered the meaning of the word to his level and has confused it with the expression of affection, and sensuality.

Love for God

Because God is omnipotent people believe that God has no needs. God made man to serve as the vehicle of its consciousness and will in the world. Your highest expression of love is in not tarrying to perfect your spiritual development so as to serve as the vehicle of God. As God comes through you to redeem the world, you will be blessed with all the things you need in life. If in truth you are spiritual, how could you love another above loving God?

Order and Love

The need for order is universally recognized. Because governments and institutions base their laws on commandments backed up by punishment, people mistakenly seek order in their private lives in the same manner. Know that love is the true source of order in all areas of man's life. It is the energy or emotional counterpart to our oneness with God and others.

Minor Keynotes

Law; Divine law; interdependence; order; holism (seeing the whole); systems; love as emotional expression of oneness; abstract thinking (synthesis): seeing the underlying unity in external differences; generosity; sharing; liberal; wealth; aspiring to a higher position, for more; charity; gratitude; religion; theorizing; the law; judges; high finance; theoretical side of science; theology; truth (Maat), the food of Ra; visual thinking.

Negative (Tem) Judgments

All behavior that violates the major and minor keynotes; extravagance, greed, excesses, unlawful, boastful; antagonistic conduct.

Maat Combinations (Metutu)

Maat/Amen: If in truth our original emotional nature is unconditioned and at peace, then there is no logical opposition to our ability to love all men. You can and must replace the divisive ideas and emotions that are impeding the realization of oneness with others. Only peace and love are the expressions of your nature. If people do not receive the spiritual training to be at peace and to love all, there will never be order in the world (home, society, etc.).

Maat/Ausar: If we are one with each other, then love is giving seeking nothing in return. The good I do to you, I have done to myself. Look not to God for rewards. Your good deeds to others will revisit you in good time. This is the master key to wealth and health. Expressing love for your enemies—seeking only their redemption—is a greater test of your capacity to love (expression of oneness with all) than the love that is not challenged. This is the love that generates spiritual power. It comes from the Ausar part of being, while the unchallenged love comes from the persona. The love that emanates from the Self is a conquering force, while the love from the persona is a comforting force. Show that you are one with all through your expressions of love. Since all things come from Ausar, this combination is the master key to wealth and miracles.

Maat/Tehuti: It is the love for those that the Word of God (oracle) sends you that is the love that mobilizes the power of the spirit, as opposed to the love for them that you choose to love. Love is the conquering force. Order can only be achieved through the Word of God (11 laws of God, oracle). The Word of God (oracular counsel) is your key to seeing the whole in this situation.

Maat/Sekhert: The union and order, or wealth that you are seeking through your expression of love will come in time. It is delayed by the forces of destiny. Persevere in living truth. If

you have fulfilled the Word of God, the spiritual power that you manifest in this situation will be the conquering force of Love. It will restore order and oneness.

Maat/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that interfere with your ability to express your love for others, and create order, especially with people who are “against” you. The courage you need to unite with those that “are against” you is found in the peace of Amen. Vengeance will ultimately destroy those that seek to avenge.

Maat/Heru: To be able to love and to bring about order in this situation, you must use your men ab meditation skills. Understand that the restrictive nature of law is a natural counterbalance to the freedom of the will. Without law, freedom will degenerate into anarchy and libertinism, and laws without freedom will impose galling limitations leading to revolt. To live the laws of God, you must master your person. Discipline is not based on a “strong will” but on the recognition that the will (the self) is essentially free. You fail because you are looking for strength, when you should be focusing on experiencing yourself as “the Seer.”—the One that is impartially witnessing all that goes on in the mind, the soul, and the body. Place the value of visual thinking which is based on experience above verbal thinking which is hearsay.

To achieve wealth cultivate reason, circumspection, the power of observation, and self-discipline.

Maat/Het-Heru: You must dwell constantly, and especially in trance, on images of appreciation for the benefits that oneness through interdependence can bring. Nourish your quest to oneness and the realization of your divine Self through artistic works (songs, stories, drama, etc.). Love will follow.

Maat/Sebek: You must dwell constantly, and especially in trance, on the truism proclaiming your interdependence with others and God.

Maat/Auset: The greatest impediments to oneness with others can be overcome by the devotion (sacrificial emotional commitment) to realizing your divinity. Pay attention to your recent dreams; the scenarios portrayed in them must be used as meditation themes to assist you in deprogramming your divisive conditionings. Love is shown in the caring and nurturing of others. Realize that most wrong doers are spiritually asleep (consciousness polarized in the Auset faculty). If in truth you are spiritually advanced, then care for them—meditate for their upliftment and redemption.

Maat/Geb: Understand that the earthly challenges to love others—share in the face of meager resources—serve to awaken your life-force (Ra, Kundalini). Maintain your peace and love for the situation and the people involved and the arousal of the life-force will benefit you beyond the situation at hand. If you feel overwhelmed by the demand to love others or to accumulate wealth, the difficulty is not in the challenge but in the deficient or disharmonious state of your life force.

Maat/Sheps: Focus on those teachings of your ancestors (your history) that promote the knowledge of the power of Love.

Maat/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Maat/Nekhebet: Recognize that your psychic connection with others is an expression of your oneness with them. Make sure that the connection is expressed as love.

Maat/Uatchet: Be careful with an overzealous approach to love. It may lead you to expressing your love in the wrong way. Love is not breaking bread with criminals, and irreligious people, but seeking genuinely for their redemption. Recognize that your psychic connection with others is an

expression of your oneness with them. Make sure that the connection is expressed as love and is based on sincerity.

Chapter 15

Herukhuti

Major keynotes

Divine protection

Herukhuti is the faculty that enables man to share in God's protection. It is based on the law of Cause and Effect; reaping what has been sowed.

All events in the world are governed by the law of cause and effect (Karma). If you stepped off a cliff and broke your neck, would you conclude that you were punished by the law of gravitation? Would you purposely step off a cliff and pray to God to suspend the working of this law? If you sow good will and love to others, even for them that commit injustice towards you, you will eventually reap good will and love. If you sow ill will to others, even as a self-defensive move (vengeance, etc.), you will reap ill will from others. Know that thoughts are deeds!

The chief purpose of this law is to protect man's union with God. If as a preemptive defensive move you are

nurturing thoughts of your “enemy” meeting an ill fate, you are breaking divine law. First of all, you are usurping God’s role, and second, you are through your thoughts and feelings no longer one with all, as you have separated the transgressor from yourself.

God has made the agent of reward an impersonal factor to enable man to hold onto her/his love for the transgressor, and thus to the oneness with all. Trust in God, justice will be done, even if the transgressor escapes the law of man.

Heru Behutet

Herukhuti corresponds to the victorious aspect of Heru in his battle over evil. It corresponds to the principle of voluntarily stepping up to your conditionings. I.e. meeting your conditionings—fear, anger, lust, etc. head on. The ideal strategy is to take time to prepare one’s thinking, and emotions, etc. There are situations when the best approach is the behutet. It is also the final step that must be taken after all preparatory measures have been made. One benefits from being in the initiative and psychological and physiological readiness (adrenaline flowing, qi, ra, kundalini—vital force—aroused and flowing, etc.).

Divine Protection makes Herukhuti special to Amen and Ausar

It also explains how and why I can pray for my “enemies”—those who have transgressed are not my enemies

Minor Keynotes

Analysis (seeing the abstract or underlying differences in external similes); courage; warriors aggression; fire, explosion; iron implements; athletics; physical side of sex; zealousness; energetic; entrepreneurial; forceful; Behutet; initiative; enterprising; surgery; law enforcement; justice; firemen; mechanics; immune system; adrenals; thyroid, testosterone, masculinity, war.

Negative (Tem) Judgments

All behavior that violates the major and minor keynotes; conflicts; quarrels; war; disputes; arrogant; destructive; excesses; antagonism; impulsiveness; murderers; vengeance; danger; killers

Herukhuti Combinations (Metutu)

Herukhuti/Amen: If in truth our original emotional nature is unconditioned and at peace, in which case we are under no

compulsion to manifest a particular emotion in any situation, then we can immediately discard any conditioning (emotional habit) at will. Courage comes from inner peace and not from strength. If there is no peace in the spirits of men there will always be strife and war in the world. Learn to defend yourself without ill will, and in freedom from tension and stress.

Herukhuti/Ausar: The wrong you do to others, for whatever reason, is the wrong you do to yourself, since you are one with all. If in truth you are one with all, to fear others is to fear yourself. If people do not realize their oneness with each other there will always be wars and contests. Learn to defend yourself without ill will. Vengeance will eventually destroy you. In this situation you must not seek victory over others. The victory that you should seek is the realization of oneness through a win-win.

Herukhuti /Tehuti: The Word of God is your protection; your guide to the peace that nourishes your courage; your guide to giving and receiving justice. If you have the Word of God, what need is there for fear, anger, worry, etc? The Word of God is for making the two combatant brothers go home in peace. Let your war be for the establishment of inner peace, and oneness. Seek not the Word of God to defeat those who have proclaimed themselves to be your enemies. Seek always for their redemption. Leave the means to the working of the

law of God. It is this that we place our faith (trust) in. The power to achieve must be guided and prepared by wisdom.

Herukhuti/Sekhert: You are being held back by the forces of destiny. Everything happens in due time. Your efforts are in vain, if your quest is not in your destiny. Before acting make sure you have first planned and are well organized.

Herukhuti/Maat: Mercy must be balanced by sternness. The former without the latter will lead to permissiveness, and the latter without the former will lead to cruelty. To be just, punishment must follow a clear statement of just law. Such a law must observe the interdependence between all beings, and favor no one. Law enforcement should seek to restore order in society and in the spirit of the wrong doer. Vengeance and punishment for the purpose of retaliation violates the oneness and interdependence between things.

Herukhuti/Heru: To be just, or courageous in this situation, you must use your men ab meditation skills, reason and circumspection.

Herukhuti/Het-Heru: Through rituals, and art you can cultivate the ability to cut your conditionings, and manifest courageous and just behavior.

Herukhuti/Sebek: You must dwell constantly, and especially in trance, on the truisms that express the laws governing your spirit in order to be courageous and just

Herukhuti/Auset: The impediments to cutting with conditionings that interfere with manifesting justice and courage can be overcome by devotion (sacrificial emotional commitment) to realizing your divinity. With the proper use of trance, even the most difficult conditionings can be overcome. Pay attention to your recent dreams; the scenarios portrayed in them must be used as meditation themes to assist you in deprogramming your conditionings.

Herukhuti/Geb: Understand that earthly challenges serve to awaken your life-force (Ra, Kundalini). Do not give in to fear. Maintain your peace and love for the situation and the people involved, and the arousal of the life-force will benefit you beyond the situation at hand. If you feel overwhelmed by the challenge do not make the mistake of defining the situation as being difficult. The problem resides in the disharmony and lack of vitality of your life-force. Attend to it, and refrain from mislabeling your person as lacking in courage. Do not err in the belief that courage and strength are based on physical strength, might or means.

Herukhuti/Sheps: Focus on those teachings of your ancestors that promote the knowledge of Self, and your ancestors will assist you in your struggles in life and your quest for giving and receiving justice.

Herukhuti/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Herukhuti/Nekhebet: If you find of late that your courage is down, it may be due to toxins, or negative psychic influences at work. Purify your system physically and spiritually.

Herukhuti/Uatchet: an overzealous quest for justice will lead you to excesses (vengeance, cruelty, harshness, etc.) as it destroys your receptivity to guidance. Cultivate humility and a mental calmness. Practice meditation, Tai Chi, etc. Homeopathic remedies will prove very beneficial. Proneness to accidents is caused by imbalances in your psychic force that is attracting them. Restore the balance through homeopathy, Chinese medicine, Qi Gong, etc.

Chapter 16

Heru

Major keynotes

Heru is the divine faculty that communicates to man the knowledge of the freedom “of the will.”—i.e. of the self. Living by free will is the opposite of living by the dictates of emotions, sensuality, and desire. Free will—liberated self—can never come into being as long as one is convinced that emotions, sensuality and desires are natural to man’s self. Recall that man’s being is made up of two fundamental indivisible components: Self or consciousness/will and Not Self, or Spirit—energy/matter. Because of the ignorant culture that has dominated the world for the past 2000 years, people have been crystallized into the false habit of identifying with the not-self part of being. Emotions, sensuality and desires are the energy expressions of the not-self part of being. What must be done about them is discussed in the chapter on Geb.

The chief function of the freedom of the will (the self) is to enable the liberation from the tyranny of emotions, sensuality and desires—the blind expressions of the energy aspect of being. Are these forces the determining factors of what you eat, how you choose your mates, how you choose

your career, friends, etc? The success of these events in your life is governed by law. To liberate yourself from these energies as guiding forces, you must liberate “your will” (yourself) from them.

