

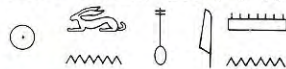
METU NETER

Vol. 2

ANUK AUSAR

THE KAMITIC INITIATION SYSTEM

RA UN NEFER AMEN





The author and publisher acknowledges, with thanks, first of all, the great devotion shown by Raar Mesh User (Jay Barker), for the excellent rendition of the cover and the illustrations of the deities. We are also thankful to Hrimgalah Amen for editing, to Merisa Amen for her production assistance, and Enensa Amen for his assistance with the illustrations.

~~METU NETER~~

Vol. 2

ANUK AUSAR

THE KAMITIC INITIATION SYSTEM

RA UN NEFER AMEN I

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1994
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Published by Khamit Corp. 140 Buckingham Road, Brooklyn, NY 11226

ISBN 1-877662-08-9

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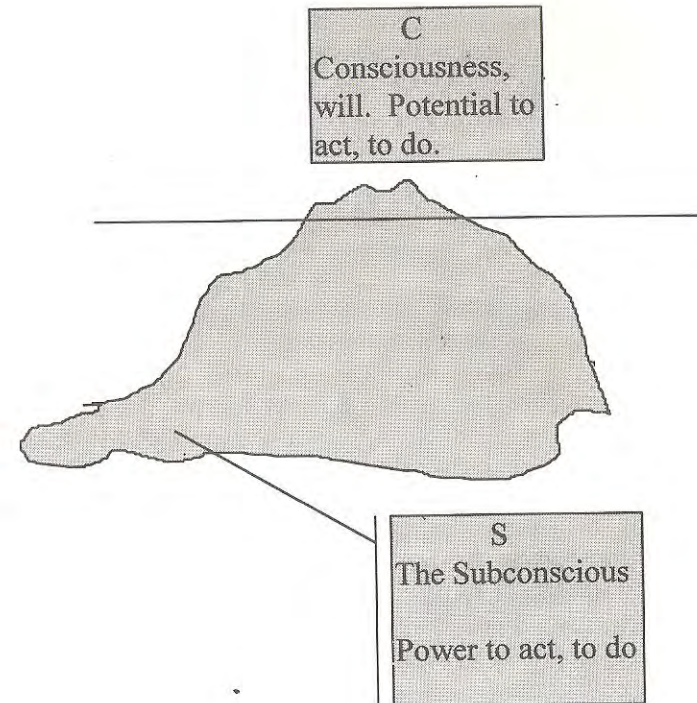
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AUTHOR'S PREFACE



The above is a picture of an iceberg. . . very much like the one that sank the Titanic, and sent many a ship to an early watery grave. It is being used here as a symbol of your mind, and a model for explaining why you behave the way you do. I decided to use this model because it's an excellent one, or out of being so habituated to thinking hieroglyphically. Either way, it will do the job.

"C" above the line corresponds to the focus of consciousness, and the will, which is the faculty through which we indicate what we intend to do, and accomplish, and "S" below the line corresponds to the subconscious, which is the power in charge of carrying out our intentions. Metaphorized as an iceberg, the mind paints a "frightening" picture. We can readily see that the will is this tiny lightweight projection above the water line, while the subconscious carries the lion's share of weight and size. Pit them in a conflict between each other, and the outcome is easily predicted. Yet, size and weight don't tell the whole story. Yes, there is more gruesome news. In addition to being the bigger and stronger party, the subconscious, as its name indicates, does its work behind our back, so to speak. It works for us, supposedly, sometimes, and it does it out of our sight and range of perception. Since it embodies the power to carry out our wants in life, it is too powerful a thing to be allowed to work outside of our view.

There would be no problem if the conscious mind and the subconscious always worked in harmony with each other. But for most people, that is the rare exception. Consider the number of things that people want and need as, opposed to the way their lives actually go. All unwanted behavior, all undesirable happenings in your life is the result of actions taken by your subconscious, obviously in disagreement with your wants. In other words, it directly determines whether you will be wealthy or poor, intelligent or an idiot, an addict or a soaring giant among men. And there's more. The subconscious is also in charge of running your physiological processes, thus it determines your health.

The disunity between the conscious mind and the subconscious is reflected in those events in which you know something, like the name of someone, or your phone number, or the answer to a question, and "it is on the tip of your tongue" and you can't recall the fact to mind. The conscious mind says "I know this," and the will calls for it, but the subconscious which is in charge of carrying out actions will not give it up then. Maybe not

until you are walking out the examination room. There is an uglier side. You decide (declare your will) to give up a bad habit. Your health, nay your life depends on it, but the subconscious keeps you going back for more of the poison. Too much power to give to a servant.

The disunity between what you will, and what you do also reveals a communication and understanding problem. Obviously, when you say to yourself that you will not continue to do something, or when the preacher gives you a lengthy sermon as to why you shouldn't, the message does not descend into the subconscious. It is obvious that there is a great deal of ignorance of how the subconscious is influenced. It is of interest to note that western education limits itself to influencing the conscious part of being. Working on the subconscious has been acknowledged to be limited to psychologists. Yet, we will see that the education of the population on the use of the subconscious is the domain of religion. If prayer will help you achieve where the act of willing has failed, even if you credit ultimate success to divine intervention, union between your will and the subconscious must take place. Judging from the amount of failure in the world, we can safely conclude that there is a breakdown somewhere in the prayer process of people.

How to establish and maintain a consistent unity between the will and the subconscious is the purpose of this book. The know how was worked out over six thousand years ago by the dwellers of the Nile valley. It is based on the understanding that the subconscious lacks the ability to determine how it is programmed. With the exception of a few tendencies that we inherited from the animal kingdom—wired into our reptilian and mammalian brain—everything it does was placed into it through the conscious mind. And it, along with the programs from the animal kingdom within our brain, can be removed by the conscious mind. This knowledge is embodied in the Ausarian religion of Kamit (ancient Egypt)—the oldest religion and spiritual cultivation system known to Man.

It is my purpose in writing the *Metu Neter*, eventually a six volume set, to give the reading public a working knowledge and practical guide to the spiritual way of life developed by the Africans of Kamit (ancient Egypt), the Canaanites, and the Indus Kush civilization (the pre-Aryan Blacks who created the Yoga system of India). In volume one of this book, I reintroduced the Kamitic oracle, the *Metu Neter* to the world, and explained the Kamitic system of meditation and spiritual cultivation. In this volume, I have detailed the Ausarian religion, which was the leading system used by the ancient Egyptians, the Kamau, to develop their people to the level that enabled them to give the world the foundations of civilization.

Greatness cannot be achieved by a people without social harmony and peace—especially the greatness of Kamit that took over four thousand years to achieve. The Ausarian religion was an initiation system based on the graduated training of the individual to reshape and redirect the forces of the subconscious. This step by step process was based on the Tree of Life, a schematic through which every part of the subconscious was mapped, catalogued, and their relationship to each other and contribution to the whole was explained.

The initiation system presented in this book is a practical guide to the practice of the Ausarian religion. Long before you have completed the work, you will have gained the ability to pick up any Kamitic religious literature and understand at least 75% of it. Completion of the program will develop within you the consciousness, way of thinking, and spiritual power that enabled the sages of Kamit to create that marvelous civilization that to this day has not been matched. More importantly, you will receive the keys to reinventing civilization. It has been lost for the past two thousand years.

How to Use This Book

Although chapters 11 to 18 give exercises to perform, it is advisable that the book be read several times, along with rereadings of volume one, before embarking on the initiation program.

May we meet in the Sekhet Hetepu!

Ra Un Nefer Amen, I

Shekhem Ur Shekhem, Ashem Ur Ashemu.

New York, March 18, 1994

CHAPTER I

THE AUSARIAN RELIGION

"Anuk Ausar." "I am Ausar." These were the words, backed with substance, that most Kamitic (ancient Egyptian) men and women hoped to proclaim before their life came to an end. It was almost enough for everyone to merely aspire to this ideal for the nation to enjoy social harmony and the prosperity that ensues from it. What exactly does it mean to say "Anuk Ausar?" I will answer that question in due course in this book. Suffice to say for now that if people in the world today had this aspiration, the world would be free of the ills it is experiencing.

Imagine that you have come up with a new system for teaching dogs to jump through a hoop, and it is failing while other systems are succeeding. Since dogs cannot teach themselves to perform this trick, you must blame yourself and your system for the failure. The same is true of the behavior required of people, if they are to achieve personal and social harmony and prosperity. In their case, the process requires their unlearning undesirable behaviors and replacing them with their opposite, as well as awakening and developing dormant talents and faculties. These are clearly not "tricks" that they can teach themselves. Yet, the proponents of the dominant behavior shaping systems in the world today—religionists, psychologists, sociologists, educators, philosophers, etc.—excuse the failure of their systems by shifting the blame over to the people whose negative behavior is caused by the failure of the "professionals" to provide proper acculturation. Things are the way they are, they claim, because people are hypocrites, ignorant, evil, sinners, etc. They fail to realize that if

people were not as they are, there would be no need for behavior shaping institutions. These were invented to raise people out of these shortcomings.

This shift of responsibility is not evidence of a grand Machiavelian plot—except for that small elite—but the result of the total ignorance and lack of recognition of the true basis for a behavior shaping system. In other words, all of the dominant behavior shaping systems and institutions in the world are based on a conception of Man (and God, in some cases) that does not match reality. What would you expect if you attempted to grow desert plants in a swamp and failed to realize the mismatch? You would end up giving out Nobel prizes for brilliant medicines for this disease of the leaves, and that fungus attacking the root, and so on as you march down the path to inevitable defeat. In the same manner that you applied an unsuitable environment to the plant, obviously out of ignorance of the plant's nature, so has western man applied systems of shaping behavior that are unsuitable to Man, out of ignorance of his nature.

What then is Man's nature? Were you an ancient dweller of the land of the Nile, "Ausar" would suffice as your answer. Obviously, we have many more ideas to explore in order to communicate the desired answer, as "Ausar" says nothing to you (excuse the pun—it will be clear later on!).

The subject of this book is *behavior shaping*. It is the subject of religion, psychology, sociology, philosophy, education. Upon the shaping of Man's behavior depends the proper framing of systems of family, government and economics, which in turn determines Man's personal and social harmony and prosperity. The proper framing of all of these systems depends on a correct view of Man's nature. Since all behavior shaping systems attempt to take Man from one stage in growth to another, they must all have an accurate and clear view of the beginning and end stages. When you set out on a journey you must know where you started from, and where you are going. We will see that the dominant behavior

shaping systems are like drift wood in the sea because they know only of their present location. Knowing nothing of Man's origin and where they must take Man in his/her growth, they erect very sophisticated ignorant theories and practices that take his/her lower stage of growth as the essence of his being. Our ancestors in Kamit (ancient Egypt) developed a profound insight into Man's psychological (spiritual) evolution, the culmination of which they symbolized as the god Ausar. Unlike western behavior shaping systems which are based on Man's lower being with its animalistic, and lower intellectual faculties (even though these have given us super computers and satellites), the ancient African civilizations based their behavior shaping system—religious initiation—on the higher parts of Man's being wherein reside the divine elements that created him/her and administer his/her life. While the western systems foster all kinds of behavior that cater to and strengthen the lower part of being, the African systems seek to elevate Man to his divine essence.

What is at stake? Let's answer that question negatively. You may have seen one of those movies. It is the year 4000 AD in a galaxy far away. You are traveling through outer space in a city-sized ship at warp speed surrounded by the most amazing technological wizardry. In fact, your best friend is part human, and part robot, and thinks with a computer that seems to put the human brain—God's greatest creation on earth—to shame. So what can threaten you? The old primitive animal passions—anger, lust, greed, fear, jealousy, etc.—that will not be transcended if we follow the western plans for the future. Of course, you no longer need such primitive things as a dagger, or bullets, or hydrogen bombs. The ultimate in killing science awaits us. Science fiction you say. Have we not been told that much of what was science fiction is today's, even yesterday's reality? Rest assured that what these movies are revealing to us is the western conception of the future. It does not include any vision of spiritual/psychological growth for Man. As far into the future that western man can see, he still cannot see that there is a higher side to Man, which as time goes on, should occupy the foreground of human behavioral expression.

Before laying down the teachings about Man's nature—the Knowledge of Self—as developed by the ancient Black civilizations, let's explore our common experience that we may be able to see that these teachings are just not "a model," but an extraction from reality itself. I am sure that there have been times that you had an emotion visit you and you found yourself struggling with it. You found yourself thinking, "Even though I want it badly, I am not going to give into it. I know better now; I am not supposed to be drinking that, smoking that, dealing with that person, etc." It is clear that there is a struggle going on, and common sense will tell you that for there to be a struggle, there needs to be at least two separate entities. But the exact nature and identity of these two combatant entities are confused by the structure of western thought patterns as reflected in its languages. In the preceding statement we saw that it is normal for people involved in an inner struggle to say that it is "I" that is desiring so and so at the same time that it is "I" that is struggling against it. There is no understanding that the part of being in which the energies that are experienced as desires and emotions is separate from the part of being that is opposed to them. In the course of this book we will come to see that the part of being in which the energies of emotions manifest themselves—the likes and dislikes, the pleasures and displeasures—is not the same as the part of being that truly represents what we refer to as "I," or "my self."

This duality of being, to which we will devote a great deal of attention, is the reason for the coining of the word "individual." It is a contracted joining of "indivisible," and "duality." In using it to refer to ourselves, we are literally saying that Man is composed of two entities that, although separate in expression, are integral complementary parts of a whole, hence, he/she is an *indivisible duality*. Let's denote the higher half of being as the "Self" (which in this book will always be capitalized to distinguish it from the common usage). It is in reference to this part of being, which by the laws of its nature is incapable of experiencing any emotion, that the pronoun "I" is applicable. The other half—lower—of being will

be designated as "the person." This is the part of being that contains the qualities making up our personality, emotional patterns, and so on. As it is impermanent, i.e., subject to change—e.g., there are many behaviors you have changed over the years—you cannot designate it as your identity . . . your Self. As the years go by, you may come to realize that while there is a part of you that undergoes constant change, there is another part that remains always the same. Your awareness of this difference depends on your degree of detached introspection, which is enhanceable through meditation. It is important to realize that in any subject, identity can only be established on permanence of qualities.

A major source of the problems in the dominant behavior shaping systems in the world—the major religions, psychology, etc.—is that they have been designed for the lower part of Man's being as his identity. The error is compounded by the fact, as we will later see, that this part of being is subject to finding pleasure in many things that are injurious and evil. This is because there is nothing in its nature that has the ability to discriminate between right and wrong, good and evil. What can you expect, then, when you base a behavior shaping system and institution that addresses this part of being on issues of right and wrong? We will come to see that the correct approach to such systems is to base them on the development and strengthening of the expression of the higher part of being in the day to day life of the individual, since it cannot be affected by the corrupting influences of the world. In other words, if the strongest part of your being is the Self, which by the laws of its being cannot be motivated by pleasure or displeasure, then you are free to allow only such behavior where the likes and dislikes of the lower part of being (the person), are in harmony with what is right.

To the African of antiquity, the master key to personal and social health, wealth, wisdom, harmony and prosperity—true salvation in this life and the other—resided in a way of life in which every individual strove to awaken and develop the higher, godlike

part of being—the Self, the Ausar, the Obatala, the Shiva, etc. The mere striving—as most did not reach the goal in a given life time—meant that the majority of people's lives was characterized by the non-identification with the lower part of being with its addiction to sensual and emotional pleasures. To be sure, the lower part of being made its presence felt. But since the people were taught to identify, the higher part of being, they clearly knew at all times that all emotion and pleasure motivated behavior were not expressions of the Self.

It is unfortunate that the millions of people who have witnessed the great accomplishments in art, mathematics, architecture, etc. of ancient Egypt, have never understood that the singular cause for such accomplishments was the people's devotion to a way of life in which the priests exhorted the population to identify with the divine aspect of their being as their true selves, and to strive to realize the ideals symbolizing it in their daily lives. It is the only way that a nation can survive for the close to four thousand years that enabled Kamit (ancient Egypt) to accumulate the knowledge, and continuity of works that have come down to us as its great legacy of accomplishment. This higher part of man's being with which we must identify, the divine in Man's being, the ancient Egyptians symbolized as Ausar. Around this symbol was developed an entire way of life, and system of spiritual development which became the world's oldest documented and longest lived religion in the world (it lasted for over four thousand years)—the Ausarian religion.

THE AUSARIAN RELIGION

The fundamental principle governing the Ausarian religion is the reality—mere concept to the uninitiated—that man is made in the likeness of God. By this is meant that **God's traits reside in**

Man as his/her essential qualities. It is important to focus completely on this statement for it is the key to comprehending the entire Kamitic "mythological" literature, Ausarian religion, psychology, sociology, and social structures of traditional African civilizations.

GOD'S ATTRIBUTES

Since God's attributes make up Man's essence, we must first understand God to understand Man. The key to understanding God resides in Its creation of the world. The entire manifestation of reality can be reduced to two root complementary categories; Consciousness/Will, and Substance/Energy. The creation of the world must therefore be understood as the action of *a consciousness that wills substance (matter) and energy to assume the various forms in and as the world.* It is important to understand that the things making up the world are modifications of an unstructured substance, which by its essential lack of structure can assume any form. This is the source of the stupendous infinite number and types of forms making up the world. It is the basis of God's attribute of **Omnipotence.**

One of the most important observations (from in-depth meditation)¹ in the Kamitic spiritual tradition is that there is only one consciousness dwelling in all living things. I.e., there is not a separate consciousness for each living thing in the world. *What is conscious as you, as the I which you are, is a formless reality.* According to the Kamitic tradition, *God transforms Itself into the creatures of the world. They thus share in Its substance (energy/matter) and consciousness.* In a version of *The Book of Knowing the Transformations of Ra and of Overthrowing Apep*

¹ Western scientists limit their observations to the superficial modes of perception of thinking and incorrectly define the observations made in deep states of trance as mysticism.

(arch principle of evil), the Supreme Being, here identified with Ausar (to be explained later) says:

I brought into my mouth my own name, that is to say a word of power (hekau), and I, even I, came into being in the form of things which came into being. . . I came into being from the primeval matter, coming into being in multitude of forms from the beginning. Not existed created things any in land this. I made whatsoever was made, everything. I was alone, not existed any other who worked with me. . .

Lacking in form, consciousness cannot therefore be divided or multiplied. Thus all living things must share in the One Consciousness. At the highest level of initiation as outlined in this book, the initiate attains to the state of consciousness in which it is clear that he/she is neither the body, the emotional vehicle, nor the mind, but a center of consciousness that perceives these and wills changes in them. It perceives, yet cannot be perceived itself. Therefore the consciousness in you as you, in me as I, in the dog, petunia, fly, is one and the same manifestation. We can liken this phenomena to a multitude of icebergs, though different in shape, and separated from each other are made of the same one body of water with which they maintain their contact. It is the basis of God's **Omnipresence**.

This consciousness, which in western thought has been incorrectly classified as an aspect of the mind, is in fact, the conceiver of the things (including the mind) making up the world. Of course, westerners have problems understanding this due to their conviction that things, consciousness, intelligence, and mind came into being due to some random or chance combination of forces and elements. Of course, they conveniently ignore the key question regarding the origin of these forces and elements. They also ignore

the refutation that follows from their claim that the random, or chance mechanism that supposedly gave birth to the things in this world did not operate in the original forces and matter that took part in the supposed random combination, and obviously ceased to exist the very moment things came into being. In other words, the matter and forces that supposedly came together by chance, and the very first elements that came into being, exhibited such perfection of order that only a perfect intelligence was at work in their creation, and operation. We must conclude, therefore, that the knowledge that guided the formative process of the world is prior to the formation of things. In other words, "Knowledge" subsists eternally and is prior to all external formations (in-formation). It is the basis of God's **Omniscience** (Knowledge of all). These three characteristics, Omniscience, Omnipresence, and Omnipotence are the attributes of God which account for Its ability to create the world. How else can we account for the perfect order in the infinite number, types and complexity of the things in/as the world.

It is important to note that the idea of the *absence of limitation* underlies the attributes of God, which is in diametric contrast to the *limitations* imposed on all things in the world. An examination of most people in the world would show as their chief attributes the direct opposite of God. In place of the unlimited presence of God (omnipresence) we find most people's presence limited to the identification with their persons—a sense of separation from other people, animals, plants, etc. In place of God's omnipotence, we find that people's power or ability to accomplish seems to be limited to a few talents. The same must be said of most people's ability to know, which seems to be the diametric opposite of God's omniscience. And while the western religions, and behavioral sciences (Psychology, Sociology, etc.) take these limitations to represent the essence of Man's being and theorize and prescribe accordingly, the African behavioral sciences, especially of Kamit, understand that Man's ability to know, to do and to be, is essentially unlimited. What has kept most people from understanding this is that man's unlimited potential is subject to manifest itself through time and space (i.e., through Order), while

God's potential is not (it manifests instantly). Incidentally, this is the great secret hidden in the mystery of Time and Space, which conceal man's unlimited abilities. What God can do in an instant, so can Man, if given enough time (he may have to reincarnate—be born again!—several times), and the right conditions (space).

An example of this principle is afforded by Man's growth pattern with its three distinct phases; physical, mental, and spiritual. What the western world interprets as the spiritually, even mentally, mature adult, has completed no more than one third of his/her spiritual growth schedule. In the same manner that the physical differences between a child and adult are clear to the westerner, and to some degree, the mental differences, so are the differences between the infant and adult stages of spirituality to the Kamitic philosopher. The adult stage of spirituality is characterized by the same sense of limitlessness, though modified, as with the Supreme Being. The limited presence or egoism of the infant stage is replaced by a feeling of oneness with all creation (omnipresence), the ignorance or nescience which drives the person to seek information from outside is replaced by an intuitive process that informs without thinking (wisdom, omniscience), and the impotence that is at the root of all human cheating, prejudice, and unequal distribution of the earth's wealth is replaced by the powers that enable the accomplishment of objectives through the action of the will upon the spirit. It is very important to note that the three negative attributes of the infant stage of spirituality fully explains all that is wrong with Man, while the three divine attributes of the adult or perfected stage shows the qualities that must be cultivated to solve mankind's problems.

These three divine attributes are the substance of the claim that Man is made in the likeness of God. This is a realization that is hit upon in the Old Testament, Genesis 1:26, "And God said, let us make man in our own likeness." It is readily clear, that the likeness of God in which man is made cannot refer to man's physical or human psychological makeup. It can refer to one and only one set of qualities embodying the three attributes of God, as noted above.

Man has been made with the same unlimited potential to know, achieve, and to be. In other words, Man shares with God the same quality of powers, though not the same quantity or capacity *at any given time*. A classical though not exact analogy is that of a drop of water having the same life giving properties as an ocean, but not the capacity to hold the numberless things that can be fitted in the latter. We must realize that the master principle governing our lives, and should therefore govern the framing of religion, sociology, psychology, government, education, family institution, etc., is the notion of who is Man, what kind of being is he/her. Behavioral professionals at the front of the efforts to teach people how to be successful in life are unanimous in their agreement on the need and importance of identifying ourselves with thoughts that stress an unlimited potential within us. They constantly warn against accepting thoughts that limit our abilities to achieve goals that are humanly possible. *If you say you can't, you will be unable to achieve, and prove yourself right, only because you believe so. And if you say you can, you will achieve, and will be equally right.* Steven A. Devore, Chairman of the Board of Sybervision Systems, Inc., one of the leading success building institutions, states in *Neuropsychology of Self Discipline*, "Once you develop the power of self discipline, nothing, literally, nothing within the realm of human possibility, will be impossible for you to achieve. . . Armed with this power, you will possess an almost god-like ability—the power to organize thought into matter, and matter into form." The same message will be found, although different means are stressed, in other gurus of mental science—Norman Vincent Peale, Les Brown, Anthony Robbins, etc. If we consider the ocean to be God's domain, and a drop of water to represent the realm of human possibilities, then we can see that Man has been given the same kinds of divine powers that God possesses. What the modern gurus of success are saying is that while all people are born with the potential to achieve all that is possible to all men, individuals are in the habit of accepting negative thoughts that limit them to a minor percentage of this potential. While the modern gurus try to solve this problem by stressing the various elements of Man's behavior—thinking, imagination, discipline, self-image, and so on,

the ancient African model is centered on the equation of Man's essential nature with God. A very potent argument can be made that equating God with Man as a dynamic aid to success, can be based on the principle that who, or what you think you are will determine how you think, how you use your imagination, creativity, your level of self-discipline, your actions, etc. If a person defines himself as a soldier, he will not tend to seek political solutions to problems or to negotiate. If you define your ability to succeed as being dependent on the environment, how would you perform in life, as long as your environment is hostile to your success—if others succeed in manipulating your environment against you? Yet, the Kamitic religion does not equate man with God for these reasons, although such a belief will play a potent role in success. It bases it on the fact that God has actually incorporated Itself and its attributes into Man's spirit, in fact, constituting Man's, Self and his/her true faculties.

The problem with western behavioral institutions (religious, psychological, sociological, governmental, etc.) is that they all define Man according to the lower part of his being (essentially subject to sensualism, emotionalism, and identification with his physical body). They all fail to realize the folly in prescribing positive thinking, and beliefs to a man who views himself as being essentially limited, sensual and emotional (i.e., sinful, a human²). In the same manner that children have the potential of adult behavior and expression within, waiting to be nurtured into manifestation, so do adults have the divine potential slumbering within. We don't give the child formulas to think like and adult, we grow her into adulthood. This is the Kamitic approach. Unlike the western systems that guide individuals to succeed in specific areas of life—career, or marriage, or selling, etc.—while failing, in most cases, in all other areas, the Ausarian religion guides the individual to realize his/her divinity, to become Ausar, which will automatically make for success in all areas of life without specifically focusing on them.

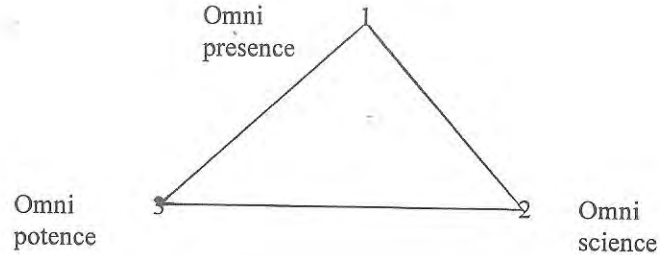
² The word "human" actually means "humus" (earth), "man." "Humus."

THE MANIFESTATION OF GOD IN MAN

GOD'S ESSENTIAL ATTRIBUTES	MANIFESTING IN MAN'S DAILY LIFE AS
OMNIPRESENCE	In the early stages of Man's growth, it manifests itself as the sense of humanity, and oneness between Men, and between Man and his environment. The urge to seek and establish peace and cooperation. In the latter part of Man's growth, it manifests in us as the ability to experience all other men and things in the world as a part of our being, as we know experience the separate parts of our bodies as belonging to the body.
OMNISCIENCE	In the early stages of Man's growth, it manifests as the capacity to solve, over time all problems in life. All discoveries and knowledge in the world were intuited by someone. In the latter part of life, it manifests as the ability to go into trance and discover the solution to any problem, on demand.
OMNIPOTENCE	The manifestation of psychic powers which have made themselves known through a number of individuals throughout history. While in the west, these appear at random, they are deliberately and methodically cultivated--i.e., scientifically--by African, and Oriental people.

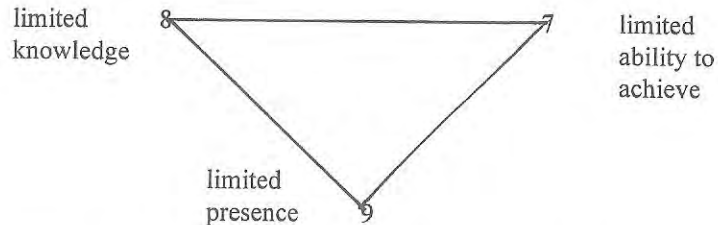
**FACULTIES OF GOD INCORPORATED INTO THE
HIGHER PART OF MAN'S
SPIRIT, MAKING UP HIS/HER TRUE NATURE**

**THE TRUE BASIS OF RELIGION AND BEHAVIORAL
SCIENCES AND
INSTITUTIONS**



MAN'S LOWER FACULTIES

The lower faculties of Man which operate in the early part of his spiritual development. These have been falsely used as the basis of his identity upon which religions and behavioral sciences have been built.



Note that the three attributes of God—which are the three higher faculties of man—are directly inverted in the lower part of Man's

being. E.g., omnipresence (sphere 1, the Self) is inverted in limited presence (egoism, sphere 9, the person). Omniscience (intuition) is inverted in the lower intellect (sphere 9), and omnipotence (spiritual power) is inverted in the 7th sphere, creative visualization.

The Ausarian religion then is a set of teachings, observances, and practices to guide people to achieve a totally successful life, through realizing God within. We will come to see that success as conceived here means salvation in this life and the other. This is the cause of the practice of ancient Egyptians who realized their divinity having themselves identified with Ausar in their funerary monuments, and obituaries. Inscribed on the inner lid of the vault of the sarcophagus (coffin) of the Queen Mother Nefertari Merenmut is the following excerpt from a personalized version of the Kamitic Holy Scripture, the *Pert Em Heru*, (so called *Egyptian Book of the Dead*): "Words to be said by Ausar Nefertari Merenmut: O my mother Nut, descend. Spread yourself over me so as to place me among the everlasting stars that are in you, so that I may not perish. I the Ausar, the Royal Wife, Nefertari, even powerful. Words to be said by Nut the Great: I spread myself over this my daughter, the Ausar, the great Royal wife, the Lady of the Two Lands, Nefertari, purified in this my name of Nut . . ." ³ Note that the queen has been identified with Ausar (the representative of God in man's spirit).

Similarly we find in the most celebrated copy of the *Pert Em Heru*, a copy personalized for the accountant Ani, the following: "Words to be said by Ausar, scribe Ani. Said he: My heart, my mother, My heart of my coming into being. May there not be resistance to me in judgment . . ." ⁴ Further evidence is offered in the following excerpt from "Pharaoh" Pepi I's copy of the *Pert Em Heru*: "Hail thou Pepi! Thou travels, thou shines, thou art strong like the God (Ausar), and have your seat like Ausar. . . The followers of the God are behind you, the form of the God are on

³ Egyptian Civilization, Religious Beliefs, Elect Spa, Egyptian Museum of Turin, p. 154.
⁴ The Egyptian Book of the Dead, E. A. Wallis Budge, p. 11, Dover.

both sides of you. They shout. The god comes, the god comes, Pepi comes on the throne of Ausar. . ."

From these examples, a few of thousands, it is clear that it was a common practice in ancient Egypt for people of all walks of life, and sex to seek realization of themselves as Ausar.⁵

The identification of man with God is also evident in other parts of Africa. Among the Bantu (a broad group of people occupying the southern portion of Africa, predominantly represented by the Zulus), the categorical name for both God and Man is Muntu. All other things and energies are bintu (kintu, singular). God and man are grouped together because they both share in "ubwenge," which is the power to create and affect the course of things through the agency of the will acting upon the spirit. It is said that a naughty child tried to put his teacher on the spot by asking the following: If man, given that he is Muntu, ordered the sun to depart from its course, will it obey? To which the teacher promptly replied, "Of course, the sun will obey Man, only that a greater Muntu gave it its course and told it never to depart from it." It is the same principle at work as when a person's desire to preserve his family is overpowered by the desire to drink.

THE WAY OF THE AUSARIAN RELIGION

In the preceding section I identified three divine faculties in Man and three lower ones (in addition, there are five more shaping factors of his/her behavior). It was made clear that Man comes into the world with the higher divine faculties, which are the essence of her/his salvation, in an unawakened state, hence, the problems in her/his life. The way of the Ausarian religion is, therefore, a system of practices aimed at awakening the dormant higher faculties. Given the western approach to behavioral change

⁵ Osiris & The Egyptian Resurrection, E. A. Wallis Budge, Vol. I, p. 149, Dover.

which stresses the imparting of information (education and sermonizing), on the presumption that behavioral problems are due chiefly to ignorance, and the way of thinking, and will therefore yield to education, the faculty awakening emphasis of the Ausarian religion cannot be over stressed. Moral behavior, for example, does not come about from learning certain values, but is the expression of a specific faculty (and until it comes into being, outer restraint must be relied upon). This is the reason for the absence of a consensus on moral values, and even on a definition of what constitutes morality in the western world. As long as the faculty governing morality is slumbering, reliance on moral teachings can only produce the bizarre contradictions, and seeming hypocrisy so prevalent in the moral sphere of the western world. The procedures for awakening the higher dormant faculties and altering one's lifestyle to harmonize with the new inputs from these faculties is what is known as initiation. It is a system, not of merely professing belief in God, or seeking divine assistance while remaining in a lowly state of ignorance, egoism, and impotence, but of growing and changing into our divine essence. God saves Man by endowing her/him with Its three divine attributes. The true worship, the true honoring, the true love and praising of God is in the striving to awaken the divine qualities that are the essence of our being.

This chapter answers the first question we must deal with before we can proceed to live our lives successfully; before we can proceed to create behavior shaping and regulating institutions and systems—religion, government, economics, sociology, psychology, family, education, etc.—through which to create and maintain the order necessary for a harmonious and productive life. This question is, of course, "*what kind of being is Man?*" Western culture acknowledges that within Man there is an animalistic nature, and a human (rational) nature. The cumulative effect of western studies concerning Man's behavior, and prescriptions for social order shows that, of the two, it considers the animal to be the essence of Man's make-up. We can see this in the western definitions of marriage, love (equated with sex and affection), paternity, maternity, etc. whose definitions are based on biological

factors, unlike the African, for example, which are abstract and legalistic (I.e., defined by spirituality as is in the case of love: giving seeking nothing in return, and in the case of paternity, marriage, and maternity, by contracts: a dowry, etc., in which case even a woman can give a dowry to another to establish maternal rights over the other's children). We further see it in western man's classification of Man as an animal, and the numerous studies of animal behavior aimed at finding norms for the human condition. To the animal and human factors in Man, the African adds the divine. It goes further in asserting that the divine in Man is his essence. Thus, the African answer to the question, "*what kind of being is Man?*" is an emphatic "*a god!*" We will see that the self-image held by a group of people fully determines the nature of their culture, and technology.

*To know the child
You must know Man,
who was made in the likeness of God.*

*Thus, to know Man
You must know God*

CHAPTER 2

THE KAMITIC KNOWLEDGE OF GOD

BEFORE THE FIRST TIME

THE SUBJECTIVE REALM

I hope you are wondering that if you are a god, why don't you know this from your daily experiences, and that of the majority of people. The answer is in "evolution." From the spiritual perspective, mankind is not fully evolved as yet. As a whole, we are subject to a common schedule of growth. Most of us are either in the infant, or adolescent stage of spiritual growth, while a few, comparatively, a handful are fully evolved. The infant stage is governed by our animal nature, the adolescent, by our human or rational nature, while the adult stage is governed by our divine faculties.

The preceding was offered not as proof of your divinity. That will come *when* (I'll be very positive) you complete the procedures detailed in this manual. What's important at this point is the realization of the full implication of the making of Man in God's likeness. The African sages viewed Man's day to day activities to secure a living, establish and preserve his institutions—family, government, etc.—as *creative* acts. Man must therefore approach these in the same manner that God creates and maintains the world. This led to the famous Kamitic maxim "As above, So below." A correspondence of that which is above is God, and of that which is below is Man. Since God accomplishes Its creative tasks through the manipulation of metaphysical agencies—as we will later see—Man must therefore rely predominantly on this approach. Failing to understand this, western scholars dubbed this practice as "magical," and in full oblivion to his ignorance of exactly what he meant by this term, relegated such practices to the realm of superstition. Since God is eternal, so is Man. Thus we can understand the source of the Ausarian doctrine of immortality. Since God is omnipresent, we find in the spiritual literature of most people an urging for Man to recognize the unity of all men, as well as the oneness of Man with nature. Before we can fully detail how Man must live in the likeness of God, we must first gain full insight into the nature of God.

NETER⁶

All that the Kamau (ancient Egyptians) thought about God was represented in the word "*Neter*." Since western scholars believed that the key to understanding the Kamitic notion of God was or should be tied up in this word—the typical way of western left-brained thinking—they have been vexed to no end by the

⁶ Some Egyptologists pronounce the Kamitic name of God as Netcher. We should note that the word passes into the Coptic language, which is the last version of the ancient Egyptian language, as Nouter. It is pronounced with a "tau" and not a "tchima."

failure to discover its meaning. Of course, we should not be shocked to learn that a prejudiced mind will not be bothered by a similar situation in its camp. Westerners also lack an exact meaning for the word "God." In the same manner that Christian philosophers tackled this problem by "defining" God in terms of references to Its attributes, so did the Kamitic philosophers at least 3000 years before them.

It is interesting that none of the discussion by western scholars on the meaning of "Neter" took into consideration the insurmountable problems that are encountered in defining what is by nature undefinable. You will remember from the preceding chapter, that the key characteristic of the Supreme Being is formlessness (undefinableness). We can run into similar problems even with concrete objects. If, for example, you have never seen a telephone or some other object that operates in a similar manner (CB radio, walkie talkie, radio, etc.) and you read that there exists "an apparatus, system, or process for transmitting sound or speech to a distant point, esp. by an electric device,"⁷ which is known as a *telephone*, and you came across a radio, a walkie talkie, a telephone, and a CB, you would by the definition call them all "telephone." You would be one hundred percent correct as there is nothing in the word itself to distinguish one of these objects from the other. Yet, the definition itself ties all of these objects together, although they are different in some way. We will see that this is one of the linguistic principles at work in the use of the word "Neter." Although Neter is the One cause and material basis of all things, any thing which serves as the cause and formative basis for something can be called by function of the definition—as in the case of the definition of the telephone serving for the radio, CB, etc.—a *Neter* (a god), hence the existence of Neteru (gods). But defining "Neter" is much more difficult from the simple fact that *the defining process* as it says of itself *is a process of making finite* in order to distinguish a thing from all else. It is therefore intrinsically opposed to the undefined, formless, thingless reality

⁷ The Random House Dictionary of the English Language, The Unabridged Edition, 1967.

that is at the same time the substratum (underlying factor) of all objects in the world—"Neter." In essence, it represents that state in which life has not been distinguished or differentiated into the forms in/as the world. Because western thought has not arrived at a consensus that there is such a state, it has no terms for life in this state. Words like "Being," and "existence" relate to the outer realm of forms. To explain through western languages the undefined state of the underlying source of the world, we are forced, thus, to speak in awkward terms. We must substitute words of our own or specialized usage or coinage like "subsists"⁸ and "inist" for "exist," or capitalize the letters of "being" and place it in quotation marks ("BEING") to give it a proprietary usage for the Supreme BEING, and so on. We can, of course to great advantage, adopt the means used by the Kamitic sages of transforming into proper nouns the common nouns and adjectives used to indicate the attributes of God; the adjective 'formless' into a proper noun, *The Formless*, (as seen in the so-called Kamitic god Nu), and the common noun 'nothing' (absence of things or forms) into a proper noun, *The Nothing*. (as seen in the so-called Kamitic god Atem, or Atum, or Temu). Thus, we are now in a position to understand that the Kamitic word for God, *Neter*, was defined by reference to Its attributes. Thus when we read in the Kamitic scriptures that "the god" Atem did so and so, or that "the god Amen" did so or so, if we substitute "the Formless or the Hidden did so and so," respectively, it becomes clear that we are dealing with synonymous attributes, promoted to names, of the One And Only God.

This procedure was known to some European scholars. In his *Selected Essays On Language, Mythology, And Religion, Vol. II*, p. 425, Friedrich Max Mueller (1823-1900), an Anglo-German Orientalist and comparative philologist, states the following in the chapter on Semitic Monotheism:

⁸ The prefix sub is here used in the opposite sense of ob as it occurs in "object." Since objects occur in the realm of existence, sub, its opposite is used for reality in the realm of the formless.

If we examine the numerous names of the Deity in the Semitic dialects we find that they are all adjectives, expressive of moral qualities. There is El, strong; Bel or Baal, Lord; Beel-Samin, Lord of Heaven; Adonis (in Phoenicia), Lord; Marnas (at Gaza), our Lord; Shet, Master, afterwards a demon; Moloch, Milcom, Malika, King; Eliun, the Highest (the God of Melchisedek); Ram and Rimmon, the Exalted; and many more names, all originally adjectives and expressive of certain general qualities of the Deity, but all raised by one or other of the Semitic tribes to be the names of God. Emphasis mine.

It is very interesting to observe how western scholars can see so clearly when they have to prove that their religion is monotheistic, yet they fail to acknowledge the same principles at work in African religious practice, from whom, by the way, they received their religious teachings.

Since these attributes are best understood in the context of the functions performed by the Supreme Being in the world—which is to create, preserve, and destroy the world, let's look at the Kamitic literature on creation—Cosmogony.

OUTLINE OF COSMOGONY

The Kamitians, for the most part, were very methodical and careful in their thinking. All of the accounts of the creation, with slight variations, exhibited a division into clearly demarcated stages. Since the creation is a differentiation in the undifferentiated energy/matter and consciousness,

preliminary to stage 1 of creation is an explanation of the qualities of the undifferentiated source and essence of the world. Since "Subjective BEING" is in an inactive, uncreated state before the creation,

stage 1 of creation explains the self-creation of "BEING" into a creator, as the first act of creation.

Stage 2 deals with the objectification of a circumscribed area of undifferentiated energy/matter, wherein the world will be manifested. This is made necessary as the energy/matter source of the world is infinite.

Stage 3 deals with the establishment of order and the co-factors of life-forms as the foundation for the world.

Stage 4 deals with the creation of the noumenal and phenomenal planes—the two grand subdivisions of the manifested world.

Stage 5 deals with the fundamental intelligences that administrate the world, and Man's spirit.

**STAGE 1 OF COSMOGONY
BEFORE THE FIRST TIME,
AND THE MATERIAL BASIS OF THE WORLD**

NU

The *infinity* of the number of things and events manifesting in and as the world provides the major clue to the nature of God, Neter, and the origin of the world. The fact that things and events making up the world are *infinite* in number, clearly demonstrates that God and the formative substance of the

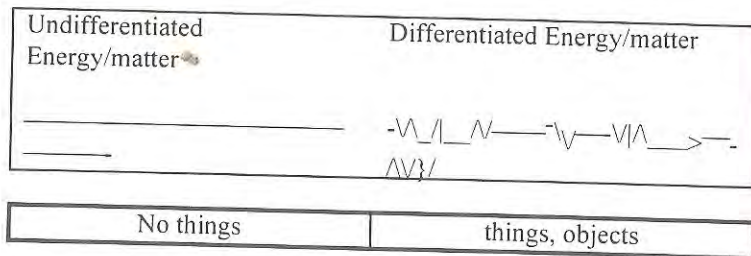
world are themselves *infinite* in nature. The term "infinite," of course is synonymous with "not finite," undefined, "unlimited," "unshaped," "undifferentiated," and so on. This means that the energy/matter out of which all things are formed must be in its essential state, *unformed, undefined, undifferentiated*, etc. If the material basis of the world had any essential definitions (formations) these would act as limiting factors to its ability to be transformed infinitely. Its essential lack of definition is an absolute requirement for God's creative omnipotence. The Kamau metaphorized this state of energy/matter as an infinite expanse of water which they called "Nu," or less frequently "Nun."

In the everyday speech of the Kamau, the word "nu" was used for bodies of water; the inundation, flood, pool, etc. It obviously became a convenient metaphor—readily accessible to everyone—for illustrating the original state of energy/matter. Water is formless, and of itself it does not take on any shape, nor does it resist being shaped (it is infinitely receptive). "Nu" is also a common noun transformed into a proper noun to overcome the problem of not finding words to define the undefinable. In the Kabalistical tradition of Canaan (known to the world as Hebraic), the undifferentiated material basis of the world was called Soph, from the Kamitic Sofik (the so-called goddess of wisdom). This is the origin of the Greek "Sophia," which was compounded with 'philos' (love) to form the term "Philosophy" which dealt originally with the study (love)—obviously by the wise—of the origin and underlying structure of the world (a differentiation of Soph). The metaphoric representation of the original state of matter/energy is also to be seen in the old testament in which the original state of matter is a watery chaos.

THE TWO FUNDAMENTAL DIVISIONS OF REALITY

I have designated this *undefined* expanse of energy/matter, the Subjective Realm. It is diametrically the opposite of the world, which is a *defined* expanse of energy and matter, as things are defined states of energy/matter. This latter state—the world—I have designated as the Objective Realm. We can conclude that all that is real falls into one of two major divisions: the Subjective, and the Objective Realms. Creation is a process in which a portion of the undifferentiated energy/matter of the Subjective Realm is transformed, shaped, delimited, differentiated into the myriad of objects manifesting in and as the world. It can be illustrated as follows:

NETER



Water—and at other times mud, or clay—was chosen as a metaphor for the underlying substance of the world, because of its ability to be shaped into any conceivable form, as well as the fact that all living things have their origin, and technically speaking, their existence in water.