Heru, the son of Auset and Ausar—the Son of Man

The liberation of the will or the self is a major theme in Kamitic spirituality. It is allegorized in the story of Ausar and Auset as the immaculate conception of Heru by Auset. Let’s begin with the fact that Heru comes into being long after all the other neteru. He is not one of the original neter of the Paut. The place that he will reside in is occupied by Heru em Maat Khent (Heru the Blind—so called because it is the will that apparently sees no evil; that is, allows it to flourish).

We must make a hard turn out of the allegory and look at the story as an exposition of deep psychology, spirituality, and religion. Man is endowed by God with all the divine faculties save one—the one that will save him/her. This faculty he/she must give birth to through his/her own efforts. This divinity is then *“The Son of Man.”* As the son of Auset (trance work) it is conceived through meditation on the 11 laws of God. As Ausar is the integral working of the eleven laws in the mind of man, Heru is his son. You need to ponder on the fact that the Kamitic depiction of Auset with Heru as a

child—see the Auset card—became the model for the depiction of the Virgin Mary and the child Jesus, and the hundreds of Black Madonna statues throughout Europe. Incidentally, why are these virgins black if the ancient Egyptians, as falsely claimed by some, were not black?

Conceive Heru through meditations on the 11 laws and put him to work on destroying sin within you—especially in the areas where he shows up in your oracle readings. You can amplify the knowledge of what your liberated self is supposed to look like by studying the stories that depict the “lives” of the various saviors-Krishna, Jesus, Mithra, etc.

Heru, the miracle worker and healer

All the savior god-men have been portrayed in their respective scriptures as miracle workers and healers. These are the unavoidable effects of becoming a god-person. Heru, Son of Ausar and Auset is the vehicle of the manifestation of man as a god-person on earth. It is a shame that the knowledge of the power of living by miracle, which God intended for all men, has been hidden from mankind as the property of one or a few so called avatars, and so on. The biographies of the men and women of all walks of life in ancient Egypt tell the truth. Reclaim it.

Weighing of the Heart and of Words

The “heart” that is weighed in the judgment for certifying a person as a divine being is a symbol for the Ab part of the spirit that holds the will (the self) and the record of how the man carried out his/her intentions in life. The “heart” is weighed against an ostrich feather that symbolizes the laws of God—Maat. If your conscience (Ausar) agrees with your freedom from sin—that you have lived in harmony with divine law—then you become an Heru Pa Khrat—a god-person in the world. This judgment is obviously reckoned from a certain point in the initiation process, and is revisited each year at the winter solstice—*the year's end of days* (end of the cycle). Incidentally, a grand occurrence on this theme will eventuate at the winter solstice of 2012—the end of an important major world cycle.

The Will

Your will is the chief attribute that separates you from other creatures. While they must obey the influences and principles operating in their spirit, man is free to choose and decide which way he/she wants to go. We must know that although we are free to choose what to follow, we don't have the right

to choose whatever we want to do. Only that which is in harmony with all can survive and flourish.

Men Ab, Discipline

Using our will, the freedom to choose is not based on strength (so called *discipline*) but on mental skill. It is based on the art of ignoring thoughts, emotions and sensations. Unwanted thoughts, etc. must never be opposed or confronted. Doing so is focusing attention on them which lends vitality to them, given that the will is the channeling faculty of the life force. The technique is to ignore them—in the Kamitic tradition it is known as Men Ab En Aungkh em Maat.

Freedom to choose

Because people have not been taught the truth about the will, they succumb to the feeling of helplessness when challenged by emotions, thoughts and sensations. Not only do they give in to them without a fight, they believe that they cannot help themselves and that it is natural to indulge them—i.e. the emotions, etc. are natural responses to the situation. Many people go as far as to *seek validation for their actions in their feelings*. "I could not honestly befriend him, because I don't like him. I am being honest!"

Reasoning, Circumspection

Logical reasoning from sound premises is the foundation of understanding. It is a process of matching the general abstract category to the specific manifestations that correspond to it, or matching species to the general abstract category they have in common. In this manner the legitimate tie between ideas, events and objects is established.

Visual thinking-the Utchat Aakhu

Consciousness, which is who and what we are functions predominantly through the right side of the brain which governs visual thinking—Maa (the root of Maat, means "to see," and represents the Law of God upon which creation is based.). Seeing is symbolical of verified experience, as opposed to hearing (left brain thinking) which is vulnerable to deception. I.e. a test of true experience is the ability to describe what we are using as a premise for reasoning. Seeing someone is more reliable than hearing her voice, which could be a recording. So, are you seeing your way through life or is it hearsay? You believe what you have heard, and know what you have experienced. Do you know understand why you are

told to “believe in God” as opposed to being given the means of experiencing God?

Pert Em Hru

People confuse the will with desire. The declaration of a potential act is willed only when there are no emotions behind it. Otherwise, such a declaration is the expression of desire. To will, therefore, one must have risen above emotions in the matter. It is a state of spiritual wakefulness—Pert em Hru. We know that we are in such a state because we find ourselves opposing our feelings with ideas that have no emotional value to us⁴³. This is especially so when such ideas are the Word of God.

Minor Keynotes

Person in authority; the father; head of household; management; freedom, circumspection, decisions, husband, insight, leadership, masculinity, mindfulness, observation, pride, self discipline, testosterone, visual thinking

⁴³ The state of being spiritually asleep, the Sahu state, is characterized by the failure to oppose our desires and feelings. We go along without a struggle. The liberated state, the Ba, state is characterized by the total absence of temptation.

Negative (Tem) Judgments

Arrogance, dictator, excess or misplaced pride, unemotional; all behavior that violates the major and minor keynotes.

Heru Combinations (Metutu)

Heru/Amen: If in truth our original emotional nature is unconditioned and peaceful, in which case we are under no compulsion to manifest a particular emotion in any situation, then we are free to ignore all emotional impulses and sensations. Peace as our natural and original emotional state is the foundation of the freedom of the will. Impediments to the will do not arise out of a so-called weak will, but from antagonistic emotions and desires that we have defined as natural to our being.

Heru/Ausar: This metutu represents Heru, the son of Ausar. The freedom of the will (the self) is realized only when Ausar is the basis of man’s self-image. It is not what you will, but who is doing the willing. Establish your self-image in the likeness of God and you will manifest the effectiveness of your will.

Heru/Tehuti: When the Word of God is guiding your will, then your will is God’s will. The power of God’s spirit is surely to follow. If your will is not based on the Word of God, is it not then following your fallible human mind and the animal part of your being? Know that the Word of God is your salvation.

To seek for others, without reservations, what you seek for yourself is to will in the likeness of God.

Heru/Sekhert: The difficulty that you are experiencing in realizing your will is due to the forces of destiny. It was planned for the purpose of testing your quest for self mastery. Persevere in living truth. Consult destiny charts (Bagua, Mahabote, Padhati Astrology⁴⁴, etc.) to get an elaborate account of your destiny. At this stage in your life it is not given to you to choose your destiny. You are still in the learning stage of becoming a divine being. Once you have realized your divinity, which means that you are the embodiment of divine law, then you will be granted the right and freedom to choose your own destiny. For now you must make sure that your will is in harmony with what has been destined for you. The school imposes the curriculum and the teacher the lessons. It is up to you to graduate with high marks or to fail. Once you are certified you may set your own course of studies and practice. Understand this and you will understand destiny.

Heru/Maat: Understand that the restrictive nature of law is a natural counterbalance to the freedom of the will. Without law, freedom will degenerate into anarchy and libertinism, and laws without freedom will impose galling limitations

⁴⁴ If there were no such as destiny how could such systems make accurate "prognostications" on the lives of people?

leading to revolt. If you want your will to be unopposed by the forces of nature and to survive and flourish make sure that it is in harmony with the law of interdependence. Know that the most powerful force that can back the will is love. Will therefore with a loving heart. I.e. include thoughts of success for all in your quest for happiness.

Heru/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that interfere with your ability to discipline yourself. The courage you need to make the most difficult choices in life is found in the peace of Amen, and not in strength. To achieve your will you must step up to the challenge. Go to meet the obstruction or the situation. Take the initiative.

Heru/Het-Heru: You must dwell constantly, and especially in trance, on images of your essential freedom from compulsive behavior. Imagery is the best vehicle for expressing your intentions. What you visualize accomplishing is 1000 times more powerful than what you affirm verbally.

Heru/Sebek: You must dwell constantly, and especially in trance, on truisms that affirm the dominance of your will over the animal part of being and the human mind. You must always maintain your vigilance to reject them. You need to become better acquainted with the knowledge of Self; to

eliminate opinions and wrong ideas regarding your will. There is no power in it. It is an expression of potential action. The power to carry out what it indicates belongs to the spirit, and this power is based on observing the 11 Laws of God. Such statements as “will power” and “weak will” are ignorant statements that will lead you to failure.

Heru/Auset: Your will comes into being only when you have made an all out emotional commitment to the realization of your divinity—Heru is the child of Auset and Ausar. Cultivate your devotion through meditation and ritual. Your dreams will reveal the work that will further the development of your will, and or the progress of the matter that has been willed. What you will not sacrifice to achieve your goal is the impediment of your bid for success. It is the blockade of the spirit.

Heru/Geb: Understand that earthly challenges to your will serve to awaken your life-force (Ra, Kundalini). Maintain your peace and love for the situation and the people involved and the arousal of the life-force will benefit you beyond the situation at hand. Your feeling of inadequacy to the task is a diagnostic message of disharmony and lack of vitality in the life-force. Refrain from mislabeling your person as lacking in self-esteem, as being undisciplined, etc. Nothing on earth can conquer your will. Your will (You) was given dominion over the earth—things that fly, creep, and swim (emblems of air, earth and water—the causal elements of the “earth”).

Heru/Sheps: Focus on those teachings of your ancestors that promote the knowledge of Self, and your ancestors will assist your spirit in carrying out your will.

Heru/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Heru/Nekhebet: Toxins, psychic forces, and subliminal factors may be interfering with your will. It is time for physical and spiritual purification.

Heru/Uatchet; Toxins, psychic forces, and subliminal factors may be interfering with your capacity to make an all out emotional commitment. Do not confuse over zealousness with devotion. Contemplation will reveal that the readiness to make the necessary sacrifices is not there.

Chapter 17

Het-Heru

Major keynotes

Het-Heru the faculty of Imagination

The imagination is one of three faculties through which behavior is programmed. The other two are the verbal thinking (Sebek) and the receptive faculty (Auset). Creative visualization has been used extensively in medical practice, in conjunction with altered states of consciousness, to correct physical and emotional disorders. It has also been used to improve physical and mental performance. In such applications its use is based on trance visualization⁴⁵ of the end results.

There is a saying about the darkness that fails to comprehend the light that shines in it. In spite of the overwhelming evidence of the power of the imagination to alter behavior, it has not been used methodically by behavioral practitioners (priests, educators, psychologists,

⁴⁵ Hypnotherapy, for example.

etc.). Yet its power has been methodically called on to manipulate and exploit people.

The power of the imagination lies in the power of images to arouse and channel the life-force—Ra, qi, kundalini, etc. It is the tool that connects the will which is limited to indicating the intention with the life-force that provides the energy to carry out the task. The ignorance of this simple fact is behind the nonsensical talk about a weak or strong will. There is no energy in the will for it to be either. It must be connected to the executive part of being—through an image that represents the goal.

The master key in the use of the imagination to carry out the will resides in its power to arouse the life-force—emotions, sensations, and desire. We are all acquainted with the emotional experience of imagining something pleasant or horrible.

To achieve your goals you must hold onto the image of your person in full enjoyment of your goal; I repeat, fully enjoying. Some success gurus instruct that you must visualize your goal. If there is no enjoyment in your visualization, it means that the energy to move you towards the goal is not there. What happens when a writer fails to use strong verbs and instead uses adjectives and adverbs? He fails to move the reader. Pleasure is the key. It is the reason that it shares the honors with peace in the experience of happiness.

Many of you have heard the above instructions in many success courses, and you have tried the visualization

routine without success, or with meager results. What happened? You were not told about the other laws that govern the process. You were not told about the difference between an animal-man, and a human being using creative visualization versus that of a god-person. People fail to achieve their goals even though they use the imagination correctly because they counteract the effort by breaking the other laws that govern the manifestation of events—the 11 laws of God.

Reality and the imagination

A very important fact about the imagination is that what is imagined in a state of trance is registered in the brain and mind as if it took place physically. If, for example, I imagine my person, while in trance, giving a hundred successful speeches, the experiences will be registered in my brain and mind as real—no less than if I had given them physically. Whatever you imagine that you want, can do, and that has taken place will be supported by the faculties that are responsible for shaping and manifesting events in your life. The great thing about this great gift from God is that there are no obstructions or oppositions or ridicule or criticisms to be concerned about as you go through the work of piling up your history of successful achievements.