THE SHAPER OF THE MATERIAL BASIS OF THE WORLD

But what caused a portion of this energy/matter to be transformed from its inert undifferentiated state into the myriad objects of the world? Since by its own qualities, Nu, the symbol of the undifferentiated energy/matter, is inert, or inactive, it cannot be the cause of its transformation. This is the sphere of activity of consciousness and will, which is not possessed by energy/matter. But who or what is this that possesses consciousness and the ability to will, yet does not exist? The difficulty in expressing this idea resides only in the fact that in western thinking the terms Being, and consciousness are conceived as effects of physical matter. This is due to the fact that western thought lacks insight into the two fundamental divisions of reality—the Subjective and the Objective Realm. It cannot conceive of a state of consciousness and being that are independent of, let alone prior to objects. It cannot even form a consensus around the reality of an intelligence responsible for the creation of the world. Scientists dare not go behind the big bang of the Big Bang theory. They avoid asking what created the energy, matter, and order that went into this stupendous explosion?

The Kamau had no problem understanding that consciousness, will, and intelligence precede, and are independent of things. The inert infinite expanse of energy/matter of the Subjective Realm is penetrated by a bodiless Being possessing consciousness/will, and intelligence. I have adopted the form consciousness/will because consciousness and will (potential of initiating change) are the opposite and complementary polarities of the same reality. The name given to this disembodied (formless) consciousness was Atem (Atum, Tem, Temu). Since BEING and its consciousness, will, and intelligence are immaterial, they cannot be reduced, divided or multiplied. This is the source of the Greek idea and term for the unit of matter—the Atom (from the Kamitic Atem, Atum, which incidentally is truly irreducible! It is,

obviously the source of the Greek concept of the atom, which they misunderstood miserably). In the Canaanite tradition it is called Ain. Given the fact that there are no equivalent terms in western languages Jewish scholars translated it as *Negative Existence*. The Kamau used the term "tem (tum)" in everyday speech to express negation; no, not, none, nothing, without, etc. To speak of the unspeakable, the Kamitian sages transformed the common noun "nothing" into the proper noun Nothing (Atem). If we keep in mind that *things* are defined, differentiated states of energy/matter, then the assertion that there are no things does not negate the fact that there is some reality there, namely, undifferentiated energy/matter. Neither does it negate the fact that there is no consciousness and ability to will, as these are immaterial factors. So what is consciousness conscious of when there are no things to be conscious of? Itself! Consciousness! Since that which is conscious cannot be perceived itself, it can be said that it is hidden. Thus the Kamitic sages transformed this adjective of every day common speech into a proper noun (the Hidden) as it embodied an attribute of the Supreme BEING. This is the so-called deity Amen!

If we approach the study of Kamitic religion with reverence, love, and respect, in place of the racist prejudices and biases brought to it by western scholars, we can clearly see that its doctrines are the product of the work of countless philosophers who have each contributed their genius to the understanding of the least comprehensible subject in the world. Some schools were devoted to the study of the life-force (Ra) attribute of God, while others to Its hidden (Amen) nature, another to its formless consciousness (Atem), and so on. Now we can understand that there was no contradiction in one school accepting "the god" of the other as equally valid. Now we can see that there was no "assimilation" of the powers of one god by another, except in the unkempt minds of Egyptologists. The same can be said for the so called syncretism of the gods. Atem-Ra is simply the understanding that Life (Ra) is essentially void (Atem) of things, or life forms; It has no things (Atem). Amen-Ra is simply the understanding that Life (Ra) cannot be perceived. It is hidden (Amen). "Amen-Ra" means,

therefore, "Hidden Life." We must not forget that these are not gods (proper nouns) but attributes (adjectives and common nouns) of the One and Only God (Neter), that have been elevated to the status of proper nouns to facilitate thinking, comprehension, and communication of an otherwise inexplicable and uncommunicable subject.

THE COSMOLOGY OF ANNU (ON, HELIOPOLIS)

The oldest religious writings in the world are known as the Pyramid Texts. They involved the Kamitic beliefs concerning God and Man. In their earliest forms, 3500 BC, the conception of God centered around Its omniscience. Taken to its logical conclusion, we should do nothing wrong (in thought, feeling or action), as God knows all. As seeing is the dominant faculty of sense perception in Man, it was used as the representative of God's omniscience (all knowing). This function of seeing was represented metaphorically by the falcon (hawk), with an emphasis on its eye. In most cases, the eye of the falcon was depicted by itself.

The thinking behind this selection was a simple one. Hawks have very keen sights and fly very high. Thus, of all animals known to the Kamau, they were able to take in the most through their sight.

We will see in the second part of this book how powerful an effect the belief that God is watching every thought, feeling, and actions can have on the spiritual development of the individual. One could not claim to believe in, and to honor and respect God, yet at the same time do wrong in Its presence. This metaphorization of God, was not extended into a cosmogonical (creative) scheme, for the reason that it did not readily lend itself to be treated as an extended metaphor that could account for the other attributes of God. It was therefore dropped as a symbol of the Supreme Being, and absorbed into other aspects (transferred to Heru) of Kamitic spiritual philosophy, as we will later see.

While many elements of the religion of Kamit had been taken from prehistoric times (prior to 3500 BC), it was not until the Vth Dynasty, around 2500 BC, that we see the first comprehensive theological works. They were inscribed on the walls of the pyramids of Kings, Queen-Mothers of the Old Kingdom, and in the tombs of wealthy individuals in later times⁹. The priests of the city of Annu focused on the formlessness of consciousness (Atem) as the chief representative of God's BEING. It dwells in the undifferentiated energy/matter (primeval water, Nu), which was limitless and dark *before the first time* when nothing yet existed (neither time, nor sky, nor earth, etc.). It should be noted that the metaphorization of the material/energy basis of the world as Nu was accepted by all other philosophical schools in Kamit. What set them apart is their characterization of the consciousness/will/intelligence aspect of the Supreme BEING. It was the priests of Annu who formulated the representation of the Supreme BEING by the transformed adjective 'tem' into the proper noun Atem.

THE COSMOLOGY OF KHMUN

The priests of the city of Khmun (Hermopolis), during the Middle Kingdom, around 2050 BC., focused on sound (the word) as the prime mover (creative agency) of the inert energy/matter. The knowledge that became objectified as the things of the world subsisted in a formless state in the Subjective realm. It was metaphorized as an egg. This was part of an extended metaphor

⁹ Egyptologists have incorrectly concluded that the absence of these texts in the graves of the common people was the result of the royalty, and wealthy reserving the identification of God with Man as a prerogative for themselves. The obvious escapes them. We lack such records in the graves of commoners in the early periods simply because they could not afford pyramids, or tombs, and the services of scribes and sculptors. The appearance of these religious records in the burial of commoners in later times is not the result of some socialization of the divine prerogatives, but the result of a raising of the standard of living. Besides, the proliferation of the production of papyrus (paper) made the process much cheaper.

that represented the will of God as a goose, (the Cackler or Cryer) whose cackling or crying set the inert waters of Nu into motion—the state of activity that characterizes the objective plane (the world). This theme of creation through the word was later to be repeated in the Hebraic cosmogony (Genesis) where the God speaks the world into existence. "And God said, let there be . . ." We find it again in the Christian doctrine. Thousands of years later St. John states that "In the beginning was the Word, the Word was with God, and the Word was God." As useful as this metaphor is in helping us understand the creative attributes of the word of God, it is lacking in philosophical acumen. It stated nothing of the main attributes of God's Subjective Being: Its undifferentiated, inactive, and immaterial aspects. Because of this, it lost favor with the theologians and was relegated to a minor position among the conceptualizations of the Subjective attributes of God.

However, the priests of Khmun did make a very important contribution to the understanding of the Subjective realm in their doctrine of the eight essential attributes of the Subjective realm. It states that for energy/matter, *Nu*, to assume any form or event conceivable it must be *undifferentiated, or formless, hence limitless in expanse and duration (i.e. infinite and eternal, or uncreated and indestructible)*. This attribute of Nu was called *Hehu*. This term is etymologically related to "Heh," meaning eternal. *Hehu*, therefore establishes that Nu, energy/matter has always been. The energy aspect of Nu must be *inert or at rest or passive*, since the active mode of energy is responsible for the differentiation of matter into forms. It was indicated by the term *Kerh*. It finally states that Nu is in a state of complete "*darkness*" (*Kekui*). This last attribute needs clarification. Since light involves activity (propagation, hence differentiation) that takes place through time, there can be no light in the Subjective. A student of physics would have noticed that *Kekui* is contained in *Kerh*, and would therefore seem redundant. Its mention gains importance from the fact that the Kamitic sage's description of the Subjective realm is not merely for the sake of "explaining" creation. It is as well a description of the state of one's energy and consciousness in the highest levels of meditation. In

this state the absolute darkness (Kekui) corresponds to the total blackness, silence, and obliteration of sense perception, thinking and feeling that envelops consciousness, leaving it conscious only of itself. While it is clear that these are attributes, Egyptologists have totally thrown away the insight into life provided by these concepts, by insisting in calling them "primeval gods." We will later see that they also correspond to the state of the spirit of Man when he/she attains, through meditation, to the highest level of consciousness, and spiritual development. Since it is also a description of the spiritual state needed for intuition to manifest itself, it was later taken over by the priests of Tehuti (so-called God of wisdom) as a major aspect of their shrine. These four principles were metaphorized as four male and four female entities, and thus came to be known as the eight primeval attributes ("deities"). This presentation as bi-polar—male-female—complementary attributes, emphasized that as creative preconditions, they had creative potential (the female side) at the same time that they were absolutely inert (the male side). I.e. in the same manner that physical matter and its complement, anti-matter combine to generate energy, so do the four complementary pairs of fundamental factors described as the eight attributes of the Subjective Realm. As a result of the combining of the four pairs, the undifferentiated energy/matter passes from its subjective state to differentiated objective matter, Nut (Soph), and kinetic energy, Ra (Aur). Viewed from the perspective of meditation, it is the great increase in energy and vitality experienced when consciousness is returned from the highest level of being.

THE COSMOLOGY OF THEBES

During the New Kingdom, starting around 1580 BC., the priests of Thebes, developed the cosmogony of Amen-Ra. It was more of an effort at synthesis, than the promulgation of a new cosmogony. In the *Hymn to Amen-Ra*, Chapter 300, Amen, Ra, and Ptah are positioned as the three most important attributes of God. It states that "*His* name is hidden as Amen, *He* is Ra in face (i.e.

objective state), and *His* creative qualities (omniscience and omnipotence) is Ptah. Amen corresponds to the formless, undefined, unlimited, hence imperceptible aspect of God. Ra symbolizes the manifested life-force operating through the Sun, and Ptah is the Omniscience and Omnipresence fused into one as Saia (Sia) and the "tongue (the faculty of utterance)" (Hu) that speaks the world into existence. We must note that the infinite complexity, yet perfect order of the world, and the infinite number of things and types are evidences that the world is the product of an all knowing and all powerful "BEING." Although we cannot see It (it is hidden, Amen), we know of its BEING by the evident intelligence and power (Ptah) underlying the world. This is the crux of the message of the Theban cosmology. We must also note that in the preceding chapter it was made clear that Amen, Ra, and Ptah are aspects of *one and the same entity*. This is one of the clearest proofs that Kamitic religion is not polytheistic.

THE COSMOLOGY OF MEN NEFER (MEMPHIS)

Since the act of creating is a differentiation in the undifferentiated energy/matter, the priests of Men Nefer (Memphis), 712-698 BC., likened the process to the *fashioning* of crafts that comprised the dominant occupation of their city. As a fashioner, the Supreme Being was called Ptah. The cosmogony focuses essentially on the consciousness/omniscience (Saia, Sia) and will (Hu, the tongue, faculty of utterance) of God. We must appreciate the choice of Hu, tongue, as opposed to the word. The Kamitic sages were very keen on the fact that at this stage of reality there is absolute silence. As the word is the creative agent, what we have here is the potential to utter the word. The difference between the treatment of Ptah here and in the Theban cosmogony is that while in the Memphite, Ptah represents the Supreme Being itself, in the Theban it is one of the three fundamental attributes of the Supreme BEING. We must take note of the fact that in claiming that Ptah created Atum, the priests of Ptah went a little overboard, as the immaterial consciousness (Atem) is by nature uncreated and

eternal. The cosmogony suffered from other flaws of classification. Since "fashioning" is not an attribute of God's Being at the Subjective Realm, the priests of Ptah attempted to remedy this flaw by combining the concept with the eight essential aspects of Subjective matter as developed by the cosmologists of Khmun. This led to a set of fortuitous compounds in "Ptah-Nu," meaning "Fashioner of unfashioned matter"; "Ptah-Kekui," meaning "fashioner of absolute darkness," and so on. All of which did not add to the understanding of the subjective attributes of God. The mere fact that it introduced an *active* function, *fashioning*, in the realm of *inactivity*, it was rejected as a major representative of the Subjective nature of God. We must also note that the use of Saia and HU to represent the consciousness/understanding, and the will of God was already in vogue several thousand years earlier with the priests of On.

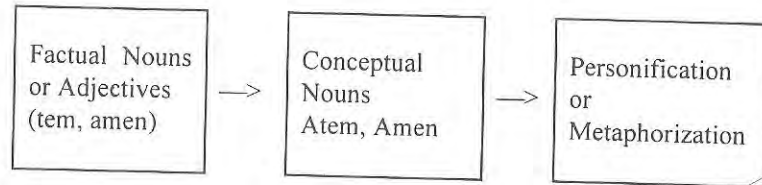
SUMMARY

From the foregoing it is clear that Atem, Amen, Ptah, Nu, Hu, Kekui, etc. are not gods, but attributes of the one God, Neter. It is obvious that the Egyptologists (Breasted, Budge, Gardiner, Erman, Petrie, Faulkner, etc.) whose writings are the major sources of the popular notions of the Kamitic belief in God were lacking in the appropriate skills—in Philology, Logic, Conceptual thinking, Theology, Philosophy, Physics, and Linguistics—needed to understand the subject. Any one who is skilled in Theology, Philosophy and Linguistic science would know that God's 'nature' cannot be summed up in one adjective or noun. Names which are intrinsically labels or creative agents of things (defined states of energy/matter) cannot truly apply to God Who is not a thing. No true theologian or philosopher or thinker would therefore put forward a "true or only name for God!" Yet, the Kamitian theologians never ceased in their efforts to find a most *suitable* name for conceptualizing God. To understand this we must distinguish between *factual nouns* and *conceptual nouns*. Factual

nouns are the names of describable realities, concrete things (objects that exist apart from the mind), while conceptual nouns are names representing one's idea of some reality. If you asked for a definition of the word *tree*, a *description* of the common features of the denoted objects would suffice, and we would all be in agreement. If you ask for a definition of the word *freedom*, there is nothing that we could *describe*. What you would receive is a number of mental conceptions from various persons. This is why four major Kamitian theological schools spent over 3000 years, in the study of the nature of the essence of God, and for a noun that would best indicate Its attributes. Not finding one, they settled for certain combinations. It was important to them that in their references to God, the name used should always call to mind, as much as possible, the essential nature of God. Its importance will be seen in future chapters where it will be seen that—as Man is the likeness of God—God's essential nature is the most important key to Man's life on earth.

In comparison to the time and space devoted by the Kamitic philosophers to explain the essential nature of God, I.e., the state before creation began, the Hebraic theologians have absolutely nothing to say. Genesis 1:1 starts right off with the creation. "In the beginning God created the heavens and the earth," and continues with a purely materialistic description of the creation of the things of the world. The same can be said of the other great nations of antiquity—Sumer, Babylon, Greece, Rome, etc.—as well as all the philosophers and theologians of the western world. Their references to the Subjective and essential state of God is either superficial or distorted. The Hebraic cosmologists mistakenly refer to the principle of formlessness (void and emptiness) as an attribute of the Earth after it was created. They could not conceive of a purely formless realm. Ovid, who of the Roman writers, has provided the major classical influence on western thinkers, could not understand *Chaos* as the undifferentiated state of energy/matter, so he changed it to mean a state of confused things.

The Kamitic Method of Philosophical Presentation



Since the subject matter—the essence of God—is by its very nature opposed to the process of naming and describing, The Kamitic philosophers transformed common factual nouns and adjectives (indicators of qualities) into proper but conceptual nouns. These were, in addition, personified so that they could be woven into narratives. Any good writer or lecturer knows that stories are better than exposition at explaining the behavior of things as the relationships of parts to each other, and to the whole, are better maintained by the mind. These narratives are the so-called myths. The characters—gods—are not creations of Man in his own likeness, but the concretizing and manipulation of essentially abstract or unnameable realities that we must comprehend if we are to know God, and ourselves.

Last but not least we must take note of the fact that Egyptologists have not been able to find a single object in the world that the hieroglyph representing Neter refers to. I hate to comment on this, but out of fear that some of you may miss the far reaching meaning, I must resist the impulse. Since God cannot be represented by a name, which we normally think of in verbal form, the same is true in pictorial writing.

CHAPTER 3

COSMOGONY

THE CREATION OF THE WORLD

The efforts to understand the Kamitic cosmogony is rendered difficult by the fact that the Kamitic sages left no explanatory texts on the subject, or at least, none have survived. Most information on the subject must be extracted from poems, hymns, prayers, etc., which were composed in the various shrines (schools) over a period of 3000 years. Although these works present us with very keen insight into the creative process, and the nature of God, they do not give these in the sequential order of the creative process. Fortunately, there is one work that comes very close to a step by step coherent presentation of the process. It is the *Book of Knowing the Creations of Ra and Overcoming Apep* (evil). The stages that are clearly demarcated in it serve as a basis for placing the information from other hymns in its proper place, thus enriching our comprehension of the subject.

The first stage deals with the first act of creation, which is the self creation of the Supreme Being as creator and Being. I.e., the passage from Subjective Being to Objective Being.

The second stage deals with the creation of the order (the divine law) that will govern the world.

The third stage deals with the creation of the two grand divisions of the world—the noumenal or metaphysical realm, and the phenomenal realm.

The fourth stage deals with the creation of the fundamental objective faculties of God (presented as five)—and later on, of Man. This completes a cycle of creation to be followed by another.

STAGE 1 OF THE COSMOGONICAL PROCESS

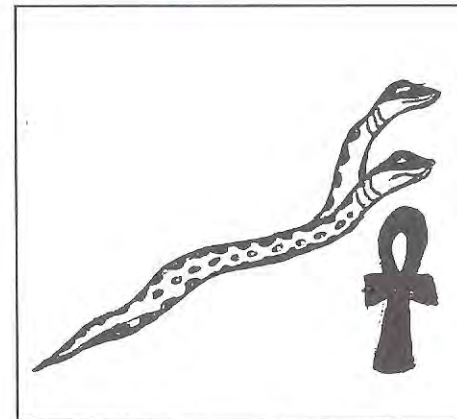
Book of Knowing the Creations of Ra

THE SELF CREATION OF THE CREATOR AND OF EXISTENCE

We come now to the first act of creation. Creation is in reality an act of differentiation (the transformation) of Nu, from its undifferentiated state to differentiated energy/matter; (things, objects: thoughts, forces, physical phenomena). We learned in the preceding chapter that the original state of the material basis of the world is undifferentiated, and the energy is inert—i.e. in a static or latent form. The first creative act, therefore, is the setting of this energy/matter into motion. This is achieved through sound. In the *Book of Knowing the Creations of Ra* we read, "I brought into my mouth my own name, that is to say, a word of power, and I even I, came into being (was transformed from Subjective into Objective Being)." If we distinguish the various parts of how we produce a sound, we will notice that the process begins with an immaterial Being, ourselves, which 1) wills—an act initiated by an immaterial principle—the static, inert energy to transform itself into 2) an impulse¹⁰, or kinetic energy which is followed by 3) a mental form of the sound (its organizing pattern), which is in turn followed by 4) the generation of caloric energy which plays a part in the electromagnetic nervous excitation of the vibrating medium (vocal chords, etc.) that 5) sets into movement the air, or whatever

¹⁰ Fully accomplished initiates have discovered that all mental activity stops, following the cessation of the medium of thought (Citta, in Yoga Philosophy).

medium is going to propagate the sound. I have given this sequence, because when we study sound in physics, it is mostly spoken of in terms of the last (5th) stage in the sequence of its production. When the Kamitic sages speak of the *Word* that created the world, they are referring to all five stages as outlined above. The Immaterial (Atem), The Hidden (Amen) exercises the will (Hu), which creates differentiation in the formless matter, Nu. The first movement, the primeval impulse induced by the action of the will was¹¹ spiral in form. Thus the first act of creation was metaphorized as the rolling of mud by a beetle (the so-called god *Khepera*), or as the movement of a serpent, which was named *Neheb Kau* (the Provider of qualities or forms).



Neheb Kau, the provider of attributes.

¹¹ It is still going on.

In regards to the metaphor of the serpent, Sanchionatho¹², in his Phoenician Cosmogony states that "Tautus (Tehuti, the Kamitic "god" of wisdom) first attributed something of the divine nature to the serpent and the serpent species; in which he was followed by the Phoenicians and Egyptians. . . in its progress it assumes a variety of forms, moving in a spiral course. . .

Spiraling motions generate patterns in the mental realm. I.e. they create structures, the mathematical aspects of which have been studied by scientists. Italian mathematician Leonardo Fibonacci (ca. 1175-1250) discovered a spiral related sequence of numbers, now bearing his name, while studying the birth pattern of rabbits. Through later discoveries it was found to mathematically "explain" many of the patterns underlying structures in nature. The Fibonacci series or numbers are: 0; 1; 1; 2; 3; 5; 8; 13; 21; etc. After the first two numbers of this sequence, which are 1 and 1, each successive number is obtained by adding the previous number. Studies have shown that the center of a daisy is intersected by a set of spirals turning in a clockwise direction and another anti clockwise. The number of spirals in each set is a Fibonacci number, and so is the number of petals. The number of leaves of plants, when counted following a spiraling motion, as well as the seeds of sunflowers and daises, the scales of pineapples and pine cones all add up to a Fibonacci number. Even the distance between leaves, which is usually a fraction of a full turn of a spiral away, yield meaningful fractional numbers (phyllotaxis)¹³, that are specific to each species. Of course we are surrounded by more obvious manifestations of spirals. We see it in the sundial seashell, spider web, horn of the dall sheep, the trajectory of many sub-atomic particles, the nuclear force of atoms, the double helix of DNA, and most of all, in many of the galaxies. That the Kamau knew that there was a connection between spirals and the patterns

¹² Sanchionatho was the Canaanite priest who taught the Greeks and Hebrews the Canaanite spiritual tradition. Many of the Hebraic patriarchs, and Greek heroes and gods were derived from the material he taught them.

¹³ Mathematics, An Informal Approach, Albert B. Bennett, Jr., and Leonard T. Nelson.

underlying nature is evident in the name given to the serpent representing the primordial spiral; Neheb Kau—the provider of forms, qualities, attributes.

It must also be noted that the primordial spiral is the reason for the curvature of space, the absence of straight lines in nature, and the wave form of light¹⁴, sound, etc. From its center radiates two whorls which is the basis of all dualities in the world (male-female, matter-antimatter, etc.). That the Kamitian sages understood this is to be seen in their depiction of the primordial spiral as a two-headed serpent (Neheb Kau). The Kamitic language offers us a very important piece of insight into the role of the spiral. They possessed two hieroglyphs for the letter u. One is the chick, and the other a spiral.¹⁵ It is interesting that many of the key words dealing with some aspect of creativity in which the u sound occurs, are written with the spiral. We find it in such words as "Ausares," the name of Ausar as creator; "Hekau," word of power; "Kheperu," creations; in some spellings of Nu; "mesenu," to weave, to spin!; "pauti," the primeval objective matter; "Shu,"¹⁵ etc. The serpent as a metaphor for the spiral also explains the use of the hieroglyph of a serpent to represent some of the "goddesses." In the Kamitic tradition, as in the Hindu, the gods represented the principle of a thing in potency, and the goddess, the active power—the shakti, also represented by a serpent—for its realization. It is very instructive to note that the female counterparts of the four attributes of the Subjective Realm (See Chapter I) are represented as human-headed serpents with their legs tied to show that their essential nature is action, but are in the Subjective Realm inert, "not going" (Nir vana). The serpent represents no other than the spiral movement induced by the creative word.

¹⁴ It is my belief that light is a quanta propagated through a wave-formed medium. But since it cannot exist apart from its medium, its behavior (an effect) can be studied as both particle or wavicle. The wave is created by the spiral stress in the Subjective space. As the quanta of light moves transverse to the spiral, it gives the appearance of being a wave. The image of a long string floating on the surface of watery waves will illustrate the point.

¹⁵ Of course many scribes also used it in other types of words out of ignorance of its specific designation.

The Kamitic sages did not conceive the creator separate from the very act of creating, and the creation itself. The three must emerge simultaneously. This stupendous realization was recorded in the Book of Knowing the Creations of Ra. We read:

The words of the Lord of All (Neb er Tcher) which He spoke after He came into being: I am He who came into being (kheper) as The Creator (Khepera). The creator (Kheper) of beings (kheperu). After I became Being, many beings came forth from my mouth. Not existed heaven, not existed earth, not had been created the things of the earth (plants), and creeping things in place that. I raised them up¹⁶ from out of Nu, from a state of inactivity.

I have given the Kamitic transliteration of the words for creator, beings, and the verb to create, which are all based on the word *kheper* (metaphorized by the beetle *kheprer*), so that it will be clear that *Khepera* is not a deity, as Egyptologist claim. We have the same linguistic process at work as discussed in the previous chapter.

We learn, in one version of the book that the name of *the Supreme Being as creator* is *Ausares*, and in the other, in which no name is mentioned, it is implied in the title to be *Ra*. The version in which we are told the name is *Ausares* is very important. It is perhaps the only surviving document in which the name *Ausar* is spelled out. It is usually represented by nonalphabetic hieroglyphs (picture of an eye and a seat). What's more, the *u* in the name is the hieroglyph of a spiral, emphasizing the creative aspect of the name. As the text is explicit that the name is a word of power (*I brought*

¹⁶ This is not taking place at this time, as the rest of the text—omitted here—shows.

into my mouth my own name, that is to say, a word of power, and I, even I, came into being), we have here an important revelation. Given the fact that in the Kamitic spiritual science, words (as the true name of a thing) are considered the creative essence of things—the means through which they are brought into being, and controlled—we are here given the master word of power. It is the *Au* concealed in *Ausares*. Students of metaphysics will readily recognize it as the radical of the mantra *Aung*, which has its counterpart in the Kamitic *Aunkh* (life). We must remember that *G* and *K* trade places in and across many languages in cognate words. It is important to note that in the depiction of the serpent *Neheb Kau*, the primordial spiral, an "Aunkh cross" is included. We will later see that *Ra* and *Ausar* are metaphors emphasizing different aspects of the creative word *Aunkh* (*Aum*, *Aung*), so there is no contradiction, or "assimilation of qualities" in identifying the creator as one or the other.

STAGE 2 OF THE COSMOGONICAL PROCESS

Book of Knowing the Creations of Ra

THE CREATION OF THE DIVINE LAW OR ORDER

Stage one of creation ends with the statement by the creator that "*Not existed heaven, not existed earth, not had been created the things of the earth (plants), and creeping things in place that. I raised them up from out of Nu, from a state of inactivity.*" In other words, only the creator existed at this point.

Stage two begins with the statement that "*Not found I a place I could stand wherein. I enlightened (with wisdom)¹⁷ my*

¹⁷ Most texts translate the phrase *Khut-na* as "I worked magic or a charm." In volume one I showed that the *Khu* is the part of spirit housing the divine wisdom, which works through words of power. The term "*khut*" denotes luminosity, splendor, light, brilliance and thus represents the *Khu*, the wisdom division of the

will, I laid a foundation in the Divine Law or Order (Maa) and (through it) I made every attribute (qualities). I was alone, not had I emitted Shu, not had I emitted Tefnut, not existed another who worked with me."

Unlike other cosmogonies, including that of the so-called modern scientists, we learn that before things can be made, a foundation based on order must be put in place. The statement "I intuited (tutored from within) my will and laid a foundation in Order" is based on the relationship between wisdom (Tehuti, Khut) and order (Maat, Maa), which are complements (brother and sisters according to the metaphorein—myth). In volume one, I showed that things don't have qualities in and of themselves. Qualities arise out of the relation of things with each other and to the whole. The intuitive ability to consistently discern these relationships is a function of wisdom (Tehuti), and their codification into the book of the law is Maat. The creation of order before things provides the answer to a question that has dogged scientists. They have wondered why the explosion (big bang) that led to the creation of the universe was an orderly event, unlike all other explosions that exhibit a random, and disordered form.

The text goes on to explain that all things which are to be created will be made by the will of God. But the next specific act of creation concerns the two fundamental shaping factors of order; Shu and Tefnut. Although these terms correspond to fire (heat) and moisture, respectively, these are to be understood as metaphors and actual correspondences for the abstract qualities that they represent. Shu, represented by fire, air, and heat corresponds to the quality of expansiveness, rising, centrifugal forces, positive, masculine, outgoing, outside, extroversion, etc. What in Chinese cosmogony is termed Yang. Tefnut, represented by moisture, and the objective material basis of manifestation (Nut, the suffix), corresponds to contraction, downward movement, centripetal forces, negative, feminine, receptive, inner, introspection, etc. What in Chinese

spirit. The phrase "Khut-na em abt-a" correctly translates as the wisdom, the intuition (Khut) as the guiding (enlightening) principle of the will (Ab).

cosmogony is termed Yin. Incidentally, Maat can thus be equated with the Tao. It is highly instructive to note that the creation of these two shaping factors of order have their roots in the Subjective. They are said to be raised up from the inert watery mass of Nu. The consciousness/will of the Supreme Being is to find its expression in the world through Shu, and the energy/matter side of Being is to express itself through Tefnut. Similarly, the will corresponds to Shu, and consciousness to Tefnut (i.e., the yang and yin within the Yang), while energy corresponds to Shu, and matter to Tefnut (i.e., the yang and yin within the Yin).

Shu		Tefnut	
consciousness	will	energy	matter
tefnut	shu	shu	tefnut

The link between the two sets is established by the two whorls of the primordial spiral. This grand duality is the basis of all dual manifestations in the world.

We must also note that heat and water are the two most universal shaping factors of life-forms. Although the text does not go into it, we must note that there is a vast literature that elaborates these two shaping factors (as fire and water) into the *four elements of the wise or alchemy (fire, water, earth and air)*. I.e., they are metaphors for the four fundamental qualities of things and events. See volume I, pages 74-75. It is important to keep in mind that the creation of order is in reality a stage in the sequence of events following the uttering of the primordial creative word. It corresponds to the numerical patterns underlying the spiral.

STAGE 3 OF THE COSMOGONICAL PROCESS

Book of Knowing the Creations of Ra

CREATION OF THE SUN

The Creator goes on to say "Were raised up Shu and Tefnut in the inert watery mass wherein they were, brought they to me *my eye* (Maat-a) in their train." This eye is of course, as all Egyptologists agree, the Sun. This passage deserves special consideration for the fact that Egyptologists have been in the habit of equating Ra, and other attributes of God with the sun. That Ra is not the sun can be seen in the following verse from the Story of Ra and Auset in which Ra states "*I have multitude of names, and multitude of forms.*" It is obvious that the Sun could not be referred to here, as everyone knows that the Sun does not have more than one form. We will have ample opportunities to examine other refutations of the equation of Ra with the Sun. The text clearly refers to the sun as the eye of the creator (symbolized as Ausar, or Ra). It is important to keep in mind that the creation of the sun is in reality a stage in the sequence of events following the uttering of the primordial creative word, which sets the inert energy of the Subjective realm into a spiraling motion. With each turn, the center of the spiral condenses until it achieves such density¹⁸ and develops such heat that it must burst into the *Island of Fire*—the Big Bang—from which will spin or spiral off the many clusters of galaxies making up the world. It must be said here, to be taken up later, that this is the process behind the formation of every thought as well.

STAGE 4 OF THE COSMOGONICAL PROCESS

Book of Knowing the Creations of Ra

¹⁸ It is well known that at the center of spirals, there is an increase in density, which leads to an increase in heat. We must also realize that a sun is not a burning object in the manner that combustion occurs on earth. Were that the case, it could not last for more than a few thousand years. The heat, light, and "cosmic particles" of the sun are produced by the extreme density of its center. It is estimated that the pressure exerted at the center of our sun is about 100 billion times that of our atmosphere at sea level, which would make a gas ten times as dense as steel, and generate about 40,000,000⁰ F of heat. But let the scientists answer the question as to the source of this density.

THE CREATION OF CREATURES AND DIVINE FACULTIES (DEITIES)

Unlike Genesis and other Cosmogonies, the *Book of Knowing the Creations of Ra*, in agreement with contemporary science, informs us that all the things of the earth—humans, plants, creeping things, etc. were made from emanations (tears) from the sun. We must marvel at this insight, as western scientists only arrived at it after looking into the inner structure of the atom.

While the things of the earth are derived from the sun, the creative attribute of God (Ausares or Ra), acts through the shaping factors of order, Shu and Tefnut, to create the Noumenal or metaphysical (Nut), and Phenomenal or physical (Geb) divisions of the world. Through these two It creates the remaining mental faculties of itself and of man. In order, these are Ausar, Heru Khenti An Maati (Heru the blind), Set, Auset, and Nebhet. Their functions, as well as the seemingly second creation of Ausar, will be explained later.

REASON FOR THE CREATION

Why did God make the world, is a question that has vexed many profound thinkers. Let's recall the attributes of God before the creation. The material basis of the world (Nu) is undifferentiated, it is infinite, its energy is inert, and it is enveloped by total darkness (an effect of the lack of differentiation). I.e. Consciousness has nothing to perceive. Even after creating Itself, the Creator says "*I was alone; not born were they. Not had I emitted Shu, not had I emitted Tefnut. I brought into my mouth my own name, that is to say, a word of power, and I, even I, came into being in the form of things which came into being, and I came in the forms of (the) Creator.*" The beginning and end of this quote tell the whole story. God was alone, and thus had no experiences. It therefore created, through words of power, itself, not only as

creator but as the things that it created. If we recall the observation that consciousness is immaterial, then we must realize that it cannot be divided or multiplied. The consciousness that dwells in living things is the one undivided consciousness of the Supreme being. The appearance as separate and individuated conscious beings can be understood in the analogy of shining a light through different colored windows. The same light will come out on the other side with entirely different qualities, as it shines through a yellow glass, a red glass, and so on. Thus the One Consciousness comes out different as it "shines" through men of different make-up, dogs, horses, roses, worms, etc. Of *"the form of things"* in which the Supreme Being came into being, only one can afford it the experience of Itself as God. This is Man. Serious thought on the matter will lead to the realization that for this to occur, Man must therefore possess the same attributes as the Supreme Being—same quality of being, although not in the same quantity. This is the crux, the essence of the Kamitic religion and way of life. It is one of transcending the human, vegetal, mineral, and animal propensities to give full manifestation to the divine Self. This is the reason for studying Cosmogony. As Above, So Below. As God creates, So does Man.

THE DESTRUCTION OF THE WORLD

The destruction of the world, emphasizes the essential points of the creation. In the *Pert Em Heru (Egyptian Book of the Dead)*, Utterance #175, Atem (No thingness) says to Ausar *"You are destined for millions of years, a lifetime of millions of years. And then I will destroy all that I have made. This land shall return to Nu, to the "inundation," as it was before the first time. [Only] I shall survive together with Ausar, after I have assumed my form of serpents which men know not and gods see not."* In the light of what has been presented in the preceding chapter and above, this passage speaks for itself. I will only elucidate the seeming difference between Ausar and Atem, which disappears once we remember that we are dealing not with nouns and their objects, but with adjectives representing the attributes of the Supreme Being.

Ausar and Atem represent emphasis on different aspects of Consciousness.

CHAPTER 4

THE MAKING OF THE TREE OF LIFE

The most widely accepted western contemporary¹⁹ explanation of the origin of the universe, the Big-Bang Theory, states that the forces and matter making up *our universe* were created in the extreme heat of a tremendous explosion following an extreme condensation of gases. The radiant energy of the world (light, gamma rays, etc.), and the lightest elements (hydrogen, helium, and lithium) were supposed to be created in this furnace. Although this theory refutes many key aspects of itself²⁰, it provides some very important information, when we examine the details of the creation of physical matter. We are told that in this tremendous nuclear furnace, Hydrogen, the simplest of elements is created, followed by Helium, Lithium, and so on. What these so-called modern cosmologists don't tell us is that in the creation of even the simplest element, Hydrogen, out of this supposed random

¹⁹ We must reject the label "modern."

²⁰ But what about the first universe? There could be no preexisting physical matter for its creation. Scientists skirt the issue of dealing with the creation of the first universe, by focusing on our universe. Ours begins with preexisting gases (matter) which are transformed by the Big Bang into other elements. It totally ignores the fact that it claims that energy—the ability to do work—came into being as a result of the Big-Bang, yet it does not address the source of the energy that caused the compression of the gases in the first case. Yet, it goes on to speak of the theory on the creation of our universe as the creation of matter in general. A neat trick.

process—an "explosion"²¹—is to be found the ordered interaction of a multiplicity of sub-atomic particles. Smaller ones, *leptons*, combine to form larger ones, *mesons*, and these, to form *baryons*, and these, to form *atoms*, and these to form *molecules*—the things we bump into, drink, eat, smell, and so on. These particles—the building blocks of physical matter—behave with such order, that their behavior can be reduced to a mathematically exact science. Let's retrace our steps. Matter is condensed by a spiraling motion to a point of such density and heat that it explodes releasing radiation some billions of degrees fahrenheit in heat. Then as it cools down to about 6000 degrees, the radiant energy begins to *separate, differentiate* itself into particles of physical matter which behave in such a complex orderly manner that it boggles the best minds and computers. Isn't it clear that *the order* that directs the behavior of these dumb, physical particles of matter must have been in place before the explosion took place? Could it be that western scientists avoided this issue because it leads back to God as the ultimate cause of the world? All forces and particles in the world give evidence of being guided by an intelligence, that established a universal set of patterns for them to follow. We have already seen that one of these patterns—the Fibonacci numbers—arise out of the spiral motion that is the cause of the condensation of the matter that is responsible for the explosion. It becomes clear that what the western contemporary cosmologists left out of their account of creation is the Creator who wills the undifferentiated energy/matter to differentiate itself, and provides the thought processes guiding the formation of the spiral—the first form of movement in the process of differentiation, leading to the compression which culminated in the Big Bang. Of specific interest to us at this point are the thought processes underlying the formation of the spiral—the first differentiated movement, as it represents the fundamental order of the world. It is important to recall the fact that the Fibonacci numbers occur in relation to many birth patterns in nature. This point did not escape the Kamau who made order the

²¹ Since there is not yet physical matter, this explosion is not quite the same as with exploding physical matter. Yet, scientists insist in using the latter as a model for the former.

foundation of all creative processes. Immediately after Neter comes into being as Creator (Kheper) from the utterance of its name (setting into motion the static energy of the Subjective Realm), It states that "*Not found I a place I could stand wherein. With my Wisdom I enlightened (intuited) my will, I laid a foundation in the Divine Law or Order (Maa) and I made attribute every. I was alone, not had I emitted Shu, not had I emitted Tefnut, not existed another who worked with me.*" Of great importance is the fact that the attributes (qualities, properties, etc.) of all things are based on a Law that was in place before the creation of the things which later came from the "tears" and emanations from the eye (the Sun) of Ra/Ausar. We will see that the explanation of this order is embodied in the *Tree of Life*, or *Company of the Gods* or the *Ennead* as called by Egyptologists. To the Kamau, order was so important that its absence was explained as the Supreme Being's inability to find a place where it could stand in the world; Ra and Ausar lived by it, and no Man could realize his divinity unless he could prove that he lived by it.

The Tree of Life is a classification system composed of 11 categories wherein is classified all aspects of reality and their relationships to each other. Certain key attributes of God—so called deities, Neteru—serve as the theme or underlying principle of each set or category. These were arranged in descending order according to their role in the process of creation (differentiation) and their maintenance of unity. Since this is a process of differentiation, the most important function is the tracing of the maintenance of unity in the midst of increasing differentiation. I.e. Order is the means through which the natural and inherent unity is maintained in the host of differentiated existences. Throughout their history different schools of philosophy and science in Kamit came up with different accounts of this classification system. The function of the Kamitic Tree of Life has been distorted by the negative and perverted reporting by westerners of the differences in these accounts. If the Kamau were treated by westerners as the latter treat themselves, then the latter would have explained that these different versions came about for the same reasons that in the

western world there are different philosophical, or scientific, or theological views of the same subjects. Had they approached the subject with greater respect they may have discovered a system that enables thinking about Theological, Psychological and Philosophical matters with the degree of objectivity and precision that mathematics enables for the hard sciences (Chemistry, Physics, etc.). Before examining the various aspects of the Kamitic Tree of Life let's first clarify the issue of its name. I have used the name Tree of Life, even though the Kamau did not refer to it as such. They used the name Paut Neteru. But any student of Kabala, of the "pantheon of deities," and the Cosmologies around the world will readily recognize the Tree of Life in the Kamitic Paut Neteru. The word *Neteru*, which is the plural form of the word *Neter*, is to be dealt with in the same manner as we dealt with Neter in the preceding chapter. It is a catch word for the various attributes, and aspects of Neter, the one God. The word *Paut* has been a source of vexation and frustration for Egyptologists. In the everyday language of the Kamitic people, it denotes a cake, bread, etc. It was drafted into Philosophy, and its essence extracted to denote the plastic formative substance of the world. As such it represents the first material manifestation of undifferentiated matter (Nu). Since the material substance of the world, Nu, is infinite, the world occurs in a finite portion separated for the purpose of the creation. The portion that is thus prepared becomes the Objective Realm. The name *Paut* was given to the first stage of the Objective Realm which is composed of *undifferentiated objective matter*. In the Memphite cosmogony it is referred to as the Tatenen (ta = land, tenen = inert). Within it, the entire creation will take place, according to an order in which all things and events will be assigned a place in time and space classified in one of the ten categories of the Tree of Life. This will explain why the word Paut can be used to denote a cake, the primeval matter that arose from Nu (undifferentiated objective matter), and the classification sets embracing the objective shaping forces of the creation.

That the Kamitic Tree of Life or Company of the Gods was intrinsically involved with the order and relationships between

the shaping forces of the world can be readily seen from the oldest version of the Tree—the Paut Neteru of Annu or The Great Collection of Neteru, which is made up of Tem, Shu, Tefnut, Seb (Geb), Nut, Ausar, Auset, Set, and Nebt Het. We will recall from the preceding chapter that these attributes and aspects of the Supreme Being were used to explain the various fine points concerning the origin, why, and process of creation. While this collection contains nine attributes of God, an examination of the literature will show other views on the subject. In the Pyramid Text of king Unas, Heru em Khenti Maati is added bringing the Collection to ten in number. The Pyramid Text of king Pepi II differs even more. It is composed of the following twelve: Tem, Shu, Tefnut, Seb (Geb), Nut, Ausar, Ausar Khent Amenta, Set, Heru, Ra, Khent Maati, and Uatchet. The problem is compounded by the fact that many other variations are to be found in the various other Temples. A compromise was attempted by designating some Collections as the Lesser or Little Collection, and so on. Over time, however, the consensus recognized a Major Collection composed of variations of the Paut Neteru of Annu, and two "Lesser" Collections. While one of the "Lesser" is well known (made up of Rat, Am-Annu, etc.), the other, although its existence has been widely attested to in the Kamitic literature, has never been revealed. The question regarding its composition, as well as which version of the Collection is the most useful, can only be answered by keeping in mind that all insight into Cosmogony—how God creates the world—derives its value from what it teaches us about ourselves. As Above, So Below. What is meant by this, is that the Sages resolved the problem by referring their intuitions of the creation process to the mental and psychical processes in Man. They discovered that the proper version of the Collection of Neteru gave so much power to those who lived by it that they kept it secret. But we are now living on the Eve of the Night of overthrowing the enemies of Ausar. The time has come to remove the seals from Neheb Kau. Unfortunately, a full analysis showing the reasons for the dissatisfaction with the various versions of the Paut Neteru cannot be entered into in this book—it would go too far afield—anyone who cares to do so, can discover the reasons by

comparing the various Paut Neteru with the one that I have given in volume one, and will reiterate in this volume.

The final version of the Paut Neteru consists of 11 categories through which are classified all aspects of reality. It begins with the source of all, the Subjective Realm, and its corresponding state of Pure Consciousness/Will, and Energy/matter. It is assigned the cipher "0" to symbolize the absence of things and events, yet composed, on the immaterial side, of Consciousness, will, and intelligence, and on the material side of undifferentiated matter, and inert energy. We saw in the past chapter that this aspect of God, Its essential state, corresponds to Atem, Amen, Nu, Hehu, etc. It continues with the mental faculties of the Supreme Being, which are classified in nine categories. These are the means through which the order underlying the physical world is created. To these are assigned the numbers one through nine. It ends with the final category under which are contained all physical events and manifestations; from photons to universes. It is symbolized by the number 10.

AN ANALYSIS OF THE COSMOGONICAL SYSTEM

THE FIRST ACT OF MANIFESTATION

THE SUPREME BEING BRINGS ITSELF OUT OF THE SUBJECTIVE STATE

The First Sphere of the Tree of Life

Before creation can begin, Neter must first transform Itself from Subjective to Objective Being. All schools of Kamitic spiritual science are in agreement that this was accomplished through the utterance by Neter of the name for its Objective state of Being. This is the hekau (word of power) Aunkh—hieroglyphically represented by the so called Aunkh cross. It is the Kamitic

counterpart of the Indus Kush *Aum (Aung)*; the Masai name for the Supreme Being, *Ngai* and so on. Originally, the priests of Annu, Vth Dynasty, conceived this objectification of the attributes of Subjective Being in a symbol that combined the energy/matter with the Consciousness, Intelligence, Will aspects of God. This is Ra. Its depiction as a serpent encircling the disk of the sun recalls what was said about the spiral condensing matter at its center, creating such density and heat that it would eventually burst into a center of radiant energy. Such was one of the two conceptualizations of the first, thus highest manifestations of the Supreme Being. Ra is a synthesis of Consciousness/Will, the Primordial creative word uttered by the Will, the spiral (the serpent) it generates, and the radiant energy and patterns that are created by the spiral. "Aunkh" as the name of Ra was cleverly concealed/revealed in the Story of Ra and Auset (Isis). The latter, realizing how good she was with words of power thought she could become as great as Ra if she knew his real name. Since he kept this name secret, for whoever knew it could gain control over him, she designed to have him bitten by the "serpent" *Tchetfeti* (suggestion {tchet} inducing weariness). In other words, she hexed him—a fine point missed by all Egyptologists. The poison of this serpent caused the Khet Aunkhet (Fire of Life), which is the essence of Ra's being, to depart from his body. As the "god" finds itself growing weaker and weaker he complains that his Khet Aunkhet is leaving him and is thus forced to divulge his name to Auset that she may heal him. But he does so in a manner that would keep it secret from all others. He says that he will transfer his name from his body to hers, and the story ends with the impression that the name has not been revealed to the reader. One must understand the Kamitic philosophy of life to get the message. The name of a thing is its essence. That which made it and by which it lives. Not only are we told that Ra lives by the Khet Aunkhet, we are also made aware that the name resided within the body, and that which came out of the body was the Khet Aunkhet. In this manner the hekau Aunkh (Aung) was concealed in the name for his essence, which are one and the same.

In the every day speech of the Kamau, the word "ra" (written without the determinative that denotes its divine qualities) denotes work, action, the power to do work, etc. It has exactly the same meaning for "energy" in Physics. "Rat," the female gender of the word, we should also note, denotes tools. Ra is, therefore, the Life energy or force, differing from other, forces in that it is wedded to consciousness, will, and knowledge.

A great impediment to understanding that Ra is the conceptualization of the creative function of the Supreme Being as a Conscious Life Energy is the claim by Egyptologists that it is the Sun-God, with the unavoidable conclusion that the Kamau worshipped the Sun. Such a belief cannot be maintained in the face of the evidence from the Kamitic literature. Unlike the Sun, Ra was subject to attack. It could be harmed by the forces of evil; Apep (dark ignorance), Nak (concupiscence), Sebau (materialistic mindedness), etc. This can only make sense, if it is understood to be a force. The claim that Ra is the Sun or the Sun God can only be made by fully ignoring the main books containing the Ra system for the realization of Man's divinity. These are the *Shat En Sbau* (*Book of Pylons [or Doors or Gates]*), and the *Shat Am Tuat* (*Book of What Is In the Underworld*, i.e. Subconscious). In these two books the subconscious is portrayed as an underworld divided into twelve sections (Hours) that Ra passes through when he enters flesh—i.e., incarnates in Man. Each hour corresponds to a set of things that must be known, done, etc. in order to advance the Consciousness/Life (Ra) back to its liberated, original state. Were Ra the Sun, then the following statement from the *Story of Ra and Auset* (Isis) would not make any sense. Ra tells Auset that he has "*multitude of names, and multitude of forms.*" That Ra is a concept for an attribute of God—its role as creator—is made clear in the following excerpts:

Homage to You who is Ra when you rise, and Temu when You set. . . . You are the God, One who came into being at the beginning of time. O

One, Mighty, of myriad forms and aspects. . .
(from the papyrus of Hunefer).

Three things are made clear in this text. The One God is not Ra. Ra is its aspect when It rises. I.e., when it is transformed from undifferentiated Subjective to Objective Being. When it returns (sets) to its original undifferentiated state it is Temu. It is this One Being who the Kamau doggedly refuse to give a name that is of myriad of forms and aspects. It certainly could not be the Sun that is myriad of forms and aspects, as even the savage knows that the Sun has only one form. You may have noticed that the manifestations—the rising and setting of God as RA and Temu—were stated not in the past tense, but in the indefinite. This is because the Supreme Being is ever coming into being as things in the world, and returning to its essential undifferentiated state.

Praise be to You, O Ra, exalted Power (Shekhem), looker on the earth, and brightener of Amenta (the subconscious). You are he whose forms are his own creations, and who makes your creations in your great Sun. The Praises of Ra, #4²².

Let's begin by noting that the text distinguishes Ra from its *Sun*. In fact, the word for the Sun is "Aten." Egyptologists have tried to obfuscate the issue by rendering it the "disk of the sun." What is of greatest interest is the fact that the Kamau show an insight into the function of the sun that has only been recognized by westerners following their advances in nuclear physics. That Ra makes his creations in his great sun is paraphrased in the teachings of Physics that the sun is the factory wherein all physical matter and energies are created. It is this function of the Sun that led to the close association of the Sun with Ra. Unless we understand Physics

²² XIXth and XXth Dynasties at Thebes.

we might think of the making of the suns on the same level with all other things. Suns are the factories wherein are made the forces and building blocks of all things in the world. They are the nexus, the points of transformation wherein matter passes from its unshaped to its shaped form.

Keeping in mind that the ultimate goal of Cosmology (the study of Cosmogony) is the understanding of Self, the Ra conceptualization of the highest aspect of God's manifestation did not integrate with the fact that at this level one finds a separation of Being from one's faculties of creation, which are all combined in the symbol of Ra. In other words, while the faculties of creativity can be totally at rest, the Self is forever conscious. This led the Sages to seek for another conceptualization for this stage of Being. This led to the Ausarian symbolization of the highest manifested aspect of God. While Ra is *consciousness/will* dwelling in the *active* radiant energy of life, Ausar is *consciousness* dwelling in an *inert, and dead* body, which although dead, is still the prime objective source of life. No empty rhetoric here. It corresponds to the altered state of consciousness, samadhi, sekhet hetepu, wherein is experienced the great peace and relaxation (death-like state), that is a prerequisite for the manifestation of our spiritual power. In this state, there is a cessation of all activities but consciousness. Thus we can understand the hieroglyphic symbolization of Ausar—an eye representing consciousness under or beside a seat, representing the state of trance, as well as its metaphor—a mummy. In this manner, Ausar is made to only represent the first sphere of the Tree of Life—Pure Objective Omniscient Consciousness, in contrast to Ra which combines consciousness, with the power of the word (sphere two), and spiritual power (sphere three). In addition, as we will later see, the Ausarian conceptualization of the highest aspect of manifested divinity (of God and Man), is a better guide in our efforts to realize our divinity. The Ra system of Divine Realization, which is contained in the Book of Pylons, and Book of What is in the Duat (Subconscious), failed to gain widespread popularity with the Kamau, on one hand because of the sheer difficulty in

comprehending the system, and on the other, the danger involved in its method of directly confronting the dark forces of the subconscious (Apep, Sebau, and Nak) made it suitable only for priests. That it was effective, there is no doubt. Many of the priests of Annu rode its power all the way to the kingship. We must also take note of the fact that the symbolization of Ausar by the eye, replaces the earliest (prehistoric) Kamitic conceptualization of the Supreme Being as Omniscient Consciousness through the Eye of Heru. In the chapter on the Spiritual Psychology of Man we will see that visual perception and thinking is the key to the unification of our consciousness and ourselves with the world. It is thus that we will be able to understand the unifying function of the first sphere of the Tree of Life, of Ausar.

Finally, we must take note of the fact that although the Ausarian, and Ra theological systems established Ausar, and Ra at the head of the Paut Neteru, in time Ausar was held to be the sole and chief representative of this position. A major reason for the unsuitability of Ra is the complexity of its symbolism which embraced several spheres of the Tree of Life. The central point of the circle representing the sun corresponds to consciousness/will, hence spheres one and two. The serpent represents the spiral and the mathematical patterns underlying creation, and thus corresponds to the wisdom faculty, sphere two and the divine plan, sphere three. The solar energy wherein is manufactured the fundamental forces and particles of physical matter corresponds to sphere three. In contrast, the attributes of Ausar limits it as a symbol of sphere one. As a mummy, It is the attribute of God which is the source of life, although it is inactive (dead) itself. This death-like state, symbolic of the highest state experienced in meditation, is an essential prerequisite for awakening our spiritual powers. As an eye—the All seeing—it represents the divine omnipresence. As it is the One Being dwelling in all things as their consciousness and being, it is the unity of the world. It is important to realize that this and other reasons, which will be fully explored in this book, account for the elevation of the Ausarian theology above all others. The fact that

the Ausarian priests (of Abtu, i.e., Abydos) did not gain political preeminence refutes the claim by Egyptologists that the popularity of Kamitic deities depended on the politics of the country. I cannot over emphasize the point that these are not deities, but conceptualizations of attributes of the One Supreme Being. The Kamau were intellectually and spiritually restless people. They never rested in their quest for improving on their understanding of God, and the divine way of life. Ausar became the Kamitic *God-head* because it was the best conceptualization of the first and highest manifestation of the Supreme Being and the divinity within Man.

THE SECOND ACT OF MANIFESTATION

THE SUPREME BEING BRINGS FORTH ITS CREATIVE FACULTIES

TEHUTI AND SEKER(T)

The second act of manifestation is the Supreme Being's bringing forth of its creative faculties. These are the divine Will, and Wisdom which correspond to the second sphere, and the Spiritual Power of God which corresponds to the third.

THE SECOND SPHERE TEHUTI AND SHU THE DIVINE WILL AND WISDOM

Simply put, Man has developed sciences—systematically arranged bodies of facts or truths showing the operation of *general laws*—because the forces and particles that form the foundation of physical reality were created on the basis of these *general laws*. This was made clear in the Theban account of creation which makes the creation of the laws governing the world, the first

manifestation following the Supreme Being's coming into being as Ausar/RA.

"Not found I a place I could stand wherein. I enlightened (with wisdom)²³ my will, I laid a foundation in the Divine Law or Order (Maa) and (through it) I made every attribute (qualities). I was alone, not had I emitted Shu, not had I emitted Tefnut, not existed another who worked with me."

It is remarkable that unlike the creations accounts of other cultures, including that of contemporary science, the Kamau understood that before things could come into being, the intelligence of the creator had to lay down a general set of immutable laws upon which the creation must be based. This observation gains in importance once we consider the fact that the main purpose of cosmology is to provide Man with a blue print for living. S/He must base all actions in life on divine law (true science)—as opposed to feelings (likes, dislikes, emotions, and so on).

DUALITY AND EQUILIBRIUM, THE BASIS OF THE LAW

All aspects of reality are underlied by the principle of duality. Even at the original level of being, the Subjective Realm, the attributes of Neter are dualized into the *material* basis of the world—Nu—and the *immaterial* consciousness—Amen, Tem—which wills the world into being by inducing matter to assume forms. Each of these are in a state of inactivity or absolute

²³ Most texts translate the phrase Khut-na as "I worked magic or a charm." In volume one I showed that the Khu is the part of spirit housing the divine wisdom, which works through words of power. The term "khut" denotes luminosity, splendor, light, brilliance and thus represents the Khu, the wisdom division of the spirit. The phrase "Khut-na em abt-a" correctly translates as the wisdom, the intuition (Khut) as the guiding (enlightening) principle of the will (Ab).

equilibrium. Matter is undifferentiated and consciousness has nothing to perceive, and the will is inactive. The world is nothing else but an objective expression of this original duality and equilibrium. On the surface, of course, the dual relationships are hard to trace beyond the obvious polarities of male/female, positive and negative charges, and so on. The same can be said for the principle of equilibrium. Disorder seems to be the law more than the exception. Simply stated, the chief Kamitic divine law states that 1) *all things (units, wholes) are dual, or each pole (sex, charge) is half of a unit, or that each thing represents half or a part of a larger whole.* 2) *The elements (halves) of a set of duality must be maintained in equilibrium with each other.* For example, the maleness of men is not due to 100% presence of male hormones, as men possess female hormones, which makes them dual in nature. The preponderance of male hormones (and other factors) in men makes them unbalanced in their perspective in life and social actions. The same must be said of women. The two must come together to combine the essences of their genders to create a balanced perspective on life. This imbalance applies only to men and women who have not developed the higher part of their being which is balanced in nature. Throughout the course of this book we will have opportunities to look at many of the significant duality in our lives and the world. What we must understand at this point is that the world is held together by a law that is based on the equilibrated dual nature of all things (wholes, units).

The principle of *equilibrated dual elements* composing a whole was first enunciated in the ideas of Shu and Tefnut. That they were halves of a whole was explained by their presentation as husband and wife, the characteristic Kamitic way of expressing duality and polarity. Unschooled in the Kabala, the oldest expression of which we find in Kamitic literature—the oldest in the world—Egyptologists failed miserably to understand the ideas surrounding Shu and Tefnut. A key element of Kabala is *Association by Correspondences*. When we say that "A" corresponds to "B, C, and D" it is important to realize that we are not saying that "A" is "B, C, D," but the abstract general class that

these things belong to. Not only can they be specific and concrete examples of genre, they can also be metaphors for attributes that the general class stands for. Thus a great deal of confusion has been created by the Egyptologists' claim that Shu is light, air, fire, and Tefnut is moisture. Change "is" to "corresponds" and you will get the proper understanding. The problem is compounded by the common error of Egyptologists in believing that the ancient Egyptians could not think abstractly. It was the Egyptologists who were deficient in their ability to understand the abstract use of images.

Shu corresponds to an abstract category the nature of which is explained by the qualities that can be abstracted by light, air, and fire considered as metaphors. It is thus the category for all things and energies that are expansive, tend to rise, active, masculine, destructive, energizing, initiating activity, centrifugal, electric, and so on. Its highest essential expression is the divine word that initiates creative activity. It is exactly the same in meaning as the Chinese concept of *Yang*. Thus it was made to correspond to the divine will which gave the primordial impulse to Nu to assume forms, and operates at the second sphere of the Tree as the will of the God-Head.

Tefnut corresponds to an abstract category the nature of which is explained by the qualities that can be abstracted by moisture, and water considered as a metaphor. It is the category for all things and energies that are centripetal, introverted, feminine, magnetic, downward in motion, yielding, conservative, inactive, basis of formation (water, earth, etc.). Its highest essential expression is the divine law that guides the divine word in its creative tasks. It is exactly the same in meaning as the Chinese concept of *Yin*.

The Theban Tree ran into some problems, as it introduced the divine law which corresponds to sphere four, before the divine womb (plan), which corresponds to sphere three. To be exact, the divine will induces activity in the words (i.e. speaks), which in

actuality reside in sphere three. In addition, there was nothing intrinsic in the Shu concept that addressed itself to the wisdom of God's will and knowledge. The problem was corrected by the school of Khmun's conceptualization of the divine wisdom and will as Tehuti. The word Tehuti is composed of "tehu," to measure, and "ti," dual. Thus it summarizes within itself the duality that is implied in the relationship between Shu and Tefnut. "Tehu" which means to measure, to weigh, etc. is tied into the faculty's function of equilibrium. The wisdom faculty, unlike the intellect, does not define a thing scientifically simply by its mathematical identity. The complete measurement of a thing must include its assigned place in space and time—i.e., its position in relationship to all other things and the whole. This enables us to weigh (objectively evaluate) even the things and events that cannot be represented quantitatively, such as philosophical, moral, and religious ideas. It also enables us to avoid the common western scientific error of claiming knowledge based on a thing's specific behavior in ignorance of its effect and interdependence on other things and the whole. This process was known to the Kamau as the Utchau Metut. The idea survives, albeit meaninglessly, in the common expression of "weighing both sides of an issue, or what was said, etc."

Once the whole is split into its parts as the world it becomes the task of the wisdom faculty to trace the relationships of the parts to each other and to the whole. In reality this is the function of science (when properly understood). Not only does the wisdom faculty trace the connection between things, it intuits their nature from the God-head in order to initiate the process that creates them. Thus Tehuti has received a number of appellatives in the Kamitic scriptures. It is the inventor of sciences, mathematics, writing, the will of Ra, the maintainer of the equilibrium of the world, the arbiter who prevented anyone from destroying the other, the resolver of the dispute between the two combatants or he who makes the two brothers to go home in peace (a reference to its ability to resolve all seeming oppositions into complementaries).

The composition of the name of Tehuti is of great interest. It combines *tehu*, to measure with *ti*, dual to denote that the measurement of the aspects of reality must be dual in nature. The specific action of a thing must be balanced by its effect upon the whole in order to know its true nature. Tehu contains Hu, which corresponds to the divine will (the faculty of authoritative utterance). In addition, as was shown in volume I, Hu (Hung) is also the word of power, the hekau, that is the source of operation of this faculty. Some scribes also rendered the name as Tchehuti or Djehuti, but this was a theological error. In Kamitic philosophy, there are three fundamental lines of thinking about the word. As a symbol, it is called Metut. Since images are the fundamental basis of symbolism, the root of the word is tut, an image. In relation to the power of suggestion of the connotation of the word it was called Tchét or Djet. It was metaphorically represented by a female cobra, symbol of the spiral (and its attributes). As the specific energy controlling specific manifestations, it was called Hekau—i.e. word of power. We will see that use of words for their suggestive (connotative) power is a function of the intellect (the eighth sphere of the Tree of Life). As the will of the God-head which initiates creative activities through hekau (words of power), Tehuti is called the mighty is speech whose words took immediate effect.

A very important truth that is revealed by the wisdom faculty comes to us from the priests of On who conceptualized the wisdom faculty as an aspect of the Serpent (of wisdom and creation) Neheb Kau. As a complete being and vehicle of God's expression, as an entity unlike all other creatures, Man must include within his being elements of compulsive (instinctive) behavior, and the freedom to choose. We will see that this duality is focused in the distinction and interplay between Man's Self (divine identity) and his/her Person (lower vehicle of expression).

SPHERE 3, SEKER(T)

Keeping with the metaphoric, yet scientific thinking of the Kamau we can say that the creation of things in and as the world begins with the Godhead's exciting into activity the dormant 'eggs' of things. We can paraphrase this by saying that Ausar or Ra (sphere one) speaks (sphere two, Tehuti, Shu) the words (eggs) residing in the third Sphere. The words of power which are the germinal source of all things are typified by Khepera—the green black beetle that rolls (spiral action) its egg in dung. The creative attribute of God that corresponds to this sphere is Seker or Sekert. In the *Book of What is in the Underworld (Subconscious)*, the 4th hour of the Night belongs to Seker. It is enveloped in such darkness that not even the light of Ra, considered the greatest of all lights, can penetrate it. This darkness of course corresponds to a chief condition of the conception and germination process, which takes place in a circle called the *Aunkhet Kheperu (Life of Creations)*. This life of creations is composed of 50 words of power, which are combined in as many ways as possible to give rise to all events in the world. These are the 50 gates of Binah, the 50 skulls making up the necklace of Kali (the Indus Kush Sekert), the 50 words of power distributed through the six lower chakras (4 in the muladhara, 6 in the swadhisthana, 10 in the manipura, 12 in the anahata, 16 in the vishudha, and 2 in the ajna), and repeated (all 50) in the top chakra,—the sahasrara. As the activation of the creative words of things takes place in this sphere, herein is found the great serpent (spiraling activity) of Neheb-Kau. This spiraling activity generates, as shown earlier, the patterns of nature. In their totality they make up the Divine Plan, the *Sekher Neter*.

THE SIX ACTS OF CREATION

Now that Neter has brought itself (sphere 1) and its creative faculties (spheres 2 and 3) out of the Subjective Realm, the process of creation can begin. But before physical reality can be

created there is a need for the bringing forth of the attributes of God that will act as the governors and administrators of the physical world.

THE CREATION OF THE CELESTIAL GOVERNMENT

THE FIRST ACT OF CREATION SPHERE 4, MAAT

The first act of creation, which corresponds to the 4th sphere of the Tree of Life, is the framing of the Divine Laws, Maat, that will govern the physical world, and the psyche of Man. These laws are generated by the spiral related patterns of nature created by the creative words that were activated by the interaction of Tehuti and Sekert. These laws differ from man made laws in that they are the demands for compliance with the natural purpose of things and their relationships, and interdependence with other things and the whole. Underlying these are the principles of duality and equilibrium. For example, that we don't live underwater as fish is due to the dual relationship between our biological makeup and our living environment. The same holds true for all of our biological functions. An unbiased study of our biological makeup in regards to our digestive system will reveal that our diet is by nature vegetarian. It is dictated by the nature of our teeth which would include fangs were we meat eaters. We would surely relish the sight of raw blood and the act of biting into the jugular of a quivering pigeon as its blood drools down the side of our mouth. Like all other carnivores we would not be threatened with infection from eating raw meat, and so on. Following an animal diet will not only jeopardize our health as all studies have shown, it will also deny us of the realization of our divinity, which cannot be attained as long as our actions are guided by irrationality. We will later see that before we can rise above the 4th sphere of the Tree to fully utilize the spiritual powers of the 3rd sphere, Seker, and avail

ourselves of the light of our wisdom faculty, and so on, we must pass the judgment test of living truth (by science, logic, reason, and divine law) at the 4th sphere governed by Maat. Other components of Divine Law are *Interrelationship* and *Interdependence*. Examples of interrelationship can be seen in the relationship of the positive and negative charges of the atom, male and female sexual organs, electrical jacks and sockets, screw and screw driver, and so on. Interdependence and interrelationship are exhibited in the relationship between the various elements of an eco-system, food chain, male-female relationships, and so on.

THE SECOND ACT OF CREATION

SPHERE 5, HERUKHUTI

The laws that govern the activities of the forces of nature are enforced by the aspect of God called *Heru Khuti, Dweller in Behutet*. *Heru Khuti* has been rendered as Heru of the Two Horizons (Khuti). Heru corresponds to the divine intelligence in charge of ensuring that events in the world proceed according to divine law and not by blind activity of physical energies. As such it corresponds to the will, but here its scope of action is magnified to a superlative degree, as expressed in the appellation, *of the two horizons*. By "*of the two horizons*" is meant that the activity of the divine intelligence extends over the entire visible world (from east to west). We must always be alert in dealing with Kamitic symbolism which includes just about every common place object into its vocabulary and conceptual bank. The *horizon* is a symbol of the dividing line between the waking consciousness, symbolized by the visible world by day, and the subconscious realm, symbolized by the Night (the hidden world, Amenta). Herukhuti is therefore the intelligence that cuts off, or divides—as shown in his allied symbols (knives, cutlasses, etc.)—the lower world of animality and subconscious activity from the upper world of humanity, conscious activity, and divinity. The word "khuti" also

contains "khut," which as we have seen, means "brilliance, splendor, illumination." Thus, another rendition of Herukhuti is *Heru Of Double Splendor Or Light*. Implicit in the idea of light is, of course, the fire that generates it. So *Heru Of The Doubled Fire* is another rendition. In fact, it best fits the correspondences of the intelligence. The most famous and widely accepted ideas associated with this intelligence were worked out in the city of Edfu or Behutet, where it was the patron of blacksmiths. The neter Herukhuti was there depicted as a hawk headed or lion headed man carrying a spear with a head of iron in one hand, and an iron chain in the other. Its most celebrated deeds was the defeat in battle of Set—the archetype of evil—and his confederate. He was also in possession of two great psychic weapons. These were conceptualized as the fire spitting cobra goddesses Nekhebet and Uatchet. In this function he was symbolized as the solar disk with the two cobras projecting from each lower side. The function of this intelligence can be summarized as the protector of the divine order, Maat, upon which Ra depended for his existence and work of creator and sustainer of the world. His method is brute force.

THE THIRD ACT OF CREATION

SPHERE 6, HERU

The intelligence that cuts off the lower from upper realms of the world is followed, appropriately in a system of order, by an intelligence that shares in both realms. Thus it is possible for Heru *to be in* the lower world but *to be of* the upper, which allows it to function as the coordinator (reasoning) of the activities of the various divine intelligences and energies behind physical events. Like Herukhuti, Heru is responsible for maintaining the order of the world against the blind activity of the physical forces. Lacking the redoubled light and fire—thus hot-headedness—of Herukhuti, Heru is receptive to being guided by Truth (Maat) and Wisdom (Tehuti). It achieves its functions, not in battle, but through the sanctioning power of the will. Its activity in the world is analogous to the will

of Man which acts by accepting or rejecting courses of actions based on understanding. To carry this function out, it is appropriately placed at the geometric center of the Tree of Life, which like the center of circle, makes it equidistant, thus symbolically impartial to all functions of the Tree—analogous to the points on the circumference. We must also note that the Tree also has a mathematical center. This is Herukhuti, whose function as the mathematical divide can be expressed as follows:

(0, 1, 2, 3, 4) 5 (6, 7, 8, 9, 10)

An important point to consider is the differences in origins of Heru and Herukhuti. While Heru is the product (the "son") of the interaction of Ausar and Auset, Herukhuti is the "son" of Ra. The meanings of these origins will become clear in future chapters. It is important to note this distinction at this point to dismiss the common error of Egyptologists who fail to see the essential differences between Heru and Herukhuti.

THE CREATION OF THE CELESTIAL WORKERS

Now that the means of establishing and maintaining order are in place, the Supreme Being proceeds to create the faculties, so called deities that are directly in charge of the work of creating physical entities and events.

THE FOURTH ACT OF CREATION

SPHERE 7, HET HERU

Next is created the faculty through which the designs of the various species of being will take place. This is Het Heru, the divine artistic and inventive faculty. It creates images which act as matrices or molds or "wombs" or "containers" that guide the

activity of physical forces in their work of organizing physical matter into objects.

THE FIFTH ACT OF CREATION

SPHERE 8, SEBEK

While the preceding faculty functions on the images of things, hence wholes, this faculty, Sebek, focuses on their parts. By varying them it creates the distinctions that differentiate each member of a species from one another.

THE SIXTH ACT OF CREATION

SPHERE 9, AUSET

This faculty serves as a womb that collects and unifies the influences from the preceding faculties to create the egg or embryo, so to speak, of the specific physical thing to be. This egg or vehicle is the soul—an image—of the thing, its Ka. Because of this function, this intelligence is called the Great Mother Goddess, or Mother of all Living.

Herein ends the creation of the elements of the Noumenal world or division of the Objective realm. Along with Subjective Being, classified at "0," these nine creative faculties of Neter work together to create the phenomenal division of the Objective Realm, or the physical world.

THE SEVENTH ACT OF CREATION

SPHERE 10, GEB

The last act of creation which involves the creation of the physical world—from photon to the most complex molecule. Its

creation is distinguish from the nine faculties of the Tree because it is the effect of the activities of the nine faculties. Its main purpose is implicit in the nature of the original state of Neter's being, which is undifferentiated (Nu) and imperceptible (Amen). Physical matter is the extreme antithesis of the Subjective state. It corresponds to the achievement of complete differentiation and manifestability of matter and being. Meditation on the sequence of the spheres from the top down reveals a gradual progression of qualities from the undifferentiated to the full differentiation of the tenth sphere. The physical plane, thus, corresponds to the state of energy matter that allows for the differentiation of the Supreme Being into the creatures of the world. We will recall the words of the Creator according to the Book of Knowing the Creations of Ra: *"I was alone; not born were they. Not had I emitted Shu, not had I emitted Tefnut. I brought into my mouth my own name, that is to say, a word of power, and I, even I, came into being in the form of things which came into being, and I came in the forms of (the) Creator."* The beginning and end of this quote tell the whole story. God was alone, and thus had no experiences. It therefore created, through words of power, itself, not only as Creator but as the things it created. One of the greatest quests of the spiritual life is the understanding that God dwells at the center of every physical formation (particle, atom, cell, human, etc.). This fact is not recognized by most people because of their inability to distinguish between the essence of a thing and its expression as allowed by the form in which it dwells. I.e. while the essence of a dog's being is the same for Man, the two forms allow for different expressions of the same indwelling essence—God. Would Vladimir Horowitz sound the same on a spinet piano in a living room as he would on a concert grand in a concert hall?

CHAPTER 5

THE SPIRITUAL ANATOMY OF MAN AND THE FUNDAMENTALS OF SPIRITUAL PSYCHOLOGY

That Man is made in the likeness of God means that the faculties making up Man's being are the same that God possesses. Thus the Tree of Life is used to describe God's faculties and behavior as well as Man's. As Above, So Below.

Like God, Man's attributes can be classified as shown:
Sets of faculties embodying his/her

ORIGINAL AND ESSENTIAL STATE OF BEING which is unconditioned, and undifferentiated	Classified in 0, and sphere 1
CREATIVE FACULTIES (words of power and spiritual power)	Classified in spheres 2 and 3
THE HIGHER MENTAL FACULTIES WHICH REGULATE the mental utilitarian (logical and artistic—spheres 7 & 8), and action (emotional and physical energies—sphere 10) faculties.	Classified in spheres 4, 5, and 6
THE LOWER MENTAL UTILITARIAN FACULTIES (logical and artistic functions) through which a living is made in the world.	Classified in spheres 7, 8, and 9
PHYSICAL FACULTIES OF ACTION. The emotions, physical energies and the physical body.	Classified in sphere 10

It can be readily seen that only the two lower sets have been developed in all people. This is due to the working of evolution. While nature will take Man but so far, it is up to Man to bring about the awakening and development of the higher three in mankind. This was the work begun by the ancient Kamitians but interrupted by the invaders from the North.

MAN'S BEHAVIORAL FACULTIES

SPHERE 10, GEB

The tenth sphere of the Tree of Life corresponds to the physical and sensory bodies of Man. The physical body (the *khab* division of the spirit) serves two main purposes. If we recall that the original and essential state of Man's being, like God's, is undifferentiated energy/matter and consciousness, and that the purpose of creation is the differentiation of the One Being into the infinitude of beings, then it is logical to conclude that there must be a state wherein differentiation is completely achieved. This is physical matter. Man, like God, is therefore, One Being appearing as many, through the differentiating attribute of physical matter. The failure to rise above this illusion of being separate, due to identifying oneself with the physical body, is the foundation of selfishness, the fundamental cause of Man's problems in life.

The sensory body is the part of the spirit (the *khaibit*) that endows man with the power of *animation*. It is the *animal(s)* dwelling within our being. It is important to note that the word *animal* originally denoted, not the creatures we generally call thus, but the living electromagnetic principle in nature that provides vegetables, animals and humans with animating power. Made of electro-magnetic energies, it is the mediator of our sense perceptions, desires, *emotions*, sensations (pain and pleasure), and physiological functions. Not only does it allow movement of the physical body, it is the principle responsible for our psychic

movements towards and away from things—our likes, dislikes, and the entire host of emotions. That there are animal structures operating in our brain was recently recognized by western science. We are informed by Psycho-biology that we don't have one but at least three brains. These brains have not yet achieved integration with each other according to the present point in evolution. Two of these brains influence us to behavior that we share with animals. These are the Brain Stem or R-Complex or Reptilian Brain, and the Limbic or Mammalian or Mid-Brain. Above these two is the Cerebrum, which is the seat of the human intellectual faculties which have the task of inhibiting (civilizing) the functions of the animal brains.

The Reptilian Brain comprises the lowest portion—the stem—of the brain. From the evolutionary perspective, it is the oldest and most primitive part of the brain—hence it exerts the strongest influence on our behavior, and is the most difficult to manage. Psycho-Biologists refer to it as the 'reptilian brain' because it influences us to the type of behavior developed and predominating in reptiles (body language, etc.). Although it makes up a minor portion of the human brain, it makes up the major size and function in the brains of reptiles. In a group of cells in this complex, called the *globus pallidus*, we find the program for the most primitive form of communication—body language. In reptiles, this form of communication reaches its highest level of complexity and elaboration in the gestures that comprise their mating rituals. In humans it is the source of the gestures that are an integral part of our ability to experience and convey certain emotional states. We are all familiar with the gestures accompanying anger, sexual interest and arousal, depression, communication, deep thinking, etc. In fact, we cannot genuinely manifest these emotions without their corresponding bodily gestures. It is impossible, for example, to stay depressed if instead of maintaining its characteristic facial and bodily slump, we were to stand up straight, and breathe deeply from the lower abdomen, and made ourselves smile. It is of paramount importance for us to realize that our behavior is not just influenced by the verbal and

graphic symbols, and emotions that manifest themselves in our awareness, but also with bodily gestures generated by the reptilian brain. It is an insidious form of communication that "tells" us how to respond to a given situation without manifesting its message in the sphere of our awareness. In response to situations, the reptilian brain will send a message to the subconscious to get angry, to fight, to flee, to prepare itself for mating and so on. The subconscious then responds with the corresponding set of bodily gestures in support of the action that will take place. The actual response is elaborated through the limbic portion of the brain. The Kamau understood this quite well, in symbolizing the archetype of evil—long before Set took this place—in Man as the serpent Apep, and his confederacy of serpents (Nak, etc.). Influenced by this tradition, the Hebrews made the serpent the prime source of the temptation that caused Man's downfall. The woman to whom the serpent spoke—Aisha and not Eve, if you truly know the Bible—symbolized the subconscious. Of course, the Tree from which they were not supposed to eat was the Tree of Life. And why shouldn't one eat of the knowledge of that which will open one's eye, and make one knowing as God? If the Bible claimed that God made Man in Its own likeness, should not Man realize his divinity? These contradictions are easily understood when we realize the fact that errors must creep in when people copy the traditions of others, but grasp only the outer form. Yes! Serpents can speak to people. They do several times a day inducing them to stare with transfigured passions of hatred or desire, to contort the face and body—a scowl here, a sexy dip in the stance or walk there, an automatic bobbing of the head to the beat heard yonder, and so on.

The limbic division of the brain reaches its full development later on in the evolutionary scheme. It grows over the R-Complex and covers it like a cap, hence a *limbus*. This part of the brain is also called the mammalian brain because its highest level of development first appeared among mammals, in whom it is the major influence of their behavior. In humans, it is the seat of emotional communication, especially the drives for fighting,

fleeing, mating, and seeking food. We will see that most western societies have failed to note the danger of allowing this part of the brain to control human behavior, especially to the point of being the origin of many social institutions.

The Kamitic recognition of the animal influences in Man's life is shown in their pictorial symbols that mix human and animal forms (e.g. a hawk headed human, cow headed woman, serpent headed human, etc.). As we will see, they have gone beyond the western understanding of these animal influences, and the means of controlling them. The failure to understand and control this part of being places the individual under the control of blind animalistic forces—being guided by pleasure seeking and emotions in regards to diet, mating, justice, economics, government, religion, etc.—which along with selfishness is the cause of all the crimes, wars, and suffering in the world. Of great importance is the realization that it is to this part of the brain—an animal—that the majority of people look to for the sanctions of their behavior. To the spiritually undeveloped, honesty is being in harmony with how this part of the brain reacts to a situation. It is what generates the feelings (hatred, anger, affection, and so on) inside of us. Speaking and acting as you feel, according to the unspiritual, is sincerity, honesty, and expressions of truth. Doing otherwise, is not transcending the animal part of being, but hypocrisy. Think of it. People who believe thus are the ones in the leading positions of government, religion, education, etc. How do we solve the problems confronting us? It is becoming clear now.

As an energy vehicle, the animal spirit alternates between two levels of temperature—hot and cold (Shu, Yang)—with associated alternating degrees of moisture—moist and dry (Tefnut, Yin). These *temperature* or metabolic states are the principles behind the *temperaments* of humans. Some are *fiery* (*hot*, hence *dry*). Others are *airy* (*hot*, although not as much as the fiery state, therefore they are still *moist*. I.e. do not lose as much moisture as the fiery types.). Others are *watery* (*cold*, therefore retaining *moisture*). And the last type is *earthy* (not as cold as the watery,

therefore dry). These four temperatures or temperaments, which are known as the four elements of alchemy, are metaphors for the four modalities in which the animal spirit manifests itself in the world, and the four phases of seasonal change. They are the shaping factors of human personality which are classified into seven types. These are, in turn, symbolized by the seven planets of ancient astrology, which in turn, are the governing principles of the 12 signs of the zodiac. It is important to note that the word *zodiac* is composed of the root *zoo*,²⁴ which denotes animals. The animal signs of the zodiac are part of a sophisticated system for categorizing the behavior of the animal spirit in Man, and its responses, given that it is an energy vehicle, to the cosmic energies and particles bombarding the earth from outer space, as well as to the things making up the earthly environment. In other words, a lunar influence emanates not only from the moon, but from 'lunar' (cold and moist) foods, gems, colors, people, and so on. Astrology is not limited to the study of the influence of planetary bodies on earthly things, but the influence of earthly things on each other through the system of classification outlined in this chapter. It is noteworthy that while western scientists place a great deal of value on the scientific importance of categorizing things according to their intrinsic attributes, they have not come up with a comprehensive classification system for human beings. Even if we ignore astrology's claim that planets and stars exert influences on humans and events, the insight into human nature provided by its system of classification allows for such depth of understanding of each human type that accurate predictions can be made regarding their mode of behavior, illnesses they incline to, and so on. As an integral part of Kamitic Cosmology, astrology is a 'Unified Field' or 'Gestalt' system for cross-referencing all things and sciences to each other. It would do a great deal of good for western scientists

²⁴ Failing to understand that there are different divisions of the spirit, some religious denominations, seeing that words like *Zoo*, and *Nephesh* denoted some aspect of the spirit, used these terms to identify their denominations or temples. Thus we find *Nephesh Temple*, *Zoe Christianity*, and so on. *Zoo* (*Zoe*), and *Nephesh* are the names given to the animal part of the spirit in the Canaanite Kabalistical, and Greek Gnostic systems, respectively.

to drop the prejudicial stance they have adapted towards these ancient Black sciences, for they will find in them a fully developed language through which to build the Gestalt they are seeking for the exact sciences.

The fire responsible for the solar and martial types quickens their general manner of thinking, speaking, walking, seeking to resolve conflicts, etc. It renders them relatively unsympathetic, domineering, arrogant, hasty, and so on. Their illnesses incline to the violent acute manifestation as opposed to the slow lingering chronic types. We can say much more for this type, and proceed in like manner for the others, but this is not within the scope of this volume. Insight into the seven types of personality has already been given in volume I of this series. Readers can discover their personality type by studying the personality correspondences to the deities in Chapter 19, pages 272 to 295. It is important to recognize that the fundamental component of your personality is an animal. Glorify and pamper it and you will be doomed to be its slave. Tame and transcend it and you will discover your true Self—a God.

A most important point to note about the animating (animal) spirit is that it is intrinsically movement (animation, and *emotion*). It is the exact opposite of the Subjective Realm (i.e., the 0 - 10 opposition) which is the perfect equipoise and quiescence of the energy of being. Its movements manifest a constant tension within our mind and physical body that urges us to seek a state of enduring relaxation or peace. As foreigners to our higher Self in the infancy of our being, we seek to resolve this tension, to satisfy this urge, first through sensual gratification, later through intoxication (chemically induced bliss and stupor), and lastly through the socially accepted forms of pursuing the myth of happiness (freedom from tension). We will see that what we seek as happiness through a host of accomplishments and acquisitions, is the transitory joy that we have mistaken for the enduring unshakable inner peace (*hetep!*) of the Subjective Realm. In addition to failing to satisfy this urge for peace through joy and

thrill seeking, the perpetuation and intensification of the tension of the animal spirit deranges our health, and reduces our capacity for clear thinking, understanding, and performance.

THE NINTH SPHERE, AUSET

The ninth sphere of the Tree of Life corresponds to Man's *learning faculty*. A point that has eluded western scholars is that learning is dependent on *trance*. In its *mediumistic mode*, it is characterized by a mental state of *lack of discrimination*, hence *total receptivity*. It involves a process of memorization or programming that is not limited to mental events, but is extended to the animal spirit and physical body and their physiological and emotional functions. I.e., every established behavior is a memory. Since we cannot learn, that is, establish any physical, emotional, or intellectual performance without trance and memory, it has been designated in the Canaanite Kabala as the Foundation (*Yesod*) of the Tree of Life. The western suspicion, and misunderstanding of trance is the reason why it is not cultivated as a skill in the general population. This is the reason for the failure of the majority of westerners to develop their higher mental and spiritual faculties, and their inability to effectively cope with, and transcend their emotional dysfunctions. Were westerners an enlightened people, we would see such courses in school as Trance 101, 102, etc.!

Most people think of trance as a phenomenon that is extraneous to our normal behavior. In fact we will see that it is an essential and ever present aspect of our being. According to the spiritual tradition, the uninitiated is in a perpetual state of trance with the elements—habitual ways of thinking, emoting, desiring, capabilities—that define his/her personality. Spiritual cultivation, from this perspective, is a process of detraning or dehypnotizing consciousness away from the personality in order to reestablish the identity with the divine Self. In other words, it is a process of awakening. In fact this process is the theme and title of the oldest

book in the world—the *Pert Em Hru (Becoming Awake)*. The idea is condensed in a host of symbols associated with this sphere and its complement, the first sphere. The Moon has been made to correspond to the ninth sphere, partly because of its association to the night, our time of sleep. As such it is the symbol of trance, and receptivity. In the Hindu system it corresponds to Tamas, which is the modality of energy responsible for a type of person who is said to be spiritually asleep. We must note that the ninth sphere and its association to the person and sleep is complementary to the first sphere which opposes it with the Self and Eye—symbol of awakening (Auser).

In using the Tree of Life as a tool for understanding life we must pay close attention to its arrangement. It is just not a listing of faculties categorized from 0 to 10. There are special meanings to the trinities 1, 2, & 3. 4, 5, & 6. 7, 8, & 9. and especially 1, 6, & 9; the pentad 4, 5, 6, 7, & 8; the quaternary 7, 8, 9, & 10; the pillars 5 & 8, and 4 & 7; the configuration 2, 5, & 8 and 3, 4, & 7; and the complementaries 0 & 10, 1 & 9, 2 & 8, 3 & 7, 4 & 6, and the uncomplemented 5.

In this scheme, the 9th sphere corresponds to the period from infancy to age 14 which is dominated by the learning faculty. We spend most of this time in a state of trance which for lack of what to compare it too, we conclude it is the "normal" waking state. We never fully transcend this state in adult life, unless we go through a deliberate process of awakening. This is the function of the initiations and Rites of Passage so prevalent in African societies. One of the most important lessons learned through this faculty is the idea of who we think we are. Through this faculty we identify with the temperament of the physical body (sphere 10). I.e., we identify ourselves as a venusian or cold/moist or artistic type person, etc. This process of identification is an essential attribute of the indiscriminate imitative function of trance. It manifests as a strong urge to follow. A common expression of the urge to follow is our inclination to follow the lead of the physical

body's emotional and sensual manifestations (they suggest to us what to eat, who to mate with, etc.). Another is the well known need for role models. While in western societies this urge has been answered with the concept of providing exemplary people, fictional heroes, etc. as role models, the African concept is based on the recognition that buried within the spirit of everyone are intelligences that hold the blueprint for the correct expression of each personality type. The western approach is flawed by the fact that we can never know how the role model marshaled all aspects of the mind and psyche to overcome the obstructions to success. The African approach is based on the fact that within everyone are intuitive functions that can be activated by everyone to gain guidance for the correct expression of our natal personality. For example, rather than seek to emulate great men like Ghandi, and Dr. King, we would seek, following the African approach, to discover which inner shaping forces of personalities were responsible for their attainments, and awaken these within ourselves that they may guide us in the same manner. In this context, the achievements of people, besides serving as great fountains of inspiration, will serve as examples of the expressions of specific principles residing within each of us. If Dr. King's great accomplishment in life resulted from the working of the solar or Heru principle within him, and my natal personality corresponded to Heru, then Dr. King's biography can serve as guide to understanding the inner principle shaping my personality. Place a venusian type and a solar or Heru type in the same situation, and they will meet it with a different set of inner faculties. For Dr. King's life to truly serve as a model for me, that which responds to challenges from without and within must be the same faculty. The true guidance, however, can only come from within. As these intuitive centers of the personality are aspects of Neter (the Supreme Being itself), they are called Neteru, which have been translated as deities, demigods, angels, orishas, etc. For this reason, many Kamau (ancient Egyptians) styled themselves as incarnations of a particular "deity." The practice is followed in many other parts of Africa. The Yorubas of Nigeria refer to people as children of a particular orisha. An important part of their spiritual initiation

system involved the expansion of the functions of these personality intelligences (orishas). Thus the person was 'initiated into this or that orisha.' The same was with the Kamau, the Canaanite, the people of Indus Kush, etc. We will later see that the trance process of awakening the powers within to seek guidance, among other purposes (psychic healing, etc.) is the essence of worship. As the forces awakened are different aspects of Neter, from the highest (Amen, Ausar) to the lowest (Auset), the African takes God as his/her role model and guide. In taking humans as their models (archetypes), westerners can be said to worship Man above God. At best it is a contradiction to their claim of worshipping God borne of ignorance, and at worst, it is an atheistic position. What is most important to us at this point, is the realization that all of these functions correspond to the Auset faculty at the 9th sphere of the Tree of Life .