Other important functions of the imagination

Vision of path and steps

An important imaginative skill is the ability to visualize the path and steps through which a project or task can be accomplished. In this manner one is able to see beforehand errors, requirements, desirability, and the various parameters associated with the undertaking. This process is a mental walking tour through the event that is contemplated. Given the fact that people who do this very well are called people of vision, or visionaries, it is safe to conclude that this manner of using the imagination is not extensively developed in the majority of people. You can awaken this talent in the state of trance.

Invention, solutions

The ability to step through a process is also an important skill used in the solution of problems. It is the chief armament of artists and inventors.

Invocation of emotions

We are all acquainted with the power of images to call up sensations and emotions. It is inadvisable therefore to dwell, especially just before going to sleep, on images of undesirable outcomes in our lives; seeing yourself ill, or failing, etc. Such behavior adds strength to these emotions. On the contrary, especially since what images play in your mind is under the control of your will, you must focus only on positive images. Any event that generates a powerful negative emotion is always composed of an image, a statement (affirmation, see Sebek) and an emotion. It is important to take the image of such occurrences back into an altered state of consciousness with the correct affirmations and end result images to reprogram the spirit.

Escapism

No one has to be taught how to use the imagination to escape pain and suffering. It is important to realize though that this is a temporary, unreal and weak means of dealing with adversity. Instead of replacing pain with peace, people attempt to use the imagination to pump up the pleasure. As the imagination fails along the way, stronger means of inducing pleasure (wanton libertinism, drugs, etc.) are introduced.

Congregative thinking

The imagination is a function of the right side of the brain. It operates in the lower division of the mind, and is thus confined to the outer aspects of reality. As a right brain function it brings things together, but does so, according to their external attributes in conformity with its lower mind functions.

Minor Keynotes

Imagination; pleasure; joy; emotions invoked by images; programming; envisioning; invention (artistic, scientific), problem solving; entertainment; sociability; affection; flexibility; sympathy; merriness; harmonious; sexual passion; attraction; estrogen; female reproductive system; femininity.

Negative (Tem) Judgments

Pain, addiction, intoxication, carelessness, irrationality, fantasies, escapism, illusions, delusions and all behavior that violates the major and minor keynotes

Het-Heru Combinations (Metutu)

Het-Heru/Amen: If in truth our original emotional nature is unconditioned and at peace, in which case we are under no compulsion to manifest a particular emotion in any situation, then we have in our nature, the means of programming in our spirit any behavior that we deem desirable and beneficial. Why succumb to suffering, if we have the ability to program peace in its place; especially when inner peace is the natural expression of our being?

Het-Heru/Ausar: The ability to program our spirit in any way that is most beneficial depends on our identification with the divine Self. Impediments to our ability to reprogram our spirit (the "subconscious") comes from our identification with the persona or human part of being, which is limited in nature. No matter how positive the self-image that we envision for ourselves, as long as it is based on the human part of our being, there will always be challenges that the human cannot surmount. It is not what we visualize but who is doing the visualization. What kind of being are you? A man or a god-man/woman?

Het-Heru/Tehuti: Base the visualizations of your enterprises on the Word of God. In this way the power that your images will invoke will come from the spirit of God. Make sure that

you visualize as God does—include blessings for others in the vision of what you want for yourself.

Het-Heru/Sekhert: The difficulty and delay that you are experiencing is due to the forces of destiny, or maybe your goals are not part of your destiny. Check your destiny road map (Ba Gua, etc.), and destiny Metu Neter readings. Visualizations to achieve goals that are not part of your destiny are fantasies.

Het-Heru/Maat: To successfully impress upon your spirit the goal that you are envisioning, your visualization must be in harmony with the goals of others and the divine plan. Let love for God and for all be the driving force in the realization of your intentions and not desire, sensuality or emotion.

Het-Heru/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that are in conflict with the goals you are envisioning. This combination also speaks of images expressing conflict, aggressiveness, aggression, and strife, or a situation in which affection is marred by strife; or the tenderness and affection that should attend a situation is replaced by the aggression or gross physical nature of Herukhuti (e.g. sex without affection, etc.).

Het-Heru/Heru: To successfully impress upon your spirit the goal that you are envisioning, you must protect your programming from opposing beliefs and emotions. Sharpen your men ab skills.

Het-Heru/Sebek: You must dwell constantly, and especially in trance, on the truisms embodying the 11 laws of God. You need to become better acquainted with the knowledge of Self to eliminate opinions and wrong ideas regarding the function of the imagination.

Het-Heru/Auset: Take the images of the goal you are seeking to impress upon your spirit into trance, and nourish the visualization with an all out emotional commitment to realize your divinity. Pay attention to your recent dreams; the scenarios portrayed in them is feedback on the progress of the programming process.

Het-Heru/Geb: To enhance the receptivity of the spirit it is important to maintain proper health and vitality. The ability to imagine creatively depends on the state of a channel in your body that carries the life-force through the liver. If you are experiencing problems with creativity you can improve the condition through the help of Qi Gong, or the services of a practitioner of Traditional Chinese Medicine.

Het-Heru/Sheps: Focus on the teachings of your ancestors that promote the knowledge of Self, and your ancestors will assist your spirit in the realization of the images that you have impressed on your spirit.

Het-Heru/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Het-Heru/Nekhabet: The images that you are holding in your mind are influenced by psychic or subliminal elements. They are not yours. Investigate them thoroughly.

Het-Heru/Uatchet: toxins or subliminal forces are interfering with the ability of your spirit to accept and carry out your envisioned goals. Over zealousness or a powerful emotion behind your imagery can lead to obsession and wanton pleasure seeking. While this might speed up the realization of your goals, it can lead to many problems—excesses, oversight (do you remember the lad that asked the genii for eternal life, and for his second wish, lots of beautiful women, when he should have asked for eternal youth?).

Chapter 18

Sebek

Major keynotes

The messenger of the gods

Sebek represents the planet Mercury which symbolizes in the astro-mythological system, the *messenger of the gods*. This is a poetical way of referring to the faculty that translates what is known and felt into words. It is one of the three programming faculties of the spirit.

Affirmations

As a programming tool, the verbal thinking faculty works through affirmations. Through it we affirm our beliefs, and knowledge. Affirmations mobilize the spirit into action. While it is the function of the imagination, the Het-Heru faculty to focus on the *What* that is to be achieved, the Sebek faculty's job is on the *How* and *Why*.

The Words of man

If we are to seek salvation in the Word of God, must we not know what words it comes to replace? It is the words of man that we use to declare our intentions, to explain who and what we are, our relationship with God.

If you are the likeness of God, or are aspiring for union, you must eliminate the words of man in the declaration of your will. Imagine God at the moment of creation speaking like a man. And God said, "I wish there will be light." "I hope that the upper waters will remain separated from the lower waters." "I am holding on to my faith that the world will continue to be." It is not true that man has made God in his likeness. Were this true, God would speak in the manner just shown. Imagine God declaring its fear, etc.—I know, I know. Some men have portrayed God as angry and jealous, etc. That's a problem that they have to explain satisfactorily—if they can.

Affirmations program the spirit and mobilize it to action. Words, however, are not to be used as tools of the will. That is the function of the imagination. While you are imaging your person enjoying the goal, you must program the Word of God in your mind. You must affirm that you know (never the belief) that you will achieve the visualized goal because you are one with God; and you know that you have achieved the union because your conscience—Ausar—night

after night, for several months, or years has witnessed your freedom from sin.

You are thus affirming that your success is due to the union with God's omniscience, and omnipotence. What if instead you were thinking that your success will be due to your earthly skills, money, connections, etc.? If they are needed, God will provide them for you whether you sought them or not. That is a marker for a miraculous achievement.

Worldly information

The information processed by the Sebek faculty is derived from worldly experience.

Techniques, technology

A major characteristic of this faculty is the achievement of results with the greatest of efficiency (this is allied to cleverness). It seeks to accomplish the goal with the least expenditure of time, effort, and resources.

Ends justify the means

In seeking to achieve the goal in the most efficient manner, allied with the fact that there is no moral intuition associated with this faculty, there is a tendency to let the ends justify the means. This must be guarded against.

Lack of holism

Because this faculty which functions through the left brain divides the whole into separate sequential compartments and loses the connection between parts, and parts to the whole, it gives rise to the coexistence of a host of conflicting ideas and behavior. This is not a Sebek tem expression. This is its characteristic. It is the segregating function of the mind.

Hearing way through life

Through this faculty we learn about reality through definitions, descriptions, and symbols. Due to a lack of scholarship many people confuse this type of knowledge for knowledge of reality itself. They confuse knowing the definition and description of God, man, etc. with knowing

God, man, etc. They confuse the metaphoric offering of human sacrifices (the human part of being) with the actual sacrificing of humans, and so on. They confuse being informed with knowing.

Formula thinking s (ready-made solutions), going by the book, education

In stark contrast to its polar opposite, the 7th sphere faculty, Het-Heru, the Sebek faculty is totally uninventive. It is also inflexible. It goes by the book. It is suited for situations that must follow precedents and are legitimately amenable to formulation. It is suited, thus, to the field of mathematics, scientific techniques and formulas, and so on. Problem occurs when it is applied to areas of life that are plastic and multifaceted. See Sebek/Tehuti.

Minor Keynotes

Affirmations; beliefs; verbal thinking; communication; explanations; formula thinking; precedents; segregation; segregative thinking; details; specifics; definitions; by the book; techniques; technology; cleverness; ideas; teachers;

clergy; witty; speakers; writers; mathematicians; business; commerce; cold and calculating; information; schemes; ends justify the means; faith; programming; scholars; intellectuals; naming process; lawyers; publishers; nervous system.

Negative (Tem) Judgments

Inflexibility, mischief, pedantic, ends justify the means, illogical, irrational; living by the, word of man, faith (trusting) not based on truth, or laws or facts; all behavior that violates the major and minor keynotes.

Sebek Combinations (Metutu)

Sebek/Amen: If in truth our original emotional nature is unconditioned and at peace, in which case we are under no compulsion to follow a particular belief in any situation, then we have in our nature, the means of programming in our spirit any idea that we deem desirable and beneficial. Why accept thoughts that define us as a human being with all its limitations when we are free to program in our spirit thoughts that affirm the truth about our divine nature? Review the above information on emotions.

Sebek/Ausar: The ability to program our spirit in any way that is most beneficial depends on our identification with the divine Self. Impediments to our ability to reprogram our spirit

(the "subconscious") comes from our identification with the persona or human part of being, which is limited in nature. No matter how positive the thoughts that we affirm to ourselves, as long as they identify us with the human part of our being, there will always be challenges that the human cannot surmount. It is not what we affirm but who is doing the affirming. What kind of being are you? Remember that a person's self-image is built out of the ideas they nurture about themselves and their relation with God.

Sebek/Tehuti: Base your affirmations on the Word of God, and not on your opinions about yourself, and the theories concerning man that have been elaborated by psychologists, priests, etc. It is the Word of God that has the power to move the spirit of God. Let the Word of God dominate your thinking and you will find that you will be transfigured into a divine being. Your achievements in life will be miraculous.

Sebek/Sekhert: The difficulty and delay that you are experiencing in realizing your affirmations is due to the forces of destiny, or maybe your goals are not part of your destiny. Check your destiny road map (Ba Gua, etc.). Before speaking or accepting an idea, take time to think deeply about it. Meditate on it. Outline it and study it carefully.

Sebek/Maat: To successfully impress upon your spirit your affirmations, your goal must be in harmony with the goals of others and the divine plan. Let love for God and for all, be your guide. To think and communicate clearly (to yourself and others), you must proceed from the big picture (the whole) to the parts. Specifics without the whole or context in which they belong cannot be properly understood, and can be twisted to yield the wrong meaning.

Sebek/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that are in conflict with your affirmations. This combination also speaks of communications and thoughts expressing conflict, aggressiveness, aggression, and strife, or a situation in which diplomacy is marred by strife. On the positive side, let your thoughts express assertiveness.

Sebek/Heru: To successfully impress upon your spirit your affirmations, you must protect your programming from opposing beliefs and emotions. Sharpen your men ab skills. Make sure that the thoughts you accept and communicate are based on experience. Practice circumspection and reasoning before accepting a thought or communicating it. Circumspection is the process that looks at a subject from the point of view of synthesis (Maat) or how the subject is inwardly like others that are outwardly different; analysis (Herukhuti) or how the subject is inwardly different from

others that are outwardly similar; segregative thinking (Sebek) or how the subject is outwardly different from others that are inwardly alike; congregative thinking (Het-Heru) or how the subject is outwardly like others that are inwardly different. Reasoning is the process of induction, deduction and inference. In matters concerning life, the premise for reasoning must come from God (oracle, 11 laws of God), otherwise it will not be necessarily true, however logical it may be.