We noted earlier that the 10th sphere corresponds to the R-Complex, and Limbic brain centers, which are the chief mediators of the animal functions of our being. At a later point in evolution, nature introduces a higher brain center to serve as mediator of mental and intellectual activities. This is the cerebral cortex. A distinctive feature of this brain structure is its division into two hemispheres, one for each of our two most dominant modes of perceiving and thinking about the world. The left hemisphere corresponds to verbal thinking and aural perception, while the right side is visual. What concerns us at this point is the fact that the ninth sphere faculty corresponds to the lowest point of unification of these two hemispheres. However it is wholly visual, which accounts for about 80% or more of its mode of function. We can deduct this from the fact that memory, one of its chief functions, works best with what is seen than what is heard. This information will gain great importance in later chapters when we turn to using this information in a practical manner. Meditation, for example, which aims at inducing trance to overcome a bad habit, enhance performance, establish behavior patterns, and so on, depends primarily on visual over verbal thinking.

Parts of the Brain and the Tree of Life

Part of the Brain	Spheres
Reptilian	10
Mammalian	10
Cortex	1 to 9

Hemispheres of the Brain and the Tree

	Left audio	Center audio visual	Right visual
Lower Spheres	8	9	7
Upper Spheres	5	6	4
		1	

Note that the 2nd sphere is visual in its perception but verbal in its actions. The third sphere is verbal in its perception but projects images in its mode of action. This is shown in the cross over correspondences of sphere 2 to 5 and 8, and 3 to 4 and 7. Further note that the sounds dealt with by the third sphere are not communication symbols but vehicles of function. I.e., it is the use of words as vehicles of power and not of meaning. The words manifested by the 2nd sphere, although they are vehicles of meaning, these meanings do not derive from the conventions set up by men, but are inherent to the relationship between a word of power and the things it creates.

THE EIGHTH SPHERE, SEBEK

The eighth sphere of the Tree of Life corresponds to the lower functions of the left side of the brain. It is the faculty that is in charge of giving verbal expression to our perceptions, knowledge, feelings, and conceptions of reality based on external communications. Its very nature is shaped by the characteristics of the medium it is intended for—sound. In opposition to visual percepts, the totality of which are perceived instantaneously, aural

objects (a sentence, paragraph, etc.) are taken in over time.²⁵ The left side of the brain, therefore, takes in reality as pieces of verbal information, and thus breaks the world into an infinite array of separate and isolated symbols. It gives names to things, defines and describes them.

The most important point about this faculty concerns its dominion over the perception and thinking of most people from age 14 to 28, and will go beyond unless it is transcended through initiation. It is the source of the greatest problems in the world because in the life of the spiritually immature it masquerades as the faculty of knowing. Whenever we want or need to know, it interposes a verbal symbol—a name, or definition—between us and the reality we are seeking to know. The spiritually immature confuses this *reception of information* with *knowing*, and the *grasping of this information* with *understanding*. The most damaging of these misunderstandings, as we will later see, corresponds to the popular mistaking of the hearing (being educated) about God with knowing God, hearing about religion, and democracy, and so on with knowing what these things really are. The biggest problem is that in most cases, these definitions, and conceptions do not match the realities they represent. They are the myths, illusions, and slogans that are the source of the self-imposed imprisonment, and self destruction of the lives of people. Can “love,” for example, be the highest expression of selflessness and at the same time the expression of selfish, sensual gratification? Even when the ideas accurately denote reality, they can never take the place of experiencing the reality itself. The difference, let’s say, between reading about God and experiencing that part of our being that reflects God’s essential attributes—Amen and Ausar—are indescribable. It is a great irony that while the expert and logical manipulation of these verbal units of thoughts—definitions and names—is characterized as good thinking, the host of definitions that make up the foundation of the belief system within a society is a great pool of formulas that discourage thinking. This is why we

²⁵ The difference is only an illusion created by the vast differences between the speed of light and sound.

can have such widely held contradictions as the coexistence of the idea that Man is an animal, and at the same time claim that there are four kingdoms (mineral, vegetal, animal, and human). I.e, if he is an animal, then he must be a member of the Animal kingdom, yielding thus, three and not four kingdoms. And you don't need a doctorate to figure this out. All you need to do is to stop hearing your way through life, and start seeing. We will see that before we can set up institutions to effectively guide society we must clearly answer the question as to what kind of being we are. Are we animal, human, or divine? Your answer will determine the character and direction that your institutions of family, government, economics, struggle for liberation, etc. will take.

In addition, the domination of thinking and perception by this faculty creates a segregative attitude and way of life. It is the source of the prejudices based on race, gender, religion; the disintegral approach to health services (segregation of diet from medicine, etc.), and so on. This segregativeness is based on the divisive action of the faculty, as well as its inability to perceive the inner unifying quality of things. It cannot even comprehend the intrinsic quality of the words it uses. For example, the word religion is composed of the prefix "re" which means 'again, once more,' and the root "ligion," from the Latin 'ligare' which means 'to tie, unite, yoke' as well as the Greek "legein" which corresponds to 'logic, and the law.' The men who composed the word obviously had in mind something that on the basis of logic, and law reunited elements that had been illegitimately separated. A study of Kamitic religion, the source of classical Greek, Roman religion, and a major part of Judaism and Islam will show that religion is a system designed to help Man reunite him/herself with God, through the essential qualities they share. It is obvious that the people who are the current possessors of this word and system have failed to understand their meaning and true purpose. The confusion has been caused by the fact that the coiners of the word were perceiving and thinking about the reality through a faculty that is capable of seeing the thing itself and its inner quality, while the inheritors made their acquaintance of the word and the system through the 8th

sphere which is incapable of perceiving reality itself and the inner attributes of things. When you are polarized in this faculty—the chief function of the left side of the brain—you receive the word religion, and *hear* about the thing it denotes, but you do not grasp what the word says of itself, let alone experience religion itself. Because this ability to learn words without truly understanding is well developed in the canine family, dogs, wolves, and foxes were used by the Kamau and many other cultures to symbolize this faculty. In the Kamitic tradition these were represented by the two wolves Anpu (Anubis) and Ap Uat (Opener of the Way). That they used two symbols for this faculty is due to the fact that they knew that there are two speech centers in the left hemisphere of the brain. Their wide experience in military medicine must have made them aware of the fact. These two centers have been rediscovered by western scientists for whom they have been named. These are the speech centers of Brocca and Wernicke.

We can begin to gain insight into the causes of the chief problems in the world and their solution, once it is realized that this faculty is the maker of our beliefs. These are the widely accepted formulas for thinking, and definitions of the key events in our lives. Based on the external qualities of things and a disintegral perception of life, they are for the most part false. However, they seem to be true because they tend to come true. This is due to the combined effect of holding such beliefs in the state of trance, borne of the ninth sphere. A remarkable attribute of trance is that it gives power of realization to the beliefs entertained while in the state. People have been placed in a deep state of trance and given water, but made to believe that they drank vodka instead. Not only did they act inebriated, their vital signs reacted as if they had as well. The opposite, experiments conducted with vodka passed as water, elicited the same type of response. The subjects, having imbibed enough alcohol to become intoxicated, behaved quite sober, down to their vital signs. In like manner, we automatically go into trance during emotional moments with the host of socially accepted beliefs—the definitions of government, love, family, economics, wealth, God, who we are, etc.—and bring them into fruition as the

holocausts and nightmares of our lives and history. We mistake an idea's power of realization for its truth. The Blacks of India referred to this behavioral principle as Maya, an idea which incidentally, was later distorted by the Aryans who created Hinduism. We will later see that this is one of the basic reasons for the great confusion in the world regarding the nature of truth.

THE SEVENTH SPHERE, HET HERU

The faculty of the seventh sphere of the Tree of Life is the *imagination*. While the leaders in western society have kept the population in the dark about the working of this faculty, they have taken full advantage of its attributes in their efforts to establish political dominance over the people for their economic exploitation. Whether we realize it or not, we use our imagination to shape our behavior and our destiny. The images that we entertain showing how we should react or feel in a given situation, how we desire events to go, and so on, are just not depictions of desired outcome. They act as funnels that direct the flow of the forces of nature (our emotions and passions!) to the accomplishment of these events, as well as the means of conditioning our spirits to behave as visualized. This is to say that our habits, which include all automatic reflexes (including psychosomatic illnesses) are created and reinforced—and can be deprogrammed through the same process—through the images that we entertain. This is especially true for those images that are accompanied by strong emotions, or are constantly repeated. Such images, when entertained in a deep trance have the power of affecting the environment as well as other people. All of this is due to the close connection between the imagination, the reptilian and mammalian brains, and their manifestation of emotions and sensual energies, which are expressions of the life-force. It is of utmost importance to note that the energies we call emotions, and sensations are the forces of nature. Through the images and emotions we entertain in trance, we can arouse the forces of nature within ourselves, and through these, we can affect the environment and other people. The imagination is thus our gateway to the forces of nature.

Of all the emotions, joy and pleasure hold a predominant position in their association to the imagination. Unless there is a defect in this faculty, we instinctively spend most of our imaginative time dwelling on subjects that call up joy and pleasure within us. This is due to the fact that they are the establishers and maintainers of our health, as well as the engine of the factors that shape our success in life. It is unfortunate that most people do not understand the role of joy and pleasure, as its under or over indulgence results in failure in life. These forces energize the images of our objectives which in turn, attract and organize all the elements affecting our destiny. From this we can see that the proper use of the imagination, especially in the state of trance, is a very important aspect of our lives.

Different people have developed sophisticated means of manipulating the imaginative faculty of the population for the purpose of shaping its behavior. The chief and original means was ritual. In its Kamitic form it was an assemblage of various means of inducing trance and inculcating behavior into the spirit. These are accomplished through the tension creating (emotion evocation) tools of music, drama, poetry, dance, etc. The ancient Greeks, Romans, and later westerners demoted it to mere art forms—drama, poetry, jingles, religious hymns, etc. Yet, even so, they maintain a great deal of their power to throw individuals into trance (Suspense²⁶, fascination, enchantment, Kumbakha), and thus shape behavior. We must note that the term *culture* intrinsically means to cultivate. It is shameful to see that westerners fail to have this clear understanding of the term and reality for which it stands. To them, culture is the sum total of the ways built up by a society and passed on to following generations, or what is excellent in the arts, or a specific stage in the expression of a society. In reality, culture is the formalized methods of cultivating, i.e., shaping behavior in a people. In essence, then, cultivated behavior is

²⁶ Suspense refers to the state of trance which is brought about by the suspension of breath—kumbhaka.

opposite the animalistic influences from the older portions of the brain. Properly understood and used, art is the science (Yes! A science) of transcending the influences of the animal spirit. In future chapters, we will see that much of what passes for art in western society are expressions of the animal spirit. In addition, the leaders of many societies, who are well trained in the secrets of behavioral control, have learned to control the populace by reinforcing their animalistic tendencies through the instrument of art. They have succeeded so well, that the oppressed themselves will be vehemently opposed to any attempts to restore art to its proper function. The oppressors arrange things in such a manner that a sector of the oppressed can become extremely wealthy by creating artistic pieces designed to facilitate their own oppression, and that of the majority of people. As to the majority, they are quite oblivious to the enslaving power of their pet vehicles of thrills.

The Het-Heru faculty corresponds to the lower function of the right side of the brain. What is seen through it is not reality itself but the images representing it. Like the 8th and 9th spheres it is confined to the perception of the external side of things, which limits its unifying function. In other words, it brings things together based on their external characteristics; this color with this other, this shape with this other, this personality type with this other, and so on. It is congregative thinking.

THE SAHU DIVISION OF THE SPIRIT

On the Tree of Life, the 7th, 8th, and 9th spheres are arranged in a trinity to show that they form a unit. This is the Sahu division of the spirit, which dominates the behavior of people for the first 28 years of life, and beyond, if it is not transcended through spiritual practices, which is the reality for the majority of people in the world.

THE SIXTH SPHERE, HERU

The sixth sphere, Heru, corresponds to Man's will. Its role in the life of Man can be likened to that of the Divine King, who is the supreme authority of the land, but bases his commands on the guidance received from God (Ausar, sphere 1) as communicated through Its representative, the high priest (Tehuti, sphere 2), and as recorded in the book of the law (Maat, sphere 4). To place this role in proper perspective, we must note that when the life of the individual is controlled by the Sahu and animal divisions of the spirit, thoughts and actions are determined by emotions and sensual energies (sphere 10), and reinforced through the information and images received from the intellect (spheres 7 and 8). A direction for action in life, is defined as *a desire* if it is determined by emotions, and sensual feelings. When it is free of these, then and only then, can it be considered to be *willed* action. The essential characteristic of the will, then, is its freedom from any coercion, impulse or compulsion from the emotional part of being. It is that part of our being that is given the capability to ignore the emotional, instinctive, as well as the divine parts of being. As such it is the chief definer of our divinity. It would be a contradiction for Man to be made in the likeness of God, and not be given absolute freedom to choose. Note, we have said freedom to choose, and just not absolute freedom. There is no such thing. From the very beginning, as we saw in past chapters, Neter made the world on the basis of divine law, which is based on the mutual dependence and relationship that exists between all things.

For lack of education into the purpose and function of the will, most people, on one hand, surrender their will to the tyranny of their emotions, and desires. On the other hand, they base the decisions of their will on the information received from the 8th sphere, which is in turn dominated by the animal spirit. As this faculty is limited in the sense that it can only communicate what it hears about the external aspect of reality, such expressions of the will are flawed as well. We may will, for example, to oppose our desire to smoke marijuana because it is an illegal drug, yet fail to

see the deeper ill-effects of alcohol. The Kamitic tradition requires that the will must be based on the higher parts of being—the wisdom faculty (sphere 2, Tehuti), and divine law (sphere 4, Maat). In this manner, it escapes the earth born, narrow minded, and superficial communications from the intellect (the lower left side of the brain, sphere 8). It also escapes the domination of the animal part of being, given the fact that the lower intellect is dominated by it, while the wisdom faculty aims at establishing behavior based on Man's likeness with God. In fact, the chief purpose of the will is to dominate the lower part of being to ensure that the thoughts, feelings and actions of the individual are based on divine law which is none other than a reflection of ourselves.

When people have difficulty carrying out their will, the popular belief is that it is due to weakness of the will. This is an error created by an ignorant simplistic approach to behavior. For one, we will see that the will to establish a new behavior, in most cases, must be *prepared* by a special cultivation of the faculties of the 10th, 9th, 8th, and 7th spheres, and *perfected* by the spiritual cultivation of the faculties of the 6th, 5th and 4th spheres. The association of the idea of strength with the will has to do with the individual's level of vitality and the ability to carry out the will. This is symbolically expressed in the correspondence of the will to the Sun, emblem of vitality in the Astro-Mythological presentation of psychology (i.e., Astrology). Vitality is cultivated through aerobic conditioning, and practices leading to optimum mental and physical sexual health and potency (cultivation of joy, etc.). In thinking about this, we must not be led astray by the many examples of accomplished individuals who are out of shape in these areas of health. We must distinguish between accomplishment driven by desire, versus those driven by the will. In the former, the individual is the slave of the emotional forces driving his actions, and in the latter, the individual is fully in control. From the above description of the will, it is obvious that most people have not yet fully developed their will, and neither have they been taught how to use it. As a result, their lives are dominated by the sensually and emotionally dictated behavior. Thus we can understand how and

why so many people, who know better, who have a very high IQ are not able, for example, to resist the indulgence in drugs, or avoid the irrational passions that have resulted in the runaway rate of divorce and broken families.

The sense of freedom that this faculty confers on those who have fully activated it, is borne of the awakening from the trance-like state of the 9th sphere's influence on the Sahu division of the spirit. Until this faculty is awakened, we live in a perpetual dreamlike state of semi-trance (tamasic), that has been universally mistaken for the 'normal waking state.' This awakening and the ability to see, that it brings about, are the themes of the master Kamitic religious scripture, the *Pert Em Hru (Becoming Awake)*, the oldest book in the world. In the Kamitic tradition, the cause of all evil is the sleep-like state, the darkness, that we live in during the earlier part of our spiritual life—the Sahu stage. We can only escape the evil, by *Becoming Awake*, so that we can see not as in a dream, but clearly by the light of day. This is the essence of the initiation process. The same doctrine is taught in the Upanishads, the compilation of the spiritual philosophy of the Dravidians of Indus Kush. It states that there are three energy states that determine three fundamental states of consciousness. The tamasic, which is a dream-like, sleep-like state, is the first stage of spiritual life. It is followed by the Rajasic, in which the individual awakens and can go either into a life of great worldly accomplishment and domination, or the struggle to establish his/her divinity. This state corresponds to the faculties of the 6th, 5th, and 4th spheres. The last state is the Satvic which corresponds to the balanced energy that enables the full working of the highest states of spirituality.

This ability to see clearly is further symbolized by the Eye of the Hawk which we came across in earlier chapters where it was explained as one of the oldest Kamitic symbols for God by focusing on Its omnipresence and omniscience. As it failed to capture all of God's essential attributes it was demoted to a symbol for the aspect of God functioning as Man's will. It is the ability to see clearly, or *insight*, or *inner sight* to be exact. In the lower division of the

spirit, the Sahu, Man knows only of the external side of reality through the things heard through the left side of the brain (the reception of information), and *dream-like seeing* due to the imposition of a slumber-like state by the 9th sphere. Here, at the sixth sphere, one gains the ability to see, not yet the thing itself, but at least, ideas expressing its inner nature (abstract images). At first, one gets not too far in life, because the will, in constructing its decisions, is trying to see life through the things heard through the 8th sphere (Sebek). Obviously, an impossible task. In the Kamitic scriptures this is portrayed as Heru's futile efforts to defeat Set, the principle of evil, by following his own earth borne knowledge. I.e., by relying chiefly on his intellect, and education (the 8th sphere). He achieved his goal only after seeking counsel from the god of wisdom, Tehuti (sphere 2). In the scriptures, this is portrayed as Tehuti's act of washing or restoring Heru's eye. The relationship of the eye to the will is not arbitrary. It is well known that to be able to look squarely in the eye of an opponent requires and invokes courage, which is felt as a rise in temperature. I.e., it arouses the solar and martial principle within the person. The concept of the eye acquires full meaning when we realize that, once restored, this eye is given by Heru to Ausar, the divinity in Man, in order to bring him back to life. We will later see that we are talking of nothing other than the roles that the left and right hemispheres play in our lives. The evil, being the domination of Man's life by the left hemisphere, which hears the world. I.e., lives in darkness, because it cannot see. The good and the salvation comes through the right hemisphere which is our function of seeing, understanding, and unification. The sixth sphere, being a central pillar on the Tree of Life corresponds to the mid level of the functions unifying the brain hemispheres, and is audio-visual with a preponderance of seeing over hearing. I.e., it tilts toward the right hemisphere. Its central position regarding the brain, as shown by its placement on the Tree, enables it to carry out its other function of circumspection. Viewed from the Kamitic perspective, circumspection is the alternative to the western concept of reasoning. Unlike reasoning, which deals with the logical consideration of the various ideas that can possibly affect a judgment, circumspection, from the Kamitic

perspective, is the coordination of the inputs from all the faculties. Every conclusion to affect a decision of the will, must integrate the syllogistic logical thoughts of the 8th sphere, the creative visualizations of the 7th sphere, the synthesis of the 4th sphere, the analysis of the 5th, the observations through the senses of the 10th, and the intuition from the 2nd. This manner of arriving at a judgment is what I have denoted with the coinage *The Cosmo (Holistic) Logical System of Thinking*. This is the true foundation of scientific thinking. Compare it to the western conception which excludes synthesis, intuition, and creative visualization—in spite of the fact that they are the three functions upon which Einstein relied most heavily to arrive at his most spectacular discovery; the theory of Relativity.

THE FIFTH SPHERE, HERUKHUTI

While the Heru faculty is in charge of establishing order in the life of Man through the guidance of wisdom and divine law, in other words, through reason, Herukhuti accomplishes the same through force. We must not be misled, however, into thinking that this is a mindless use of force. Negative behavior is transcended by this faculty, not through the time that the rational, mental discussion we engage ourselves in requires to convince us; but the immediate resolve that comes from our identification with Ausar. Through the Herukhuti faculty we say that, if we are Ausar, then we are beyond the influence of emotions and desires. Without further ado, we act as if we have become Ausar. We cut ourselves ipso facto from our personality and its complex of habitual thought and emotional patterns. Let's recall that the fifth sphere is the mathematical center of the Tree. Unlike the geometrical center, Heru, which shares in both the higher and lower parts of being, the fifth sphere is the lowest point of the higher part of being. It represents, thus, the point by which we establish our detachment, or cut ourselves off from our person—the lower part of being.

The fifth sphere corresponds to the mid function of the left side of the brain. Like the 8th sphere, the lower function, its activity shares the same segregative nature of the left side of the brain. While the 8th sphere focuses on the external differences between members of a species, the 5th sphere focuses on their internal differences. While Sebek is segregative, concrete, superficial, and narrow thinking, Herukhuti is analytical, abstract, in-depth, and broad thinking. While the 8th sphere focuses on the external concrete aspect of reality in order to provide things with distinguishing names and definitions, the 5th sphere focuses on their inner qualities to differentiate things based on their purpose, function, and inherent qualities. For example, the 8th sphere will separate people by race, sex, and so on, while the 5th sphere will separate people by their difference in character, intelligence, etc. We should note that most people, scholars, scientists, and psychologists included, incorrectly equate segregative thinking with analysis.

The attributes of the 5th sphere are the essential requirements for the implementation of justice, which in the Kamitic spiritual tradition is the enforcement, not of Man's law but of the divine law. People who are still identifying with their person and are unable to think analytically are incapable of setting up and maintaining a just society, or serving on a jury. All such endeavors must deteriorate, for the most part, into acts of revenge, and miscarriages of justice resulting from errors in thinking, perceiving, and a lack of understanding.

THE FOURTH SPHERE, MAAT

Buried deep inside the spirit of Man is a faculty that is capable of communicating to the mind the working of the forces that maintain the order of the physiological and mental functions in Man. This is Maat, the fourth sphere. When it is awakened, this faculty, the mid function of the right side of the brain enables us to see the inner factors that unify things based on the mutual relationships and interdependence of things with each other and the

whole, which it expresses through the abstract or metaphoric use of images. "Fire," for example, is used as a categorical label for all processes that exhibit centrifugal activity, that are rapidly and violently destructive, that quicken actions, etc. By collecting under it, all the things that share in its quality—summer, fire, fever, predators, anger, cayenne pepper, horse radish, the head in relation to the lower part of the body, etc.—what we learn about one can throw light on the others. But this faculty goes beyond the mere symbolization of things and events through the abstract use of metaphors and images. It perceives all the *structural components underlying things and events*, thus enabling us to see the whole. The mode of thinking based on this mode of perception is *synthesis*, and forms the foundation of the *Cosmo Logical* or Taoist or Kabalistical²⁷ or holistic way of thinking. Chinese medicine, for example, which is based on this way of thinking (Taoism) is based on two sets of structural elements underlying all phenomena in the world. In one set, all events (all wholes, units) in the world are expressions of five structural components which exhibit behavior that can be metaphORIZED respectively by the symbolic use of 'water,' 'wood,' 'fire,' 'metal,' and 'earth.' Like the spheres of the Tree of Life, they are arranged geometrically, with a series of relationships—antagonistic, sequential, engendering, phases in the biocycle, weather cycle, etc.—to each other. This way of thinking enables the health practitioner to come up with practical applications that take into consideration the patient's reaction to the season, climate, type of diet, lifestyle, emotion, time of day, time of month, etc., and correspond these with their related herbs, acupuncture point, and other therapeutic agents. It enables the Chinese physician to think that a particular state of illness is creating an unbalanced summer-like (fiery) condition in the body, which must be counteracted with an herb, or the stimulation of an acupuncture point that generates a winter-like (watery) condition. Hot peppers, anger, aerobic activities and other such fiery agents

²⁷ Kabala is the source of the term Cabal. Because the Jews kept the Kabalistical doctrine, of Canaanitic (African) origin, secret, given its so called polytheistic and voodooistic (invocation of spirits, etc.) nature, the word Cabal has acquired the perverted meaning of secret plotting, etc.

must be avoided, and so on. The other Holistic model of thinking used in Chinese Medicine is based on a set of 10 structural elements interacting with another set of 12. The Tree of Life does for the behavioral institutions—religion, philosophy, sociology, psychology, and so on, what the Taoist holistic models do for Chinese Medicine. These models for Holistic or Cosmological thinking have been referred to, in the popular literature, as *mandalas*. The better known examples are the Hopi Medicine Wheel, the Tree of Life, the Taoist Heaven Arrangements, the scheme of the Odus of Ifa Divination, the Horoscope, the Zodiac, etc. What they all have in common is their depiction of the whole and the structural points represented by key metaphors that make up the whole. These points are all arranged geometrically to show the relationships the key concepts (structural points) hold to one another and to the whole.

It is this web of inter-relationships and interdependence that enables us to establish the *truth* of a premise, a problem that western scholars have wrestled with without success to this day. The best that they have managed to come up with after a series of futile experimentation with dialectical argumentation is to assume that the premise of a logical process is true. In the Cosmo Logical system it is understood that things do not have a quality in themselves. Qualities arise from a thing's place in the scheme of the whole—its function, point in the cycle of activity—and its relation to other things—complementary, supplementary, antagonistic, etc. For example, the belief that we must let our feelings (our heart) lead in many areas of life—relationships, for example, is held by many as a truism. On the Tree of Life, emotions are classified at the lowest part of our being—the 10th sphere. It explains why the official divorce rate in America is running 50% of the marriage rate. Most Americans are led into relationships and marriage by romance, an emotionally directed happening dictated by the reptilian and mammalian brains. We should not be surprised, then by the horrendous rate of failure. The Tree of Life shows us the various faculties of Man, of which emotions are merely Man's motive power. They are blind forces,

hence they belong to the lowest point in the scheme of the whole. To allow them to lead is like riding in a car without a steering wheel. The real problem was not the eating of the fruit from the Tree of Life, but from its lowest parts.

Thus, when we speak of Maat as the embodiment of divine law and truth, we must understand that we are not just talking of a list of rules, commandments, and dogmatic statements. The thinking that leads to the understanding of divine law and truth must flow through a model of holistic thinking. A commandment for living can make no sense nor be properly framed or applied if we do not have a total understanding of ourselves, God, and the world. The same holds for religion, morality, and justice.

THE AB DIVISION OF THE SPIRIT

Spheres 4, 5, and 6 are arranged as a triad or trinity to show that they form a sub-unit on the tree. This is the Ab division of the spirit which houses Man's faculties of abstract thinking—the ability to perceive the inner qualities of things—upon which depends the production and understanding of such topics as religion, science, philosophy, morality, justice, and the ability to express moral and just behavior. The majority of people in the world, including the leaders in government, religion, education, revolution, etc., have not yet evolved to these faculties, which explains the level of murderous trouble scourging the world. Their perception of reality is dominated by the Sebek faculty (8th sphere) which is unable to perceive beyond the external aspect of reality and only one shaping factor, of many, in a given situation. In contrast, the faculties of the Ab division of the spirit enable the perception of the underlying qualities of things. Through the Heru faculty (sphere 6) we are instinctively guided to look at all shaping factors of a situation as revealed by our various modes of thinking and perceiving. We fail, however to identify all shaping factors due to the absence of a model that would guide perception and thinking

to identify all the parts of the whole. This model is codified in the Maat faculty. When it is said in the Kamitic tradition that *Heru must be justified in Maat* what is meant is that the perception behind the will is guided by the model of holistic thinking codified in the Maat faculty. Incidentally, the model of holistic thinking is intuited through the Tehuti faculty, the 'husband' of Maat.

THE THIRD SPHERE, SEKER

The next three spheres, the third, the second, and the first correspond to the divine attributes that God shares with Man. Sphere three, Seker(t) corresponds to Man's ability to affect his and other people's physiological functions, psychological faculties, and the environment through the manipulation of words of power (hekau, mantras). This ability must not be confused with such practices based on the manipulation of the lower psyche (the animal spirit) through roots, herbs, gems, and animal substances. The *full* manipulation of the powers of hekau require the individual's full development of the Ab part of the spirit. And I say full manipulation of the hekaus, because minimal effects which are quite wondrous to the uninitiated, can be achieved with little preparation.

The attributes of the divine intelligence of this sphere, Seker, reveal the creative genius of the Kamitic mind. It presided over death because the initiate had to die to the things of the world—i.e., place him/herself beyond the control of earthly things—before mastery over the words of power can be attained. It makes full sense, once we understand the awesome scope of power of the hekau. They literally give power over life and death. The Supreme Being shares this power with Man, but places it beyond his reach until s/he has become immune to the temptations of the animal, and opinions of the lower intellect. Otherwise it would be like placing a million hydrogen bombs in the hands of 10 year olds. The Kamitic idea of equating spiritual attainment with 'death' is the source of the "born again" concept of Christianity, the dead master,

who is still able to lead the Masonic temple (Christian Rosenkratz, etc.). Unfortunately, Christianity misunderstood this concept in making "the life after death" the important part of life. The Kamitic initiate lived life fully. Dying to the things of this world is the realization that to wield the greatest power in the world, you must master power itself. It manifests itself in the emotional forces that impel and compel behavior. The same teachings can be found in other spiritual societies. The Yogis teach that the key to power is in the extinguishing of desire. And the Chinese man of wisdom states that the key to success resides in going through life as if all your desires had been fulfilled, for what is yours cannot be lost. These are poetic statements that must be substantiated with a holistic view. The faculty of this sphere gives insight into the divine plan with which the individual must align her/his life, thus placing personal desires aside. By making one's life coincidental with, and subordinate to God's divine plan, one gains access to the awesome power of the hekau residing in this faculty. Incidentally, 'Seker' is the origin for the name of the great Egyptian burial complex, Sakara. This sphere corresponds to the Shekhem (power) part of the spirit. Needless to say, it has not been awakened in the majority of people. It must be awakened and cultivated through initiation.

THE SECOND SPHERE, TEHUTI

The second sphere corresponds to Man's ability to learn whatever he needs to know from within his spirit. This is wisdom. When you look at a bottle, you know what it is without recourse to its name, definition, logical process, or any other kind of mental operation. On the other hand, names, definitions, and so on can give you false information regarding the identity and function of a thing. We must therefore understand the difference between *thinking* and *knowing*. Thinking involves the manipulation of symbols and knowing occurs in their absence! I.e., to know, you must shut down the thinking process. This is an effect of one of the highest stages in meditation and spiritual initiation. We come

across the same understanding in the Laya Yoga system, in which the wisdom faculty which corresponds to the Guru (Teacher) chakra²⁸, which exercises a pruning (Nirodha) action on thoughts to allow intuition to manifest itself.

In the same manner that you know what a bottle is by seeing it and not thinking, knowledge is to be acquired of the more esoteric topics in life—the nature of Man, God, Life, Science, etc. Unless you transcend thinking, all that you will come up with is, at worst, wrong ideas about the subject, and at best, correct hearsay (names and definitions) and not the experience of the reality itself. The mistaking of thinking, and the acquisition of information for knowing is one of the fundamental causes of the evils in the world. A careful study of people will show that they honestly believe that they equate the knowledge of the information that they have received about things in life, especially religion, government, marriage, and such topics with knowledge of the realities themselves. Having heard about these realities, and thinking that they now know, they go out like Quixote, with the Book in one hand, the sword in the other, and a bottle of liquor in the hip pocket for good measure, to force their wills on others. How much more tolerance there would be in the world if people only realized, for example, that knowing about God from scriptures is not the same as knowing God. Let's explain further. Reading about sex is to having sex, what reading the scriptures is to experiencing God through perfection in meditation and initiation.

Given the fact that Man's life, personally and socially must be led by the intuitions of the wisdom faculty, the Supreme Being, in Its infinite mercy has provided Man with a surrogate for the wisdom faculty to compensate for its absence, given that it has not been evolved by the majority of people as yet. This is the oracle. As I have devoted volume I of this series to this subject, I refer the reader to it. This sphere corresponds to the Khu, the Enlightening, part of the spirit.

²⁸ The popular belief that there are only seven chakras is incorrect. In reality there are fourteen. See Arthur Avalon's *Serpent Power*. Dover.

THE FIRST SPHERE, AUSAR

The most important accomplishment in your life, which you must pursue with the utmost urgency, is the experiencing of that part of your being that directs and coordinates the activities of the billions of cells that make up your physical body, and directs the activities of your spirit and subconscious. This indwelling intelligence that is obviously in possession of the knowledge of the workings of the universe, is God's consciousness itself. This is Ausar, your true Self. Your true, entire, only, and ultimate purpose for being on earth is the resurrection of this indwelling intelligence, that it may guide your endeavors in life with the same omniscience that it uses to guide your physiological and subconscious mental activities. Identification with, and living by the guidance of this indwelling intelligence is the true worship of God. It is the true process of religion.

As omnipresence is an attribute of this indwelling intelligence, its resurrection, i.e., the extension of its function from the subconscious to the conscious sphere of Man's life, or the doing of that Glory on earth that is done in heaven, if you prefer, is the only way to bring about the unity that is the prerequisite for peace on earth and prosperity for all. Viewed from another perspective, omnipresence means that there can only be one Being dwelling in and as all creatures. This is the basis of unity in the world. Most important, we must understand that this is the real meaning of monotheism, which does not denote a one God, but the Unitarian reality that is the life of all creatures, and the source of all the metaphysical intelligences through which the activities of the world are administered. Understand this and you will know that in killing others, you are destroying a vessel through which God expresses Itself. This sphere corresponds to the Ba part of the spirit.

0 ABOVE THE TREE, AMEN, ATEM, NU

It is a shame that scientists who should know better have failed to note that the reason that they have not been able to localize the mind in the brain is due to the fact that a description of the brain cannot stop at the level of the tissues. It must be pushed beyond the atoms that compose them. And where would such an investigation end? Isn't it possible for the quarks and mesons making up the atoms composing the cells of the brain contribute to the functioning of the brain? Could not the material investigation of the components of the brain take us to some state of energy beyond light? The point is that whatever exists, at whatever level, we share in its being. And this highest level of being—the origin and the ultimate point of return is, as we have noted in preceding chapters, is the Subjective Realm.

The practical application of knowing that we partake in this realm of being concerns our quest for happiness. Once we have attained to this level of being, we realize that happiness is the state of peace—deep relaxation—that nothing can upset, and acts as a required backdrop for the manifestation of our spiritual power. In Hinduism, this is the static background—*Nirvana* (Not moving, not going)—in the Kamitic it is the *Sekhet Hetepu* that is required for the manifestation of spiritual power. The deep relaxation that is experienced with the attainment of this level of being does not come about as the result of relaxation procedures. It is the returning of the spirit to its original unconditioned state. We falsely believe that our conditionings and reflexes—physical, mental and emotional—are essential to our being. We must experience pain under certain conditions, pleasure under others, hunger when . . . and so on. We fail to realize that these are all programs that have been superimposed on the energy/matter basis of our vehicles. This energy/matter is forever seeking to remove these conditionings, which are felt as tension, and return to its original unconditioned and unformed state of rest or inertia. This is in harmony with the laws of physics. Unable to pierce the external veil of what is taking place, the intellect (8th sphere, Sebek) labels and defines this

feeling as the urge to happiness or joy, which the uninitiated seeks to satisfy through a host of acquisitions and accomplishments to no avail. What we seek as happiness is the inner state of peace that can only be attained through spiritual growth. It has nothing to do with things in this world. Children cannot give it to you. A husband can't. A wife can't. Millions of dollars can't. Only No things, Atem can.

CHAPTER 6

THE THREE TYPES OF MEN

We saw in the preceding chapter that the Tree of Life is just not a list of faculties and their relationship. It is a tool for thinking about life; for understanding ourselves; for guiding the process of developing ourselves. Using the Tree of Life as a guide, we are able to see that the differences in moral, spiritual, and mental capabilities between people can be classified into three types of people. Following the divisions of the spirit, the three types of people have been designated as the Ba or Ausar Man, The Ab Man, and the Sahu Man. Each of these types carry out the same functions in life through different spheres according to their level of evolution (spiritual development). The following illustration will make this clear.

	Ba or Ausar Man sphere	Ab Man sphere	Sahu Man sphere
Energy Dynamics	0 Amen, inner peace		10 Geb, tension seeking happiness.
Identity	1 Ausar, divine Self	6 Heru, individuality	9 Auset, person
Knows through	2 Tehuti, wisdom	4 Maat, abstract theory	8 Sebek, concrete intellect
Accomplishes through	3 Seker, spiritual power	5 Herukhuti, force	7 Het Heru, imagination
Initiates action through	2 Tehuti, Divine will	6 Personal will	7 desire

AUSAR, THE FULLY DEVELOPED OR PERFECT MAN

We must understand that the true meaning of perfection is to be complete. Only when you have a means of identifying all the parts making up Man, such as the Tree of Life, can you accurately speak of perfection. In the Ausar Man, all spheres are fully awakened and developed.

The Chief Faculties of the Ausar Man

Amen, Ausar, Tehuti, and Seker

The Influence from the Amen faculty:

As a result of being able to repeatedly bring her/his consciousness to the Subjective Realm, the Ausar Man is able to realize two of the most important facts of life. The first is that the continuity of consciousness that you experience as yourself is immaterial. It sees, but cannot be seen itself. It hears, but cannot be heard itself, and so on. This essential aspect of the Self has been symbolized as Amen and Atem in the Kamitic tradition, and its corresponding state as Sekhet Hetepu, Asamprajnata Sarvikalpa Nirvana in the Hindu, and Ain Soph in the Canaanite Kabala. The other is that the energy basis of the body, mind and spirit is essentially unconditioned and inactive. This is the realization of the Nu state of our energy/matter. There is not a single emotional or sensual manifestation that is intrinsic to our being. Hence, the Ausar Man is free of all emotional coercion and temptation. There are no patterns of likes or dislikes, limitations, and inclinations to define his personality. He is free to respond to any situation with the appropriate response. That is why Ausar is depicted as a mummy. He is incorruptible. A great bonus is the transcending of the quest for happiness through accomplishments and acquisitions. The unshakable peace that is insperenced at this level totally obliterates the tensions generated by the animal division of the spirit that we seek to resolve under the guise of happiness.

Out of this insperience of the essential state of being comes the realization of one's infinite ability to achieve. This is so different from the school of positive thinking that encourages such beliefs in people who identify with the limited parts of their being—the person, physical body, emotional complex, etc.

The Influence From the Ausar Faculty:

The focus of consciousness you experience as yourself is Ausar. The most important thing you most know about it is that it is an immaterial reality. Therefore it cannot be divided, multiplied, or bound. It is therefore one and the same consciousness residing in all living things. The illusion of there being separate foci of consciousness can be explained by the following analogy. Picture a light shining through yellow, and blue windows. Now imagine that this light is conscious. It comes out as a yellow light on the other side of one window, and blue on the other side of the other window. Noting the differences between each other and knowing nothing of the one light from which they came, they will conclude that they are wholly separate. To realize that they are extracts from the same light they must refocus themselves on the other side of the windows. Now substitute the different types of physical bodies for the windows, and consciousness for the light. To realize the oneness we must withdraw the consciousness to the 'other side' of the physical body. As a result of being able to repeatedly bring her/his consciousness to the Ausar faculty, one is able to experience one's oneness with all other creatures (omnipresence). This is an experience, and not the mere intellectual notion of, or belief in our oneness. A sober analysis of history will show that all teachings and exhortations towards the realization of oneness cannot accomplish the goal. Peace on earth can only be achieved by the dedication of all nations to the establishment of a social order based on guiding every citizen to the realization of Ausar. We will see in the chapters on initiation that it is not necessary for everyone to attain to Ausar to reap this benefit. The mere whole hearted

dedication to the objective is enough to bring about significant benefits in this direction.

Strongly dependent on peace among men is prosperity. It cannot be argued that the greatest hindrance to prosperity is war. Imagine where the world would be today had not the great civilizations been destroyed, and so much of the world's resources—human and otherwise—wasted in the facilitation of warfare. We must understand this in spite of *Satan's* claim that the pursuit of war has done so much for mankind by inspiring more inventions than anything else.

The Influence from the Tehuti faculty:

The "god" Tehuti is Man's wisdom faculty. It is the faculty through which the Ausar Man gains knowledge about the world. Unlike the intellect, this faculty does not provide knowledge by thinking—manipulating verbal and graphic symbols which stand in for the realities in the world—but by direct perception of reality. Thus, unlike the Sahu and the Ab Men, whose knowledge is constituted by the *knowledge of ideas* about reality, the Ausar Man knows reality itself. The awakening and functioning of this faculty depends on the perfection of the ability to shut down the thinking process. This is achieved in the higher stages of meditation and initiation.

The Influence from the Seker faculty:

Seker is the faculty through which the Ausar Man accomplishes her/his objectives in life. Unlike the faculties available to the Sahu, and Ab Men, this faculty acts on the very core of the causes of events in the world. This is spiritual power. It is manipulated through the concentration—by repetition—of sounds while in the state of trance. We must appreciate the fact that this faculty, with its unlimited power, hence potential for the greatest harm if misused, is part of a personality unit that is wise

(Tehuti), that experiences all things as part of itself (Ausar), hence unthreatened by nothing, and is at peace in all possible situations (Amen). Incidentally, we must note how the Tree of Life enables us to think and communicate about Man's being in such an accurate and orderly manner. Incidentally, we must always keep in mind that the spiritual power of Seker has nothing to do with the metaphysical powers derived from manipulating roots, sacrificing animals, and such other substances, although there is a place for the legitimate use of such a process.

The Ausar Man and the Fundamental Issues of Life

The Pursuit of Happiness

Happiness is the underlying goal of all pursuits in life. But what is it? To understand it we must go back to the fundamental premise of Cosmogony. It states that all reality can be classified in one of two fundamental states of Being: The Subjective Realm, characterized by the inactivity of energy/matter, and the Objective Realm, which is the opposite. Our focus here is the inactivity of energy/matter as its original and essential state. Activity, then is a conditioned or modified state brought about by manifestation, creation, or living. As a result, energy is always seeking to return to its essential and original state of *absolute repose*. It is legitimate and highly instructive to view all events in, and as the world as continuous flux alternating between states of relative repose and tension. This is rhythm, which can be seen in all things.

The Ausar Man has mastered the process of returning his/her spirit to the state of absolute repose—the Sekhet Hetepu (field of Peace and blessings), Samadhi, Nirvana, Wu Chi, etc. S/he has transcended the delusory belief held by Sahu and Ab men that *happiness* is some continuum of joy, or pleasure, or absence of pain that comes from achieving or acquiring certain things in life. It is the result of self mastery through spiritual cultivation (a specific way of handling your thoughts, consciousness, and

energies). It must come from inside. Nothing in this world can confer or take it away from you. Acquiring billions of dollars cannot elevate his mood one iota, and the threat of certain and imminent death—of his person or her loved ones—cannot lower it. We will see the great benefits it confers in life. Yes! There are great benefits to being happy. While most people seek happiness for its own sake, the Ausar Man does not seek it because she lives perpetually in a state of inner peace (happiness, hetep, nirvana). He maintains it always in the knowledge that it is the prerequisite for using the powers represented by the first three spheres of the Tree of Life. The Ausar Man's ability to unify the world cannot manifest itself in a spirit whose equilibrium can be disturbed (made unhappy) by the extremes of evil to which some men can go. Similarly, wisdom cannot manifest itself in a spirit whose equilibrium can be disturbed. We will later learn that the engine that propels and generates thoughts is the emotional vehicle. Thus the ability to shut our thinking down depends on our ability to shut the emotional vehicle down at will. And can you imagine the danger of the spiritual power of the Seker faculty in the hands of someone still under the spell of things in this world?

The Personal Goals of the Ausar Man

The Ausar faculty is housed in the Ba division of the spirit, which is the universal or world soul. This is another way of referring to the fact that it is the One Self dwelling in all things. The urges emanating from the personal part of being (sphere 9) are overridden by the Ausar faculty. Thus the Ausar or Ba Man's personal life is subordinated—in actuality integrated—to the needs of mankind and the world. Incidentally, this is the true religious expression of *Monotheism*. The impersonality of the Ausar Man—commonly referred to as detachment, selflessness—equips him/her for the role of supreme guide and mediator in the world. It is important to understand that the problems in life leading to war and all types of strife is not due to differences between men, but the absence of men who have transcended the lower parts of being which influence us to partisan behavior, and errors in perception

and thinking. The chief role of the Ausar Man is to act as the peaceful resolver of differences.

I am often confronted by students who assume that an Ausar Man does not, or cannot have fun; enjoy life. Quite the contrary. In fact, living begins at this point. There is a saying among Ausar Men that "Joy is the property of the Gods," by which is meant that unless you have realized your divinity, that which you enjoy will most likely also cause you pain. The wisdom faculty informs the Ausar that no thing possesses the ability to give joy, and for that matter pain. These experiences betray that the individual has not transcended the conditioned state of the lower part of being, and is still functioning under the illusion of the concrete mind (Sebek) with its erroneous constructs: "stressful things," "painful things," "enjoyable things," and so on.

The Lower Faculties of the Ausar Man

Becoming Ausar makes all things in life new. Thus all the lower faculties function differently than in the Ab and Sahu men. This change of perception and utilization of our faculties can only be understood from the perspective of spiritual cultivation. The key to spiritual cultivation (religion, education, initiation, art, etc.), especially as viewed from the Tree of Life can be summarized in one concept: *Automatism*. Every performance or behavior in life, good or bad, harmful or beneficial to ourselves or to others, mental, emotional, or physical involves the principle of automatism. The chief characteristics of the two fundamental divisions of reality can be summarized as *inactivity* and *activity*. These correspond to the Subjective Realm and the Objective Realm, respectively. The keynote of the Objective Realm is activity, and the basis of this activity is *automatism*. In other words, all functions that are inherently concerned with activity, must operate automatically.

Applying this principle through the Tree of Life to Man, we find that:

Man has a faculty for action: physical, emotional, and mental. This faculty operates as an automaton. We usually refer to this as conditioned reflexes, involuntary action, etc.

This is the animal spirit (the Khaibit). 10th sphere.

The animal spirit is programmed

through the Sahu spirit: spheres 7, 8, & 9.

The program used by the Sahu division of the spirit is recorded in

the 4th sphere of the Ab spirit.

As the programs need changing as we go through the stages of life, there must be an agent of change. Since the vehicle of activity is an energy system, this agent relies chiefly on force.

the 5th sphere of the Ab spirit, Herukhuti.

The programmer is the will, the volition. I.e., the only part of being that is free. We must appreciate the logic of this arrangement.

the 6th sphere of the Ab spirit.

The program aims at establishing Man in the likeness of

Spheres 1, 2, 3 and 0 above the Tree.

From the above we can readily recognize that the majority of people don't even know that their mental and emotional functions are based on automatism. All you have to do is to recall the many times you and others have struggled to oppose negative emotional and mental manifestations with the will—the voluntary part of being. This is to say that they don't even have a basic clue

concerning the nature of the lowest part of their being—the 10th sphere. Neither do most people know that the intellect—the activities of defining, describing, syllogistic logical thinking, memory, and the imagination—is the vehicle through which we program the animating part of our being. Western man has restricted its orderly and purposeful programming functions to the skills for making a living. This was not due to a mere choice but out of ignorance of the higher parts of being and the purpose of Man's life. Computer programmers have a saying. "Garbage in, garbage out." This captures the essence of how people have programmed each other and themselves in the absence of the knowledge of the higher parts of being. The conclusions we arrive at through the intellect, and the responses and desires we entertain in our imagination can only program our vehicle of action with garbage unless their programs are based on the blueprint for correct living or Divine Law which is housed in the 4th sphere, Maat. By *correct living and Divine Law* we just don't mean what people mean by morality. We must realize that the Divine Law is a reflection of our divine Self. If you desired to become a soldier, you would have to undergo a training program. The program would be a reflection of what a soldier should be. In the same way, the program of what we should be like—in reality, who we are—is the subject of the Divine Law as framed in Maat. It leads us to behave in a manner that will awaken our spiritual power (sphere 3), wisdom (sphere 2), and divine identity (sphere 1, Ausar). The above also shows us that the part of our being in charge of programming the animating part of being is the will.

These are principles that have eluded even the best clinical Psychologists. While they have correctly identified the fact that our behavior is dictated by subconscious activity, they have failed to realize that the subconscious is programmed by a set of conscious behavioral factors. These are the functions that we have classified on the tree, from 0 to 9. The animal division of the 10th sphere corresponds to the subconscious—especially the Id—of western Psychology.

According to the preceding, the Ausar Man

is a person who has fully awakened the faculties symbolized by spheres 1, 2, 3, and 0 above the Tree,

by the proper use of the will (6th sphere)

to guide the intellect (spheres 7, 8, 9)

to program the animating vehicle (sphere 10)

according to the program contained in the Maat faculty (sphere 4).

In addition, when called upon to perform in materialistic endeavors (government, economics, science, etc.), given his/her insight into Man's nature s/he will always seek to gain a Maat (Cosmo Logical) understanding of the subject to provide the proper guidance to the intellectual faculties. A fundamental law of Cosmo Logic is that all 11 categories of reality must have an input into a situation or event in order to understand it. Given this exceptional insight and view into the true function of our faculties, of all three types of Men, the Ausar is the only one that is qualified for establishing and guiding the behavioral and social regulating institutions of the world. In fact, Ausar Men were the original inventors of these institutions.

THE AB MAN

The Chief Faculties of the Ab Man

The Ab Man is an individual in whom the faculties of the 10th to 7th spheres are fully developed²⁹, and those of the 6th to

²⁹ As Man's development follows the Tree of Life from the bottom up, we count in this manner.

the 4th are either merely awakened or fully developed. The dormancy of the higher spheres distinguishes them from the Ausar Men. The influences from the 4th to the 6th spheres determine their character.

The Influence From the Fourth Sphere, Maat

The Maat faculty⁸ enables us to see the inner factors that unify things based on the mutual relationships and interdependence of things with each other and the whole, which it expresses through the abstract or metaphoric use of images. It perceives the *structural components underlying things and events*, thus enabling us to see the whole. It is the mode of thinking we call *synthesis*. It enables us to transfer what we learn from one area of life to another. It is thus that Truth and morality are determined. Take for example, the question of tobacco and alcohol versus the so-called illicit drugs. In the USA tobacco and alcohol kill more people yearly, are responsible for far more financial losses and destroyed lives than all illicit drugs combined, or of Americans who died in the entire Viet Nam war. You can even throw in many other causes of death and misery and still not come close to the number in question. Now, when you examine all of these drugs on the abstract level we find that they all represent the same type, if not amount, of damaging behavior. An Ab Man will condemn them all as illicit drugs. We can take a similar view on prayer versus hypnotherapy. They both have similar records in effecting physical and emotional healing and transformation, some of which you could refer to as miracles. An examination on the abstract level of these practices will show that in both, the operative is the acceptance of a belief as a truism in the state of trance (the emotional fervor of prayer induces trance, which enhances receptivity to suggestions). Up to a point, it matters little what you believe, as long as you believe, and take your belief into trance. The power is in believing, and not in what (up to a point) you believe in. If the advocates of the various religions understood this from the very beginning, believe me, there would have been several hundred millions less murders in the name of God. Thus we can see that the source of the glaring

contradictions, seeming hypocrisies, and immoralities in the world is due to the placement in high places of individuals in whom this faculty is dormant.

The Influence From the 5th Sphere, Herukhuti:

When the Herukhuti faculty is awakened we are able to understand the *underlying* factors separating things and events from each other. This is analysis. The fact that men, for example, have a faster alcohol metabolism than women which allows them to drink more before suffering health problems; that women remember better than men and outpace them as age increases³⁰; that women have a better sense of smell while men are more sensitive to light³¹, and so on, shows that there are substantial inner differences between men and women. To set up a society in which there are no allowances for gender differences—i.e., to call every act of gender differentiation discrimination—betrays the dormancy of this faculty.

The most important use of the analytical faculty is in its application to the discovery that there are two different sets of qualities that we mistakenly lump together as our identity. We must learn to understand that the part of our being that is able to transcend conditionings and limitations is separate from the part that is crystallized in them. These are the Self and the Person, respectively. The faculty of the 5th sphere also provides us with a fiery zeal and all consuming intensity of purpose that enables us to *cut*³² ourselves from the identification with our persons. The realization of the separation of our identity from the lower part of being, the person, is necessary for the administration of justice, as the greatest obstruction to it comes from the executors' concern

³⁰ The Tree of Life explains this through its correspondence of women to the 9th sphere, Auset.

³¹ The Tree of Life explains this through its correspondence of men to the solar and fiery faculty Heru, the 6th sphere.

³² Note that the mental and behavioral functions of the faculty are very much in keeping with the martial symbolism of the Kamitic tradition. Herukhuti as God of war is outfitted with knives, cutlasses, and other weaponry.

over their personal interests which is the fundamental cause of the miscarriages of justice.

The Influence from the Heru faculty:

The development of the Heru faculty—the will—enables us to resist being guided by the animal (emotions and desires) part of being—mid-brain, brain stem or R-Complex, and khaibit, as well as the lower intellectual faculties; the imagination (sphere 7), syllogistic logical or rational thinking, and memory thought drifts (9th sphere). Its freedom from the animal impulses as well as the enlightenment from God makes it the focal point of our efforts towards self-discipline and self-mastery. As it cannot be compelled by God or demon it becomes the battle ground for the way we will choose to live our lives. It is thus that this faculty became the source of the word “hero,” and the proverbial hero of the major myths and romances all over the world. Originally, the hero of the “myths” were personifications of man’s will. The evil they fought against represented usurpation of power by the lower faculties of spheres 7 to 10. The good they fought to restore represented the reinstatement of God as the leader of Man’s life. What a shame is it to see what western man has done with this literary formula. The great message here is that the individual cannot transcend the lower influences of his being unless s/he adopts a heroic posture in the efforts of Self realization. Are you in the habit of confronting your negative habits like a gungho marine? If not, then you now know why those habits are still hanging in there. You see, all those slices of, and greater than life award winning stories have not done a damn thing to really make your life any better. Best to stick with the myths. In the Kamitic Holy scriptures—myths to western man—Heru is the character (faculty) that confronts Set (the archetype of evil) and defeats him with the help of Tehuti, the god of wisdom. If you are acquainted with the mental faculties that correspond to these “Gods,” then you will always remember that the way to defeat evil in your life is to mount a militant offensive

with the wise counsel received from God through sages or oracles, or your wisdom faculty.³³

Given the circumspective ability of this faculty³⁴—to take into account the input from all other spheres and 0 above the Tree—in its rendering of a decision to choose a way, the fully developed Ab Man is the best suited for carrying out the governmental, judiciary, and legislative functions in society. This is shown by the central position of this sphere on the Tree. We further learn that governmental functions must not be given to people who have not transcended partisanship, and who lack the ability to fight against the influences from their lower nature.

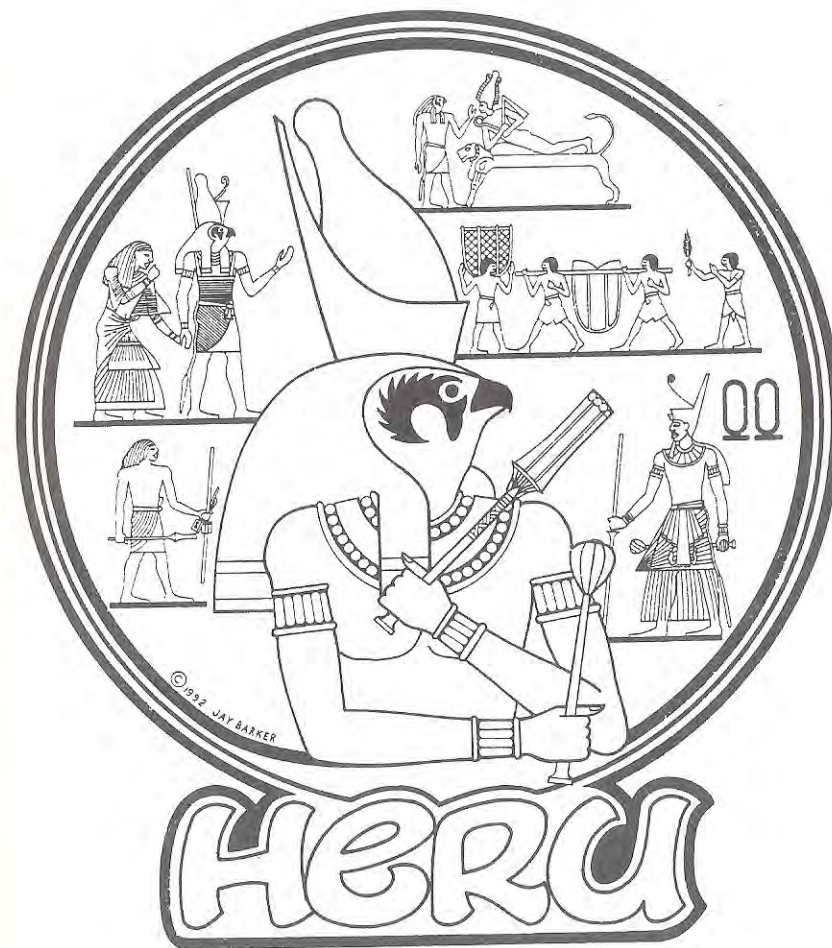
We must take note of how the Tree of Life codifies and reveals information through its numerical and geometrical arrangements. The Ab faculties are midway between the *supernal faculties* (0 - 3), and the lower ones. They thus play a mediating and transitional role. We understand, therefore, that the supernal faculties cannot communicate directly with or to the Sahu. This is what is meant by the “light shinning in the darkness, but the darkness comprehends it not.” The revelations from the wisdom faculty goes to the fourth sphere³⁵, and through it to the 6th³⁶. It cannot be received by the rational logical faculty (sphere 8). The divine plan for the organization of society, according to the Kamitic spiritual tradition, calls for the designing of key institutions of mankind (religion, science, government, education, etc.) by Ausar Men, who will teach it to Ab Men, who will use it to guide the Sahu Men who always make up the bulk—95% or more—of society at any given time. It is not true that many will be called but few will be chosen. *There are no chosen!* God does not play favoritism. It is that *many will call upon God, but few will choose to live truth!*

³³ Beware of fooling yourself. This one requires mastery of meditation.

³⁴ Note its geometric central position on the tree.

³⁵ This is what is meant by Tehuti being husband to Maat.

³⁶ This is what is meant by the judgment of the Ab (the will, ‘heart’) by the standards of Maat.



THE SAHU MAN

The Chief Faculties of the Sahu Man

The Sahu Man corresponds to the level of spiritual growth in which only the faculties from the 10th up to the 7th have been developed, and in some, the lower third of the 6th sphere has also been awakened. His general behavior is the product of the shortcomings of these faculties plus the absence of the input from the higher ones. Most people in the world are at this level of spiritual evolution.

The Influence from the Geb faculty:

The animal spirit (the emotional and sensual vehicle) dominates the life of the Sahu Man, due to the absent influences from the higher parts of the spirit. It compounds the difficulties experienced in going through life with the limited assistance from the faculties of the 7th to the 9th spheres. Instead of following our will—freedom to choose based on knowledge or belief—we follow the blind impulses from the animal parts of our brain. For example, we eat meat ignoring all the scientific data and common sense revelations—e.g., the fact that if we were meat eaters by nature we could and would eat it raw without succumbing to deadly infections, and would enjoy, even relish the sight, smell, and taste of raw unseasoned blood. What else is the height of the art of cooking, but taking meat and flavoring it with garlic, onions, peppers, oregano, tomato—in all, making it taste like a vegetable! We thus, of course, dig our graves with our teeth in the quest of gratifying the perverted cravings of the animal within. The Sahu “scientists” work with their brains, but live by their animal spirits.

The animal spirit has such a control over the Sahu Man’s intellect that many of his institutions are defined in animalistic terms. For example, love, which is the act of giving selflessly is reduced to the emotional expressions of the animal vehicle. To the Sahu Man, having sex is *‘making love,’* emotional attachment,

sensual arousal, accelerated heart beat at the sight of the object of desire, the increased flow of blood through our viscera making us *feel something deep inside* when we contemplate *‘the one we love,’* and such roman-antics are interpreted as signs of *‘being in love.’* In spite of the countless examples of ‘lovers’ hurting, disrespecting, and ill treating each other in the midst of continued verbal declarations of love, Sahu Man fails to correct his/her erroneous definition of love. The same goes for marriage. Instead of viewing it as a contractual event in which society is empowered to regulate and mediate between the parties in the event of difficulties and dissolution, Sahu Man views it as a legitimatization of the feelings of the parties for each other. Nothing can be more absurd. The animalistic definition is emphasized in the fact that in societies dominated by the Sahu Man, the wedding is consummated, not with the religious ceremony, or the legal rubber stamp, but with the sex act.

These effects and countless others are in reality, not caused by the Geb faculty, but by the misinterpretations of the person who is restricted to looking at life only through the faculties of the 9th, 8th and 7th spheres.

The Influence from the Auset faculty:

As this faculty is the seat of the personality, its attributes are the keys to understanding the Sahu Man. The basic attributes of this faculty, *when not uplifted by the higher faculties,* is indiscriminate imitation; high receptivity, which most often deteriorates into gullibility, and impressionability; spiritual slumber (tamas) with its characteristic dreamlike—stream of thought or thought drift; and identification with the animal spirit (temperament, hence personality type), and external role models. It is through this faculty—regarding indiscriminate imitation—that people are made to waste billions of dollars each year through following fashion trends; made to destroy their lives by indulging in tobacco, alcohol, and other drugs, and so on. Their docility was recorded in the Kamitic Holy teachings in which Heru cuts off

Auset's head and replaced it with that of a cow for preventing him from killing Set (principle of evil) when he finally got his first and only chance to do so. The Christian tradition also refers to Sahu Man as a sheep, camouflaging it with the reference to Jesus and his disciples as "Shepherds of Men." We all know too well of the scenes in which one lion stampedes 100 cows and thus gets his meals. If they banded together, he certainly would go hungry or be crushed to death. The 5% of the world's population who control 85% of the world's wealth know this so well. Our interest here of course is not in fomenting revolution. What I want you to appreciate here is the finesse of the Tree of Life. Note that the 9th sphere, Auset, is diametrically opposite the 1st, Ausar, which stands for unity. Thus the Tree of Life teaches why people cannot achieve the unity they need to overthrow their oppressors. They remain polarized, willingly trapped, in their persona (the 9th sphere)—the separative part of being.

The Influence from the Sebek faculty:

This faculty takes in reality as pieces of verbal information, and thus breaks the world into an infinite array of separate and isolated symbols. It is therefore, the source of all segregative behavior: discrimination by race, gender, age, etc.; the division of medicine from diet; religion from science and government; our selves from God as two distinct categories of being (as opposed to the same with quantitative differences); man from nature, and so on.

It gives names to things, defines and describes them. It is the source of the greatest problems in the world because in the life of the spiritually immature it masquerades as the faculty of knowing. Whenever we want or need to know, it interposes a verbal symbol—a name, or definition—between us and the reality we are seeking to know. Armed with a host of degrees representing, for most people, certification of mastery of names, and formulas (definitions and descriptions), Sahu Man goes on to assume the reins—so he believes, of society. He has *heard*—this faculty is the

left side of the brain, thus cannot *see*—about God and concludes he *knows* God, he has *heard* about democracy and proceeds to kill and die for a democracy in which some people are more equal than others. Remember, dogs can recognize hundreds of verbal commands, and parrots can repeat a few. Incidentally, the Setians (Satans, if you prefer) control the Sahu Man by taking advantage of the combined action of this predisposition to use words without understanding the realities for which they stand, although the definition has been grasped, with the indiscriminate imitation of the 9th sphere. Sahu Man is readily manipulated by a large arsenal of slogans or buzz words.

Another important influence from this faculty concerns the power of belief. Because there is no guidance from the higher faculties, the Sahu man does not know that beliefs or ideas contemplated in a state of trance gain the power to shape behavior for good or for bad.

The Influence from the Het-Heru faculty:

It is the source of the images we entertain showing how we should react or feel in a given situation, how we desire events to go, and so on. Because there is no guidance from the higher faculties the Sahu man does not know that these images are just not depictions of desired outcomes. They act as funnels that direct the flow of the forces of nature to the accomplishment of these events, as well as the means of conditioning our spirit to behave as visualized. Without knowing, Sahu Man will sometimes program her spirit for success as much as for failure by entertaining, at one time positive visualizations, and at others, negative ones. Its worst manifestation is to be seen in the misunderstanding and misuse of art which is a highly formalized system of manipulating people's imagination for programming purposes.

**SET, THE NEGATIVE MANIFESTATION OF SAHU MAN
SATAN, THE DEVIL**

Sahu Man was defined as the type of Man in which the faculties of the 10th up to the 7th were awakened, and in some cases the lower third of the 6th was also awakened. The Sahu Man that we have so far described is the type in whom even less than the lower third of the 6th sphere—the will is not awakened. The widespread lack of development of people's will is to be seen in the vast popularity of dangerous and desperate gimmicks to help people curb their appetite, take off weight, stop smoking, reduce high blood pressure (when proper diet will do), etc. The full extent of the deficiency in people's will is hidden by the common mistaking of desire and passion for expressions of the will. Many successful people are characterized as strong willed people, when in reality they have been driven by the animal part of their being in the pursuit of the joys and pleasure that come directly or indirectly from their accomplishments. Once we take this into account, the number of people we believe to have a strong will and discipline greatly diminishes.

Thus we must take note of the Sahu Man with a smidgen of a will—Set. There is not enough of it for him to receive guidance from the higher faculties as yet, and establish full mastery over the lower faculties. There is just enough for him to gain sufficient directive power over the lower faculties to rise above his fellow Sahu Men. Not receiving input from the higher faculties, he turns his advantage to the exploitation of his non Setian Sahu fellow men. This smidgen of Heru gives Set enough insight to figure out the weaknesses of Sahu Man, which enables him to usurp the reins of leadership from the Ab and Ausar Men. Set, which is the origin of the name Satan, is the Kamitic conception of evil personified—the Devil. It is a man who willfully and knowingly places his intellectual and artistic faculties in the service and gratification of the animal part of being. This entails acts of willful distortion of truth and the exploitation of others and the

environment. We will have ample opportunities to see that this definition of Set is the essence of Satanism. The animalistic factor of Set was taken over by the Christians who represented Satan as a red man with tail, horns, and hooves. His true power rests in the mental limitations of his subjects and victims—Sahu men. He preys upon the Sahu Man's gullibility, ignorance, greed, selfishness, docility, identification with the person, misuse and ignorance of the true functions of belief and the imagination, and sex, etc. The Sahu Man will oppose to the death, anyone who seeks to deny him of his living for the sake of and in slavery to gratification, which is the uncompromising message he receives from the Ab and Ausar Men. She is totally satisfied with the crumbs portion of her complicity with Set—he is 85% of the population sharing in 15% of the wealth—and the glamour and honors of sitting in the seats of doctors, philosophers, priests, teachers, governors, judges, artists, and others. In other words, the power of Set is the power given to him, out of ignorance, by the Sahu Men. Of course, from the definition of Set it should be clear that there is some degree of Setanism in every Sahu man. Do you distort the truth in order to gratify your emotions and sensual passions? Do you distort the truth to shift blame away from your person at the expense of others? Do you conceal the truth in order to avoid losses, at the expense of others?

SUMMARY

BEHAVIORAL QUALITIES	SAHU MAN	SET	AB MAN	AUSAR MAN
Predominantly right brained			Y	Y
Predominantly left brained	Y	Y		
Influenced by the Animal spirit--emotions, desires	Y	Y		
Seeing dominates thinking			Y	Y

Behavioral Qualities	Sahu Man	Set	Ab Man	Ausar Man
Hearing dominates thinking	Y	Y		
Can perceive reality itself				Y
Can understand			Y	Y
Can grasp ideas indicating underlying inner aspect of things.			Y	Y
Can grasp ideas indicating outer aspect of things	Y	Y	Y	Y
Has access to spiritual powers	minimal	minimal	mid	full
Has capacity for full impartiality in society				Y
Can direct religious life of community, government, economics, education, etc.				Y
Can conduct religious services, governmental services, etc.			Y	Y
Is qualified to shape culture			Y	Y
Is shaped by culture	Y	Y		
Is shaped by the word of the law			Y	
Intuitively lives the law				Y

Chapter 7

The Story of Ausar

The Story Of Ausar is to the Kamitic people what the Old Testament is to the Jews, and the Bible is to the Christians. It is the master text of the Ausarian religion, which dominated the life of all of Egypt throughout its history. It is the key to understanding the philosophy and way of life of the people and all their major religious books. As told in this book, it is a reconstruction from various sources; the *Pyramid Texts*, and Plutarch's *Osiris and Isis*. Inconsistencies, and decisions to use a version of some accounts over others were resolved by using the *Pyramid Texts*, Hymns, and the *Pert Em Heru* ("*Book of the Dead*") as chief references.

To get the proper understanding and benefit from the story we must keep in mind that the characters—the deities—in the story are 'personifications' of faculties residing in the spirit of God and Man. The action in the story teaches in a very vivid and coherent manner, which is the best way to affect memorization and understanding, the functions of these faculties. Were you to personalize the principles of chemistry, or physics, etc. and weave them into a story (a myth) you would make them so much easier to understand that you could teach them to 8th graders. You may of course have to defend yourself from well educated fools who will accuse you of believing that atoms are composed of people, and that chemical activity results from their loves, and wars, and so on.

Geb (Seb), the divine intelligence governing the physical plane, and Nut, the divine intelligence governing the noumenal

plane (the metaphysical division of the Objective Realm), combined to form the faculties of Man, which in this metaphoric presentation are embodied in five symbols. As father and mother respectively, Geb and Nut gave birth to five children. In order of their birth, they are

Ausar	embodying, besides itself, the faculties of wisdom (sphere 2, Tehuti), and spiritual power (sphere 3, Seker).
Heru-Ur	although it embodies the faculties of divine law (sphere 4, Maat), Justice (sphere 5, Herukhuti), and Man's personal will (sphere 6), it suffers from the defect of spiritual blindness—which given the importance of seeing (insight), as shown in the previous chapter, it does not use its abilities. It allows evil to run rampant.
Set	representing the partially developed will, combined with the 8th sphere (syllogistic intellect, Sebek), which in turn is dominated by the animal spirit. Hence, it is the principle of evil in Man. Incidentally, on account of him being the third born, the number three has acquired a stigma of being an unlucky number in the folklores of many people.
Auset	representing Man's persona (sphere 9) when fully devoted to God. She became the wife (complement) of Ausar.
Nebt-Het	representing Man's imaginative faculty (Het-Heru, the 7th sphere). She became the wife (complement) of Set.

It is important to note that the story is told on three levels. Everything in the story applies to the influence of human faculties

on the behavior of the individual, of political forces of nations, and the behavior of nations towards each other. It is recommended that the left column, embodying the story be read first in its entirety, followed by a rereading along with the commentaries.

The Story

When he became King of Kamit, the men he came to rule where in a savage state. They were nomadic tribes in constant warfare against each other. They were wholly given over to evil and sinful behavior.

He brought civilization and spirituality to the people, enabling them thus, to achieve prosperity. He gave them a body of laws to regulate their conduct, settled their disputes justly, and instructed them in the science of spiritual development. He shared the rulership of the land with the Queen Mother Auset, who domesticated wild barley and wheat. Along with Ausar, who taught men the art of agriculture—the tilling of the soil, cultivation of grains, and of fruit trees—they also laid the material foundations for the development and growth of civilization. Brothers no longer lifted their hands against each other. There was prosperity and peace

The Commentary

This is symbolic of the state of the lower part of being when not guided by the indwelling divinity because it is restricted to the subconscious life of the person. Individuals and nations are doomed to evil experiences.

When the indwelling intelligence comes to the foreground it brings order to the life of the individual, resulting in a prosperous, healthy, and successful life. Thus we can see that in the Kamitic value system, success in life comes from allowing the indwelling divinity to rule one's life. Education, talents, etc. can only play supportive and subordinate roles. As the central faculty of the Sahu, Auset (the persona) shares in the government of the life of the individual and nations because of her devotion to following Ausar—the divine Self. The similarity of religious concepts and symbols around the

throughout the land of Kamit. Having civilized Kamit, he turned the government of his native land to Auset, and traveled around the world to spread the same instructions.

He induced people to accept his teachings, not by force of arms, but by the use of persuasive lectures, spiritual hymns, and music. Wherever he went he brought peace and learning to the people.

While he was away, Auset ruled the land so expertly, that her brother Set who was consumed with jealousy over Ausar's success, was unable to realize his main desire. He sought in vain to stir up rebellion in the kingdom, so he plotted to overcome Ausar by deception—his chief characteristic—with the help of a confederacy of 72 followers.

When Ausar returned from his

world is explained as the spreading of the Ausarian religion—historically documented as the oldest in the world.

Thousands of years before Islam and Christianity, who spread their religion by the sword, the Kamitians believed in the peaceful dissemination of their spiritual system. This was done not only for the sake of peace and respect for the dignity of men. It was due to the realization that to defile men is to defile the Supreme Being who is the indwelling Self in each person. Besides, religion being what it is, cannot be disseminated otherwise. Not to understand that is not to understand religion.

As Auset represents the personality that is devoted to following Ausar (God in manifestation), it cannot be overcome by the forces of evil.

That the conspirators of Set

mission, he was greeted with a royal feast. Set came with his 72 conspirators, supposedly to honor Ausar, and to make merry.

He brought a funerary chest in the shape of a man which was so beautiful that every one at the feast desired it for themselves. When everyone was in a joyous state from beer drinking, Set stated that he would give the chest to anyone whose body fit the chest perfectly. They all tried it for size, but no one could fill it out perfectly.

He came last to Ausar and asked him if he would try it, knowing all along that it would fit the king, as he had made the chest to the exact dimensions of his body. Ausar entered the chest and his body fit it in every part. Before he could get up, the followers of Set jumped quickly to close the lid of the chest and nailed it down and soldered it fast with lead.

Needless to say, the king died

numbered 72 was an allusion to the fact that Set's main weapon was deception, which is a negative expression of the intellect—the 8th sphere Sebek. Sebek, who was Set's main lieutenant and strategist corresponds to the planet Mercury which, in the Canaanite Kabala rules over 72 spirits called the Shemhamphoras.

This part of the story is a reference to Set's reliance on alcohol and other drugs to facilitate his deceptive acts. His deception masterpiece in regards to this method is to criminalize the use of drugs he cannot control, and to make Sahu Man, who will believe anything, treat the enslaved through alcohol as an ill person.

Setanists make careful study of those they would attack and conquer.

An allusion to the relationship of

immediately of suffocation.

The feast was broken up in great confusion, as the followers of Set fell upon the people with their weapons to take over the government. Set commanded his followers to take the chest away and dispose of it in a secret place. They hastened through the thick cover of darkness and flung it into the Nile. The Nile's current took it to the open ocean, and it was presumed lost for ever on the bottom of the ocean.

So ended the world's reign of peace, harmony, and prosperity.

the breath to the working of the indwelling divinity. As it is awakened through special breathing procedures—slow, deep rhythmical breathing—its range of function is affected by irregular, and shallow breathing. This has been dealt with extensively in chapter 23 of Volume I.

An allusion to the fact that the indwelling intelligence is hidden away from most people in the subconscious (bottom of the ocean). This is why meditation, which is a process of taking the consciousness into the subconscious while retaining full consciousness, is essential in religious work.

The indwelling intelligence builds up the spirit, mind, and body of the individual from the moment of conception. Although it is restricted to managing the involuntary vegetative functions of being, it is the major influence in life

during our infancy, although the dormancy of the intellectual faculties prevent it from expressing itself in the thinking of children. Yet, its influence is to be seen in their absence of evil, hate, and such qualities. As children grow, their minds are taken over by the lower intellect which totally eclipses the indwelling intelligence. This is Set killing Ausar, especially if their behavior is characterized by deception. In the life of nations and the history of the world we find the same progression from innocence to wickedness.

When the bad news regarding Ausar's fate was taken to Auset, she was stricken with great sorrow. She wept bitterly and could not be consoled. In her grief she cut off a lock of her hair, put on mourning clothes, and vowed to never rest until she found the body of her beloved king and husband.

We will see in the first stage of initiation that the experiencing of genuine sorrow over the restriction of the indwelling divinity to maintaining the involuntary vegetative subconscious functions of the body and mind, and the dedication of one's self to expanding its function to ruling the external aspects of our lives, is the first requirement for spiritual upliftment. This is important, for many people deceive themselves with the conviction that they are spiritual, yet experience no remorse over their acts that keep the divinity

She searched everywhere, questioned everyone she met, and when it seemed that all was in vain, she met up with some children who told her that they had seen the chest floating down the Nile and entering the sea.

Meanwhile, Set usurped the throne of Ausar and reigned over the land of Kamit. Law and order which followed from the moral upliftment of the people was replaced by the use of force. Everywhere men were robbed of their possessions and land, through legal unjust means. Once owners, they were now renters and wage earners. Tyranny and the law of might prevailed as the Divine Law was repealed. Everywhere the followers of Ausar—who lived by Maat—were persecuted.

The good Queen Mother Auset

from rising in their being.

While the first step towards spiritual development is the experiencing of genuine sorrow over the lowly condition of the divinity within, the second evidence of spirituality is being driven to find the true spiritual way.

A reference to the psychic openness of children. Their life force has not yet been dissipated in sexual activity, and they have not yet been corrupted by social and Setian fallacies. Although they cannot clearly and fully express it, divine influence works greatly through them.

See the preceding chapter.

Secularism, and a distorted religion replaces the true religion.

Heru Ur should have opposed Set, but didn't because of his blindness.

That she concealed herself in the

became a fugitive in her own land, and she fled to conceal herself in Set's own stronghold, the swamps and marshes of the Delta of Lower Kamit. She believed that it was the last place he would dream of ever looking for her. Seven scorpions followed her and served as her protectors.

Ra also came to her aid. Looking down from heaven and seeing her distress, he took pity on her and sent Anpu (Anubis), the son of Ausar and Nebthet, to serve as her guide, and guard dog.

One day Auset requested shelter at the house of a poor woman, but was refused by the woman who was stricken with fear on seeing the scorpions accompanying her. But a scorpion managed to slip in before the woman closed the door and bit her child causing his immediate death. To repair the damage, Auset uttered words of power which caused the child to come to life again, for which the mother was so grateful that she allowed Auset to stay in her house.

stronghold of Set is symbolic of the personality, although devoted to Ausar, remains trapped in the Sahu part of the spirit. It also prophesizes that the historical followers of Ausar will develop their resistance in Set's cities.

The seven scorpions symbolize the 7 popularly known chakras (psychic centers).³⁷

Anpu's assistance refers to one of the aspects of the 8th sphere, Sebek (the intellect uplifted by Maat), which assists the person in her search for God within. Such an intellect also becomes the major psychic protector for the individual.

When the person is devoted to resurrecting the indwelling divinity, by his/her genuine experiencing of sorrow over Its restricted role, a great deal of psychic healing power is awakened. It is also an allusion to the awesome offensive powers residing in the six phenomenal chakras—psychic centers. They can only be wielded with great success by those who are devoted to God.

³⁷ In reality there are 14 chakras.

The coffin of Ausar was taken by the waves to Byblos, a port city in southern Syria, and it was cast on to the shore. A tree sprang up and grew around it enclosing the body of Ausar in its trunk. News of this tree which grew so rapidly and of such beauty came to the king of this alien land, and he commanded that it should be cut down, and its trunk brought to him. He erected it as a pillar in his house without knowing the great secret it contained within.

A revelation came to Auset in her dreams that she might find Ausar's body in Byblos, so she set off towards Syria by ship. When she arrived she dressed as a commoner and sat beside a well, weeping bitterly. At the well she befriended the queen's handmaidens, whose hair she braided. Into each lock she breathed a sweet and unique perfume. They went back to the palace and told their queen of this woman who had the strange power of exhaling and exuding perfume from her breath and body. The queen commanded that she should be brought immediately before her. Auset found favor in the eyes of the queen who made her the nurse to one of her sons.

An allusion to the exportation of the Ausarian religion and the Tree of Life to Palestine, and Syria. They received it but never fully understood the true secrets it held within. It also informs us that in seeking spiritual instruction, given Set's dominance at home, we will have to search in foreign lands and people.

The importance of dreams in those who are devoted to reawakening the 'dead' god within.

A reference to the spiritual powers developed by those who are devoted to the resurrection of the Ausar faculty within.

Auset refused to nurse the child, and to silence his cries for milk she put her finger into his mouth. Instead of milk, at night she caused him to be enveloped in a sacred fire which would confer immortality to the child. In the meantime, she transformed herself into a swallow and flew to were the pillar containing the body of Ausar was kept, and uttered loud cries of sorrow, while flying around it. While she was thus engaged, the queen came by and saw the babe surrounded by the flame and snatched him from it, denying him thus of immortality.

Auset transformed herself back into human form and confessed to the queen who she was and the purpose of her mission. She then asked the king that the pillar be given to her. The king granted her request, and she cut deep into the trunk and took out the chest, which she wrapped in linen and anointed with myrrh. The empty pillar was returned to the king who erected it as a monument to Auset, and for many centuries it was worshipped by the people of Byblos.

Imagining oneself as different creatures, persons, etc. while in trance is an important practice in spiritual development. What you imagine doing in trance is taken by the spirit as reality. It is thus that powers are developed, and limiting conditionings are transcended. This is why the Pert Em Hru, the Tibetan Yoga system, and so on prescribe such visualizations to be practiced by the initiate. The empty pillar became the Tree of Life of the Canaanite, and later on, of the Jews. It was empty because they did not receive the full teachings.

Auset returned by ship with the coffin, accompanied by Maneros, the king's first born. While at sea, Auset could not wait to see Ausar, so she opened the chest and embraced the corpse and wept bitterly. Meanwhile, the boy Maneros, had secretly stolen behind her to see what was in the chest, and what was going on. She turned suddenly and the fire in her eyes caused the boy to die of fright, and he fell into the sea

When Auset reached the land of Kamit she took the body and according to Pyramid Texts number 632, 1636, and murals at Abydos and Philae, "she transformed herself into a swallow and hovered over the dead body, causing a wind with her wings, and raised the weary phallus of the silent-hearted (dead), and received his seed. Thus was Heru conceived.

An allusion to the great psychic powers developed by the persona when it beholds and interacts with Ausar—the indwelling divine intelligence—in mediumistic trance.

Auset's conception of Heru by no living man is the oldest documented version of immaculate conception. It is no secret that the concept of the Virgin Mary and Jesus originated in this story. This is why there were thousands—now about a hundred—of Black Virgins all over Europe. They can still be found in the Vatican, and the Polish cathedral of the present Pope.

In another version of the story, she conceived and gave birth to Heru before setting out to Syria to find Ausar. When Set heard about it he set out in persecution of the new born heir to the throne. Hearing that he was coming, Auset hid him in Buto under the protection of Uatchet. An analysis of the entire story

will show that it cannot fit in coherently with the logic of the story. It is important to note it because 1) it reveals the role of the psychic powers symbolized as Uatchet and Nekhebet in the protection of the undeveloped will, and 2) It is the source of the story in which Herod, on hearing about the birth of Jesus sets out to destroy all the new born males.

She then hid the body in a secret place and hastened to Buto, in the city of Khemmis to give birth to her son Heru. Her triumph was short-lived. While she was in Buto, Set came hunting the boar at full moon in the marshy swamps of the Delta and by accident found the chest. Recognizing it, he opened it and took the body of Ausar and cut it into fourteen pieces and scattered them in various parts of the country.

On hearing about Set's deed, Auset set out again in search of the members of Ausar's body, this time accompanied by her sister Nebt-Het, who until then was married to Set. At length she recovered all the parts except the phallus which was swallowed by the Lepidotus, Phagrus, and the Oxyrynchus fish. She buried an

The breaking of the body of Ausar symbolizes the fragmentation of consciousness by the left side of the brain which leads to a segregated view of the world. The fourteen pieces also correspond to the 14 psychic centers (chakras) of the spiritual body. The dispersion of the pieces of the body of Ausar is the origin of the religious doctrine of the Diaspora—the dispersion of the elect.

Nebthet corresponds to the 7th sphere, the imaginative faculty which joins the persona in the search for the indwelling divinity.

The connection of the fish to the phallus has to do with the correspondence of the sexual psychic center to the 'water' element. The parasympathetic

image of each member where it was found and erected a tomb which became a place of worship by the people of the area. The existence of the actual members, were kept secret so that Set would not resume his search for the body.

Set continued his tyrannical rulership over the land, unrelenting in his persecution of the followers of Ausar. The people's worship of Ausar strengthened his spirit and caused him to appear in a dream to his son Heru who was now a grown man. He encouraged him to regain the throne to which he was the rightful heir and gave him instruction in battle.

Heru gathered his army and went to confront Set. They first met at Edfu, where Set's army slew many of the followers of Heru.

But Heru and his followers, although greatly outnumbered, resumed the war. His greatest

division of the autonomous nervous system corresponds to the 'water' element and governs sexual potency. The point being made, however, is the fact that sexual potency is a key index of spiritual power. It must be nurtured, and the sexual act moderated for spiritual growth.

A reference to the ancestral communication rituals which empower the deceased to assist their family members on earth, as well as the instruction received by the latter to solve their problems.

As we will see, ultimately Set will be defeated through truth, but one must be prepared to stand up to him at all costs, and by all means necessary. Without this, you cannot get him to abide by the truth. Heru was defeated because he followed his own head (the intellect). Heru is our sense of freedom and independence.

His victory came from humbling himself to the intuitive guidance of the wisdom faculty which is

weapon was his faith in the counsel from Tehuti, whose words were God's Words (the Metu Neter). They attacked Set again and drove him to the eastern frontier. He sought refuge at Zaru where Heru caught up with him, and the last battle of the war ensued.

In this pitched battle that went on for many days, Set gouged out Heru's eye, which would have cost Heru the war had not Tehuti healed it. With his insight regained, Heru managed to castrate Set.

This was the decisive point in the war. Set was defeated, taken prisoner and condemned to death. Heru turned him over to the Queen Mother Auset for her to administer the judgment, but she refused to kill him, on the grounds that they were all family, and set him loose.

received through perfection in meditation, or oracles, or counsel from a sage. Intelligence has always defeated might and steel. As we will see, ultimately Set will be defeated through truth, but one must be prepared to stand up to him at all costs, and confront him with all means possible. Without this, you cannot get him to abide by the truth.

The eye of Heru symbolizes the visual thinking of the right side of the brain which governs understanding and spirituality. It is also the symbol of the omniscience and omnipresence of god as shown in earlier chapters, thus it was attacked by Set. The healing of the eye by Tehuti is an allusion to the role that wisdom plays in our life. Likewise, Heru attacked Set in the seat of his uncontrolled aggressiveness.

Auset's action is an allusion to the infinite compassion and understanding of the oneness of life created by a deep devotion to awakening Ausar. It puts checks and balances on the necessary militant confrontation of evil. If evil is to be defeated,

Outraged, the impetuous youth cut her head off—some say her royal diadem—which was replaced by a cow's head or crown by Tehuti.

Although Set had been defeated, Auset and Nebhet were still grieving over the death of Ausar. In a chant Auset exclaims:

*Gods and Men before the face of gods
are weeping for thee
at the same time
when they behold me
Aes! I invoke thee with wailing
that reaches high as heaven
Yet you do not hear my voice
I, your sister loves you more than
all the earth
and you love none other more than
me.*

And Nebthet in her chant exclaims:

*Overcome the sorrow in the hearts
of us, your sisters
Live before us
desiring to behold you.*

The lamentations of the goddesses

it must come about through the victory of righteousness. Tehuti gave Auset the cow's head to show that she was merely following an instruction from above. Cows don't lead the pack. This was another reminder to Heru. The will of Man is in need of such constant reminders to be humble.

It is not enough to defeat evil, God's rulership of the life of the individual and of nations must be restored.

Auset's chant defines what devotion to God is. One must love God more than anything else in the world. In the Auset stage of initiation devotion to God is expressed by the experiencing of sorrow for engaging in the sinful acts that prevent the indwelling Divinity from rising to the foreground of our lives.

Nebthet's chant emphasizes the joy of awakening the indwelling God. This is the theme of the Het-Heru stage of initiation.

As king and judge of the

were heard by Ra, and he sent them once again Anpu, who with the assistance of Tehuti and Ra reunited the dismembered body of Ausar, wrapped it in linen bandages, and mummified it. Tehuti, Auset, and Heru performed upon the mummy the Ceremony Of Opening The Mouth, and Ausar was brought back to life through the gift of the eye of Heru, which Set had destroyed, but healed by Tehuti. Brought back to life, he was declared the Judge and King of the Dead, while Heru was to take his place as king of the living.

Set objected. He publicly complained, according to one account, that Heru was a bastard, and could not thus, be the legitimate heir to the throne. According to another account, he staked his claim to the throne on

underworld, meant that Ausar is to rule over the subconscious while Heru, the will is to rule over the waking state. Yet, it must be understood that the will must receive its direction from the indwelling Divinity—Ausar. This relationship is duplicated in the divine kingship throughout traditional Africa, from ancient Egypt to present day African nations in which the kingship is still alive (Ashanti, Yoruba, etc.).

To understand Heru's resurrection of Ausar by giving him his eye we must recall the role of the eye as symbol of God's omnipresence. As king of the external world (the waking state), Heru acts as Ausar's means of perceiving what is going on in the world. Thus He is able to direct the life of the individual, and nations. Take note that the resurrection of Ausar is the source of 'the second coming of Christ.'

We see this today in secularism's claim to be the legitimate guide to Man's life in the world. It is a particular Setian maneuver to bring charges against others invoking laws that they themselves do not

the basis that he was the strongest in the world. Might, he argued was the chief virtue of government. He also brought charges contesting the position of Ausar.

Although Set, now emasculated, could have easily been disposed of by Heru through force, righteousness returned to the land with the return of Ausar, and Set was given his day in court. A great tribunal made up of 42 gods with Tem as leader, and Tehuti as judge was assembled. As Set's government was based on might, and pure deception, where force could not be openly applied, his words were found to be untrue. It was shown that in most instances he contradicted and violated the laws he imposed on others. On the other side, Ausar and Heru had been shown to have lived by the laws they promulgated, thus they were found to be *Maa Kheru, True Of Word*. Thus the "*Great Quarrel*" was settled on the basis of right over might. The night in which this great verdict was awarded is known in the Kamitic spiritual tradition as the *Kerh Utchau Metut, Night of Weighing Words*.

Set was sentenced to serve as the

observe. It also prophesizes that the Setians will challenge the heirs of Egypt—present day Africans and African-Americans—when they reclaim their Kamitic heritage.

This shows the way to victory over the power that be. Force them to become 100% accountable to the laws, and values they proclaim.