Sebek/Het-Heru: many behavioral scientists make the mistake of basing their reprogramming work on verbal statements. The imagination leads in this process. Where verbal statements work it is because the words conjure up images in the mind. A well crafted programming strategy combines imagery to indicate the goal (desired effect) with affirmations (verbal statements) to explain why the goal is desired, or why it can be attained, etc. The image (Het-Heru function) gives the what, and the statement (Sebek function) the why. E.g. A meditation script will combine a visualized goal of being at peace in a challenging situation, and the statement will affirm that we can realize the goal because it is our nature; because we are one with God, and so on.

Sebek/Auset: To insure the programming of your spirit, take your affirmations into trance, and nourish the goal with an all out emotional commitment to realize your divinity. Pay

attention to your recent dreams; the scenarios portrayed in them is feedback on the progress of the programming process. Your thoughts and communications are expressing your feelings. Make sure that you are not passing judgment or embarking on decisions, or attempting to express your will; you are using the wrong part of your spirit. What you are saying is motivated by imitation, which you may not be well aware of, as the source might be back in your infancy.

Sebek/Geb: To enhance the receptivity of the spirit to your affirmations it is important to maintain proper health and vitality.

Sebek/Sheps: Focus on the teachings of your ancestors that promote the knowledge of Self, and your ancestors will assist you in the realization of your goal. Communication will take place through dreams, meditations and rituals.

Sebek/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Sebek/Nekhebet: toxins or subliminal forces are interfering with your ability to use your will (men ab) to protect the impregnation of your spirit with your affirmations. The thought that you are holding in your mind or communicating

was influenced by psychic or subliminal elements. It is not yours. Purify your system.

Sebek/Uatchet: toxins or subliminal forces are interfering with the ability of your spirit to accept and carry out your affirmations. The thought you are holding in your mind or communicating was influenced by psychic or subliminal elements. It is not yours. Purify your system. Over zealousness or a powerful emotion behind your affirmations can lead to obsession. While this might speed up the realization of your goals, it can lead to many problems.

Chapter 19

Auset

Major keynotes

Transcendence

Auset is the divine faculty that allows man to transcend established behaviors and limitations. Growth occurs through a series of transitory stages. Each step lifts one out of the preceding lower one, and it in turn must be transcended. The toddler must acquire the mental structures of the pre-teen ager, and then leave it behind to acquire the structure of the teen ager, and so on through life. Man grows through the divisions of the spirit in the same way. She must first establish the self in the behavioral modalities of the Sahu. They must be transcended for the self to become established in the Ab, which in turn, must be transcended for the self to become established in the Ba. Growth then is a process of crystallization and transcendence.

The word "transcend" is akin to the words "transform," "transport," and especially "trance." Trance is the heightened state of receptivity of the spirit to the will

(acting through words and images). It is the means through which learning, and the creation and undoing of habits take place. It is the process that connects the mind to the life-force which is responsible for all behavior and events in the life of man. Without knowing it, we spontaneously go into trance several times a day. These are the moments of suspense (held breath⁴⁶), wonderment, exalted emotional state, etc. The failure to teach people the skill of entering and controlling trance at will is a major cause of people's enslavement to their habits and lower nature.

One of the greatest errors in life is the attempt to alter behavior in the normal waking state. Programming of behavior takes place in the receptive states popularly known as altered states of consciousness. These states are brought about through powerful emotions (The gamma brain wave state) as experienced in intense fear, anger, and up beat rituals. Other such states are induced through meditation which induces slower than wakeful brain wave states—alpha and delta.

Learning, Indiscriminate imitation

If we need to learn, we must follow. I.e. humility is necessary. Such imitation will be indiscriminate as far as children and novices are concerned. After we have learned we can transcend imitation. But some people imitate indiscriminately

⁴⁶ The yogic science of pranayama is based on the connection of breathing to states of consciousness. See Metu Neter, volume 1.

long after they should have been in possession of the means of discriminating while going through the learning process. E.g. the middle class emulating the rich on middle class income.

Sahu behavior, asleep

The 9th sphere is the core of the Sahu part of the spirit. In it consciousness is asleep. Man here holds beliefs that contradict reality and other beliefs without the slightest awareness of what is taking place.

Devotion, sacrifice, and worship

Devotion is an emotional commitment to a cause to the point of being ready to sacrifice everything or dear things that stands in the way to the achievement of the goal. This is the essence of worship. Devotion is the key to arousing the life force (Kundalini, Ra, qi, etc.) to its highest level of expression. As the life-force energizes the object of our devotion we must be careful about what we pour our devotion into. The message from Kamitic spirituality is to refrain from nurturing devotion to things and people in life. Place your devotion into the realization of your divinity and oneness with God. In this way you will attain the means of taking care of your life and your loved ones in the best way

possible. The person that sacrificed health, family, social standing, liberty, etc. in pursuit of an objective was a victim of an objective that was fed an excessive amount of life-force through his devotion to the goal. Devote your life—be ready to sacrifice all—to the attainment of your divinity *and all these things will be added on to you.*

The Lord of Words of Power

In the spiritual literature, Auset is referred to as the “*Lord of Words of Power.*” This is an allusion to the ability of trance to empower the words and images through which the will is functioning. These words can be ‘words of utility’ (mantras⁴⁷) or words of meaning—the words that we use to communicate our thoughts. The key to empowering a mantra or an affirmation is not in its repetition. It is in the state of trance. A study of hypnotherapy—which should be taught to everyone—will prove to be very enlightening.

The doorway to Eternity and Infinity

In the state of trance time and space are transcended. When you are working on the visualization of the objective

⁴⁷ See Metu Neter volume 1 for a full discussion.

you want to achieve it is important to see it as already done. You must see your person as having transcended the bad habit, as already possessing the qualities needed for a task, etc. If this is done in the normal waking state, the critical functions of the mind will interfere; the facts that it has not yet been attained, that you don’t know how and when you will get the money, etc. The state of trance abolishes these constraints from your thinking. They are the sources of doubt.

Sleep

Sleep is the naturally appointed programming state. While we sleep, the body and spirit are regenerated. All effete and useless matter is prepared for elimination from our being. The behavior that we portray in dreams are the behavior that the spirit is ready to eliminate, or reject according to whether or not they are in harmony with the 11 laws of God. We must make sure to include all undesirable dream behavior in the meditations that will be conducted in the following day.

Minor Keynotes

Receptivity; meditation; trance; emotions; worship; imitation (learning); memory; sleep; relaxation; healing; dreams; digestive system; feminine reproductive system; parasympathetic; yin; maternal; nurturing; sympathy; mediumistic trance; conservative; benevolent; humble; daydreaming; mother; wife; woman; feminine; small income;

needs; following; heredity; changeable; security minded; comfort loving; accommodating; sweet mannered; yielding; children; pliable; programming having preferences, partial; the persona.

Negative (Tem) Judgments

Contradictions; spiritually asleep; carelessness (inattention); timid; unfocused; gullible; fearful; indecisive; indolence; intoxication; I; lack of critical thinking; doubt; faith that is based on things that cannot be verified.

Auset Combinations (Metutu)

Auset/Amen: If in truth our original emotional nature is unconditioned and at peace, in which case we are under no compulsion to follow a particular belief in any situation, then we have in our nature, the means of reprogramming our spirit in any way that we deem desirable and beneficial. This is the function and purpose of trance or so-called *altered* states of consciousness (should be *receptive* states of consciousness).

Auset/Ausar: The ability to program our spirit in any way that is most beneficial depends on our identification with our divine self-image. Impediments to our ability to reprogram our spirit ("subconscious") comes from our identification with the persona or human part of being, which is limited in nature.

All spiritual reprogramming work (hypnotherapy,⁴⁸ creative visualization, meditation, etc.), to be successful must be based on the divine Self. By nature it is unconditioned and unlimited. Western approaches suffer because they are all based on the identification of man with the human part of being. The intrinsic limitations and conditionings of the human part of being predispose the work to succumb to challenges that the human, by definition, cannot overcome.

Auset/Tehuti: Meditating without living the laws of God is a waste of time. It is the Word of God that will bring you the benefits of meditation. Take it into your meditations.

Auset/Sekhert: The difficulty and delay that you are experiencing in reprogramming your spirit is due to the forces of destiny, or maybe your goals are not part of your destiny. Check your destiny road map (Ba Gua, Destiny reading, etc.).

⁴⁸Hypnotherapy is based on the substitution of a flawed psychological frame of reference with a healthier one in the patient. The system has enjoyed limited success because the framework that it substitutes is the human self-image. The built-in limitations of the human self-image impedes the patient from accepting the idea that he, a human, can alter conditions that have been defined as intrinsically human—man must sin, must rely on medicines, or a divine entity that is separate and that belongs to a different class of being, and so on. Many meditation systems and religions suffer from the same error.

Auset/Maat: To successfully reprogram your spirit, your goal must be in harmony with the goals of others and the divine plan.

Auset/Herukhuti: Know that you are free to immediately cut with the emotions and beliefs that are in conflict with your goals. This combination also speaks of emotions expressing conflict, aggressiveness, aggression, and strife, or a situation in which nurturing, affection, and tenderness etc has been marred by harshness, violence, etc.

Auset/Heru: To successfully reprogram your "subconscious," you must protect your programming from opposing beliefs and emotions. Sharpen your men ab skills.

Auset/Het-Heru: The reprogramming process of trance is strongly enhanced by visualization that involves all five sensory mechanisms (odors, sounds, sight, touch, and taste) and the enjoyment of the goal. Be careful as to what type of images you take into an exalted emotional state, reverie, daydream, sleep and meditation. These are all programming states. Take only positive images into these states, especially those that identify you with your divine attributes. This combination is an indication of emotions of affection, sweetness, attraction, and so on. It is a powerful signifier of being or falling in "love." It also speaks of the enchanting powers of music, drama, and poetry—use them wisely.

Auset/Sebek: In programming the spirit, make sure that affirmations are limited to indicating why the goal shown by the image can be achieved. Be careful as to what type of thoughts you take into an exalted emotional state, reverie, daydream, sleep and meditation. These are all programming states. Take only positive thoughts into these states, especially those that identify you with your divine attributes.

Auset/Geb: To enhance the receptivity of the spirit to your reprogramming efforts it is important to maintain proper health and vitality.

Auset/Sheps: Focus on the teachings of your ancestors that promote the knowledge of Self, and your ancestors will assist you in the realization of your goal. Communication will take place through dreams, meditations and rituals.

Auset/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Auset/Nekhebet: toxins or subliminal forces are interfering with your ability to reprogram your spirit. Beware of

anchoring subliminal messages into your spirit. Purify your system.

Auset/Uatchet: toxins or subliminal forces are interfering with your ability to reprogram your spirit. Beware of taking subliminal messages into your spirit. Purify your system. Over zealotry or a powerful emotion behind your affirmations and visualizations can lead to obsession. While this might speed up the realization of your goals, it can lead to many problems.

Chapter 20

Geb

Major keynotes

Learning

According to Kamitic spirituality, Maat—Law, Truth—is the foundation of the world. The main dictum of Maat is that “to know truth (*the Law*) you must live it.” Geb, the earth, is the plane where living takes place. We have seen that the word “person” is indicative of a ‘sound,’ a word, and idea that is coming through (the flesh--earth). Every person is a set of ideas that has come to earth to be tested. Some people come to earth to test the proposition that one race, gender or what have you is superior to another; that crime pays; that you can live on junk food, etc. The intelligences framing the earth plane will prove you wrong or right—sooner or later; if not in this life, in another. This is why the proof of divinity is centered on the *Weighing of the Heart and of Words*.

The principle of success is a simple one. The earth is based on laws. To succeed, the ideas that govern your thinking must be based on Laws.

Adversity—the learning, impetus

In Kamitic spirituality it is said that death was created to keep man from forgetting about God. This is the function of adversity. In actuality, adversity is a misnomer. It is the misinterpretation and misunderstanding of the law's principle of *indivisible dualism*. There can be no manifestation of energy without resistance. They are antipodes. Yet, the deck is stacked in man's favor through his access to omnipotence, through union with God. We must always keep in mind that the seeming obstructions and adversities in life are impotent antagonistic inciters to spiritual development.

Physical resources

Geb in a reading also points to the physical resources at our disposal in a given undertaking; vitality, health, money, friends, etc.

Minor Keynotes

Earthly Resources; physical trials in life; life-force (Ra, Qi, Kundalini); challenges.

Negative (Tem) Judgments

All behavior that violates the major and minor keynotes; materialism; lack of awareness for the need of proof; weary of existence; unable to cope with earthly life; poor health; lack of vitality; impoverished material resources; wrong attitude towards adversity and challenges.

Geb Combinations (Metutu)

Geb/Amen: The fundamental basis of health is peace⁴⁹. Health in the body depends primarily on emotional harmony.

Geb/Ausar: By realizing our oneness with all, we empower our divine Self (resurrect Ausar), which in turn unifies the functions in our body to bring about the restoration of our health.

Geb/Tehuti: To achieve the oneness with all and the transcendental peace that heals and brings wealth, we need

⁴⁹ Wu Ji is the foundation of healing through Qi gong and Tai Chi.

to live by the Word of God (oracle, 11 laws of God). Know that health and wealth always follow wisdom.

Geb/Sekhert: The difficulty that you are experiencing with your health or wealth is part of your destiny. It was planned for the purpose of testing your will to realize your divinity. It is possible that you came to earth to realize your divinity through the absence of health or wealth. Ultimately, they do not exist for themselves of purely earthly reasons. They exist as means for the realization of the divine work.

Geb/Maat: To achieve wealth and health you must approach them in a holistic manner. To achieve wealth, you must understand that we all hold the earth in common regardless of the theory of private property that dominates the world. Maintain an attitude of love for all, and balance and your needs will always be fulfilled.

Geb/Herukhuti: Know that you are free to immediately cut with the negative emotions, lifestyle and beliefs that are destroying your health and wealth. There might be a need for surgery.

Geb/Heru: To maintain your peace and avoid stress you must use your men ab meditation skills.

Geb/Het-Heru: You must dwell constantly, and especially in trance, on images of health to assist in the healing of your body. Nourish the meditations to heal through artistic works (songs, stories, drama, etc.); watch what you are feeding your spirit through your imagination. Do you accept negative images when you experience some symptom?

Geb/Sebek: You must dwell constantly, and especially in trance, on the truisms that embody the 11 Laws of God. They will work together to create the divine self-image that is the basis of safe-guarding your health.

Geb/Auset: Through devotion (sacrificial emotional commitment) to realizing your divinity you can awaken and vitalize the life-force to heal your illness. This is the requirement to energize the Auset and Het Heru Aum Tam heka⁵⁰. With the proper use of trance, even the most difficult illnesses can be overcome—provided, of course, that the vital functions and structures are still alive. Pay attention to your recent dreams, as the scenarios portrayed in them must be used as meditation themes to assist you in your healing meditation work.

⁵⁰⁵⁰ See Metu Neter, volume 1

Geb/Sheps: Focus on the teachings of your ancestors that promote the knowledge of Self, and your ancestors will come to your assistance through dreams, meditations and rituals to assist you in the recuperation of your health and wealth.

Geb/Dark Deceased: See Dark Deceased keynotes and combinations instructions.

Geb/Nekhebet: Subliminal and psychic agents are playing a role in your state of health. Work with Qi Gong, Feng Shui, etc. to harmonize the matter.

Geb/Uatchet: see Nekhebet.

Chapter 21

Sheps

Major keynotes

Tradition; ancestors; history; honor; destiny; race; group.

Tradition, history of your people

The sheps metu is an indication of the need to take into account the history and culture of your people. You have come to earth many times before. Your present life is a continuation of a quest and undertaking that spans into the distant past. Studying the history and culture of your people is a means of connecting you back to your life path. It is not merely information concerning what your ancestors have done. What you are doing in this life is a continuation of an undertaking you started several incarnations ago. You are your own ancestor. Compliance with the counsel received in association with the sheps metu will win you assistance from your ancestors.

Racial kinship, racial manifesto, and your relationship with others

Whenever the sheps metu appears it is to remind you of your connection to your group—race, lineage and ancestral family. What you are and are involved with today did not begin in this life-time. It did not begin with the education your present parents and schools gave you. It is the result of thousands of years of input from thousands of kinfolks. Your accomplishments can serve to uplift the entire group. You, as no man, are not an island.

Honorable destiny

This metu appears in your reading to bring to your attention that the matter that you are presently involved in, if done well, will earn you an honorable position amongst your ancestors, and possibly contribute to honors amongst your peers in this life.

Negative (Tem) Judgments

Turning your back on your race, and ancestry; ignoring the knowledge of the history of your ancestors.

For the combinations of Sheps read the keynotes of the other card. If Sheps is the first card, then read how observing the

counsel for the second card will secure for you the assistance of your ancestors. If it is the second card, then reflect on how the observance of the sheps keynote will assist you in achieving the other card.

Example: for Sheps/Ausar, read Ausar/Sheps

Chapter 22

Dark Deceased

Major keynotes

Impediments; catastrophes; "ill fortune"; dishonor; low-lives; immoral behavior; ruined incarnation.

You hold together with the wrong people

If applicable, this metu appears to let you know that your associations are in disharmony with your spiritual culture, into which your ancestral line has poured a great deal of blood, sweat and tears over many millennia.

Dishonorable destiny

If applicable, your present dealings will earn you dishonor amongst your ancestral kinsfolk.

Interference from a dark deceased

Your violation of the spiritual laws associated with the other metu in the reading has lowered your spiritual immunity to allow a dark deceased to interfere with your affairs.

Dark deceased Combinations (Metutu)

For the combinations of the Dark Deceased read the keynotes of the other card. If DD is the first card, then read how observing the counsel for the second card will secure for you the removal of the problem signaled by the DD card. If it is the second card, then it shows that there are external impediments to your goals as controlled by the first card.

Chapter 23

Nekhebet

Nekhebet represents the passive and receptive aspects of the psychic faculty.

Major keynotes

It is the psychic function that attracts good or bad to man according to how he has managed his thoughts, morals, and vitality. It is primarily strengthened through certain practices of meditation, yoga, Qi Gong, Feng Shui, etc. The safest and most effective means of making psychic contact is through the cultivation of oneness with all—sincerity and rapport.

Minor Keynotes

Psychic influences; hidden things; hidden agenda; surprises; the unexpected; solar eclipse.

Negative (Tem) Judgments

Subliminal seduction; negative psychic influences; fifth columnists; treason; conspiracies; depression; anxiety; emotional stress; toxins; viruses, psychoactive drugs; bacteria; low lives; low spirits; the will eclipsed.

See Metu Neter volume 1 for a full treatment of this metu.

Chapter 24

Uachet

Major keynotes

Uachet represents the active and projective aspect of the psychic faculty. It is the means through which our thoughts and feelings are conveyed to people with whom we have some sort of connection—empathy, enmity, etc. A Uachet reading may also signal psychic aggression from others.

Minor Keynotes

Psychic influences; hidden things; hidden agenda; surprises; the unexpected; lunar eclipse, south pole of the magnet, zealousness.

Negative (Tem) Judgments

Psychic aggression (projected hatred whether we intended it or not)—basis of psychic attacks; fifth columnists; treason; conspiracies; depression; anxiety; emotional stress; toxins;

viruses, psychoactive drugs; bacteria; low lives; low spirits; memory and sensitivity inhibited by shock; gung ho; over zealousness.

See Metu Neter volume 1 for a full treatment of this metu.

Uatchet and Nekhebet Combinations

For the combinations of Uatchet and Nekhebet read the keynotes of the other card. If either one is the first card, then read how observing the counsel for the second card will secure for you the positive expression of your psychic force, or purify you to remove whatever negative influence or toxin is affecting your well being.

Chapter 25

Interpreting the Reading

Steps

1. Make an outline of the shaping factors of the situation that you are inquiring about.
2. Read the main keynotes and write down the keynotes that tie into the events in your life and the life of people that are involved in the situation, as well as the shaping factor.
 - a. If only one card (a hetep reading) was given for the reading, the main and minor keynotes and the law will provide the answers you are seeking.
3. If you have a two card reading, read the main and minor keynotes and laws of both cards
4. Read the metutu (combination) that was given for a two card reading.
5. Note the judgments

Notice:

In the keynotes, the subject of the reading is spoken of as if it is identifying the person that is consulting the oracle. This is not always the case. The shaping factors and details

concerning the events in the life of the inquirer and related persons will clarify who the reading is speaking about.

Example of a one card reading

Mary received Ausar hetep—a one card response—to an inquiry on how to succeed in her new job as a partner in the law office of Sebek and Anpu. Ausar deals with the law of oneness with all. She meditated on her personal issues of uniting with others, and what she knew about the staff. Although she is a black woman and the senior law partners are white, she discounted racism since the firm has a good reputation as an equal opportunity employer. After several weeks of meditating on the law (truism) of Ausar she found the concrete detail of the reading. She discovered that she tended to be a bit harder with men when working on divorce cases because of several bitter relationship experiences. Transcending the conditioning released a great deal of trapped life-force that was now available to vitalize her mind and body to greater levels of expression. It brought her closer to being a god-woman.

Example of a two card reading

Arian received Maat tu tchaas/Sebek tem tchaas to an inquiry on how to succeed in his marriage to Jane.

From reading the major and minor keynotes and law of the first card, Maat, he learned that success in his marriage depended on the cultivation of the law of Maat in his life; sharing, love for God, love for all, work on making himself a vessel for God—that is, dedicate his work to the development of his divinity, as opposed to seeking honors, riches, etc.

From reading the major and minor keynotes and law of the second card, Sebek, he learned that success in manifesting the values of Maat, the first card, depended on the cultivation of the law of Sebek.

From reading the combination (metutu) Maat/Sebek, he learned how Maat and Sebek were to be coordinated in the reading.

He noted the judgments—the positive keynotes Maat and the negative keynotes of Sebek.

After meditating on the material he came to the realization that although he was not a selfish person, there were some problems that he had with his thinking (Sebek) about wealth (Maat), which caused him to worry about his future, and in turn “justified” not sharing in some situations that he now suspects that he should have. By applying the laws of Sebek—the power of the creative function of the word, he was able, after several months of work, to improve his financial outlook in life—just not his financial picture, but his sense of security from “knowing” that he was in charge by taking charge of his thinking. Years later, he realized that the

power of creative thinking had automatically and unwittingly transferred itself to other parts of his life. Incidentally, he did well in his marriage even though he was never able to manifest the suggestions for a good marriage that he had garnered from various books and articles.

Non-Spiritual Readings

You need to know which college is best to send your daughter to. Let’s assume that we can rule out misconduct on the part of the child. The issue here is the school. The answer will point to unspiritual conduct of fellow students, or staff, or through the minor keynotes, it will show deficiencies in the school’s ability to meet the needs of the child.

Auset tem came up prominently for one of the schools. You reject the school because Auset tem (negative) keynotes point to negligence, lack of nurturing, etc.

Het-Heru tem was the basis for rejecting another school, because it represents negligence, lack of creativity, an unfriendly atmosphere, etc.

There are many other interpretation techniques but discussing them are beyond the scope of this book. Please see Appendix A.

Chapter 26

Working the Miracle

Miracles are Governed by Divine Law

Walk into a room and tell your friends that you are a miracle worker and I guarantee you that a lot of eyebrows will be raised. And that is a great shame for the simple reason that living by miracles is the central theme of all religions and spiritual systems. This is not known for various reasons. We can start with the fact that many religions distorted the message in order to make their members dependent on them for their success in life. There are several keys to success in the Hebrew Bible (the Old Testament of the Christians). One of them is the observance of the **Ten** Commandments and the Ten names of God in the Kabbala (see volume 1 of this series). A little none aspect of the Old Testament pertains to the practice of *Calling on the Names of God*. Most occurrences of the names of God in the Old Testament—Elohim, Jehovah Shalom, Jehovah Jireh, El Shaddai, Jehovah Rohi, Jehovah Elohay, and so on—present them as the means through which a biblical personage achieved a miraculous success.

In the New Testament, each of these names of God—the miracle working agents of Judaism—were assimilated into the persona of Jesus. The essential difference between

orthodox and esoteric Judaism is that in the latter, the names of God⁵¹—differently conceived—are the means through which man can achieve miracles. Nine of these names in the Kamitic and Kabbalistic tradition are the controlling principles—laws—that govern the activities of the archangelic faculties in man. They each control eight angelic intelligences that are the sources of man's genius and miraculous achievements. Could these 72 angels⁵²—divine faculties of

⁵¹ See Metu Neter, volume 1.

⁵² The teachings regarding these angels, which is the subject of practical kabala has been kept secret for very good reasons. First of all, nothing is lost if one is not taught about them. They are to the mind, what the genes are to the body. 1) They are therefore active in man's life whether he knows it or not. In essence man does not need to know how to manipulate them. 2) Angels are not inherently moral. Morality does not enter into their composition. The popular belief that associates angels with good conduct is false. The same angel (mental faculty) causes good or bad effects in behavior according to the level of spirituality of the individual that is active in. Every man has a set of angels that are the sources of inspirations to good or evil deeds. They are the sources of man's creativity, as well—his genius—good or evil. 3) The conscious and deliberate manipulation of the angels is the exact equivalent of genetic manipulation. It raises serious ethical questions. This is the source of the many conflicts amongst many spiritual traditions—especially when the technology fell into the hands of Sahu men. Nothing is new in the world.

man—be the 70 mysterious elders of Moses? Don't worry, I can count.