In the Kamitic tradition, the

wind that propelled the boat of Ausar.

wind is symbolic both of motive force, and of the left side of the brain mental activity that gives us technological advancement. Thus Set was sentenced to broadcast the Ausarian religion around the galaxies.

In the following chapters we will see how this story gives deep insight and coherence into the Tree of Life based system of Kamitic initiation, the major hymns and Holy books of Kamitic spirituality, and throws a great deal of light on psychology, sociology, and history.

Summary

On the Role of the Divine Self in the Life of the Individual and Society:

It teaches that when Ausar—the indwelling intelligence is allowed to extend its functions to the external life of the individual and society, harmony and prosperity is attained. We can appreciate the importance of this message by considering the fact that the majority of people in the world place their major trust concerning their quests for success in education, money, their intellect and artistic talents. It also shows the role of the master initiate in society. In today's western societies there is a warped view of the goal of spirituality. The majority of people have been taught by the Hindus and other so-called spiritual masters that the purpose of seeking divine self realization is to avoid having to reincarnate, to attain to immortality, to develop spiritual powers (siddhis) that would facilitate the acquirement of the objects of one's desire, and so on. What we learn from the Kamitic spiritual system, through the story of Ausar, is that Ausar was never concerned with personal wants. The goal of initiation is to develop spiritual powers for the sake of establishing a harmonious social order. The African initiate is not a recluse unconcerned with society. In all stages of

initiation—Auset, Heru, and Ausar—the initiate is concerned with personal growth for the sake of the social order. Any clear minded person can easily see that you cannot separate the well being of the individual—spiritual, political, economic, etc.—from the socio-political condition. The source of ill conditioned social beings is always due to the occupation of the seats of government and other social behavior shaping institutions by Sahu and Setian men and women.

How is Evil Established in the World:

The Setanists are those relatively few individuals in the world who have developed their will beyond the majority of Sahu Men, but have not developed it enough to overcome the lower faculties (intellect, imagination, memory, and emotions). Thus, their will is still dominated by their lower faculties, especially the intellect and animal spirit. The higher development of their will above the Sahu Man gives them the ability to dominate the latter. They gain enough insight into the workings of the lower faculties, and the weakness created by the absence of input from the dormant higher faculties to enable them to *deceive* the Sahu Man, and thus gain control over him/her. As the Sahu Man makes up the majority in the world, Set is thus able to gain world dominance.

In the story we learned that Set was supported by a confederacy of 72 followers. These are the 72 spirits of the Mercury or 8th sphere of the Tree of Life (the Shem Ham Phoras), according to Canaanite (later Hebrew) Kabala or Cosmologics. This is simply an allusion to Set's chief reliance on the intellect³⁸ (symbolized by Mercury), which dominates the mental life of the Sahu Man, in his efforts to dominate the world. Unknown to most people, is the fact that their intellect—when not guided by the higher faculties (Tehuti and Maat) is the chief faculty through which they are most easily manipulated. The intellect—the Sebek

³⁸ The author is very well acquainted on the spirit invocation side of these spirits which played a major part in the technological development of the Canaanite, Kamitic and Western world.

faculty—is our means of labeling, defining, describing, and relating ideas to each other through syllogistic or linear logic. Because it is the *hearing*—left brained perception—and not actual experiencing of reality, it is intrinsically a major source of delusion. We *hear*, but don't actually *see* that Man is a rational animal and we *believe* (Sebek also corresponds to our belief system). We *hear*, but don't actually *see* that God and the Devil are spiritual entities separate and apart from Man and we *believe*. We *hear*, but don't actually *see* that Greece was, and America is a democracy, and we *believe*. We are deluded by Set into believing that being informed—knowing the definition and description of a thing—is knowing the thing itself. Thus he is readily manipulated through words—sound bites, slogans, and myths—Maya³⁹, according to ancient Indus Kush spiritual philosophy. The intellect dominated person is quite comfortable with the fact that the syllogistic logical system is unable to secure the truth of the premises it operates on. Not only is he comfortable with it, she worships it, takes great pride in being logical (syllogistic). Thus, Set is able to delude and deceive him with logical conclusions from uninspectable premises. Truth is drowned in a sea of opinions. We must also note that the intellect, *Sebek* shares the root of its name with the earth god Geb or *Seb*, because it processes information received from earthly experience. It is thus restricted to the outer and lower aspect of reality. The inability to see the inner or underlying aspects which unite reality leads to the well known segregative approach to life that characterizes western societies. This is of course symbolized by the dismemberment of the body of Ausar. For this reason, intellectuals were called *Sebau* in the Kamitic spiritual philosophy and were considered, along with the Setian, the enemies of Ausar—however necessary they were to the bureaucracy, and educational institutions. In other words, if you rely chiefly on your intellect, you will never be able to discover your true self. Instead of trying to experience your self directly, you will be dealing with definitions, and descriptions of who or what Man is. To get the point home, consider sex. If you want to know what it is like, no

³⁹ It is important to remember that Maya is a transposition of aim-a. Aim is the word of power of the Sebek faculty.

amount of thinking will help. You have to experience it. Yet, it is the Sebau who, in an ill conceived social order, occupy the prominent seats of government.

We also learned in the story that Nebt-Het, the imaginative faculty was the wife of Set (even though she had Anpu by Ausar). Let's remember that we are dealing with a literary form. The imagination is personified as a goddess, and her husband or the man she will have union with is the object upon which we focus our imagination. Before our consciousness is uplifted to the Ab division of the spirit, we imagine ourselves as our persona—the human who looks a certain way, likes this, dislikes that, can do and can't do these, and is inclined in certain directions. The result of the marriage or mating of our imagination with our person are the events that characterize our life.

On the Stages of Initiation, or Religious (Spiritual) Development:

The initiation or Ausarian religious process of Kamit is based on the fact that within Man is an intelligence that is the embodiment of the knowledge and the ability to run all of the subconscious vegetative functions responsible for the operation of our physical, mental, and emotional bodies. When we were conceived, and for the earlier portion of our infancy it is in the foreground of our lives, although it cannot express itself due to the dormancy of the intellectual faculties through which it communicates itself to the consciousness of the individual. As the intellectual faculties begin to develop, it recedes into the background (the subconscious) of the individual's life were it is limited to guiding the vegetative involuntary functions. The Divine Plan, however, is for it to be 'resurrected' and allowed, through the will, to guide the willed social activities of the individual—career, family, job, government, economics, etc. Considering the awesome amount of knowledge at its disposal, we can see the tremendous advantage that can be thus gained. Religion, or spiritual cultivation, or initiation aims, therefore at resurrecting this

indwelling intelligence—God residing in Man's spirit—that it may rule in the life of individuals and nations.

The first stage of initiation is devotion to the resurrection of Ausar—the God within. This is shown by Auset's sorrow over the condition of the God within. I.e., devotion to God is not merely the praising of God as a benevolent father or mother who has given life to us, sustains us, and so on. While the Kamau acknowledge and express their love for God for such reasons, the Kamitic expression of *devotion to God* is a carefully and accurately identified behavior. It is characterized by the genuine experiencing of *sorrow over the restriction of the God within to maintaining the vegetative subconscious functions*. As such, the God is considered as one who is dead. This symbolism is easily understood by considering the appearance of someone in a coma. This sorrow leads to the incessant search for the means of resurrecting the God within, and to the birth of the will (Heru) to subdue the lower faculties to enable the indwelling Divinity to resume the reins of power over the life of the individual.

Devotion is assisted by 'positive thinking,' and an intellect subordinated to Divine Law (Maat). It is symbolized by Anpu (Anubis). Positive thinking, in the Kamitic tradition is distinguished from the western conception of it, by its source. Anpu, we are told, is the son of the union of Ausar and Nebt-Het. I.e., when the imagination (the wife) takes Ausar as our self image, our thinking about the issues of our life automatically becomes positive. What, or how else would we think of the issues confronting us, when we identify ourselves with the part of our being that is omniscient, omnipresent, and omnipotent? In addition, when Nebt-Het, the imagination, gives up Set and unites herself with Ausar, she too becomes uplifted. Thus she joins Auset in the search for Ausar's dismembered body.

The second milestone in the religious development or initiation of the individual is the birth of his/her will. It is born through the

deliberate cultivation of the genuine experience of sorrow over the lowly role of the God within. The absence of the Divine influence in the willed portion of Man's life subjects him to the tyranny of the lower part of being. The sorrow of the Auset part of being develops the will to fight unrelentingly against the domination of the lower part of being.

The third milestone in the religious development or initiation of the individual is the cumulative effect of the consistent application of the will against the lower faculties. S/He is found to be Maa Kheru, or to be consistent in living Truth. This qualifies the initiate to consciously work with the awesome units of power residing in the Shekhem division of the spirit.

On Defeating Evil in the Life of the Individual and in Society:

To defeat evil in society we must defeat it in the individual. We must remember that Set's power comes from deceiving Sahu Man who makes up the majority in the world. He is to be uplifted through the initiation program outlined above. We must also reiterate the fact that before Set can be made to account to the Truth by which men live, he must be resisted by all means that are in harmony with Divine Law—thus the war between Set and Heru. It is one of Set's greatest acts of deception to use all forms of aggression and divisiveness (divide and conquer) to achieve his ends, then denounce everyone who uses such methods to oppose his evil. Ultimately, Set can only be fully defeated by bringing him to the court of justice—which is based on weighing his actions against the laws he has proclaimed. Given his nature and his agenda, he must break everyone of them. In the life of the individual, and freedom fighters, it means that she must always fight by means which do not run afoul Divine Law. The story shows that such means do not exclude violent means. Set will tell you in a second that his God has rained fire and brimstone on his enemies, and tell his enemies that they must resist non-violently. Of course, Sahu Man who hears, and does not see his way through life, falls for these deceptions.

CHAPTER 8

THE DIVINE SOCIAL ORDER AND THE EVIL GENIUS OF SET

Are we to believe that men will found nations, and plan their social order, and that God would make the world without a plan for it? How many scholars do you know have seriously concerned themselves with this question? God's plan for the world is indissolubly tied in with the purpose for the creation of the world. We recall that the essential state of God is one of absolute inactivity and absence of things. The world is the manifested and objectified aspect of God. But God just doesn't create the world and watch it from the Subjective Realm, It enters and lives in it as the consciousness dwelling in all things. And the only creature that can serve as a vehicle for the manifestation of its fullness—give it the experience that It is God—is Man. The Divine Plan, therefore, involves the establishment of *a social order* that will enable mankind's development through its spiritual infancy—the Sahu stage—to the point of complete growth or evolution—the Ausar Stage.

The social order that Neter intended for mankind, is a world in which God manifests Itself in the world through, and as the Ausar Men to guide the Ab Men in the functions of administering the institutions that govern and regulate the behavior of the bulk of the population which is made up of Sahu Men. According to the Kamitic model, in the well ordered society the

function of creating the social regulating institutions belongs to God acting through the Ausar Man. The function of administering these belong to the Ab Man. And the Sahu Man is in charge of the host of utilitarian tasks in the day to day activities of living. The fundamental purpose of this social order is the establishment and maintenance of Order (Maat) as the essential condition for the spiritual development of each individual member of society. The major institutions through which the goals of the divine plan can be realized are the religious, and educational institutions, which operate primarily on the three lower mental faculties—the 7th (imagination), the suggestive power of belief of the 8th sphere (the lower intellect). They are both opened to the influence of these institutions through the heightened receptivity (indiscriminate imitation) of the 9th sphere faculty.

THE BEHAVIOR SHAPING INSTITUTIONS

The following diagram shows the relationships of the faculties to each other in regards to the programming of behavior.

Man has a faculty for action: physical, emotional, and mental. This faculty operates as an automaton. We usually refer to this as conditioned reflexes, involuntary action, etc.	This is the animal spirit (the Khaibit). 10th sphere.
The animal spirit is programmed	through the Sahu spirit: spheres 7, 8, & 9.
The program used by the Sahu division of the spirit is recorded in	the 4th sphere of the Ab spirit.
As the programs need changing as we go	the 5th sphere of

through the stages of life, there must be an agent of change. Since the vehicle of activity is an energy system, this agent relies chiefly on force. the Ab spirit, Herukhuti.

The programmer is the will, the volition. I.e., the only part of being that is free. We must appreciate the logic of this arrangement. the 6th sphere of the Ab spirit.

The program aims at establishing Man in the likeness of God, Who is the architect of the program. God, the aim and source of the program is represented by Spheres 1, 2, 3 and 0 above the Tree.

The above diagram shows that Man's vehicle of action, the animal spirit is programmed *through* the intellectual (sphere 8) and artistic faculties (sphere 7) *by* the will (sphere 6), using the program *residing* in the faculty of Divine Law, Maat (sphere 4). The program *originates* in the higher Divine faculties, which embody the objectives to be carried out by Man's actions. Any effort to establish a successful behavior shaping institution or science—Psychology, Sociology, Religion, Government, Education, etc., must observe the relationships between Man's faculties as outlined. Any effort to disrupt the proper working of society, obviously for the purpose of oppressing and exploiting people, must remove the controlling influence of the people who have developed the higher faculties. This is achieved, as will be later seen by the discrediting of spirituality, which is the source and composition of the program for the guidance of mankind, and the exaltation of the lower talents. Cut off the head and the body must die. Before it dies, though, it will run amuck and cause all kinds of ills.

The Chief Faculties Used in the Programming of Behavior

The Imagination, Sphere 7

You must take note of the fact that all of your actions, with the exception of a few gestures, are rehearsed in your imagination. It will prove very instructive to record all of the images that come to you in a given day. You will discover that 1) when confronted with a situation you visualize your response before enacting it, and 2) you spend a great deal of time visualizing how you will respond to the recurrence or occurrence of events not yet present, as well as indulging in the pain or pleasure of past and future events, real or imagined. It is thus that you program or reinforce your behavior. You can verify this fact by consistently ignoring these images, or doing just the opposite where allowable. After 21 consecutive days of such consistent practice, you will see that you would have greatly weakened or abolished many of your behavior patterns.

The function of the imagination has been known for thousands of years. There is even western scientific confirmation and documentation of its success in curing illnesses.⁴⁰ How to manipulate the imagination of others has been elevated to a science. This is Art. Yes, it is ironic that western man should set up a false dichotomy between art and science, when art is the science (science = knowledge) of manipulating behavior through the imagination. So much for Eurocentric scholarship. The two most powerful forms of artistic manipulation is music and drama. The *suspense* created in drama is no other than the suspended breath, *kumbhaka*, that comes about as we enter trance. This is achieved through the plot. Having made the leading character(s) sympathetic, he or she is taken through a series of ever increasing conflict and complication. Along the way, our identification with the sufferings of the protagonists, causes us to experience emotions which throw

⁴⁰ The techniques has been used in hospitals in Japan, France, and the USA.

us into trance (emotional states are trance states⁴¹). The major experience comes at the moment when the protagonist faces what seems to be an inextricable complication. It is the climactic moment. Good music follows the same principle. It is composed and performed so as to induce a mood, and lead it to a heightened state, a climax. The same theme is at play in poetry and the graphic arts. The latter of course has resource to subliminal techniques. It is important to also take note of the fact that all art functions through the right side of the brain which controls behavior and spirituality. Pervert the art and you pervert the spirituality of the people. Because of this, religious organizations have made art, in the form of myths, stories, songs, etc., the chief means of getting their messages across, and Setians have limited art to a form of gratifying the lower part of being to reinforce its influence over people, and to shape them into malleable beings. It is the only way that people can be controlled.

The Suggestive Power of Belief

Another major source of problems in people's life is the ignorance of the suggestive power of beliefs. Believe that you can do something, and it will tend to come true. Believe that you can't, and it will also tend to come true. The same holds true for things you think must happen, the way you think it must happen, and so on. Hold on to the belief that you don't have a good memory, that you are a clodhopper, that you will never have a good marriage, or a good life, that as a people you cannot come together, and you will be right. Believe in the opposite, and you will be right. The scientific literature is full of evidence of people's ability to influence their behavior, and physiological functions through a belief established by taking in an affirmation into trance. If in trance you affirm that you are drinking alcohol, when in fact you are drinking water, you will taste alcohol, and become intoxicated. It has been known for thousands of years that affirmative statements become truisms when taken into trance, or when

⁴¹ See Metu Neter: vol. 1

expressed in a manner that excites the imagination; rhythmically, cacophonously, sensorial descriptive, etc. We will see in the Sebek stage of initiation how a set of affirmations based on each sphere of the Tree of Life interact with each other to act as a system of correct thinking. There is nothing in western culture that vaguely resembles it. Instead, people are given a host of haphazardly concocted, and contradictory affirmations with which to weave their belief systems. Once you learn to see the power of belief, you will discover how people victimize themselves with their own beliefs.

RELIGION

Religion, properly understood, is the *science* of evolving Man from his state of spiritual infancy—the Sahu state—to his/her perfected state—Ausar. We must recall that the word 'science,' which comes from the Latin '*scire, to know,*' denotes a *system of knowing*. A scientist is one who is involved in the study and practice of a subject following a set of rules that confirm and certify the fact that knowledge has taken place. *Science gives you the ability to know that you know*, a requirement that most people in their scholarly pursuits are oblivious to. A major key in science is the factor of experience and experimentation. And of the three types of Men, the Ausar Man has successfully experienced the goal of evolution and the means to its attainment. When understood, religion is based on certain knowledge and not faith, belief, or mysticism. The followers of the Ausarian religion are not guided by doctrine or dogma, but by the scientific understanding of human behavior and Man's relationship to God. In comparison to Sahu Man, in religious matters the Ausar Man is to the educational system what the most illustrious Ph. D.'s are to primary school children. If you can imagine school children running universities, then you can understand what is wrong with many religions today. In some cases they have been created, and in most cases they are run by Sahu Men.

As there are three types of Men, there are three fundamental perspectives on religion. As the Ausar Man has attained the goal of religious systems, they do not apply to him. His/her life is the living embodiment of religion. Religion exists, then, for the sake of the Ab, and Sahu Men. They have different roles to play, and respond to it in different ways. The Ausar Man creates religious systems, and uses them to develop Ab, and Sahu Men. The Ab Man, given his ability to understand the underlying meaning of ideas, has the capacity to assist the Ausar Man in administering to the religious needs of the Sahu Man. The Sahu Man is the chief target of religious instruction. His essential qualities—selfishness, enslavement to the animal part of being, segregative behavior, and so on, make up the bulk of the objectives addressed by religion.

Each type of Man relates to the religious dynamics in their own way. The Ausar Man is religion. His/her consciousness is already in at onement with all things (omnipresent), s/he has already developed the ability to intuit the solution to all of life's problems (omniscient), and has the capacity to achieve all objectives that are in harmony with the will of God (omnipotent). These attributes qualify the Ausar Man for the role of High Priest, Sage, Prophet and so on. Given the awakened state of the Ab Man's Maat faculty, s/he is receptive to divine law. And the awakened state of the will enables him to live these truths received. These attributes qualify the Ab Man for the roles of the clergy. In regards to the Sahu Man, given the dormancy of the faculties from the 6th sphere on up, the religious program must appeal to the artistic receptivity of the 7th sphere, the belief functions of the 8th, and the trance function of the 9th—recall that these are the faculties through which the animal (action) part of the spirit is programmed. In all cases the presentations must be emotional stirring, given the prominent role of the animal spirit. Thus he needs the soul stirring sermons, and the music filled revivals, and so on. Incidentally, we must not confuse the recitation and drilling in the Divine Law, that is given to Sahu Man, with the mandala based (Tree of Life, Medicine Wheel, etc.)—Model of Holistic Thinking—presentation

of Divine Law studied by the Ab Man. While the former is to be memorized and incorporated into the belief system of the Sahu Man, the latter is to be understood and used as a guide to understanding the interrelationship and interdependencies of things to each other and the whole. It is the prerequisite for morality to flow from within the person. We will see that Sahu Man needs the external imposition of morality upon his being.

Properly understood, the religious process is a program of initiation. It is a developmental process to perfection by the progressive awakening of the mental and spiritual faculties of the individual. We must recall that the making of Man in the likeness of God is based on the fact that Man shares in the attributes and faculties of God—same abilities, less power, and less scope of action. The Tree of Life represents the faculties of Man or God 'personified' as deities or angels. The reasons for the personification approach of presentation instead of the customary use of explanation lies in the fact that it makes it possible to focus the information in the right side of the brain which is the part that has the capacity to understand. The Kamitic so-called myths are right side of the brain presentations of the principles of spiritual psychology. Take Freud's Id, Ego, Super Ego, Subconscious, etc. and personify them and use them as characters in a well unified story and you will turn out masters of Freudian psychology in one year of college education. Of course, in this case, if the characters come to life, they would point out the faults in his system.

Not only does the personified (extended metaphoric) approach increase the comprehension of the material, it makes the material easier to remember, easier to see the relationships between the various factors in Man's psychological process, and more importantly, its pictorial and sensory appeal components represent the only way to present ideas to the subconscious—parts of the spirit directly in charge of affecting Man's behavior. Failing to understand these dynamics, western man accused Africans of idolatry, and polytheism. To be possessed by Heru or Shango, the Kamitic and Yoruba personifications of the personal will of Man,

respectively, is to be in the state of trance in which this faculty is superlatively dominant at the time. It is viewed both as a human and as a divine faculty. Thus, the African, at least with the Ab and Ausar Men, in worshipping, is interacting with something within his/her being. To the Sahu Man, the divine is outside and separate from him. This is in keeping with the domination of her thinking by the 8th sphere faculty, Sebek, which in character is segregative, and unable to perceive beyond the external side of reality.

THE SETANIC PERVERSION OF RELIGION

Shame on you if at the dawn of the 21st century you still believe that satanism is the practice of invoking hideous creatures residing in some place called hell for the sake of indulging in evil behavior. It is time the world calls the spade a spade. Satanism is the use of the knowledge of the shaping forces of Sahu Man's behavior for the purpose of exploiting, abusing, and using him as the main cog in the exploiter's world domination machine. Sahu Men's inability to see—they hear their way through life—is the reason why the devil has got them all by the throat and they can't recognize him. It is a shame to see that the majority of believers in the Bible do not know that it defines the Devil as a *deceiver*. Deception is his main characteristic. Thus it is expected that he would do his best to hide his nature. But what can be worse than the dropping of the atom bomb on defeated enemies, killing 8 million countrymen to offset future economic woes as Robespierre did, slaughtering 100 million Chinese to keep opium in China as the British did, and another 100 million Africans in the Atlantic slave trade, and we can go on ad nauseum. What so-called Satanic ritual, hideous and stupid as they are, can compare with these acts?

Religion is the greatest obstruction to the goals of the Setians. His greatest strategy is to destroy true religion and put his own version in place. It is calculated to keep its adherents in the Sahu state, or drive others to atheism. Evidence of the ill-conception of his religion is its disagreement with science. If

science is a system of knowing, and a scientist is thus, one who knows, doesn't it mean that people engaged in religion don't know, if it is unscientific? If a religious system is properly conceived, why must it be separated from education, government, science, art, and so on? Why do their adherents pray to God for health and at the same time derange their health through following their animal spirit in regards to diet, tobacco use, alcohol overindulgence, and sexual excesses and perversions? Why don't their religious institutions train them to rise above such irrational behavior? Look at African-Americans. They go to church every Sunday in awesome numbers. In the Bible Belt, churches are so full, you can see them standing outside on a rainy day. As spiritual as they are, they failed to receive the spiritual assistance that would allow them to prevent many of their children from being lost to drugs, early teen pregnancy, the killing of black youths by black youths, and so on. The good church going people themselves are racked by a 50% of marriage, divorce rate, yet no one knows to call a time out to inspect the spiritual beliefs by which they are living. They know to condemn the government when it fails to adequately prepare its people to be employed, and to condemn the school system when a large number of children are not learning. Why the difference?

One of Set's greatest weapons of conquest is the inculcation of the beliefs that the devil is a being that is equal in power to God, and that it exists outside and apart—as a spirit—from Man. Satan is none other than the Man who, as stated earlier, has developed enough of his will, and Sahu faculties (spheres 7-9) to trick his Sahu fellowmen in order to exploit them and use them to gain control over the world (his greatest use of them has been as cannon fodder, and killers in his wars of conquest). To believe that he is a spirit dwelling outside and apart from Man is to place yourself in the proverbial trick bag. How then can you fight him? Add to this that he is equal in power to God, and you must conclude, that there is nothing you can do about him. That is why he is defined in the Bible as a deceiver. His power is the power that you lend to him daily. You give him power by remaining addicted to the pleasures of the animal part of the spirit,

by continuing your identification with your personality, by worshiping your intellect, in all, the things through which he gains and exerts his control.

ECONOMICS

Economics deals with how people can best share the natural resources of the earth, human resources—intellectual and physical labor—for mobilizing earthly resources, and the rewards of their labor. The Divine Plan intended for the Ausar Men to conceive the economic systems which were to be administered by Ab Men. The at onement with all men and the world would prevent the Ausar Man from conceiving an economic system in which there was an unbalanced distribution of wealth and use of the world's resources. We can thus see the legitimate need and place for religion in economics. The attribute of the wisdom faculty of always considering the complement (opposite) an interrelated aspect of a thing—holistic perception—enables the Ausar economist to avoid the typical Sahu error of proposing a solution that solves the problem in question, but creates others, often worse, in related areas. The history of economics, medicine, and all areas under Sahu control are filled with such examples. The Ausar Man's sense of unity with all men, led, in Kamit and other parts of Africa, to the creation of a system of economics in which the land and its natural resources belonged to God. Men had to share it. The wisdom of the Ausar man, which seeks to establish and maintain *equilibrium* in the world, enabled the creation of an economic system in which the King was said to be the owner of the land—thus removing it as a bone of contention among men. In actuality, he held it in trust for the people. His job was to make sure that it was equitably divided among the people according to the individual's capacity to manage and exploit it. In Kamit and other parts of traditional Africa, there has never been an indigenous concept of private ownership in the western sense.

THE SETANIC PERVERSION OF ECONOMICS

Driven by an intellect and partially developed will, dominated by the animal spirit, the Setians have manipulated the majority of people in the world—Sahu Men for the most part—in order to gain control over the economic resources of the world. Why? Because it is the key to power. And why do they seek world dominance? The answer is in the animal vehicle—specifically, a left side of the brain and testosterone dominated mentality. In the previous chapter we saw that this was the Kamitic understanding—proven by history and scientific analysis—in which Heru's greatest maneuver against Set was the cutting off of his testicles⁴². We must be clear about this. The super rich who dominate the world, don't seek the level of riches they enjoy for the sake of being rich. There is a point of being rich beyond which you can no longer relate to from a personal consumption point of view. It is about power and control. Having millions of dollars, and owning a great deal of property does not by itself constitute wealth. No matter how much money you have, you will not be wealthy if you had to perform all your menial tasks—cooking your food, washing your clothes, cleaning your home, etc. You need to have impoverished people around you to perform these tasks. Thus, the Setians created poverty. They manipulated the Sahu Man's ignorance and greed to establish the concepts of absolute private ownership, and money. Money, which is not a factual, but a conceptual reality, has evolved to being an instrument of exchanging values in society, while having no value of its own! Which is to say, that as much value as exists in a society, will determine how much money can be created. If, for example, the resources of a nation (know how, labor, and natural resources) can meet all the needs of a people, all that needs to be done is to figure out a value for the resources, and convert this into a monetary vehicle for exchanging these values. Let's say that in a particular nation the total value of its resources is a billion

⁴² The excessive consumption of animal fat in meat leads to an overproduction of sex hormones, thus driving up aggression.

dollars, the equitable distribution of this amount among the people would facilitate the mobilization of its resources. The only way you can have true poverty would be due to a shortcoming in natural resources, labor or know how. Thus, when for example, there are on one side, people who can render a service or produce a good, and on the other side people needing these goods or services, and the government says that jobs cannot be created or that the services cannot be rendered to the needy, because there is no money, you have a Setian ploy at hand. We must brand it as Setanism, because all that needs to be done is to create the money which having no value in itself, costs nothing to create (of course, except the incidental costs of paper, ink, labor, etc.). Let's further understand this by looking at its reverse. Many people in Eastern Europe have very good paying jobs, but cannot find any goods in their own country to spend their earnings on. They made lots of money, but were still impoverished. There was not enough variety in the items of value, especially to fulfill needs, to exchange *through* money. We must understand that we don't exchange things *for* money, but things *through* money. Properly defined, then, money is a measure of material value. Hence, there can be no shortage of money, but of value. So what can we say, when in a nation teachers go unemployed when students need to learn, schools need to be built, and there are laborers unemployed, and food is being dumped in the river, and farmers are paid not to grow food, and so on to an exhaustive list of hanging items of values? Setanism!

Set's formula for achieving power is through the creation and maintenance of poverty. Poverty is not, in most cases, a random event of fate. It is well engineered. Were you the leader of a country and you could very well afford to pay every worker 20 times above the poverty line, would you do it? It would put a serious dent in crime, everyone would afford medical care, get a higher education, and so on. Before you answer, consider the facts. You would eventually be faced with a nation of rich people, none of whom would want to undertake the menial, hard, or dirty chores—sanitation, mortuary, etc. As a Setian, bent on retaining all power you would not relish the leveling of the political playing

field. How much would you now have to pay to hire or buy the dirty and dangerous hands needed to force your way to the top? Many others can come together and just as easily purchase legalized mercenaries. As a Setian you would realize that you must keep a very large sector of the population in poverty if you want to retain power. What happened to the prosperity that western religion and civilization were supposed to bring to the Indians of Latin America during the past 500 years? Was it just coincidence that Western European wealth and power began to rise shortly after the discovery of America, while that of Latin America and Africa declined? An analysis of Pre-Colombian America will show that they did not have poverty until the coming of Columbus. In fact, many Pre-Colombian and African kingdoms were either on a par or wealthier than most European nations at the time, and would have remained so, were it not for the coming of the Whites. What happened to the prosperity capitalism was supposed to bring to the world? If it is the best economic system why are all major nations in the world, including America in so much debt that there is no hope of ever paying up? But what is debt and bankruptcy? How can nations be impoverished with a surplus of untapped value (natural resources, labor, and know how balanced by need)? It's like a casino telling rich people that gambling cannot take place because there are no more chips. As an economic system capitalism is a dismal failure, but as a ruse of Set to trick people out of their value, it is an astounding success. Once money was established as the means of exchanging value, those who controlled its creation simply gave it to themselves through a sophisticated legal fiction called financing and used it to establish ownership of resources without giving any value in return. Sahu Man was well duped into believing that money is a store of value. Hence it is what you exchange for goods and services. No! You exchange these *through* money. The cost of goods is not what the sticker says. If an item sells for \$10.00 it costs some people 2 hours work, others 0.75 hours work, others 0.0000001 hours work, and so on. But Set makes sure that money remains a mystery to Sahu Man. In his own country, Set will print as much money as he needs to manipulate the value in his land. Yet, he will restrict the creation of

money in the countries of those he intends to oppress. This is the foundation of all modern wars. These are the problems that the initiate-to-be must want to solve as his/her motives for wanting to realize his divinity. Economics cannot be dealt with as the mere crunching of numbers and interaction of market forces. At the heart of it is the question of how are people going to share the earth's resources that they may live in dignity, and safety. It can only happen in a fair and intelligent manner when it is in the hands of people who have transcended the animal and lower intellectual parts of their being. As long as economists are chosen, not for having realized a high level of spiritual development—which we can now describe quasi quantitatively, and objectively, thanks to the Tree of Life—but for their economic erudition, you can be sure that wars, and suffering must always be with us. A careful study of the material presented in this book, and its preceding volume will show that the only way to economic prosperity for the world is the establishment of an economic system conceived by Ausar Men, and administered by Ab Men. It will also have to include a program for uplifting Sahu Man, for his enslavement to his desires and emotions is the source of the demand for the goods that are the cause of the immense waste of natural resources, and the means through which Set maintains his control over him.

GOVERNMENT

Nations and the world are made up of people with diverse interests, and levels of understanding. Differences in their opinions on how we should live together must be the norm. The harmonious resolution and or coordination of these self-interests is the function of government. According to the Tree of Life, the ability to establish unity in the world is the natural function and domain of the first sphere of the tree, Ausar. Therefore, the formulation of governmental systems is the domain of the Ausar Man. As he is best used as a creator of the various institutions of society, it falls then on the other types of men to carry out the functions of

administration and laboring. Of these men, the Ab, given the awakened state of his/her Maat faculty has the capacity to assimilate the principles of government. The administration of the government must therefore be in the hands of Ab Men. The synthesis function of the Maat faculty enables them to see the underlying unity of all aspects and functions in society, while the analytical qualities of the Herukhuti faculty enables them to perceive the underlying differences of outwardly similar events. The Heru faculty, besides making the person circumspect, enables him/her to resist the emotive influences from the lower part of being which is ultimately the cause of all that is wrong in government placed in the hands of Sahu Men.

The foregoing is crucial to the understanding of the indigenous governmental system of Africa—the Divine Kingship. European scholars saw nothing more in it than a legal fiction that allowed the African king to establish absolute rulership over the people. The truth is that it originates in the African understanding that God is active in Its creation as the leader of mankind. As such it expresses Itself, not only through sages, and high priests who have developed the higher parts of the their spirits, but in those political leaders who have attained to the same level of growth. That not all kings realized this level of development was not the point. The issue is a complex one. The position was made hereditary to insure that candidates would be prepared generations in advanced, and to minimize the negatives that develop from competition for the post. The divinization of the king was a goal to be met. It set the standard for the position and demanded that the leader of the people would undergo the process of spiritual development. It is the only way of insuring a just and balanced government. What he or she lacked⁴³ was compensated for by the counsel from the army of priest-initiates who composed the real government in Kamit. It is important to note that Africa does not share with Hindu society the image of the holy man who is limited

⁴³ Throughout the history of Kamit, many queens ruled as pharaoh in their own rights, and not merely as Queen-Mothers. See *An Afrocentric Guide to A Spiritual Union* by Ra Un Nefer Amen, Khamit Corp. 1992

to being a hermit or a wandering prophet, and so on. The greatest service that he can provide is at the head of the nation applying his wisdom to issues of science, government, economics, art—in fact, in all areas of life. In reality, the Hindu image of the holy man as wandering prophet, or hermit stemmed from their political oppression under the racist policy of ancient India. The holy men, Rishis, belonged to the Black population (Dravidians or Dalit) that was conquered and displaced from its land by the Aryans (Whites)⁴⁴. As a result, the Black holy men could no longer practice their profession in the social mainstream. They had to hide out and teach in the forests, and mountains, or face death.

THE SETIAN USURPATION OF GOVERNMENT

Set's usurpation of Ausar's government is symbolic of the replacement of the theocratic system of government with the secular system that rules in most nations. Most Sahu men have become so comfortable with the absence of divine principles influencing the course of government and economics in the world. Sahu men cannot of course see that they contradict themselves by claiming that God is the highest factor in their lives, yet banish all divine principles from the institutions that exert the greatest influence in their lives. This of course is due to the segregative action of the syllogistic logical faculty—the 8th sphere, Sebek—that dominates their thinking. It is the faculty through which the Setians establish their control over them, and through them, over the world. As this faculty has no means of establishing the truth of an affirmation, it elevates to a truism whatever caters to the emotional conditioning of the Sahu individual. Democracy has been defined (an 8th sphere function) as 'government by and for the people.' Quite flattering and assuring. Almost 2000 years ago Plato remarked, commenting about democracy, that the only virtue that the masses (composed primarily of Sahu men) could express as a group was violence. Yet, for all their good education, Sahu men

⁴⁴ *Metu Neter*, Vol. 1, p. 34, Ra Un Nefer Amen.

cannot understand this fact. The correctness of Plato's observation is verified in the system of Representative Democracy which states in fact that the people lack the skills and knowledge required for exercising government and must therefore be represented by those who meet the requirements. Two things are fundamentally wrong with this. If you don't really know how government and economics work, and don't know much about history—in fact, real history, how can you intelligently choose the proper leadership? The other thing that is wrong with this is the fact that the majority of actions taken by the representatives (presidents, congressmen, senators, bureaucracies, etc.) are never discussed with the people prior to or after election.

There is so much more that can be pointed out, but by now the nature of Set and Sahu Man should begin to become sufficiently clear. These things have been pointed out to give the would-be-initiates a clear understanding of what they must change in themselves and the world. This cannot be understated. Most students of spirituality receive a distorted perception that places the spiritual outside of the affairs of everyday living. It is the way Set would like it. Keep God out of the world of Man, and cede it to him. Spirituality is leadership training. It is the uplifting of the world. It is not about a bunch of people sitting down singing Hallelujah, or chanting Om to gain entrance into heaven. It is about rescuing the billions of souls upon this earth from the most inhumane brutalization and trivialization of the human mind, body and spirit the world has ever seen.

CHAPTER 9

OUTLINE AND PRINCIPLES OF THE INITIATION SYSTEM OF KAMIT

Although God is the true Self in Man, in the spiritually undeveloped It is limited to directing the *vegetative subconscious* functions. The Divine Plan, however, is for God to direct the *conscious* decisions and affairs of individuals and of mankind. Imagine your career, marriage, the government, etc. being run by the same intelligence that converts the things you eat into the flesh of your body, that is the embodiment of the knowledge of the conception and development of a human being—a process much more complex than the creation of a galaxy—and for that matter, of the conception and operation of the world. The program through which the God's influence is brought from the subconscious into the foreground of your life is initiation, or religion when properly understood. This is the Ausarian religion.

It is easy to see that the bringing of God's powers—wisdom, the ability to achieve all humanity conceivable goals, and the ability to harmonize (unify) with all situations—into the conscious part of your life will give you success in life. This is what all religions aim at conferring to their followers. When we consider that people pray to God for the things they need in life it

becomes clear that in a way, religion functions as a success program. In other words, you need not go outside your religious program to learn how to succeed in life. If you have to, that is a betrayal of flaws in the system. Although the Kamitic initiation system is more than a mere life success program it is important to point out this feature, because it is what makes it relevant to mankind.

The initiation program is a step by step spiritual growth process based on the Tree of Life. Many scholars confuse initiation with education. From the earliest educational grades to the tenth Ph. D., education is no more than the pouring of information into the faculties of the 8th sphere (the lower intellect), and 9th sphere (memory). It does not develop the ability to remember or any of the other faculties represented by the spheres of the Tree of Life. We must observe that no amount of western educational experience, which we must recognize has been voluminous, has developed in the western world the ability to think holistically or cosmologically (synthesis, or synchronical thinking as Carl Jung referred to it), as found in the medical and philosophical systems of China, Africa, India, Tibet, the American Indians, and other non western people. These are products of the 4th sphere, Maat, which cannot be awakened and developed by intellectual efforts. This is a concept not readily understood by westerners whose organized experience in human development has been limited to influencing through the dissemination of information. They believe that errors in behavior are fundamentally due to ignorance. Their attempts to influence change in behavior, whether it is through sermons, songs, movies, jingles, advertisements, subliminal messages, is based on the giving of information, or acting upon the imagination. It is important to realize, for example, that morality cannot be imparted by giving instruction, i.e., providing information on moral behavior. There is a faculty in Man (Maat) that when awakened, automatically moralizes the individual. This is why there is so much immorality in the western world in spite of the greater availability of philosophical and religious information to its population than to others.

Initiation is concerned with the awakening, developing, and perfection of every faculty in Man. A specific focus of it is the development and equilibration of all the functions of the two hemispheres of the brain. We have already seen the recurrence of the theme of the *Eye*, (representing the right side of the brain's visual mode of perception) as a symbol of God, of the will, circumspective thinking, and of the *awakening* of the dormant faculties of the spirit. Psychologists have recognized that the right side of the brain governs understanding and spirituality. In the Kamitic tradition, the awakening of the higher functions of the right side of the brain, which effects the spiritual awakening of Man, is symbolized by the *Eye of Heru*, and is the basis of the theme of the oldest religious text in the world, the *Pert Em Hru*, which I have rendered *Becoming Awake*. The popular rendition, *Coming Forth by Day*, is based on a literal transliteration of the word 'hru' (day). Anyone who is even mildly acquainted with the literature of spirituality knows that the concept of *becoming awake*, is a major reoccurring theme in the spiritual literature of the world. It takes no more than competence in poetry to understand that the day as the period when we are awake can be used as a metaphor for spiritual awakening. Yet, there is more than metaphor at work here. Sahu Man is not fully awake during his 'normal waking' period. Therefore his will is not fully operational. This is why the majority of people fail to apply their will, and give in to the host of sensual and emotional temptations in the face of having an education that makes clear the negative consequences of such behavior. A milestone in the initiation process, then, is the full awakening of the individual, and thus the will through special breathing practices. This is the key to becoming an Ab Man. From the perspective of the divisions of the spirit, initiation is a process of raising the individual from the Sahu stage to the Ab, and finally to the Ba. It is clear from preceding chapters, that initiation is therefore a means of creating the type of leaders that are capable of directing a nation based on morality, spiritual power and wisdom. There are so many, benefits that accrue to the individual and society from the process

of initiation. We will see these in the detailing of each step of initiation.

An Outline of the Stages of Initiation

The Kamitic Initiation program is divided into three major stages; the devotional, heroic, and spiritual master.

The devotional stage encompasses the work on the faculties of the 9th, 8th, and 7th spheres.

The Devotional Stage

Auset, the 1st Level of Initiation:

We have seen that the Kamitic spiritual tradition defines devotion to God as the experiencing of sorrow for the lowly role to which the God within is restricted—this has been universally symbolized as the spirit entombed in the body (we must note, however, that the spirit is not the divine Self). This is the theme of a major Kamitic hymn, *The Sorrows of Auset*, which we came across in the portions of the *Story of Ausar* dealing with her search for Ausar. In this stage of initiation, the initiate is trained to cultivate the ability to experience genuine remorse for indulging in thoughts, feelings and actions that are determined by the lower part of being. As long as such behavior is indulged in, the indwelling God cannot come into the foreground of the life of Man. S/he is 'impure.' Western psychologists have recognized that the experiencing of remorse for wrong acts is an essential prerequisite for change in behavior and rehabilitation. This principle is applied in the first level of the first stage of Kamitic initiation. Incidentally, the sorrow experienced over the ills suffered by God generates a great deal of motivation for embracing the various religious teachings. This observation led the Christians to adapt the theme of the death of Ausar (and his resurrection—second coming) into

theirs of the death and second coming of Jesus. The early Catholic Church also devised means of generating sorrow for God in their followers through their Passion Plays, which were dramatizations of the death of Jesus. Unfortunately, they failed to understand that the sorrow had to be connected to the remorse felt by the individual for hiS/her acts against the God within. It is ourselves, when we engage in the deception of ourselves and others to enable us to indulge our lower passions, that are the 'killers' of the God within. It is ourselves that keep the God from rising into our hearts.

The second task to be undertaken during this level of initiation is the transference of our identity from the person to the indwelling God. We can either identify with our persons—the complex of habitual mental, and sensual, and emotional responses that outwardly distinguish us from others—or we can identify with that part of our being that is the embodiment of the knowledge and the ability to run all of the subconscious vegetative functions responsible for the operation of our physical, mental and emotional bodies. Psychologists, sociologists and the gurus of success training have all missed the point that as long as people identify with the personality with all its limitations, they cannot consistently rise to expressing the higher values of life. While western religions understand that great things are accomplished through God, they have failed to understand that Man must first realize that S/he shares in God's attributes and must act—in thought, feeling, and physical actions—accordingly.

The successful conclusion of this level of initiation is the automatic involuntary experiencing of remorse each time wrong is done. I.e., there is no expectation to overcome the negative behavior. According to the Tree of Life philosophy of development, all faculties must contribute to the effectuation of change in behavior and psychological healing.

Sebek, the Second Level of Initiation

At this point, the belief system of the initiate is changed. How we function in life depends on our belief system. What we believe about the issues of life depends on who or what we think we are. If we identify with our persons—the complex of habitual mental, and sensual, and emotional responses that outwardly distinguish us from others—our ideas of how we should handle the many issues of life will be coloured by the limitations of the lower part of being. Unlike, positive thinking personal development, and success training systems, which give formulas of positive thoughts (affirmations), while maintaining the identification of the individual with the lower part of being, the Kamitic initiation system teaches the initiate to reshape her thinking based on the identification with the indwelling divinity as the Self. It is based on the principle that people's beliefs about the issues of life—their ability to cope, to know, to achieve, to heal, and so on, follow automatically from their self-image. Positive thinking will follow from your self-image if it is positive, and the most positive self-image you can have is your identity with God.

The successful completion of this level of initiation is the automatic and reflex manifestation of the right thoughts in the various situations of life. According to the Tree of Life philosophy of development, all faculties must contribute to the effectuation of change in behavior and psychological healing.

Het-Heru, the Third Level of Initiation

At this point the initiate is trained to go into trance and experience herself enjoying the fruits of the wisdom, harmony, and power that comes from identifying with Ausar. A peculiar property of the spirit is its inability to differentiate with acts imagined in a state of trance, and acts performed in actual life. As far as it is concerned, what you take into trance is as real as what you do. If, for example, over a period of 21 days you repeatedly go into trance

and imagine yourself speaking with confidence, and eloquence, your spirit concludes that you have actually done this for 21 days, and are thus an eloquent and confident speaker, even though you may have never given a speech in your life or had failed in all previous attempts.