The other contributors to the misunderstanding of miracles were the "scientists" of the western world. Following their confinement of the real and natural to the limits of external perception and measure, anything else that fell outside of their ability to perceive was declared to be either unreal or supernatural—reality defined by the limits of the ability to perceive and to measure⁵³. Question: when you are thinking are you not manipulating some modality of energy to form the images and sounds that you see and hear in your mind? Is not thinking the act of putting into words an unformed known? If you stopped the word formation process before a sentence is completed in your mind, wouldn't you know what you were going to think? That is, give verbal form to what is already known? And why do we need to think—that is, to give verbal form to what we already know? Isn't it because the known already exists without form, but must be given form to be perceived? We know, but are not *informed*. This formless knower that initiates the formation of thoughts in the mind is the Self—what answers to the pronoun "I." It is formless because it is devoid of energy/matter.

It is important then to push back the limits that have been set on the realm of the natural and the real. The false theory—so called scientific—of reality states that effects in the world have their causes in events that occur within the

⁵³ Measurement, mathematics, allows man to detect what cannot be perceived; e.g. gravity.

confines of what western scientists have thus far learned to perceive. Anything else is unreal, superstitious, supernatural, or unadulterated foolishness. The law that governs reality is as follows:

- 1) The immaterial Self—that which answers for “I” in your being has complete command over the mind—the vehicle of thoughts.
- 2) The mind has complete command over the life-force.
- 3) The life-force has complete command over the events taking place in your body and your life. Through its psychical functions, the life-force is responsible for putting you in touch with the earthly resources that are needed for your success, and to keep at bay obstructions.

You have been unknowingly using this law all of your life. It is the source of all good and bad things that has happened and will happen in your life. What accounts for the mixed events—success and failure according to the above law of manifestation? The critical element is law.

- 1) The self is devoid of energy and matter and is therefore incapable of storing information (forming memories) in itself.

There are, therefore no laws in the self to govern what man wills.

- 2) The laws are stored in the Divine Spirit. These laws reside in the faculties that are known as neteru or archangels. For them to provide the needed guidance to the will, they must be awakened and developed. This is the essence of spiritual training. Once awakened they will guide the thinking of the individual to success.
- 3) The mind (the Sahu division of the Spirit) of man comes into the world without laws or information stored in it. It is a tabula rasa—a blank slate. If what has been willed has not been qualified by Divine Law, then the will takes on the form of whatever ideas the person has cultivated in life. If the content of the mind is beliefs, opinions, and so on, then the results in life will be mixed. If you have been keeping score, the world has seen more failures than successes. If, on the other hand, the will has been qualified by Divine Law—the Word of God, it is this that will serve as the guiding agent of the life-force.
- 4) Everything that happens in the world needs energy to power it; thinking, emotions, physiological activities, physical actions, and psychical events.

- a. A law that you will verify by following the teachings in this book, if you have not yet verified it is that the energy of your life-force is commanded by your thoughts. The ability of your thoughts to guide the life-force to the intended goal is dependent on the consistency of your thinking about yourself, your relation with God, and the nature of the world.
- b. Your life-force is also governed by laws, but unlike the Divine Spirit, it is subject to corruption. These are caused by unlawful ideas (opinions, beliefs that run contrary to laws, bad food, toxins, wrong life-style, etc.). It is in this condition that most people find their life-force at the initiation of their quests for spirituality or success. The goal of the work is to restore the life-force to its lawful state, which is the reflection of the laws of God.

Success will be yours when you will according to Divine Law, and when you make sure that your thinking about yourself is based on Divine Laws. Nothing is supernatural or above the law.

Living by Law

The prevailing definitions of law will prevent you from understanding what is meant by Divine Law, or living by law. To most people, "law" represents the customs or rules that

govern their conduct and interactions. These rules have been prescribed by an authority—the government or by God. To understand what is meant by living by divine law, you must completely separate this definition from your mind.

Divine laws are not rules, nor commandments, have not been prescribed, and do not rest on an authority. We can approximate their understanding through our comprehension of the laws of nature. If you stepped off the 85th story of a building you will certainly fall to your death when you hit the pavement. Two laws are at work here; the law of gravity, and the law that states that two bodies cannot occupy the same space at the same time. Once set in motion, no amount of faith or prayer will reverse their operation. Within certain conditions—which are a part of the statement of each law—the relationship between the shaping forces of physical events are invariable, and verifiable. Prayer, faith, wishing and hoping will not allow you to fly. You must construct a machine that takes advantage of the laws of aero dynamics. If you got into a plane and the captain announced that it was a brand new model that had been built on an untested new idea that was not based on the laws of aero dynamics, but on the *beliefs* of the inventors, and—*"let us hope that we will have a good flight, and let us pray that we will be safe,"* chimed in the captain—*"hold it, get me off"* would surely be your response.

Laws are objective, universal, consistent, and verifiable principles. They provide a sense of guarantee, security and peace. These feelings allow you to travel by air. The plane is built around laws. The invariable aspect of the law is the source of their verifiability and the prognostications

("prophecies") that can be made from them. These are the underlying principles that Divine law share with the laws of physical nature, with the difference that the latter is conditional, while the Divine laws—of *metaphysical nature*—are unconditional. Peace is man's true emotional state—period. We are one with all—period. As long as a person is free of sin—that is manifesting the 11 laws in all areas of life—her words will manifest miraculous successes—period.

The Word of God vs. the Words of Man

As law, the Word of God—the Metu Neter is the source of the order, consistency, hence predictability that is the source of inner and outer peace and prosperity. It fills the mind with thoughts of *certainty* and freedom from doubt. We build airplanes on the *laws* of aerodynamics and get off the ground for thousands of miles—we sleep, eat, and party in the sky. We express the certainty with the words "*I know*," which is backed by *proof*. The *absence of laws* with its attendant *lack of proof* fills the mind with *uncertainty* that is expressed by such words as "*I believe, wish, hope, have faith, God willing, if it is the will of God, and so on.*" "I know" is an expression of the Word of God. Can you imagine God saying, "*I hope and wish that there will be light?*" "*I have faith that my words will create that which I have declared?*" Wishing and hoping are the words of man that negate the prayers to

God for help. Union with God is a process of likes coming together.

From the perspective of the power of words to command the life-force, the use of words of uncertainty—that is, doubt—is the use of feeble and impotent commanders of the life force. Do you now know the source of the so-called lack of will power?

The 11 Laws are Aspects of One Law

In the chapter on Amen, it was said that peace in the midst of adversities is the natural emotion of man because the opposite responses—fear, anger, etc. are detrimental to health, intelligence, performance and the survivability quotient. They cannot, therefore, be the natural responses, as nothing that is harmful can be considered natural.

Yet, the naturalness of peace is derived from the fact that all men are essentially one with each other and with God. We can thus yield to the call to inner peace through the realization of oneness with God and all men. Manifesting our will in a lawful manner—i.e. based on divine law—makes our will one with the Will of God. Peace is derived then from the fact of the success that must follow. I will leave it up to you as a fruitful exercise to deduct for yourself how the other laws contribute to peace and to each other. The metutu combinations of the preceding chapters will guide you in the

assignment. It is this interrelated arrangement that enables the initiate to use a law that has been prescribed by the Metu Neter oracle for a situation in life as a doorway to the realization of the other laws.

The Mind, the Centerpiece of Spiritual Work

The failure to realize that the mind is the centerpiece of the work of religion and spirituality accounts for the failure of religions, and psychological systems. Religious and spiritual systems failed because of their failure to create adequate categories that are needed to create a clear set of terms through which to express their teachings. In reality, the mind, according to Kamitic spiritual teachings is one of seven divisions of the spirit. When the teachings were received by the religions of the west, the various categories were amalgamated into two—spirit and mind—that were seen as two wholly separate entities. Babel was the result.

The mind—Sahu division of the spirit—is directly in charge of providing the words and images that command and guide the life-force, which is in charge of the manifestations in our life and in the world. As stated earlier, the mind at birth is devoid of laws, and information. That is why we send it to school. If we grow up in a spiritually ignorant society, then our mind becomes full of ideas that are not built on the laws governing life; this is the basis of beliefs and opinions. The essence of spiritual work is the replacement of the unlawful

ideas that are the premises of our reasoning with truth or divine laws.

Reasoning is just not a mental process. A conclusion logically arrived at is just not a judgment that is presented by the mind to the self. It carries the weight of conviction which is the basis of faith. Faith is trust placed in a conviction or logical conclusion. This is the state that words must attain in order to move the life-force. According to its nature, a logical conclusion will become the basis of our emotions, or beliefs, or actions, and may mobilize our psychic power into action. If the premise that was the basis of the logical process was unlawful, we will experience problems in life, even if and because we have successfully realized our goal. Living by faith is therefore not contrary to reason. If faith leads to errors in life it is because the person's faith (trust) was placed on a logical conclusion derived from an untrue or unlawful premise.

Divine law—Maat—is the foundation of creation, says the Kamitic teachings. Law preceded the first creative act, and the first manifestation was the foundation of the law—*indivisible dualism* (Shu and Tefnut, or as the Chinese say, Yang and Yin). Accordingly, law is not something that is prescribed or commanded, it is the foundation of all manifestation. The laws that govern creation are stored in the divine spirit, and the work of spirituality, then is the subjection of the mind to the Divine spirit in order for it to command the life-force in harmony with law. Nothing can survive or exist harmoniously on the physical plane—Geb—if it is based on laws that govern the physical realm which are a reflection of spiritual laws.

Many people believe that they are engaged in spirituality because they meditate, read “spiritual literature,” practice yoga, observe religious prescriptions, pray, etc. The Divine Spirit is the embodiment of divine law and the divine plan. Spiritual work is essentially the cultivation of divine law into the mind. The mind and the life-force are opposite poles of the same agent. A mind that is full of unlawful thoughts will cause the life-force to manifest unlawful effects in the world, and vice-versa.

The will, which is the active aspect of the self—not a faculty or property, but the self itself!—is the initiator of all that happens in a person’s life. Since it is devoid of energy, there can be no such thing as will power. The will, the self fails in its intentions because of the words and images that predominate in the mind. Searching for “will power” is putting you in a “trick bag.” Searching for “the strength to carry on” is barking up the wrong tree, fishing in the desert. The power and the strength are nowhere to be found. What is in front of you and always readily at hand, is your ability to cultivate the laws of God in your mind.

You fail to understand that you are the prime mover, the main and only cause of what happens in your life because, even though you pray, meditate, practice yoga and so on, you have accepted the fallacy that circumstances must be met with circumstances. You rely on physical resources—circumstantials—to achieve physical ends. The cause is above circumstances—it is you and your words. Just make sure that the latter are the Word of God—the Metu Neter. Achieving your goals through mind over circumstances is just the

modern way of stating that you are working miracles. The process follows the laws of nature. Please keep in mind that the word “nature” is the Latinizing (“natura”) of the Kamitic word “neteru.” The word initially represented the metaphysical shaping forces of order and effects in the world, but was later on hijacked to denote the order of the physical world. There are hundreds of such misapplied borrowings in the western languages. Patanjali, the great Hindu scholar states in the *Yoga Sutras* that “*words for which there are no objective realities are major sources of delusion.*” Unfortunately, the vast majority of such words are to be found in the sciences, religions, and philosophies.

The Procedure of Working Miracles

WhWh

We are ready to work at achieving a miraculous success. You might recall the master key to writing essays as it was taught to you in grade school; five Ws and an H—Who, What, When, Where, Why and How. It worked wonders for your writing and lecturing.

The procedure for working miracles is similarly simple. It is based on two Ws and two Hs—What, How, Who and How; What you want; How to want it; Who wants it; and How do you know who wants it.

1. **What** you want speaks about the imagination as the means of expressing your will
2. **How** speaks to the way to imagine what you want
3. **Who** speaks to who are you in the sense of what kind of being are you; an animal man, or a human, or a god-woman or god-man?
4. **How** speaks to how do you know that you are a god-man or god woman.

What you want and the Imagination

A law that has been verified for thousands of years by countless persons is the fact that our images of possible events that could transpire in our lives, if they are accompanied with the conviction of their possible manifestation, *may* steadily work towards their manifestation as a physical event. That this does not always happen is due to the fact that they are opposed by directly and/or indirectly contradictory images and convictions, and the following "How" factor. That is why I said *may* as opposed to will.

If, for example, I hold on to the image of my person (*in the proper manner*) getting a doctorate, the image *will* work to assist me in the achievement of the goal. Countless studies have been done throughout the world on the power of the

imagination. It has been shown to increase the healing potential of people, to improve performance in sports, scholasticism, lecturing, arts, etc. These studies have been done at prestigious universities and hospitals. There is also evidence of the imagination and thoughts as having the power to influence other people. The double-blind experiments that are held daily around the world are the most common example of this fact. In other words, if, for example, I nourish the image, in the proper manner, of greatly increasing my finances, and lacked the personal resources to make it happen, the image will work on others—friends and strangers—to help me achieve the goal. You could call that a miracle, couldn't you? Or you could call it the working of a law.

Many people have heard about this property of the imagination. Some have even linked the word 'magic' to the word 'imagination.' And although many have tried to implement the truth, not enough people have realized the miraculous power of this faculty. Why? The answer lies in the following H,W,H.

How to use the imagination for success

If you painted a vivid picture of the sun warming my back, sea breeze gently caressing my face, coconut water sweetening my palate to get me to accompany you on a trip to Aruba, the ploy will work if the image conjures up very strong feelings of pleasure. If it fails to do so, you will have to go by

yourself. We all know instinctively to paint such pictures and how. What we may not know is the fact that the feeling of pleasure or disgust is a sign that our life-force has been aroused to enliven the image—to give it the power of realization. If passion—here comes that very dangerous, yet wonderful power of fulfillment of dreams or nightmares, again—is not aroused by the imaging of our goals, nothing will happen. Passion is the sign of life. If the lack of passion for your goal fails to motivate you to do what you must do, how could it act on the people around you to gain their assistance?

When you set out to visualize your goal, you must compose various scenarios in which you are *enjoying* the goal attained. The act of visualization must be accompanied by the joy of having attained it. It is important to note that there is no time in the dimension of the imagination. When you are imagining your person enjoying something, the vision is in the ever present. Please think about this very carefully. A lot of ink has been wasted on the timeless dimension of the spiritual world by would be spiritual scientist that failed to realize that they were talking about the act of visualization. Time is a factor of verbal thinking—the left side of the brain. That is why we visualize what we will to achieve and don't verbalize it—we keep it silent—an image. In the Kamitic spiritual science, the imagination is the function of Het-Heru. "Het" means 'house' and "Heru" is the 'will.' The name of the faculty states that "images are the vehicles of the will—your intentions." If you verbalize your intention you run into a time monkey wrench. "I will achieve so and so," will create problems because it registers in the brain as something not

yet accomplished, which unconsciously generates all sorts of doubts as to the future outcome. If instead you verbalize, "I have achieved it," and it isn't true—you are trying to trick the brain into believing that it is done, it just wouldn't happen. Sooner or later, the fact will unmask the ploy. A vision of enjoying something is timeless. Vividly recall a past horrible or pleasurable event, and you are reliving it in the present. Vividly live an accomplishment that has not yet occurred and the brain and mind will register it as an event that has taken place, for the fact that the right side of the brain which governs visualization has no sense of time.

The next part of the how to imagine concerns the state of consciousness. The act of visualization must take place in a state of trance. Trance is the state of mind through which changes (trance-formations, Trance-cending, trance-sitions, etc.) take place in our lives. Trance has been defined as the state of the mind's heightened receptivity. When you are in trance, the mind is receptive to the images and your words, and when you are not in trance, the opposite is true. When you are in trance, your mind is being programmed, or programs are being reinforced, or transcended. It is the means—the only one—of making changes, and learning in our lives.

Some of you will have to put aside most of what you have been taught about trance. There is a direct correlation between the state of consciousness and breathing; and between breathing and emotions. Every emotional change is accompanied by a change in the state of consciousness; strong emotional states, at each end of the spectrum, are attended

by a state of trance. We enter the state of trance when our emotions (passion, excitement, anger, fear, grief, joy, affection, etc.) are strong, and when we are very calm—the opposite side of the spectrum. Unwittingly we speak of trance when we say that we or someone is “spaced out,” “absorbed,” “absent-minded,” “daydreaming,” “in suspense,” etc. We unknowingly enter the state several times a day.

What you need to learn is to enter the state at will, and to avoid going into the state with thoughts and images of negative events in your life. The latter are always triggered by negative and sensual emotions. Meditation and ritual are the means of entering the state of trance at will. In Appendix A I give suggestions of sources to learn elaborate, yet simple techniques of meditation. You can otherwise follow the instructions given below on working with the 11 Laws.

Who is doing the Imaging

The other principle that is needed to succeed in the use of the imagination to achieve a miraculous success has to do with *who* is doing the image. What you want, and how to visualize it is very important. But of greater importance is who is doing the imaging. Popular success systems approach the subject in a non-holistic manner. They teach you to focus on the image of your goal. And let's say that you have done so with great passion and are thus well on your way to achieving your goal. What could go wrong? A great deal, if your self-image is that of a human. Given that the human self-image is

inherently subject to emotions, their over-indulgence can weaken the life-force that the image needs to accomplish the goal; or it can attract to you the person that you need to make up for your lack of personal resources, and you end up destroying the person because of emotionally driven ill-treatment of the person; or you weaken and destroy the project by severely weakening your life-force by indulging grief or worry over an event not related to your visualized goal.

You must approach the use of your mental faculties in a holistic manner. Holism is proving itself to be good more and more these days. In actuality, it is the ancient approach. You must adopt a self-image that integrates all your thoughts, and therefore the activities of your life-force. The only self-image that can achieve that is the likeness of God in which you have been made. It is not enough to see yourself succeeding in a specific quest by nurturing positive images and so on, while you nurture thoughts and images of failure in other areas. You try to hold on to the image of succeeding in your quest to become a lawyer, but as soon as you are told that another person in your family contracted cancer, you proceed to entertain strongly enlivened images of coming down with the illness—especially on days that you don't happen to feel well. The goal is just not to succeed at this or that, but to live a successful life. How do you cultivate the divine self-image? Your self-image is the summation of all thoughts that you entertain about yourself—how you conduct yourself in all areas of life, and why. Build these thoughts on the 11 laws of God, and you will create the divine self image of your Self.

Your divine self-image must be accompanied by congruent verbal thoughts. The right hemisphere of the brain is in charge of *visualizing what* you want to achieve, and who will achieve it while the left-hemisphere *verbalizes the why* (and not, and never, God forbid, the how). Why are you able to achieve what you have imagined? You will do it with the help of God, and you will secure the help of God through your faithfulness to the realization of your likeness with God. As you visualize your person enjoying the goal achieved, you are busy giving thanks to God for making you in its likeness. This entire book has been devoted to substantiating your likeness with God.

It is important to give the credit to God for your success. Praise your smarts, your finances, your resources, your connections and you are affirming that you're backed by a limited and small bank. Praise God, and you are affirming that you're backed by an unlimited source. This is true, isn't it?

How do you know that you are a Divine Being?

You have taken care in declaring your will to achieve a goal through the visualization of a joyful scenario. You have taken care to cultivate the divine self-image. But how do you know that you have attained to your divinity? You will know it when night after night, for many months and years, your conscience (Ausar) has judged you to be free of sin.

Managing the Mind for Success

It involves two sets of tasks:

1. Changing the mind
2. Living by the Word of God

Changing the mind is a process of:

1. Cultivating via meditation the 11 laws into the mind to replace the opinions and beliefs we hold about ourselves and God.
2. Replacing the words of doubt (wishing, believing, etc.) with the words of power, "I know."

Living by the Word of God is a process of applying the readings for the major areas of life. The Word of God must be made flesh, it must come alive. To know the Word of God, you must live it.

Changing the Mind

The objective of replacing your existing beliefs with the Laws of God will be achieved when your mind no longer reflects into your sphere of awareness such thoughts as "I am

upset, angry, afraid, etc.;" "I hate her," "I can't do it," "It is the will of God," "It grieves me," "It is stressful," "I hope," "You've hurt me," "circumstances beyond my control," and so on. In their place the mind will reflect the laws of God and thoughts that have been elaborated from them.

The 11 Laws of God

Amen

You were made in the likeness of a peace that nothing can disturb. Reclaim your peace that you may attain to your reason for coming into existence—the enjoyment of life.

Ausar

Your nature is an unconquerable peace, therefore nothing or no one in the world can be against you. All experiences come to you to promote your reclamation of peace, that you may in turn, acquire wisdom and power.

Tehuti

When all of your thoughts, feelings and actions reflect the Word of God, then the power of God's spirit and a peace that nothing can challenge will flow through your being.

Sekher

When the emotions of Man manifest in response to the Word of God, they have the power to influence the course of any and all events in the world.

Maat

God needs you in order to come into the world. Fulfilling God's need is the highest act of love, and only through your love for God can you fulfill your love for others. Become the Love of God in the world for the protection of the world.

Herukhuti

Know that God neither punishes nor rewards nor protect, that you will have the comfort of controlling these for yourself.

Heru

You have the power but not the right to ignore God's Law. Choose to follow the law of God with the love and joy that grows out of understanding and the wisdom and power of God's spirit will flow through your being.

Het-Heru

It is not what you imagine. It is who is imagining. Are you a human or a divine being?

Sebek

It is not what you think or what you affirm. It is who is thinking and affirming. Are you a human or a divine being?

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Auset

Prepare to sacrifice everything to become the vessel of God on earth, and you will, in turn, receive everything.

Geb

Know that from heaven you came and to heaven you will return, seek not enduring works on earth.

The Role of Spiritual Power And itsDependence on the 11 Laws

Everybody in the world is always doing something; trying to accomplish this, and trying to acquire that. This is what we all have in common. And we all encounter difficulties that can be so intense that the urge to possess a power that can transcend all difficulties is aroused in our minds. Some people seek to satisfy this urge through religion, others through the exploitation of the physical sciences, others through spirituality, and so on. If we have learned anything from history we will have to conclude that the only way to

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satisfy this urge resides in the cultivation of spiritual power. Of all the 11 faculties of the spirit—i.e. spheres of the Tree of Life—spiritual power, the 3rd sphere is the executive agent behind the attainment of the chief goal of life—enjoyment of life.

We have seen that the higher manifestations of spiritual power belong to the Godly part of our being which answers only to the Word or Voice of God. Our ability to intuit the Word of God to mobilize its spiritual power depends on a genuine demand for it. And the demand manifests itself as adversity in our lives. All 11 laws must be observed as they work together to enable us to meet the requirement—inner peace—to access the mind and power of God. We get the power if:

- We can be at peace through the realization that, being at peace is the natural response to adversity. **Amen.**
- We can be at peace through the realization that the adversity is not against us. Material losses are not the sources of suffering. The source is our ignorance of our nature in Amen. We can be at peace through the realization that the adversity is beneficial as we need adversity to act as the genuine demand for wisdom and spiritual power. We cannot get it any other way. **Ausar.**
- We can be at peace through the realization that spiritual power is mobilized by the Word of God,

which we have access to through the observance of the laws of Amen and Ausar. **Tehuti and Sekher.**

- Of the two expressions of the one energy in the universe—the centripetal or attractive modality, and the centrifugal or repelling modality—the unifying force, expressed as love is the most powerful. Where it not, forms in the world could not maintain their integrity. We can be at peace through the realization that love enables us to conquer our “enemies.” We need not fear any evil, as all is governed by law. Our protection is in its observance. **Maat and Herukhuti.**
- We can be at peace through the realization that we have the power to decide whether we will attain to happiness—the valuator of our lives—or not. **Heru.**
- We can be at peace through the realization that we have the ability to deprogram the behavior patterns that are antagonistic to the realization of our divine nature. **Het-Heru, Sebek, and Auset.**
- We can be at peace through the realization that our earthly nature—conditioned being (habits, physiological functions, etc.)—are all amenable to deliberate change and that our physical and emotional well being is a reflection of our living in harmony with the 11 laws of God. **Geb.**

The above summary enables us to see that through the laws we are able to gain total control over our destiny. It enables us to see that all the laws are really integral parts of one whole.

Working with the 11 Laws

Inculcating the laws into the mind is achieved through the following procedures:

1. Take note of how you are violating each law in your daily life. Giving into emotions and sensuality is a violation of the law of Amen. Seeking vengeance violates the law of Herukhuti. Belief in your inability to transcend a habit without recourse to a drug or Bach Flower remedy is a violation of the laws of Amen, Ausar, Heru, Het Heru, and Sebek. Studying the keynotes of each neter (see volume 1 for additional material) will be very helpful.
2. Make sure that you have identified your violations of all 11 laws. Believe me, you have.
3. Do a write up on each violation of a law. Include the scenario in which the violation occurs. You just don't get angry. It occurs with certain people and in certain situations. Record all of it.
4. Meditate on the scenario.
 - a. Go into the meditation state. See appendix A if you do not know how to meditate. Once in the meditation state, visualize the various scenarios. Instead of expressing your person

in the habitual manner, recite the related divine law, and see your person acting in accordance with it. You are smiling, befriending, forgiving, etc. instead of crying, cussing, and so on. Do this for each scenario.