The successful completion of this level of initiation is the automatic and reflex manifestation of joy in the various situations of life. According to the Tree of Life philosophy of development, all faculties must contribute to the effectuation of change in behavior and psychological healing. It is important to note that in all these levels of initiation, the lower faculties from 9 up to 7 have been placed under the direction of the higher parts of being.

The Heroic Stage of Initiation:

Heru, the 4th Level of Initiation

The preceding initiatory acts prepare the individual for the confrontation of the emotional, and sensual impulses with the will. Failure to prepare in the manner described in the preceding stage of initiation is the reason for the humiliating failures experienced by the majority of people in their efforts to overcome bad habits, and to establish desirable ones. This stage is referred to as heroic because the initiate must assume a militant attitude towards the emotions and sensual energies that control the behavior of the Sahu part of the spirit. Incidentally, Heru is the origin of the word 'hero,' and the Kamitic stories of Heru are the sources of the heroic literature of Europe, and other parts of the world. The archetypical heroic story in which the hero undertakes the rescuing of the maiden from the dragon, is none other than Heru undertaking the rescuing of Ausar from Set. We must conclude that the change experienced by the venue in which today's western heroic stories do not involve personifications of psychological factors, represent a degeneration and perversion in literary expression.

The freedom achieved from the emotional and sensual impulses enables the individual to become more clear minded and circumspect in thinking. It is thus, that the mental functions of this sphere are developed.

The successful completion of this level of initiation is the automatic and reflex opposition of all emotional and sensual impulses except those that threaten loss, and demand that we embrace our enemies in fellowship. We are reminded of Heru's anger at Auset's sparing of Set's life. According to the Tree of Life philosophy of development, all faculties must contribute to the effectuation of change in behavior and psychological healing.

Herukhuti, the 5th Level of Initiation

At this point the initiate uses Herukhuti's sword (he is the god of war) to sever, once and for all his identification with the person. This is achieved by the willingness to suffer loss, if gain must be achieved at the expense of others. This is a prerequisite for the expression of justice. The detachment⁴⁵ of the identity from the person gives the individual the objectivity needed to consistently and accurately analyse the issues of life. Thus, is the analytical faculty of the 5th sphere developed.

Maat, the 6th Level of Initiation

More difficult than detaching oneself from the person is the embracing of enemies in fellowship. But the cosmological thinking ability gained by the initiation procedures of this sphere enables the initiate to understand the complementary relationship of opposites. In other words, opposites are halves of a unit and thus complement (complete) each other.

⁴⁵ Note the martial ideas associated with Herukhuti: detachment, severing ties with the person, analysis (lysis = destroy), and so on.

Also acquired is the mental equilibrium represented by the scales of Maat. Through cosmological thinking, the initiate learns how to establish balance in all areas of life. For example, embracing of the enemy in fellowship is placed in proper perspective. An African American writer has one of the characters in her novel acknowledge the wrongs that Whites have heaped upon Blacks. So far so good. She then turns around and makes an eloquent pitch that because we are ultimately and essentially one, given our common origin from God, and the evident interdependence we exhibit towards one another, we must forgive the White man. Her error, which will be proven, originates in the use of the 8th sphere to think about things that require the input from the Maat faculty. Were she free of the control of the lower part of being, which would bring her Maat faculty into functioning, she would have made a simple analogy that would have secured her from her mistake. Let's say that there is a serial killer out there somewhere. Since the Self within him is God, he is essentially redeemable. Should we thus forgive him? The answer is yes, but after he has been apprehended, stopped, punished and rehabilitated. The various practices at this point in initiation develop the ability in the initiate to think holistically (synchronistically or cosmologically), and thus properly understand the social and personal behavioral shaping institutions created by the Ausar Man to guide society.

On six dragons the superior man mounts to heaven, says the I Ching, the great Chinese oracle. The successful completion of the sixth level of initiation signals the readiness of the initiate to successfully and safely manipulate the essence of spiritual power. There is no longer a trace of domination from the lower intellect, imagination, emotional and sensual parts that could cause the misuse of these powers. The initiate's will is now Maa Kheru (true of voice). This condition of being is symbolized in the successful passing of the trial in which the initiate affirms that she is not guilty of a set of 42 transgressions—these are the so-called 42 negative confessions.

The Stage of Spiritual Mastery

The 7th Level of Initiation

Through the performance of rituals with the divine intelligence governing death (Seker), the initiate dies to the things of the world that he may be born to the powers of heaven. Life on earth is no more than a preparation for living as a spiritual being. At some point we must reorient our perspective in life. The initiate here trades mortal life for immortality, human talents for spiritual power. In other words, there can be no mastery of spiritual powers for those who are still in any way controlled by earthly existence. At this point, the initiate becomes a vessel through which the Supreme Being can bring about changes in mankind.

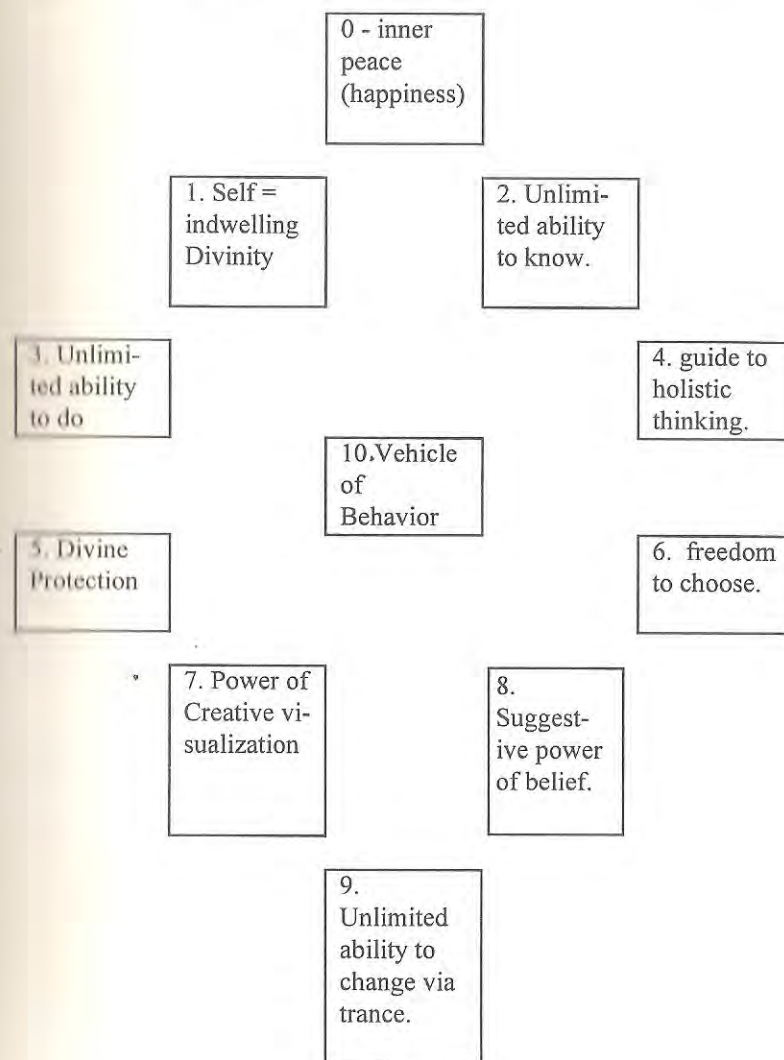
Tehuti, the 8th Level of Initiation

Here the initiate becomes a living oracle, that is to say a Man of wisdom. Her knowledge comes, not from earthly experience, but directly from God, the indwelling divine intelligence. At this point, the initiate becomes a vessel through which the Supreme Being can give instructions to mankind.

Ausar and Amen, the 9th and 10th Levels of Initiation

While Ausar is the actual experiencing of oneself as the one self dwelling in all things, Amen is the transcendence of all objective experience. It is a return of consciousness to the Subjective Realm. As the one Self dwelling in all things, the Ausar Man can directly influence the behavior of men in the same manner that the individual wills his voluntary faculties to act.

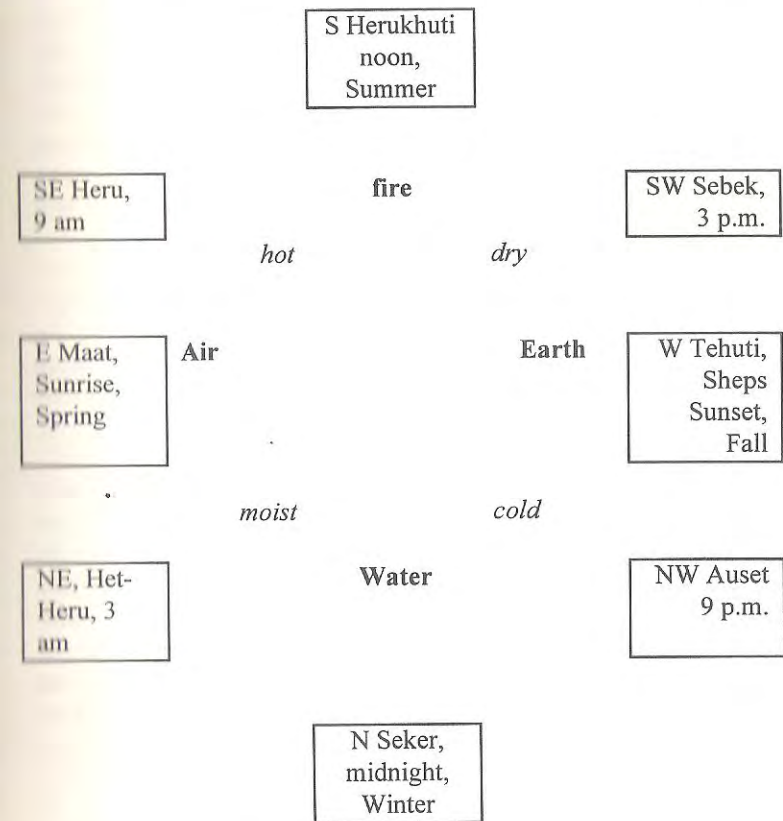
The following is a schematic of how the ten causal factors, 0 above the tree to the 9th sphere work together to effect proper behavior (sphere 10).



CHAPTER 10

The Physical Observances For Initiation

There can be no success in initiation without proper care of the life-force. Attention must be given to its replenishment, conservation, free flow, and equilibrium of its modalities and phases.



The life-force has four modes of expression and phases that have been described in the spiritual literature through the metaphors of the four 'elements,' fire, earth, water, and air. See the preceding diagram.

The life-force is subject to a cyclical alternation of phases in which it heats and dries the body at one extreme (fire), and cools and moisturizes the body at the other (water). In between these are the cold and dry (earth), and hot and moist (air) phases. Excess or deficiency in the generation of any of these modalities results in illness and psychological problems. The equilibrium of the four modalities of the life-force is achieved, first of all, through living in harmony with its cycle as shown in the above diagram. It is the Kamitic model for thinking cosmologically about physical phenomena. The background material for the full understanding of this material has already been dealt with in volume 1, thus I will confine myself here to the directions for living.

Sunrise to 3:00 p.m.:

Main Objectives: Raising the fire to its optimum, and taking advantage of it by scheduling those tasks that require great effort of the will, courage, and ambition.

This is the point where the body's heat is beginning to rise above its median point, and its moisture is still supportive of heavy bodily exertion. Although other factors coincide to enable the body to reach its peak exertion towards the late afternoon, this is the best time—taking the whole into consideration—for aerobic exertion. The heat generated, besides aiding the body to meet its physiological demands, provide the brain with the fire to carry out our will, especially in the areas of enterprise, behavioral change, difficult decisions, self-employment, dealing with difficulties, and so on.

Breakfast must begin with a protein, and followed by a complex carbohydrate. Never make the first thing you eat a

concentrated sweet (honey, sugar, raisins, etc.), or consume more than the equivalent of a teaspoon or two of sugar. Sweets have the attribute of calming down the brain which is not in harmony with the physiological trend at this time of day. Also keep fats low as they slow down digestion and make you sluggish. If you are a coffee drinker, this is the best time, after all has been eaten. Limit yourself to no more than a cup or less per day. The importance of caffeine, judiciously used, is widely recognized throughout Africa. Before very important transactions people (those who adhere to the traditional ways) are in the habit of chewing the kola nut out of the appreciation for soberness and increased wakefulness. For the same reason, avoid sleeping during this period of day. Besides aerobic exercises, this time of day is best for such yogic breathing exercises as alternate nostril breathing, bellows breathing, and Dhumo (Gtummo) Breathing.

The best time for eating dinner is between 1:00 and 3:00 p.m. The accumulated heat of the body lends good support to the digestive process. It is important to arrange your menus so that 60% of your calories come from complex carbohydrates (whole grains, yam, potato, cassava, etc.), 20% from protein, 10% from fats (vegetable only), and 10% from salad vegetables. It is best to avoid animal products (includes fish, eggs, chicken, and dairy, which are not vegetables, in case you haven't noticed). Besides having an adverse effect on your health—animal protein and fat are the greatest dietary sources of cancer, heart disease, and rheumatoid illnesses—you will not be able to fulfill the requirements of the Maat stage of initiation. Meat eating by humans betray a lack of understanding of the interrelationship and interdependence between the makeup of the human digestive system and the food intended for it. Were we meat eaters, we could eat it raw without worrying about infections. We would relish the sight, taste, and smell of raw blood. At the sight of a bleeding animal, we would salivate, and succumb to hunger pangs. The fact that we have to tenderize meat through cooking and other means, shows that our teeth were not made for meat. We wouldn't have to add onion, garlic, peppers,

tomatoes, basil, oregano and do all kinds of things to meat to make it taste like a vegetable.

3:00 p.m. to 9:00 p.m.:

Main Objectives: Taking advantage of the drying and cooling of the body by scheduling those tasks that require the input from the intellect:

The period of 3:00 to 6:00 p.m. is the time to engage in lower intellect (syllogistic logical, and technological) activities. From 6:00 to 9:00 p.m. the energy of the body is best suited for the pursuit of the higher mental activities; analysis, synthesis, and intuitive inquiries. If needed, a light supper may be taken around 6:00 p.m.. Again go slow on the sweets and the fat.

Note that this is the time that most people, because of the economic schedule of the contemporary world do their heaviest exercising. Exercising so late is disrupting to their health as it raises the body temperature and the activity of the thyroid when they are naturally scheduled to go down. The latter will interfere with the depth of sleep and its functions (regeneration, healing, revitalization, etc.).

9:00 p.m. - 3:00 am:

Main Objectives: Taking advantage of the remoistening and cooling of the body by scheduling meditational activities at this time.

As the body cools and regains its moisture, our psychic receptivity increases. The initiate should meditate about 9:00 p.m. (Auset's phase) for an hour to 90 minutes, retire to bed around 10:30 p.m., and wake up at 3:00 a.m. (Het-Heru period) for another meditation session for about 15 - 30 minutes, if this can be accomplished without problems in falling back to sleep. After that s/he should return to sleep. In this manner, the subject of meditation will be vigorously worked on during sleep by the

subconscious. It will also affect the content of your dreams, and increase the ease of their interpretation. The relationship between what is dreamed and the meditation will always be clear. To facilitate meditation, the yoga stretching postures (asanas) should be practiced before meditating. By stretching the body, they release tension and enhance the meditation process.

The body's heat and moisture cycle tends to follow that of the earth which heats up and dries out with the rising of the sun, and reverses with the setting. People who sleep by day and work by night, work against this natural rhythm of the planet. That is why night workers suffer a higher incidence of illnesses, accidents, commit more mistakes, and so on. These facts argue strongly against the belief that some people are by nature 'night owls.' We should not be surprised to find that many people have their bodily cycles, and functions perverted by the host of ills from modern living.

Other health principles must also be observed. we must exercise moderation in eating, fasting, sex, work, and so on. We must get an average of 7 hours sleep. Sleep and sexual activities have the strongest impact on the nervous energy which is the grossest manifestation of the psychic force. Drugs of all types; tobacco, alcohol, marijuana, cocaine, and others must be avoided. It is highly recommended that the initiate becomes fully conversant with the subject of health and healing. I have included a list of recommended books in appendices D, and E.

CHAPTER 11

THE AUSET STAGE OF INITIATION

LAYING THE FOUNDATION FOR SPIRITUAL DEVELOPMENT

In the Canaanite Kabalistical tradition—historically credited to the Hebrews who inherited their culture, language, and sciences—the 9th sphere is called Yesod, which means a *foundation*. The idea was derived from the Kamitic Kabalistical or holistic logical system, which associated this sphere with Auset, whose hieroglyphic symbol is a *seat* or *throne*. It is here that we establish the seat, throne or foundation of the work of initiation. The objective of this step is to transfer the identity away from the person to the indwelling Divinity. As long as the individual identifies with his person he cannot meet all possible demands from life. Every personality is made up of a set of abilities and limitations. We must ask the question: who said that an individual must identify with the complex of habitual automatic mental, and emotional responses associated with his being. Over the ages, people have discovered over and over again that the identification with that part of our being that is the embodiment of the knowledge and ability to run all of the subconscious vegetative functions responsible for the operation of our physical, mental and emotional body, has enabled people to transcend the limitations of their personas, as well as to manifest abilities not shared by the majority of people. It must be clear that God dwells in our spirits, and only God can accomplish the great feats that we must manifest if we are to put the world in order.

Before we can effect this change in our lives, the transference of our identity to God, we must put an end to our wrong doings. In the initiation program the reason we give ourselves for not doing wrong is different than the usual. Without belittling the common reasons for not doing wrong, let's say, because it will hurt someone, or land us in trouble, and so on, we must reject them. The reason that counts here is that every wrong we indulge in is a revelation that the Divinity within our spirit is not in control of our lives. But putting an end to our wrong doings is easier said than done, as we all know too well. Unfortunately it is unknown to most people in the world that there has been a science in place for thousands of years that allows for the systematic accomplishment of the task. This is the initiation system or Ausarian religion of Kamit. The first step towards this goal is the cultivation of the ability to experience genuine remorse for indulging in these wrongs. We say 'cultivation' because, as you will discover, the majority of the things you must consider to be wrong, you normally don't, let alone agonize over indulging such behavior.

But this is where trance comes in. Whatever you experience in a state of trance is treated as reality by the spirit. If you take into trance often enough, at least daily for 21 days, the experience of remorse over committing certain acts, your spirit will 'conclude' that this is your habitual response to the act. In other words, you would have cultivated a desired emotional response AT WILL. And this is what distinguishes the initiate from the rest of the population. He is the type of individual that decides what responses—mental, emotional, and spiritual (manifestation of power) his spirit will give, and programs it, while the uninitiated goes along with the way he finds himself conditioned, or struggles, hit and miss with haphazard efforts of changing his behavior.

The work to be done is simple. You are to make up a list of all of your wrong doings, along with the situations and scenarios in which they occur. These include all emotionally and sensually

dictated behavior, negative thinking, and so on. You must include every emotion, and sensual behavior that controls and dictates your behavior even if it is not considered negative. You may not consider negative, for example, your inability to stop yourself from crying when you are criticized, or giving into feelings of depression when you experience a setback. Or you may not consider negative, your craving for affection, and sensual pleasures. These emotional and sensual manifestations are not in themselves negative, but the fact that they control and dictate your behavior is what would make the situation negative. What is wrong is your lack of control over the manifestations of your spirit, even though your behavior does not pose a threat to you or to others. So make sure that you include these types of behaviors as well. You must also make a careful study of the chapter dealing with the Divine Social Order and the Kingdom of Set and include in your scenarios as behavior to be overcome any Setian or Sahu behavior in the areas of religion, education, government (as citizen or official), health, economics, etc. that you manifest. You will take these into trance while meditating on certain words of power, and act out your remorse. You will come to see that for each sphere of the Tree of Life you have a set of wrong doings which must be eliminated. Viewed from another perspective, it is important to realize that unless you use the Tree as your guide for thinking about your makeup, you would most likely not recognize all the things you must address in your life. Any overlooked fault will be your undoing. Every aspect of your life must be purified. Be sure to include all areas of your life; family, career, relationships, job, education, friendship, business, hobby, liberation struggle, special projects, child rearing objectives, etc.

Included in the list of areas to be worked on are your indulgence in the negative emotions left over from some past deep emotionally traumatic experience. You may have been raped, abused (beatings, sexual, especially by a trusted family member) as a child, jilted in marriage, and so on. Because the victim is blameless in these situations, there is a tendency to justify wallowing in the emotional pain, and grief that is left. We must

ultimately realize that it is your identification with your person, the limited and emotionally defined part of being that is at the root of your pain and inability to transcend. The same goes for efforts to overcome and rehabilitate from drug addiction, criminal behavior, and other behaviors that deviate from the natural order. Clinical Psychologists should put themselves through the initiation program presented in this book to learn how to apply it to their cases. They will discover that the fundamental cause of failure or partial success in their efforts come from the patient's identification of themselves as emotional beings (personalities).

THE 10 SETS OF WRONGS THAT WILL PREVENT THE RESURRECTION OF GOD WITHIN YOU

Amen, 0 Above the Tree

Amen corresponds to the unshakable inner peace (Hetep) that results from spiritual training and the elevation of consciousness to the Subjective Realm. This is happiness. There is no elevation of mood from success nor deflation from reversals and losses. This is the equilibrated 'emotional' state of the Divine Self. The Ausar man is in a state of eternal joy, which flows from his will. Joy is too important an emotion to be made dependent on the ups and downs of life, and forces beyond our direct control. The Ausar Man is happy and joyful, not because this or that has happened, but because she cultivates it to be, from the understanding of its importance. On the other hand, the belief that happiness is the continuous experience of pleasure resulting from the avoidance of difficulties and obstructions, and the achievement of the important goals in life is an error that is common to Sahu Man. We must recall the many evils that have been committed by many in their quest for happiness via accomplishments and acquisitions, and pain avoidance. In addition, we must also learn to see how people are vulnerable to manipulation by Setians as long as they subscribe to this false definition and description of happiness.

#1. A list must be made of all the things, along with their scenarios and situations that we are pursuing or avoiding for the sake of happiness, as well as the things that we have been conditioned to believe are our sources of happiness, or unhappiness. We must deal with these things for their inherent purpose and value, and detach from them the illusion that they can bring us happiness. Let's say that I fall into the error of believing that the successful sale of this book will bring me happiness. I should learn to deal with this project for its purpose as a vehicle for sharing information with others. The illusion that it can make me happy will become the subject of my meditation for this step of the initiation. I will go into trance and relive my thinking and emoting about the happiness that I will experience and express remorse for indulging such thoughts and feelings.

Sphere 1, Ausar

Realize that the awesome complexity of the functions of your body, and mind is not managed by some dumb activity of molecules and atoms. At the core of your being is God. Think of what that means. God is witness to your every thought, feeling and action. If there are things that you would not do in the presence of others, or certain people, yet would do when you are alone . . .!/? To believe in God is to acknowledge Its omnipresence, and from the Kamitic perspective, Its presence at the center of your being.

#2. A list must be made of all the things, along with their scenarios and situations that you would not do in the presence of others, or certain people, yet would do when you are alone.

Ausar also corresponds to the part of our being through which we establish our unity with all creatures in the world.

#3. A list must be made of all the things, along with their scenarios and situations that we do that violate the oneness of life; destruction of the ecological balance, separative behavior, and so on. In compiling this list, we must observe the Law of Equilibrium of the

Tree of Life. Many people have a very simplistic notion of what constitutes unity, and err on one hand in their advocacy for joining in fellowship with people who are hell bent on their destruction, arguing that 'we are all God's children.' On the other hand, others cannot reconcile themselves to recognize the humanity in the inhumane, however stunted and jaded it may be. In both cases there is the inability to find the fulcrum point that would allow for the understanding that unity in the world is most often achievable only through equilibrium. Yes! The true Self in the killer is God, obviously as the dead Ausar at the bottom of the sea. Nevertheless, our oneness with him/her cannot be denied. But our sitting in fellowship, and breaking bread together can only take place, after S/he has been caught, punished, and redeemed—i.e., Ausar within him/her resurrected.

#4. A list must be made of all the things, along with their scenarios and situations in which you foolishly pursue oneness with others who are not working towards the resurrection of the God within them, as well as a list of your inability to recognize the divinity in certain people because of the wrong they commit against you. Don't forget, that it only works to the advantage of Set if you loose your humanity in opposing him.

Tehuti, sphere 2

One of the meanings of the making of Man in the likeness of God, is the endowment of Man with the ability to receive from within his spirit the solutions to all problems in life. This fact escapes most people because of the general misunderstanding of the meaning of 'knowledge.' We must take note of the fact that when we are thinking we are engaged in a process that seems like we are conducting a mental conversation with ourselves. In reality we are converting into words, i.e., giving *verbal form*, to the *unformed* contents of our consciousness. In other words, we are *informing* ourselves. If you practice cutting off your thoughts before they are fully formed (verbalized), you will see that you know what you are going to put into verbal form before you do. Thinking, as the

process of putting into verbal form what is already known, is the 8th sphere's (Sebek) clothing in words what exists in an unformed state in the 2nd sphere, Tehuti. What most people interpret as the inability to know is in reality the lack of development of the ability to readily give verbal form to knowledge that it may be communicated to the mind. It is similar to the inability to recall at a given moment what has been memorized. Thus we do a great deal of harm to ourselves, and severely limit our growth and success potential by reinforcing the belief that we cannot intuit solutions to problems, or find guidance from within.

Of course, in this matter we must observe one of the most important laws of the Tree of Life, the Law of Equilibrium. Receiving intuition from within—directly from God—does not result from a simplistic paying attention to hunches. We must be worthy of such a reception. We must cultivate our spirituality, and dedicate ourselves to growing into the higher aspects of our being. To the degree that we grow in spirituality and purity, we will be guided from within. We must also recognize the teachings we can receive from outside ourselves, which come from the Divine guidance received by Sages. To rely primarily on the intuitive source of learning does not negate the validity of positive external guidance.

#5. A list must be made of all the things, along with their scenarios and situations in which you reinforce the belief that you cannot find a solution from within.

One of the wisdom principles we have received from sages is the fact that things don't have qualities in themselves. The quality of a thing results from its relationship to other things and to the whole. Yet, so much harm and evil has been committed from the belief in the inherent qualities of things. To wit: we speak of stressful situations when the stress is the product of a person's failure to cultivate his mind and spirit to remain calm in the face of the stimulus; the same is true for things that we believe are frightening, vexing, frustrating, beautiful, ugly, etc. We hold on to

such beliefs even though it has been demonstrated time and time again, that the pain we believe must follow physical injury is only a conditioned response. We have seen how through hypnotic suggestion—induced trance to allow communication with the cells—the pain mechanism is removed to allow pain-free dental work, open heart surgery, and birthing without anesthesia. As long as you believe that the quality is in the thing, as opposed to being a reflection of the state of your spirit in relationship to it, you will never even suspect that you can rise above the behavior. You ought to know that the Setians are well aware of this fact and manipulate the masses of Sahu men and women through it. On the other hand, recognizing this law of Tehuti is the first step towards the attainment of wisdom.

#6. A list must be made of all the things, along with their scenarios and situations in which you violate this principle.

Initiates who have gained enough experience working with an oracle, such as Dilogun, I Ching, Ifa, or the Metu Neter would have discovered that the guidance from these oracles is *always* in harmony with what is right, and are in fact means of effecting communication between the individual and the indwelling Divinity. Many immature students, however, pick and choose which counsels they will follow, rejecting those that are contrary to their desires and conditionings. Such oracles are revelations from God to Man and conditionings. Such oracles are revelations from God to Man to allow the latter to discover God's will. It is disrespectful to consult them to seek corroboration for what one desires to hear. Neither are they fortune-telling devices. They play an important role in the spiritual development process. A commitment to follow the oracles in all situations is a commitment to follow God, and to resist one's emotional conditionings in life, which are often in opposition to the counsels received.

#7. Initiates who are experienced in the use of the oracles must make a list of all the things, along with their scenarios and situations that represent the unwillingness to follow the counsel of the oracles. Included are those situations in which we refuse to go

to the oracles for fear of receiving a counsel that would contradict what we want to do.

Seker, Third Sphere

Our spiritual power resides in the third sphere. To worship God is to acknowledge that It shares with Man Its spiritual power. Many people would rather remain at the human stage of development, repeating over and over again '*I can't*' when confronted with challenges others have met, than to seek the knowledge of how to awaken and use this awesome power that God has shared with Man. We must always keep in mind that God saves Man by sharing Its powers with him/her. The true praise and worship of God is the dedication of one's life to the awakening and development of these powers.

#8. A list must be made of all the scenarios and situations in which you deny your ability to do the things that at least you have seen others do. In time you will go beyond this horizon.

Maat, Fourth Sphere

Maat corresponds to the holistic view of a thing. As such a view requires a model of holistic or cosmological or kabalistical thought, the individual cannot be faulted for looking at things in a nonholistic manner. But we all have, as adults, an obligation to learn and master the holistic way of life—Divine Law or Truth. We incur liability for not making its learning a high priority in our lives. Incidentally, it is important to pay close attention to the principles—based on the Tree of Life holistic model of thinking—guiding our thinking about these issues of life. We must distinguish the holistic study of Divine Law which is conducted through the Maat faculty's model of holistic thinking, from the reading of scriptures which is conducted through the lower intellectual faculty of the 8th sphere. While in the former, every principle is filed in its proper category on the Tree which allows us to see its relationship to all others, in the latter, each principle is

presented as an isolated bit of information. That is why, there is so much latitude for interpretation of scriptures which allows for the perpetuation of incorrect behavior of people who consider themselves faithful followers of their religion. In the Maat approach we understand by grasping the subject by its underlying principles, while the Sebek scriptural approach merely grasps ideas by their external aspects.

#9. A list must be made of all the scenarios and situations in which you spend time in the pursuit of interests that you have placed above acquiring the knowledge of a cosmological model of thought (the Tree of Life, Hopi Indian Medicine Wheel, etc.) which would allow you to know Truth, that is, to approach the issues of life holistically.

Maat is Truth, which is understood from the interdependence and interrelationship between things with each other and the whole. Roots are not created without the soil in mind, leaves are not created without the air in mind, red blood cells are not created without oxygen and the makeup of the body in mind, a glove is not made to fit gloves, and a screw driver is not made to screw screwdrivers, and so on. All things are made with their natural opposites, receptors, and the whole to which they belong, in mind. Only by considering these relationships can we discover the truth—the correct use, purpose, behavior, and so on, of a thing.

#10. A list must be made of all the scenarios and situations in which you interact with and use things in a manner not intended by their place in the scheme of the whole as understood by the holistic perception of things. I.e., we can always argue for the incorrect use of things by focusing on only one aspect of the thing. I.e., taking it out of context.

Herukhuti, the Fifth Sphere

It is our identification with our persons and its frailties that causes us at times to avoid suffering loss, or to seek gain even if we must do so at the expense of others. This is the essence of injustice.

#11. A list must be made of all the scenarios and situations in which you behave as described above.

A variation on Herukhuti's theme of detachment from the person is the ruthless opposition of ourselves to the desires and conditioning of the lower part of being. Many people fail to realize that a law of their being, framed in the 5th sphere, demands this type of behavior as the ultimate stance against the lower nature. Instead they seek a chemical way out, as in the use of diet pills, and cigarette patches, or expect to overcome habits solely through hypnotherapy or subliminal messages and so on. We are here learning that you have to engage all ten aspects of your being in order to change your life. One of them, Herukhuti, is ruthless and resolute opposition to your habits.

#12. A list must be made of all the scenarios and situations in which you fail to force yourself to follow your will, and seek some way to ease the way.

Herukhuti also corresponds to the source of divine justice. Belief in God includes the realization that the just will be protected and vindicated by God. We violate this law by giving into the fear⁴⁶ generated by the absence of the material means of dealing with obstructions and the injustices of others. That there is nothing that can stand up to God's power in the defense of the just is shown in the name of the deity. Egyptologists have rendered its name as *He Who is Upon (Hru) the Double (ti) Horizon (khut)*. The intricacy of the poetic device used in the construction of this name will forgive the error of the Egyptologists. Khut means splendor,

⁴⁶ This is the explanation of Pachad, a concept, the proper understanding of which has been a source of vexation to Jewish and European Kabbalists.

and brilliance. It can therefore refer to and be symbolized by fire, light, and the expanse of the horizon on a very bright day. In the name Herukhuti, khut condenses the meaning of brilliance, light, fire and the day horizon—which is delimited by the two (ti) cardinal points, East and West.

#13. A list must be made of all the scenarios and situations in which you betray your lack of faith in God's protection.

#14. A list must also be made of all the scenarios and situations in which you disqualify yourself for God's protection by the commitment of unjust acts.

Heru, the Sixth Sphere

In every individual exists a faculty that gives the freedom to ignore the emotional and sensual impulses from the animal spirit. This is symbolized by Heru. It does not take much observation to see that the vast majority of people have abandoned their freedom to choose their course of action to the animal within. It dictates their choices and conduct in diet, mating, government, personal relationships, and so on, as discussed in previous chapters. They mistake the impelling force of emotion for compulsion. Sahu Man goes as far as to elevate the animal impulses as signs of love, and honesty. The accelerated and skipped heartbeats, heat flushes, and arousal experienced as the body is prepared for sex are taken as evidence of being in love, and the expression of how one feels is taken as speaking truth, being honest, and the guide for action.

#15. A list must be made of all the scenarios and situations in which you give up your freedom to decide your life to the dictates of the animal part of being.

The opposite is equally as important. Some people violate the freedom to choose given to them by Neter. Man cannot develop into a divine being if S/he is compelled to live truth. We must

recognize that although we have the *freedom* to choose in all situations, we do not have the *right* to violate God's laws. We must make the time to acquaint ourselves with the Divine Plan, master the holistic models of thought, and develop ourselves into our godhood—the likeness of God in which we are made, instead of following a human born agenda of life.

#16. A list must be made of all the scenarios and situations in which you violate the above law of life.

Another way of looking at the will as our faculty of freedom, concerns its role as our chief means of controlling and transcending our emotions. All emotional manifestations involve the induction of tension in some part of the body. In most cases the tension involves the lifting of the chest which renders breathing shallow and throws it off its rhythm. In turn, this leads to hyperventilation which throws the person into a state of trance causing distortion in thinking and perception. The correct response to the negative tension and abnormal breathing patterns we call emotions (shyness, hysteria, passion, anger, sexual arousal, fear, etc.) is to *ignore* the actions suggested by our thoughts in such states, and where allowable, do just the opposite. As paying *attention* to the suggested response increases the tension, we should focus our attention on relaxing our body and breathing deeply, slowly, and rhythmically.

#17. A list must be made of all the scenarios and situations in which you allow the tensions called emotions to become established and guide your behavior, instead of relaxing and regulating your breathing.

Heru is also the faculty of circumspection. We are liable for not taking the time to develop the ability to look at the various issues that shape a situation, and for not learning to employ all of our mental faculties in the inspection of issues. Every item in life must be looked at from the perspective of the imagination (sphere 7), syllogistic logical faculty (sphere 8), analytical faculty (sphere

5), synthesizing faculty (sphere 4). Note that on the Tree these faculties form the angles of a square with the 6th sphere at its center.

#18. A list must be made of all the scenarios and situations in which you violate the principles above.

Allied to Heru's central role is the equilibrium that must exist between the higher part of our being, represented by 0 to 3 on the Tree, and the lower part represented by spheres 7 to 10. We must cultivate both parts equally. We must strike a balance in acknowledging our divine potential by not accepting thoughts of absolute limitation, while acknowledging the extent of our individual development. There is a story about an initiate who was working on a word of power for controlling animals. Before he had reached perfection in the use of this word, he was attacked by a vicious dog. He acknowledged that he had the potential of controlling the dog through spiritual power, and that one day he would be able to, once the power was fully awakened. This time, he high tailed it out of there. More common is the neglect or failure to recognize the higher part of our being.

#19. A list must be made of all the scenarios and situations in which you violate the above principle.

Het-Heru, the Seventh Sphere

A major source of problems in people's lives is the misuse of the imagination which is the chief faculty through which we cultivate and reinforce our behavior. We establish behavior patterns by repeatedly dwelling in our imagination on such behavior. It is important to realize that we must never dwell on images of behavior that are detrimental to our well being.

#20. A list must be made of all the scenarios and situations that you dwell upon in your imagination that are detrimental to your well being.

#21. It is important to realize that art is a well organized body of techniques for manipulating people's behavior through their imagination. If you are an artist, you must look into the effect that the content of your artistic expression is having on people, and desist if it is negative, especially if it is a source of income to you.

Closely associated with the use of the imagination is the emotion of joy, which is not understood by Sahu Man, who believes it is dependent on the accomplishment of a goal or the acquiring of an object of desire. This is putting the horse behind the cart. It is well known in the spiritual tradition that joy is the engine of success. If we consider this fact, we will realize that we can will ourselves to be joyful. People who realize this fact are the ones who are generally successful and healthy. They increase their vitality by generating their sense of joy rather than wait to succeed in order to feel joyful.

#22. A list must be made of all the scenarios and situations that you believe will bring you joy were you to succeed in them.

We have noted the ability of joy to increase our vitality. It acts as a stimulant and not as a source, hence it can exhaust the life-force if overindulged. This is a special problem of Sahu Man.

#23. A list must be made of all the scenarios and situations in which you overindulge yourself in sensual gratification.

Sebek, the Eighth Sphere

#24. A major source of problems in people's lives is the ignorance of the fact that being informed is not the same as knowing. Much of what passes for education is the reception of information—names, definitions, and descriptions—which is mistaken for the knowledge of the reality itself. The habit is so insidious that many students of spirituality resist going beyond the

intellectual comprehension of spiritual teachings. If you are guilty of such an attitude, you have reasons to be remorseful.

A major example of the mistaking of information for knowledge, with a serious negative impact on our lives, comes from the common false definition we have for emotion and its various forms. We saw in the Heru section above that emotional manifestations involve the induction of tension in some part of the body, which in most cases involves the lifting of the chest which renders breathing shallow and throws it off its rhythm. In turn, this leads to hyperventilation which throws the person into a state of trance causing distortion in thinking and perception. We have been *informed* to call this set of bodily and psychological changes by different names according to the nature of the allied circumstances, and minor physiological differences. Thus, *the same underlying tension and abnormal breathing pattern* is called in one modality shyness, in another anger, in another fear, and so on. Not knowing that we are dealing with the same thing, called by different names, because of superficial external differences, we fall into the trap of believing that we need different methods for each one. Yet, all we need to do is to relax ourselves, breathe deeply, slowly, and rhythmically, and ignore the response that is suggested by our thoughts at such moments. But we hide this fact from ourselves by calling these responses 'emotional phenomena,' shyness, anger, and so on, instead of just simply, "tension." If you say that you are shy when speaking to women, you would conclude that you need professional help. If instead you realized that you are simply tense, and breathing incorrectly, then you would automatically know what to do. The same is true of stress. Failing to realize that stress is the experience of tension as described above, we fall into the error of referring to situations as stressful, instead of saying that it is we who are tense in given situations.

#25. A list must be made of all the scenarios and situations in which you become tense as described above and call it by such names as shyness, anger, and so on, hiding the truth from yourself.

Another major source of problems in people's lives is the ignorance of the suggestive power of beliefs. Believe that you can do something and it will tend to come true. Believe that you can't and it will also tend to come true. The same holds true for things you think must happen, the way you think it must happen, and so on. Hold on to the belief that you don't have a good memory, that you are a clodhopper, that you will never have a good marriage, or a good life, and you will be right. Believe in the opposite, and you will be right.

#26. A list must be made of all the scenarios and situations in which you hold on to injurious beliefs.

The phenomenon of believing is so extraordinary that Sahu Man will use it to convince himself that he has a good reason for doing something that he knows is not true. We have seen this in the rationalizations people give themselves for smoking, overeating, etc.

#27. A list must be made of all the scenarios and situations in which you rationalize your negative habits.

A major obstruction to the development of the ability to know truth is the delusion of determining what is valid through the fact that a majority holds a certain *belief*. This is the well known tyranny of opinions (beliefs), established through voting or polling. It is remarkable that to this day, Sahu Man cannot figure out that truth cannot be established by consensus. If something is true, it matters not that a million to one believe that it isn't. We have seen how Set manipulates this weakness of Sahu Man. We must recall the cosmological law that truth can only be understood through a model of holistic thinking, and can only be known through living.

#28. A list must be made of all the scenarios and situations in which you seek to establish the validity of things through consensus.

Auset, the Ninth Sphere

The ninth sphere corresponds to our receptivity to suggestions, examples, impressions, models and so on. It is the faculty through which we learn. In the first seven years of life—the period of greatest learning—our receptivity is so great that we indiscriminately imitate most of what we are exposed to. Unfortunately, many people do not transcend this mode of behavior. It is the influence of this faculty that makes even well educated adults take up such purposeless and self-destructive behavior as smoking tobacco, overindulging alcohol, eating junk food, and the belief in the host of enslaving social and political myths.

#29. A list must be made of all the scenarios and situations in which you indiscriminately imitate and follow the lead and examples of others. Does your hair style and wardrobe change with the in-style? Is your diet, or religious belief, or political affiliation the result of long and careful scholarly study? Or do they represent your imitation of your parents, and others?

#30. Your identification with your personality as your self is also an act of indiscriminate imitation. You follow without questioning the behavior suggested by the emotional patterns making up your personality. It is directly antagonistic to your identification with the God within as your Self. List the emotions that characterize your personality.

It was stated that the God dwelling within your spirit cannot rise to the foreground and guide the external aspects of your life without your one pointed devotion to Its resurrection. Devotion to God is expressed by the experiencing of genuine remorse for indulging in any action that keeps it from resurrecting within your being (the Sorrows of Auset), and by the unwavering quest for the knowledge, and practice of the actions that lead to the goal.

#31. A list must be made of all the scenarios and situations in which you commit a wrong and experience no remorse. You find it difficult or are unable to apologize to others.

#32. A list must be made of all the scenarios and situations that correspond to pursuits in life that you give a higher priority than your spiritual development. Not only is this a sin against God, it is downright stupid. The quickest way to succeed in your career is to serve God.

From the foregoing we can see that the Kamau had a more sophisticated view of sin than that found in the Christian world. It is not merely the wrong done against others, but any action that keeps us from resurrecting the indwelling Divinity. We are even liable for the failure to develop and properly use our faculties. After all, these shortcomings are the reasons for our sins and errors in life. It is important to note that many items to be incorporated into the list are not by western standards sins, or thought of as incorrect behavior by most people. But this is exactly why westerners are riddled with problems. Most of the causes of problems have eluded their perception.

WARNING!

NONE OF THE MEDITATIONS IN THIS BOOK

SHOULD BE CONDUCTED

IF YOU ARE ON DRUGS

(ALCOHOL, MARIJUANA, COCAINE, ETC.).

ASSIGNMENT NUMBER ONE

DISCOVERING THE SOURCES OF OUR CONDITIONINGS

We will use the above list of shortcomings and life objectives in two sets of meditation. The first, is the well known age regression technique (remember that the ninth sphere corresponds to the first fourteen years of life). We use it to discover the moment in our lives when we established 1) each of the above life objectives, and 2) each of our emotional and sensual conditionings that control our behavior, whether the behavior itself is negative or not, pleasurable or painful. A great impediment to overcoming our negative conditionings is the belief that they represent who we are. The age regression meditation process will lead you to discover the first time in your present life in which you sowed each belief, and behavior. You will discover that in most cases most of your beliefs and conditionings were established in your childhood—the most impressionable, and indiscriminate period of your life. A major step in the initiation of our spiritual growth is the realization that most of what we believe in ourselves to be representative of adult behavior—from the fact that the majority of Sahu adults around us manifest similar behavior—is really the result of childish perceptions and thinking. Besides, we will also discover that as our behavior was established through the indiscriminate imitation of others, it doesn't represent who we are. For example, an abusive husband may discover that he learned to be that way from his father, or some uncle that made a strong impression on him, but suppressed the fact for one reason or another. You might discover that your fear of failing may have come from some long suppressed incident, when you were three years old, in which you were belittled by some ignorant adult. You may have been sexually molested as a child, and as a five year old, swore that all men are no good. You no longer remember the affirmation that you gave yourself in the fear-ridden heightened state of receptivity, and you may not remember the event itself. Yet

it is there, hidden from you, actively shaping your present inability to relate to men, while wanting very much to be involved.

In addition to gaining the ability to begin transcending our conditionings through seeing the childishness of their origin, this process leads to the freeing of a great deal of energy trapped in suppressed emotions. The result is an increase in vitality and healing. Incidentally, the fact that in the Kamitic version of age regression, unlike that used by hypnotherapists and psychoanalysts, the initiate, in identifying with Ausar during the meditation and in daily life is able to avoid the ravages of digging up some very painful suppressed emotions.

THE PROCEDURE

- 1 Go into trance chanting the Hekau (words of power) *Aung Fang D-hung*. See Appendix A.
- 2 After about 10 minutes of being in trance, which you will recognize from the feeling of extreme lightness or heaviness, deep calm, pleasurable sensations of warmth or cold, visions, etc., relive the scenario you have selected to work on.
- 3 After reliving the situation, sit in contemplation—in other words, adapt an inactive state of mind with the expectation to be transported to some long forgotten or suppressed situation in your childhood, or earlier part of life in which you first had the experience that has led to your present behavior.
- 4 Once you have succeeded in the task, make a detailed and thorough record of the experience. Be sure to include the bodily sensations experienced, the color clothing you were wearing, how old you were, odors that may have been present, the room, etc. All of these may be recalling to you presently, the ill feelings you experienced back then. All traumatic experiences throw people into trance, and they associate everything in their environment at the moment as part of the negative experience.
- 5 Go back into trance with the hekau *Aung Ausar Hung*. Once

in trance, relive the same *past* episode but see yourself as Ausar. Pay attention to the points of tension in your body, when the emotions manifest themselves, and will yourself not to respond as you did in the original situation. In other words, if in a situation you got angry and cried, relive it without doing so this time. Instead say, **firmly**, *Anuk (I am) Ausar, Anuk Ausar*, and go through the reliving of the situation several times without giving in to the original emotions.