The most important scenarios are the ones that involve the readings for the major aspects of your life. Since you have a reading you already know which law to focus on. We saw above and in the preceding chapter that all the laws are connected to each other and together, they are in reality the various faces of one law—the “twelfth,” the whole that transcends the sum of the eleven. It is God itself, and your “true” self, which in the words of the subject of the Pyramid Text, *“No one knows my name. Neither my mother, neither my father.”*

Meditation by itself is not enough to make the law a part of your being. It is only when we make the effort to live an idea, especially if it involves the effort to counteract an opposing established idea, emotion and habit that it becomes anchored in our being. But how would you know that it has taken place?

The "42" Declarations of Not Having Sinned The Weighing of the Heart and of Words

Psychologists—so called scientists—believe that everything that occurs in man's being is subjective. Therefore truth, which depends on objectivity as one of its attributes, cannot be found in man's being. A study of history will reveal that regardless of what monstrous lies men have resorted to in order to dominate others they have not succeeded in abolishing the voice of conscience within man. Lies may prevail for awhile, centuries or a millennium or two, only to be destroyed by conscience--Ausar. The failure of conscience to assert itself for awhile rests not with conscience but in the ideas that are available for the people to work with. Hide the truth from it and it will search endlessly for it.

Conscience is the presence and voice of God within every man's being. It is the neter Ausar, wherein the self of man dwells. Is it true that you dwell on earth? Who told you that? Are you your body or in your body? Or is your body within you?

God within your being, manifesting as the self in your being is the witness and judge of your doings on earth. The Kamau took advantage of this reality by devising a nightly ritual (the Weighing of the Heart and Words) that kept track of their spiritual development. You can perform it as follows:

1. Use your list of transgressions of the eleven laws to compose declarations of not having indulged them.
2. Examples:
 - a. I have not indulged anger in my mind or in my actions.
 - b. I have not indulged worry in my mind or in my actions.
 - c. I have not bought or sold bootleg DVDs.
 - d. I have not made unauthorized Xerox copies on my job, even for a worthy cause.
 - e. I have not contributed to the suffering of others.
 - f. I have not wished an ill fate on them that have transgressed against me.
 - g. Etc.

You will perform this ritual every night as the last thing you did before falling asleep. What happens at the end of each declaration? If you declared that you haven't committed a particular sin that day your conscience—Ausar—will denounce you if you are lying. You cannot escape the objectivity of yourself, of God within you. For each infraction you should instead say "I indulged so and so," and make a commitment to do better the next day. If you have not sinned at all, then you are on your way. Taking your daily success and commitment to improve into your sleep is a very important ritual. Pay attention to your dreams. Review them first thing

each morning. Do not wait until death to find out the result of the judgment of your soul. Work on it nightly.

A word concerning the wording; it is important to use the form "I have not" as opposed to "I didn't." "I have not" is registered as an ongoing event, as opposed to "I didn't" which is registered in the mind as a one-time event. The effect of words as commanders of the life-force is not limited to their meaning. They work through the tenses as well. For the same reason, when you break the law, you must use the form "I did" as opposed to "I have."

You should not use the classic "*42 Declarations of Not Having Sinned*." They are mere concrete examples of the application of the 11 laws. For psychological reasons that are beyond the scope of this work it is unproductive to limit your meditation to the abstract statements of the laws. "I am one with all" is a general abstract statement that must be put in the mind, but must be supported by the emotionally charged situations in which I must manifest oneness with Bush, for example.

Incidentally, the title of the Declarations was translated as *The 42 Negative Confessions*. It was a ploy by Egyptologist to once more demote the spiritual achievements of the ancient Egyptians. How can you confess that you haven't committed an act? The purpose of the declarations was clear. Western scholars could not bear the thought that the average Egyptian had measured him/herself by a sinless yardstick—a measure that was reserved only for Jesus.

"I am Maa Xeru"

"I am Maa Xeru" was a statement that the initiate made of herself/himself as an affirmation of having achieved or/and being in the state of freedom from sin. Egyptologists render the statement as "true of word," or "justified" "or innocent." These are meanings that are peripherally related to the statement. "Maa" is the word that is used for the law of God before the creation⁵⁴—Maat is the law in the world. A word that is based on the Laws of God must become reality. Each night that your conscience—Ausar—has declared you free of sin, say to yourself "I am Maa Xeru. I have done my will in life. I know that I am successful."

Freedom from sin is proof of Godliness, oneness with God, the likeness of God. Your knowledge of divine law will enable you to seek legitimate goals in life in a legitimate manner. Thus, the words that declare your intentions are the law, are true, are the Will of God, and will therefore become reality.

Each and every time you find the need to think about your projects, in place of speculating on the effect that not having this or that resource could have on your endeavor, say to yourself:

⁵⁴ Book of Knowing the Transformations of Ra and Overthrowing Apep.

"I know that I will achieve my goal (visualize your person enjoying the attained objective) because I am the likeness of God. My words are true. I am Maa Xeru."

You will know that these words are true and potent because you have proof. You have been judged and found innocent. Freedom from sin is the central theme of the holy scriptures of Kamit; the Pert Em Hru, the Pyramid Texts, the Coffin Texts, the Sesh Em Duat, and so on. It is the requirement for achieving mastery over circumstances. Some people call it magic, and others call it miracle.

Last but not least, it is a rule that you should never brag of your attainments, keep silent of the meditations that you do for your success and for others. And never use the power that you acquire to make yourself wealthy by giving personal assistance to others.

Chapter 27

Closure

The title of this chapter serves a dual purpose. It signals that this is the last chapter. It is also indicative of a major benefit of the Paut Neteru.

The Paut Neteru

A Closed System

Imagine that you have been given a vast array of electronic and mechanical parts. They all work separately, but you have not been told how to assemble them, and what you are making, yet you are admonish that you must make something by making all the parts work as one. You work with the parts with a sense of satisfaction from the fact that the parts work by themselves and in some combinations. Yet you are frustrated by the fact that you have been unable to bring the work to closure. You have not been able to fulfill the mandate.

Ha! You exclaim one day. You've solved the problem. You need to know what it is that the parts belong to. So you ask. "An airplane," you are told. You are now better off. You know what it is, and what it does, so you go back to your work. The knowledge of the external appearance of airplanes guide you to assemble all of the outer parts—yahoo—but the darn thing will not fly—the reason is obvious in the hundred inner parts that are on the floor. It doesn't fly but it is an airplane, so you enjoy your bragging rights. You have an airplane to show off.

Then one day you see a plane in the sky (some people said it was a man) and you feel confused, threatened, and angry. How did they do that? "We used the blue-print to assemble the parts." "Wow, what a brilliant idea," you respond. It shows you the thing to be built, the parts and how to connect them.

My beloved, this is what the Paut Neteru, the Kamitic Tree of Life, is. It is a blue-print for building a divine man. It is a picture of the god-man/woman and the faculties that compose her/his being. And like the blue prints we use to make things, it brings closure to the work of spirituality. It enables you to know exactly what must be done, in what order, and how to know when the work is complete. That way you can be confident in rising above the earth. You know that what came down must go up.

The Paut Neteru is the equivalent of a statement of physical law. Energy is understood through its components—mass moving at a certain speed. Einstein's formula for the law

of energy enables the scientists to think in well defined limits about energy, light and mass in a given condition. The paut enables the spiritual scientist to do the same in her thinking about man.

In the absence of the paut, people will subscribe to wonderful spiritual teachings without the slightest hint that they are supposed to use the principles to transform themselves into a divine entity. They will even come across the saying that man is made in the likeness of God, that "ye are gods," yet cling to the self-image of an impotent being that must remain the slave of emotions and sensuality; an inherently impotent being that must beg a divinity to save him from the lower part of his being—faculties that are by law, unqualifiedly receptive to his will and words.

The Tree of Life (the Paut Neteru) in the Judeo Christian Tradition

It is of great interest that the Hebrew and Christian Bibles do not refer often to the Tree of Life, nor offer any explanation of its purpose. Yet, we encounter it in the first and last books of the Testaments. In Genesis 1 we learn that it is at the center of the most important event in the Bible. This can be understood from the fact that the goal of religion is to help man achieve his blessings on earth and in heaven through

union with God. Sin is the cause of the separation, and the denotation of the state of separation from God.

Sinning was the first act of the first man and woman in the Hebraic tradition. It led to the separation of man from God, and according to the teachings, their sin was the cause for the separation of all men from that day on, from God. Of course, we all know that the sin had to do with an act of disobedience that revolved on eating the fruits of the Tree of the Knowledge of Good and Evil. As a result man was ejected from the garden and his way back was barred to prevent him from getting his hands on the Tree of Life.

The gist of the allegory is an easy one for poets. Since there is absolutely no elaboration anywhere in the Testaments on the Tree of the Knowledge of Good and Evil, it can be safely concluded that the emphasis has to be placed on the act of disobedience as the cause of forfeiting access to the Tree of Life. To know what was forfeited, according to the tradition, we must turn to the last book of the Testaments.

The Book of Revelation

It states in the epilogue *"Blessed are those who wash their robes that they may have the right to the tree of life and may go through the gates into the city."* The city, you may recall, is the New Jerusalem that is to replace Babylon at the "end of days." The delights of the New Jerusalem is *"the river of the water of life, as clear as crystal, flowing from the throne of God . . . On each side of the river stood the Tree of Life,*

bearing twelve crops of fruit every month. And the leaves of the Tree are for the healing of nations. No longer will there be any curse. The throne of the God and of the Lamb will be in the city, and his servants will serve him . . ." Revelations 22:1-5.

It is interesting that the Hebrew Bible opens with man's punishment in the form of being denied access to the Tree of Life, and the Christian Bible ends with the pronouncement that the leaves of this tree are "for the healing of nations" at the time when all evil would have been set aside. The Christian bible ends with a city in which is to be found God, and the Lamb, and the river of the water of life, and the Tree of Life.

Unfortunately, nothing else is said about the Tree of life. It is obvious of great importance from the accounts of Genesis and the Book of Revelation.

Fortunately, thousands of years before either book was written, the holy sages of Kamit recorded hundreds of statements, and detailed teachings on this tree whose leaves are for the healing of mankind, in the Holy Scriptures of Kamit.

Freedom from Sin

A careful study of the New Testament will reveal that Jesus' claim to divinity was buttressed by his freedom from sin. It was not enough to say that he was the son of God. There had to be something godlike about him. This did not rest with his miracles, as the devils and their disciples were said to be able to work them as well. Freedom from sin was the key.

But thousands of years before Christianity, the average man and woman as well as kings and queens made freedom from sin their major quest in life. They understood that it was the chief requirement for success in the world, and for the achievement of the ultimate goal in life.

I can hear the die-hard skeptics. Did all of those people for whom the epitaphs with their Declarations of freedom from sin actually attain the goal? It matters not if some didn't or if the majority failed. The matter can never be proven. What is a fact is that it was the national goal, and the major part of the national will and wealth went into the glorification and promotion of the quest.

What quality of life will a people manifest when they are constantly bombarded with the call to be free of sin as a requirement for sharing in Gods powers that they may achieve their goals on earth and in heaven?

The history of Kamit is a testimony to the truth. It is the longest lived political entity in the history of the world. It laid the foundation for modern science, mathematics, religion, spirituality, philosophy, art, government—in all, it laid the foundation for civilization.

If you did not become free of sin, but dedicated your life fully to it, I assure you that you will achieve many a miraculous event. That it is a possibility, and that it was done for over three thousand years, you have the people of ancient Egypt to thank.

Go for the miracle. You are not alone—you can't be and will never be.

Appendix A

Help with the oracle and the implementation of the success teachings is available. E-mail us at nvm@nilevalley.com for information on distant learning classes as well as classes in your locality. We hold classes in over 35 cities around the world including the USA, Canada, UK, Bermuda, Trinidad, South Africa, Saint Thomas, and Ghana.

Visit our website at www.TaunEnterprises.com to see and order our other books, meditation CDs, softwares, and instructional DVDs.

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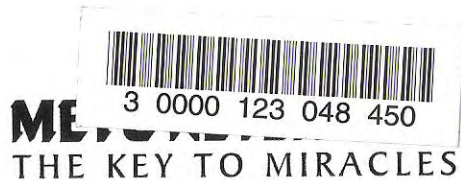
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THE KEY TO MIRACLES

Success through spiritual means is the essence of spirituality as far as life on earth is concerned. We all know that however useful it is to cultivate our earthly resources - education, financial know-how, contacts, credentials, etc. - they are not enough. We were given a great resource - the power of the Spirit.

In Metu Neter Volume 3 - The Key to Miracles, Ra Un Nefer Amen - the world's leading author on Kamitic Spiritual science - guides you step by step in the science of uniting with God and developing your divinity as the key to success in life.

Because the system relies heavily on the great oracle of Kamit - the Metu Neter - you will also acquire the ability to coach others to acquire the skills of living as God intended - relying on the power of the Spirit - the miracle worker in us.

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