- 6 Note that by modifying the memory of an event, you change its present effect upon you. Memories of events are not just stored records sitting inactively like papers in a filing cabinet, they are always influencing and shaping the behavior of the present. You must dig them up and modify them. Relive the childhood experiences and refile them with the understanding that you have acquired as an adult. Do you cry when something goes wrong? It's a leftover from when you were an infant and had no other means of communicating your discomfort or perceived threat. 20, 30, 50 years, several thousand words and ideas later, why are you still communicating through the mammalian brain?

The *Aung Ausar Hung* meditation aims at beginning the process of identifying your Self with Ausar. It will eventually lead to the realization that God is always present at the center of your being. It is that presence, the source of the consciousness you "feel" as your Self. This awareness, once built up, will play a major role in preventing you from knowingly doing wrong.

Success in this meditation can be facilitated through the use of Jasmine oil or incense, wearing blue clothing, and lighting the room with a blue lamp. It should be done once a week between 8 and 10 pm. It should last from 30 to 45 minutes. It is most likely that you would have completed the other assignments for this stage of initiation before this one. Simply continue it while you are going through stage two of initiation.

Due to the nature of trance, in which the will tends to be vacated, and if invoked too strongly, it tends to weaken the state of trance, it is highly recommended that these meditations be performed with the assistance of a friend. Best of course is someone of good character, whom you trust, and definitely, someone who is also going through the initiation. Besides being of great assistance to the meditation process, it will add true depth and meaning to friendship, and marriage, if your partner is your spouse. The help mate will assist by cueing you to perform your visualizations, remind you of the subject of your visualization, reminding you to chant, and stay focused, etc. S/he should speak slowly, calmly, and not too much. Before assisting anyone, a help mate must perform the meditation so as to know, from experience what is to be done.

See Appendix B for additional instructions for giving assistance in meditation.

ASSIGNMENT NUMBER TWO

THE SORROWS OF AUSET

You are to go into trance and relive no more than ten of the above scenarios in which you are controlled by your emotions, and make yourself experience deep sorrow for impeding the God within from rising to the foreground of your life.

- 1 Go into trance with the hekau *Tem Nen Ausar*.
- 2 Once in trance relive the selection of scenarios.
- 3 See yourself indulging in the incorrect behavior, as a result of which
- 4 Ausar falls dead at your feet.
- 5 Realize that your person is Set who has killed Ausar.
- 6 See Auset weeping for him, and join her in her sorrow. Make yourself weep as well. This is important, as it is your way of expressing remorse for what you have done. Note: See Appendix C for illustrations of the images of Auset, and Ausar.

You may find making yourself cry awkward. What you have to understand is that such reflex actions as crying, laughing, sighing, smiling, and so on are not merely expressions of emotional states. They are automatic reflexes generated by the body to relieve tension—sort of exhaust valves. Most people gradually build up a chronic state of tension that goes undetected and is mistaken for the normal state of being. Crying in trance—*The Sorrows of Auset Ritual*—is the chief means of removing the chronic tension caused by the failure to feel remorse from knowingly doing wrong. This tension is created by the conflict between the Self (the conscience) and the person.

The ritual aids for this meditation are an essential oil composed of two parts Myrrh to one part Spearmint, and white clothing. It is imperative that this oil must not be used for any other purpose. Later on, the mere scent or imagining of it will recall the feeling of remorse in any situation. The meditation **must be done for 21 adjacent days without failure**, beginning at the new moon. The following seven days of the lunar cycle must be used to examine the effectiveness of your work. See below regarding the Objectives of the Auset Stage of Initiation. It must also be used to prepare the scenarios for the next month's meditation. Since you are likely to have more than ten scenarios to work on, it will take you several months to complete this stage of initiation. Do not be in a hurry to complete this stage, as it is the foundation of the work that you are doing. In general, this stage of initiation should take about three to six months. The meditation must be done between 8:00 and 11:00 pm. Avoid eating at least 3 hours prior to meditating.

ASSIGNMENT NUMBER THREE

THE WAY OF LIFE DURING THE AUSET STAGE OF INITIATION

It is important to realize that in initiation we are just not simply changing behavior, but developing our spiritual faculties and powers as well. In this stage we are just not conditioning ourselves to feel remorse over the fact that our being controlled by the animal part of being keeps the Divinity within us from rising, but awakening and developing something within us—the Auset faculty—whose function, along with memory, learning, maternal instinct, etc., is to interact with our relatively inactive ('deceased') indwelling Divinity to give birth to our will—that part of us which is the embodiment of our freedom to ignore and transcend the lower part of being. The remorse that we must cultivate is merely the behavior that we must exhibit to be in harmony with the Auset faculty, as this is its attitude towards our true Self's present plight.

We must also be in harmony with the energy of the physical counterpart of the Auset faculty, which is classified as the 'watery' or cold and moist modality of the life-force. It makes the person easy going, peace loving, conservative, motherly, caring, and in conflicts (which bring out true character), it induces the person to seek a peaceful non-confrontational, non-violent resolution. The initiate will find it helpful to wear blue, and the essential oil of jasmine as much as possible to alter his mood in the direction of the characteristic behavior of the Auset faculty. These are the qualities, especially the last, that we must manifest during the six months or more of this stage of initiation. It is imperative that we meet conflicts in harmony with the character of this faculty in order to realize the full powers of the words of power worked with in this stage. In the same manner that each type of creature thrives in a specific climate and environment, so does each word of power thrive in its related temperament. There is no need to fear that people will 'walk over you' for not meeting fire with fire. It is important to realize that the powers of the hekau (word of power)

of Auset will give you success as long as you have awakened it through meditating and living in harmony with its energy. For additional details, see volume 1, pages 293 to 295.

OBJECTIVES OF THE AUSET STAGE OF INITIATION

We come now to a most important question. How do you know that you have completed the initiation work of a specific stage? We must remember that we cannot expect mastery over our lower nature until we have completed the sixth stage, Maat, of initiation. And we cannot expect to manifest the fullness of our spiritual powers, and wisdom until we complete all ten stages. Each stage contributes to the objective. We will know that we have fulfilled the objective of this stage when we automatically feel remorse when we allow our behavior, in thought, emotions, and actions, to be controlled by our emotions and sensual passions. We are not seeking to transcend the emotions at this stage even though some may fall by the wayside.

For Additional details on Auset see volume 1, pages 233 - 235; 293 - 295; 346 - 351.

CHAPTER 12

THE SECOND STAGE OF INITIATION SEBEK

In the Ausarian religion, the purified syllogistic logical faculty is referred to as Ap Uat (Opener of the Way), and Anpu (the Guide of the Dead). These epithets give hints to the nature of these faculties when not purified. They close 'the way' and misguide 'the dead.' We can begin the demystification of the symbolism of 'the way' by noting that *ideas*—what are processed by the logical faculty—are *indicators*. That is, they *show verbally*. When the ideas held about something do not agree with reality, they lead us away from understanding or comprehending. In other words, they close the way to comprehension. When they refer to our beliefs, then the way to our success in life is closed.

'The dead' in Kamitic spirituality refers to the initiate. Initiation is a gradual process of dying to the lower part of being to be reborn in the higher parts of the spirit. Of dying to your person to be reborn as your divine Self. Before initiation, all of your beliefs flow from your identification with your person—the set of habitual thought and emotional responses that characterize you. These beliefs express the built in limitations and capabilities of your personality, failures, and so on. But your true Self is unlimited in its potential to be, know and do. To awaken and bring it to the fore of your life, you must first think as it does. This is achieved by sowing carefully composed ideas reflecting your

divinity into the spirit while in the state of trance. These ideas are popularly known as *affirmations*. The term "affirmations" is a misnomer, as the affirming occurs in the process of inculcating the ideas in the mind and not in the ideas themselves. This partially explains why the process has not fully worked, as many have experienced. The process is primarily dependent on the state of trance, because in this state the critical and discriminating functions of the will are stilled, and will therefore not reject ideas that run contrary to our beliefs. The other cause of the partial success of popular affirmation systems is the fact that they do not address all the effective parts of Man's being. In the Ausarian initiation system, a set of "affirmations" is given for each sphere of the Tree of Life. In this manner, the lower intellect is programmed to think correctly about every aspect of being. These "affirmations," once sown into the spirit become *truisms*—that is, premises held as true for the logical operation of the syllogistic logical faculty. In this manner, all of our rationalizations will be in harmony with the reality of our divine makeup.

Beware of jumping to the conclusion of equating the procedure given here with *hypnotherapy*, which incidentally is not a fully known quantity. Western scholars have the nasty habit of stating that so and so is only "X," without having a clear idea or consensus of what "X" is, how it works, etc. There is nothing that says that the beliefs we hold in common about ourselves, which are based on the identification of ourselves with our persons, are more valid than ideas of ourselves based on that part of ourselves that is the embodiment of the knowledge and ability to run our subconscious vegetative functions that are responsible for the operation of our physical, mental and emotional bodies—Ausar. We must always keep in mind that this intelligence *IS* that which experiences the seeing, hearing, touching, smelling, and tasting that make up the consciousness continuum we call ourselves. Thus we are not just convincing our essentially limited persons that we are godlike and unlimited in potential, we are transferring our identity from one real part of our being to another real part of our being. We do this in so many ways. Some people identify themselves with

their brawn or physical beauty, more than with their brains, and *vice versa*; others with their ethnic group, more than with their nation, and so on. Besides, this process of affirming these positive ideas, or truisms is accompanied by the mantric work of awakening and expanding the power of the indwelling intelligence. Incidentally, the Ausarian process of implanting (affirming) truisms into the spirit is the Kamitic counterpart to the western system of praying. While the western religions conceive God as separate from Man, thus praying is an act of supplication of an essentially limited and weak being to an all powerful being for its salvation, the Kamitic view is that God's salvation of Man was bestowed from the very beginning by endowing Man with Its essential attributes. The religious work then is one of awakening and developing these divine abilities, and realigning thinking and behavior in harmony with Man's true divine nature. This will be achieved with the following sets of truisms, some of which I have composed, and others which are taken from the Kamitic literature. They are the collection of documents known as the *Pyramid Texts* (the oldest religious documents in the world, 2500 BC). They were taken from the royal tombs of the kings and Queen-Mothers of the fifth and sixth dynasties, particularly of kings Unas (Wenis), Teti, Pepi I, Merenra, Pepi II, Queen Mother Nit. They also appear in the tombs of some nobles of the Middle Kingdom, New Kingdom, and the Late Period, as late as the thirtieth dynasty, which testify to the high regard—due to their efficacy, no doubt—in which they were held by the people. In all, they number over 750 documents. Also included are select passages from the *Pert em Hru* (so called Book of the Dead). They reflect the identification of the individual for whom they were composed with the various attributes of the Supreme Being (Ra, Ausar, Atem, etc.). According to Egyptologists, seeing that these were found in tombs, these documents were inscribed to serve as magical spells that would enable the deceased to gain entrance into 'heaven.' But the Kamau are clear on the fact, as we will see in chapter 16, that only a moral life, and the cultivation of spiritual powers (what God has given to you for your sojourn on earth) can gain you access to the highest spiritual rewards. That these utterances were inscribed in the

tombs, are no less than a testimony to the fact that the Kamau, at death, wanted to be surrounded by what was most cherished by them—testimonials of their spiritual beliefs. What shall be written on your epitaph?

Note. In using these pyramid texts for your own work, substitute the name of the person for your own.

THE TEN SETS OF TRUISMS BASED ON THE TREE OF LIFE

AMEN

I live expecting neither gain nor loss, pain nor pleasure from the things I need in life, because my nature is essentially unconditioned.

That which is my Self has no likes, dislikes, preferences, or predetermined emotional or thought responses to situations.

I am essentially unconditioned. I cultivate my happiness through spiritual development. I understand that happiness is not a continuous freedom from pain resulting from difficulties.

Nothing can make me feel pleasure or pain. These are all under the control of my will, which derives its freedom from my essential nature.

I am not this, not this, not this. I am that . . .

I am successful in the cultivation of my spirit to establish and maintain inner peace independently of external conditions. My inner peace is too important to be held ransom to factors outside of my control. It is the source of my spiritual power.

No one knows my name, neither men nor gods. No one knows my loss, neither my father nor my mother. I was before the first time, and shall be beyond the last.

FROM THE PYRAMID TEXTS

#101: You have your offering-bread, O Nun and Naunet, you two embracers of the gods, who embrace the gods in your shadow. You have offering bread, O Amen and Amaunet you two embracers of the gods, who embrace the gods in your shadows.

You have your offering bread Aten and Ruti, who yourself created your own bodies. O Shu and Tefnut, who made the gods, tell your father that Unas has given your offering-loaves to you, for Unas knows Him and knows his name. 'The Eternal One, Lord of the Years' is his name.

#371: The mother of Pepi was pregnant with him, he who was in the lower sky. This Pepi was fashioned by his father Atem before the sky came into being, before people came into being, before the gods were born, before death came into being. . . This Pepi will not die on account of any death, for Pepi is an

Nun and Naunet, Amen and Amaunet are male and female, two aspects of the four attributes of subjective energy/matter. Note that the females Naunet, and Amaunet conceal the hekau 'aun(g).'

The Subjective realm embraces the Objective. The offering-bread is inner peace, Hetep. Shu and Tefnut are the positive and negative principles making up all manifested things. The Yang and Yin of Chinese science.

Substitute your name for that of Unas.

imperishable star.

AUSAR

I am Ausar, the mummified one. My bandages prevent me from being moved (emotionally). I am embalmed, and can thus not be corrupted by sensual and emotional temptations.

Anuk Ausar. I live, not by feelings, but by Divine Law. The Law of Neter is the likeness of my being. I am therefore true to myself in the Law of God. I therefore succeed in all undertakings.

I identify as my Self the indwelling divinity that guides the functions of my being. My person is therefore always in the presence of the Lord. Would I give more respect to men than to the God within Who is witness to all of my thoughts, feelings, and actions?

I am the One Life dwelling as the Self of all beings. Myself as the indwelling divinity in all things is the source of prosperity and peace in the world.

FROM THE PYRAMID TEXTS

#427: O Nut, spread yourself over your son Ausar Pepi that you may conceal him from Set. Protect him, O Nut.

#537: O Pepi, stand up and sit on the throne of Ausar. Your whole flesh is that of Atem. Stand up, you shall not perish, you shall not be destroyed, but live, O Pepi. Your mother Nut grasps hold of you that she may embrace you, and Geb takes your

Nut represents the collection of the parts of the spirit from the Ba to the Sahu—i.e., the noumenal part of being.

That your flesh is that of Atem means that you are no things.

hand.

May you go out as Heru of the Tuat who is at the head of the imperishable (fixed) stars, may you live as Khepere, as long as the Djed pillar, for ever and ever.

remember that Khepere is the creative aspect of the Supreme Being. Hence, this utterance can also be used for the third sphere.

TEHUTI

My ability to know is unlimited. I understand that what seems as my not knowing is merely the momentary inability of my knowledge to take verbal form in my mind.

I understand that God manifests Its divine plan in the world of Man by incarnating in the soul of men and women who have elevated their consciousness to the higher parts of their spirits. I therefore honor and follow the guidance of Sages and Prophets above all other kinds of men.

I am successful in handling the emotional and sensual challenges in my life because I realize that nothing has an emotional or sensual quality in itself. My emotional and sensual reactions are betrayal of my lack of spiritual cultivation in relation to these objects.

Until I can still my thoughts to let my wisdom manifest itself at will, I go to the oracles that the eye that was harmed by Set can be restored.

I understand that God has saved us by sharing Its power of wisdom within us. I will be successful in its awakening because I have no problem in giving up my head, and keeping my heart still.

FROM THE PYRAMID TEXTS

#506: *The lips of Pepi are the two sets of nine deities. Pepi is the great Word.*

The great Word, is the word of God, the Metu Neter, which is spoken by Tehuti.

SEKER

I understand that God has saved us by sharing Its spiritual power with us. I know I will successfully develop these powers because I have no problem keeping my heart still, and dying to the things of the world for the kingdom of heaven.

I am the likeness of God. I've got the power of God within me. I am the power of God, Not in amount but in kind, thus I am relaxed in the face of the greatest challenges.

I will succeed in life because I have surrendered to the Divine Plan.

FROM THE PYRAMID TEXTS

#245: *This Unas has come to you, O Nut. He has committed his father to the earth. He has left Heru Behind him. His two wings have grown as those of a falcon, his two plumes are those of the sacred falcon. His Ba has brought him. His hekau (words of power) have equipped him.*

Nut is the collection of the divisions of the spirit from the Ba to the Sahu. Alludes to leaving behind the lower parts of being, including Heru (6th sphere), rising as if on wings, by the power of the Ba part of the spirit.

#472: *The sky quivers, the earth quakes before this Pepi, for this Pepi is a hekau ('magician'). Pepi possesses hekau (words of*

Substitute your name for that of Pepi.

power). This Pepi has come that he may glorify Orion and set Ausar at the head, and that he may set the gods on their thrones.

MAAT

The Divine Law is the likeness of God and the measure of my being. I live by it. I live it. I am it, and therefore enjoy a life of order and prosperity.

I know Truth. It is the reciprocal relationship of things with each other and the whole as fixed by nature. I live by it, and am therefore in harmony with the whole. My being is in order, and I am a source of harmony to all.

HERUKHUTI

I realize that I have the power to force my person to ignore my emotions to ensure that my life will be a reflection of Divine Law.

I am not the person, but Ausar, and can therefore transcend the pain of invoking divine retribution against my person when it transgresses the law of God.

I understand that God has ordained a place for all beings in their own time, and will thus, in Its own time right all wrongs.

I sow justice towards men, and reap it from God.

HERU

I understand that at any time I have the freedom to act as if I have successfully overcome a given emotion.

My freedom to choose is the essence of my divinity.

I will, therefore I am free.

I am never compelled to do anything by my emotions and passion.

God does not compel me to do what is right. How then can the animal within me compel me to do what is wrong. Shall I make Set greater than God?

My emotions are children of impotent revolt.

I have the freedom to hold myself in check to take a view of the whole before acting.

FROM THE PERT EM HRU

*Chapter of Becoming Awakened
after traversing the tomb:*

Said Ausar Ani

Hail Ba, mighty of valor

Verily I am here, I have come.

I see thee.

I have traversed the Duat,

I have seen my father Ausar.

I have dispelled the night

I am his beloved.

I have come

that I may see my father Ausar.

*I have stabbed this heart of Set
performing things for my father*

substitute your name for Ani
the initiate's consciousness has
risen to the highest part of the
spirit, the Ba.

The subconscious (metaphysical)
region.

The somnolence and ignorance
of the Sahu.

Emotionally dictated behavior
heaven = the three higher

Ausar.

*I have opened to me way every in
heaven*

*On earth I am a son loving
his father Ausar.*

I have become a prince

I have become illuminated

*I am provided with what is
necessary*

Hail god every

illuminated being every

make for me a way,

the Ausar

the scribe Ani, true of word.

divisions of the spirit.

Man's earthly quests must be in
harmony with his Divine Self.

Whatever the will that is yoked
to the Divine Self proclaims, it
gets.

HET-HERU

*My ability to cultivate through trance the experience of joy for
living by divine law as Ausar does, greatly enhances my chances of
success in my pursuits in life.*

*I will myself to be joyful, therefore I am successful in life, and
healthy.*

*Joy is the engine of success and it comes from within. Therefore I
am successful.*

I am Ausar. I cannot be other than joyful.

I am joyful because I will myself to be joyful.

FROM THE PYRAMID TEXTS

#511: *He (the king) will hold up
the sky with life and support the
earth with joy; his right hand*

The sky symbolizes the mind and
the spirit, and the earth, the
physical and emotional bodies.

*will support the sky with a Uas
staff, and the left will support the
earth with joy.*

SEBEK

*I am well on my way to success because I understand the suggestive
power of belief. I reject all negative beliefs, and deliberately and
consistently cultivate positive beliefs.*

My positive thoughts flow naturally from my being Ausar.

*I know that my spirit is essentially unconditioned, therefore
whatever beliefs I take into trance, my spirit will make come true if
it is at all humanly possible.*

*I do not delude myself into mistaking my education for knowledge
of reality itself. My way to success remains open.*

*I am well on my way to becoming Ausar because I no longer mask
my motives through rationalizations.*

I am that, therefore I think.

AUSET

*I know that I am devoted to spirituality for I have given the highest
priority in my life to the resurrection of Ausar.*

*I am the master of my person. Through trance I can cultivate any
emotion I desire to manifest.*

*My ability to cultivate the experience of remorse at will and to
apologize in any situation of transgression assures me a solid
foundation in my quest to become Ausar.*

A very powerful hymn that will repay deep meditation,
being committed to memory was composed by the Overseer of the
Cattle of Amen, by Amen Mesh (Amun Moses), and the lady
Nefertari.

The Great Hymn to Ausar

*Hail to you, Ausar,
Lord of eternity, king of gods.
Of many names, of holy forms,
of secret rites in temples.
Noble of Ka, you preside in Djedu (Busiris),
rich in sustenance in Sekhem (Letopolis),
Lord of acclaim in Andjty (9th Nome of lower Egypt),
foremost in offerings in On (Heliopolis),
Lord of remembrance in the Hall of the Two Truths.
Secret Ba of the Lord of the cavern (subconscious)
Holy in White-Wall (Memphis)
Ba of Ra, his very body.
Who reposes in Hne (greater Heracleopolis).
Who is worshipped in the narat tree
that grew up to bear his Ba.
Lord of the palace in Khmun (Hermopolis),
Much revered in Shas Hetep (Hypselis),
Eternal Lord who presides in Abtu (Abydos),
Who dwells distant in the graveyard.
Whose name endures in people's mouths.
Oldest in the joined Two Lands,
Nourisher before the nine gods
potent spirit among the spirits.
Nun has given him his waters,
northwind journeys south to him,
sky makes wind before his nostrils
that his heart be satisfied.
Plants sprout by his will
earth grows its food for him.*

*Sky and its stars obey him.
The great portals open for him.
Lord of acclaim in the southern sky,
sanctified in the northern sky.
The fixed stars are under his rule,
the tireless stars are his dwelling place.
One makes offerings to him by the command of Geb,
the nine gods worship him,
those in the Duat kiss the ground (before him),
those on high bow down (before him),
the ancestors rejoice in seeing him,
They who are beyond are in awe of him.
Geb's heir as king of the Two Lands,
seeing his worth, he gave it to him,
to lead the land to good fortune.
He placed the land into his land,
Its water, its wind,
Its plants, all its cattle.
All that flies, all that alights,
its reptiles and its desert game
were given to the son of Nut,
and the Two Lands are content with it.
He is the leader of all the gods,
effective in words of Power.
His sister was his guard,
she who drives off the foes,
who stops the deeds of the disturber
by the power of her utterances.
The clever-tongued whose speech fails not
effective in words of power.
Mighty Auset who protected her brother,
who sought him without wearying,
who roamed the land lamenting,
not resting until she found him.
Who made a shade with her feathers,
created breath with her wings,
who celebrated in joining her brother,*

*raised the weary of heart
received the seed, and bore his heir,
raised the child in secret,
his abode unknown.
Who brought him when his arm was strong
into the broad hall of Geb.
The nine gods were jubilant,
Welcome son of Ausar
Heru, firm hearted (Men Ab), justified,
Son of Auset, heir of Ausar.
The Council of Maat assembled for him,
The nine gods, the Lord of All himself,
the Lords of Maat, united in her.
Who shun wrongdoing,
they were seated in the Hall of Geb
to give the office to its lord,
the kingship to its rightful owner.
Heru was found justified,
His father's rank was given to him,
He came out crowned by Geb's command,
Received the rule of the Two Lands.*

Every one of the above affirmations must be memorized. They are to be used in your meditations, and as models for composing your own. In so doing, you must pay particular attention to the fact that under each deity, the affirmation incorporates the ideas associated with each sphere. It is important to also notice that when an affirmation deals with a quality to be achieved (a *future* event), the ability to achieve it is affirmed on the basis of some *present* action. The importance of this rests on the fact that the spirit lives in a timeless or ever present dimension. Futurity is meaningless to it. For example, an affirmation of the Tehuti sphere states that *I will be successful in awakening my wisdom faculty* (future action) *because I have no problem in giving up my head, and keeping my heart still* (present actions).

ASSIGNMENT NUMBER ONE

Your life is not going well. You have just received notice that your company will close down the plant in your city, your marriage is on the rocks, and you are well behind in your bills. Thinking of any and all of these events just sends you into a deep depression. In the following meditation assignment you will:

- 1) go into trance with the hekau *Aung Aing*, and relive a scenario in which you tend to worry or become depressed or angered about the above problem.
- 2) Take notice of where in your body you feel tension—tension is the means through which the emotion manifests itself,
- 3) will your body to be relaxed in these spots,
- 4) calm your breathing; make it deep from the lower abdomen. Stop up your right nostril by pressing your thumb on the outside of the nostril and breathe in, pushing out the lower abdomen.
- 5) Close both nostrils with your fingers and hold your breath and
- 6) repeat the affirmation(s) selected for the situation (e.g., *I am the likeness of God. I've got the power of God within me. I am the power of God, Not in amount but in kind, thus I am relaxed in the face of the greatest challenges.*), and see yourself responding—speaking, acting—to the situation in a manner that is in harmony with the affirmation
- 7) Release the right nostril (keep the left stopped up), and breathe out.
- 8) Repeat the process for the duration of the meditation session (30 to 60 minutes).

The purpose of this breathing technique is to raise the level of activity of the left side of the brain, which governs the sowing of ideas.

Note that more than one affirmation can be used in one scenario. Make sure that you memorize and understand them. As always, the best time to perform this meditation is from 8:00 p.m. to 11:00 p.m.

You are to select 10 scenarios to work with for 21 adjacent days beginning at the new moon. The remaining 7 to 10 days are to be spent reviewing the effectiveness of your work, and preparing for the next month's work. Repeat the process with another set of 10 scenarios each month until the objective of this initiation stage is reached.

The ritual aids for this meditation are the saffron colored clothing, and a mixture of the essential oils of lavender and lily of the valley. You must not use these oils for any other purpose. It will later serve as a means of triggering into mind the affirmations sowed with the various events in your life.

ASSIGNMENT NUMBER TWO

After gaining a full understanding of the principles governing the affirmations given above, review all the data given on the Sebek faculty in this volume and volume one.

- 1) Proceed to analyze the rationalizations and reasons you give yourself for why you can't do, or can't help doing, or must have something.
- 2) Classify each one according to which principle of the Tree of Life it violates. For example, the "reason" for wanting something because you cannot be happy without it, or that you can never be happy because of a loss, violates the Amen (negates your unconditioned essence), Ausar (negates your true Self), and Tehuti

(negates wisdom by attributing a quality to a thing) parts of being. The assertion that you can't do something that is humanly possible denies the Amen, Ausar, Tehuti, and Seker parts of being. The rationalization that morality and truth are matters of personal opinion violate the Maat part of being. You may believe that the reason your life is so full of misery, must be blamed for what you did not receive or the harm received from parents, spouse, society, etc. You therefore become paralyzed by the thought that you are owed something. It is too late. You must prove to someone that you are in truth, an all right person. Your recovery and the meaning and value of your life depends on someone or something outside of you. Although such things are in many cases contributing factors, ultimately, it was the condition of your spirit that allowed them to happen. And the only thing you will need to make a comeback is the knowledge of Self. You must never make your well being dependent on something that is beyond your control. Everything in your life depends on what is under your control—the 11 aspects of your being, and the boundless love of God; the only one that loves you without conditions, and reservation. In spiritual work, it is not enough to know that you are doing wrong. You must know which part of the spirit, the wrong is obstructing.

3) Write down each false belief along with the scenario in which they occur.

4) Go into trance with the *Aum Aim* hekau. Once in trance relive no more than 10 scenarios. In them, give yourself the rationalizations. Then see a jackal headed man (Anpu—see appendix C) laughing at you, telling you that you can fool everyone, your person included, but not God who is ever present within your being. Make yourself laugh at your person. What was said for crying in trance applies to laughing in trance. It eliminates the built up chronic tension created by the conflict between the Self and the person.

This meditation is to follow the preceding one, and is to be done for 30 minutes. A set of scenarios must be done for the 21

day period as previously explained. The ritual aids for this meditation are the same as for the previous assignment.

THE WAY OF LIFE DURING THE SEBEK STAGE OF INITIATION

It is important to realize that in initiation we are just not simply changing behavior, but developing our spiritual faculties and powers as well. In this stage we are just not conditioning ourselves to manifest correct thoughts in relevant situations, but awakening and developing something within us—the Sebek faculty—with whose physical energy we must be in harmony. It is classified as the 'earthy' or cold and dry modality of the life-force, which inclines the person to meet conflicts (crossroads) in a thoughtful manner. When governed by the coolness and dryness (unemotionality) of this faculty, the person prefers to resolve conflicts through discussion. There is no need to fear that people will 'walk over you' for not meeting fire with fire. It is important to realize that the powers of the hekau (word of power) of Sebek will give you success as long as you have awakened it through meditating and living in harmony with its energy.

THE GOAL OF THE SEBEK STAGE OF INITIATION

Again, our objective is not to transcend the controlling influence of our emotions in one stage. We can consider our objective accomplished if the above thoughts that we have affirmed automatically reflect themselves in our minds every time we find ourselves thinking about, or are confronted by the emotional challenges in our lives. As time progresses you will find that a great deal of insight surrounding these affirmations and their corresponding situations will automatically reflect themselves in your mind. They will also spill over to elucidate other situations. Incidentally, another name for affirmations are *Seed Thoughts*. They germinate and grow into trees bearing great gifts in people's lives.

CHAPTER 13

STAGE THREE OF INITIATION

HET-HERU

One of the greatest impediments to the realization of divinity encountered by many 'on the path' comes from their unrecognized inability to feel enough joy and passion for identifying themselves with their essential divinity. Most of us have no problem in feeling ecstatic about a loved one, pursuit of a career, getting a car, and so on. We will never achieve the final goal of spirituality unless we can feel as ecstatic about functioning in the world as Ausar—a person who has transcended the liking of this and the disliking of that, whose behavior is not dominated by emotions or sensual feelings but who lives by divine law. It is only in such a person that the faculties of intuition and spiritual power can fully manifest themselves.

A bit of introspection will show that we establish and maintain our personality through the imagination. Every action that we take in life is routinely rehearsed in our imagination. These images are not merely projected as models for our actions, but act as cultivators of the animating forces (animal part of the spirit: emotions, etc.) that carry out our behavior. The life of the Sahu Man is dominated by a close reciprocal relationship between the imagination and the animal spirit. The animal spirit (the lower part of our Life-force!) is excited through images related to earthly life,

and the imagination is prompted to project images based on our emotional or sensual state. In the initiation process at this stage, the goal is to reprogram the animal spirit to respond to images of spiritual life. In a relationship, can we excite the emotional vehicle with images of caring and respecting to manifest as much passion, as we can with sensual images? And if at first, images of ourselves functioning in a spiritual manner leaves us cold, can we turn on the passion at will—as you would turn water on at a faucet? This is the stuff of initiation. How to program and reprogram your spirit at will. How to awaken dormant faculties, and quite hyperactive ones at will.

To program our spirit to feel passionate about our self-image as Ausar—a person who has transcended the liking of this and the disliking of that, whose behavior is not dominated by emotions or sensual feelings but who lives by divine law, we must go into trance and in our imagination prelive the enjoyment of success that will come to us when we awaken the divine Self, Ausar, within us. Since such an image by itself will not excite the animal spirit to manifest passion, it must be excited through other means. While in trance with the image of ourselves succeeding at a task, we will give *mild* contractions to the perineal sphincter. This is the muscle located between the anus and the sexual organ, which can be contracted to stop urine in midstream, and goes into involuntary contraction to effect an orgasm. The pleasurable sensation experienced by the contraction of this area, a process known in Yoga as Asvini Mudra, becomes associated with the images in the sphere of awareness, and given the non-discriminating state of consciousness in the mediumistic state of trance, the pleasure is treated as belonging to the content of the mind. More elaborate and powerful means can be used to achieve this goal. This is the Tantra Yoga system developed by the Indus Kush civilization. It is appropriately explained in volume 1, pages 145 to 152.

ASSIGNMENT NUMBER ONE

1. Refer to the list of your mundane objectives that was compiled in chapter 11. These are the objectives you are pursuing regarding family, career, finances, education, friendship, health, etc. They do not include your behavioral (spiritual) objectives; overcoming specific emotions, ways of thinking, etc.

2. Once you are in trance with the hekau Vang Kling Sauh relive a scenario in which you experience doubts, fears, anxiety, anger, etc. in relation to a problem associated with the realization of your objective. Visualize yourself as Ausar being able to will the bodily tensions through which the emotions manifest to relax themselves. Instead of reacting as you normally do, see yourself smiling while contracting the perineum as described above (See volume 1 for more details). Then see yourself as Ausar celebrating your success in your undertaking. Your visualization must not take the form of you looking at your person acting, as if you are watching a movie, but looking at the things in the scene in which you are a part as you normally see the world. You are therefore not outside but inside the imaged scenario itself. You may also use the tantric ritual system detailed in volume one.

You are to select 10 scenarios to work with for 21 consecutive days beginning at the new moon. The remaining 7 to 10 days are to be spent reviewing the effectiveness of your work, and preparing for the next month's work. Repeat the process with another set of 10 scenarios each month until the objective of this initiation stage is reached.

The ritual aids for this meditation are a mixture of nine parts of essential oil of rose, to one of cinnamon, yellow and/or pink clothing, lights, etc.

THE WAY OF LIFE DURING THE HET-HERU STAGE OF INITIATION

During this stage we must be in harmony with the energy of the physical counterpart of the Het-Heru faculty, which is classified as the 'watery' or cold and moist modality of the life-force. Along with the Het-Heru hekau (word of power), it makes the person sociable, affectionate, quiet, harmonious, merry, cheerful, and exerts a powerful healing and revitalizing influence in the life of the person. In situations of conflict it gives the person a preference for resolving the conflict in a peaceful, and harmonious manner in which everyone wins. There is no need to fear that people will 'walk over you' by acting in this manner. It is important to realize that the powers of the hekau of Het-Heru will give you success as long as you have awakened it through meditating and living in harmony with its energy.

OBJECTIVE OF THE HET-HERU STAGE OF INITIATION

You will know that you have completed this stage of initiation when feelings of joy manifest themselves automatically when you think of the above scenarios, or are confronted with them.

As the House or Womb of Heru, the Het-Heru stage of initiation gives birth to the next stage, Heru.

CHAPTER 14

STAGE FOUR OF INITIATION HERU

You have successfully identified yourself with Ausar. It is reflected in your beliefs, your self-image, your giving the highest priority in your life to the work of resurrecting the God within. Now and only now can you undertake an all out struggle with your emotional and sensual nature, and expect to come out victorious. You are now ready to become the great hero of the great 'myths' of the world (Note, *Hero*, *Heru*, *Hercules*). It is the stage for using your will for what it was made. To free you from the tyranny of the lower part of being. To give you the ability to choose between good and evil. The general confusion between good and evil is easily resolved through the Tree of Life. All behavior that flows from the indwelling divinity is based on divine law and is always in harmony and unity with all. This is the good. Behavior that stems from the person is dictated by the animal part of being, and is thus irrational. This is the evil. The realization of our ability to free ourselves from the tyranny of the lower part of being begins with the recognition that we are, have always been free to ignore every emotional, sensory (pain, pleasure), and sensual impulse in our being. That we don't recognize this comes from the simple fact that we believe that we are the set of emotional responses and beliefs that make up our personalities. Not to follow them is to deny who we are. The fallacy is reinforced by the popular misunderstanding of the will. In the Sahu world there is no distinction between behavior that is caused by emotional and

sensual impulse and behavior that is not. An action cannot be called willed behavior if it was motivated by feelings. Such wants are desires. *To will, is to choose a course of action based solely on truth or what we believe to be true in the total absence of emotional influence.* This is why Heru is found, at the great tribunal, to be Maa Kheru (true of word/deed).

The most important reason for not using the will, of course is its dormancy. In most people only a third or less of it is developed. The unborn state of Heru (the will) in the early part of the Story of Ausar is the cause of Set's unopposed reign of tyranny. It is thus that we are informed that to oppose the lower part of being we must first give birth to the will, and nourish its growth until it can take on the lower part of being—Set, and his confederates. This was the aim of the preceding stages of initiation. The process, however, must be repeated and reinforced in a modified manner at the present stage of initiation. It is carried out through a meditation technique known in the spiritual tradition as *Men Ab em Aungkh em Maat* (Stabilizing the heart/will to live Truth).

Awakening the will is half the work. An awakened will can take its direction from the lower intellect (sphere 8) or the imagination (sphere 7), or it can be directed by the Divine Law of the fourth sphere, Maat, or the wisdom faculty, sphere 2. It is obvious that the latter, although desirable, is not directly available for the fact that the initiate has not yet awakened the faculties of the 4th and 2nd spheres. The Supreme Being, in its infinite wisdom and mercy (blessed be), foresaw this and provided a means through which Man could receive the guidance from the higher parts of being without having awakened and developed them. This is the oracle. This fact is not evident to westerners because they have degraded the oracles by conceptualizing them as fortune-telling devices. It is important to realize that there is no such reality as telling fortunes because we do not receive fortunes. Everything in life is earned. As a Man Soweth, He Reapeth. That is the law. The misconception that there are such things as good and ill-fortune

comes from the western man's ignorance of reincarnation. We must understand that life would be a cruel hoax perpetrated by God upon Man, if we lived only once, for there would be no justice in the fact that many innocent people have suffered great ills, while many evil persons have gone to their graves unpunished. Sahu Man dismisses the implications with glib sayings to the effect that 'it is God's will,' and so on. Deep reflection will also show that life is pointless if it existed for its own sake. Why come to earth and struggle so much, if after you die, following a rather short life, everything ceases to exist for you. Once it is understood that your true Self is the indwelling intelligence at the core of your being, which is the Supreme Being's way of coming into the world to express itself fully, then it can be understood that you must incarnate several times before your person can serve as a vehicle that will allow the God within to manifest itself in the world. It is so sad to see that western scientists have recognized that energy and matter can neither be created nor destroyed, and are thus eternal, yet fail to recognize that the same is true for consciousness and intelligence. This is of course a betrayal of the atheistic conviction of those westerners who hold such a belief. The good and bad that we have earned in life is often adjusted over incarnations. The hand of the law is long indeed. There are no unearned rewards or punishments in people's lives. As everyone comes to earth living out events spanning several incarnations in length, we need more than the intellectual faculties to gain insight into people's lives. This insight can be gained through mediumistic trance, the wisdom faculty, or the surrogates of the wisdom faculty—the oracles. The dependence of the will of Man on the wisdom faculty is alluded to in the Story of Ausar by showing Heru's defeat by Set when unguided by Tehuti, and his victory through following. We must note that by following the wisdom faculty (through meditation or oracles), our personal will becomes one with the will of God, and in this manner we become divinely uplifted. The initiate must master the Metu Neter oracle which is the subject of volume 1.

ASSIGNMENT NUMBER ONE

MEN AB EM AUNGKH EM MAAT

OR MEDITATION IN ACTION

The meditation procedure for confronting the emotional nature was called in the Kamitic tradition Men Ab Em Aungkh Em Maat, and Satipatthana (Right or Stable Mindfulness) in esoteric Buddhism. It is based on:

- 1) Ignoring the behavior suggested by our emotional states.
- 2) Focusing on relaxing ourselves giving the fact that emotions are states of negative tension, and.
- 3a) Acting in the manner that we would have, had we not become emotionally or sensually aroused, or
- 3b) acting in a manner quite contrary to the suggested behavior. The emphasis is on ignoring and relaxing--not analyzing or trying to see the truth. That will come later. Analysis and seeing truth are dependent on self control. The objective here is not truth or falsehood but self-control—discipline.

By not acting, the time is taken to See, to observe, to learn to see, to gain insight. We lack insight, not because we have not been taught, but because our emotional responses cloud, and derail the process by making us act before we would have had time to see.

By becoming more observant we will notice that our negative automatic responses fall into certain categories which are readily classified under the Tree of Life. Some responses will incorporate beliefs that equate our identity with the personality, that denies our essential unconditioned essence. Others will be based on

images suggesting us to act in ways that clearly show that they were originated in the animal brain and so on.

ASSIGNMENT NUMBER TWO

- 1 Go into trance with the Aung Hring hekau
- 2 Once in trance, relive a scenario
- 3 and in your imagination perform the Men Ab exercise described above.
- 4 Repeat the same for nine other scenarios

You are to select 10 scenarios to work with for 21 consecutive days, beginning at the new moon. The remaining 7 to 10 days are to be spent reviewing the effectiveness of your work, and preparing for the next month's work. Repeat the process with another set of 10 scenarios each month until the objective of this initiation stage is reached.

The ritual aids for this meditation are the essential oil of olibanum (frankincense), and red and white clothing.

ASSIGNMENT NUMBER THREE

An uncompromising effort must be made to apply the men ab technique to the scenarios divided up into a set of ten per month.

The Way Of Life During the Heru Stage of Initiation

During this stage we must be in harmony with the energy of the physical counterpart of the Heru faculty, which is classified as a 'fiery' or hot and dry modality of the life-force. Along with the Heru hekau (word of power), it gives the individual the courage and strength to stand up to the emotions, traumatic memories, and set of beliefs that identify the individual with the personality with

which s/he must break. In situations of conflict it gives the person a preference for resolving the conflict in a dignified and just manner. There is no need to fear that people will 'walk over you' by acting in this manner. It is important to realize that the powers of the hekau of Heru will give you success as long as you have awakened it through meditating and living in harmony with its energy.

THE WAY OF LIFE DURING THE HERU STAGE OF INITIATION

During this stage we must be in harmony with the energy of the physical counterpart of the Heru faculty, which is classified as the 'fiery' or hot and dry modality of the life-force. Along with the Heru hekau (word of power), it makes the person desirous of power, leadership, lofty, proud, and so on. In situations of conflict, the fiery energy along with the Heru word of power gives the person the strength to live by principles. There is no need to fear that people will 'walk over you' for not meeting fire with fire. It is important to realize that the powers of the hekau (word of power) of Heru will give you success as long as you have awakened it through meditating and living in harmony with its energy.

It is of utmost importance to observe the principles of health introduced in chapter 10. The objectives of this stage cannot be met without physical vitality. Aerobic conditioning is mandatory for this stage of initiation.

OBJECTIVE OF THE HERU STAGE OF INITIATION

Heru, the will, is like the commander of an army or a king of a nation. It gives the order for an objective to be taken by force, but does not carry out the task itself. This is because the will is the indicator of the action that will take place, and not the power to realize it. In using our will we achieve our end of transcending emotions and sensual passions, not by forcing ourselves to oppose them, but by ignoring them. The feedback that we have fulfilled

the objective of this stage of initiation is revealed by our ability to ignore all emotions and sensual passions except in situations in which doing what is right to others will cause us to suffer great loss—a fifth sphere challenge, and in situations in which we must work in full cooperation with our enemies—a fourth sphere challenge. It is important to realize that injustice towards others is not advocated. It is a simple recognition of the fact, that there are some situations in which the majority of people lack the inner fortitude and mental maturity to withstand the pain that comes from invoking the wrath of justice upon themselves. Especially in a world, where the executors and upholders of justice are its greatest violators.

CHAPTER 15

STAGE FIVE OF INITIATION

HERU-KHUTI

In the preceding stage, the initiate worked on developing *discipline* which is the ability to *ignore* emotional and sensual influences. We saw that it is a prerequisite for the manifestation of *insight* (the key mental function of the right side of the brain) which expresses itself in a circumspective manner. The same principle applies to the development of the faculty of the fifth sphere, especially regarding its application to our lives. It deals with self-analysis as a chief prerequisite for understanding and implementing justice in the world. As long as we identify our persons as our selves, we are incapable of rising above our emotional and sensual conditionings—we would then feel that we are violating our being by acting contrary to our feelings—and thus, incapable of the objectivity needed for clear and thorough self (in reality, person) analysis. And where there is an incapacity to self analyze, there will be injustice, and hence, no peace. This is why Heru-Khuti is the god of war. He comes not to start them, but to end them.

The work for this stage involves focusing on those things that enable us to gain, or maintain our status at the expense of others. Are you employed in an industry that trades chiefly in poisons (tobacco, alcohol, junk food, etc.)? Do you own such a business? Do you lie about other people to save your face, wealth, neck? Do you hurt others, actually or potentially, by bending or hiding the truth to gain or maintain an advantage or income?

If you can recall a situation in which you decided to expose yourself to loss rather than gain at the expense of others, in a situation in which you could have gotten away with the lie, you will recall the great heat felt throughout your body. This is the martial fire of Herukhuti. This is your body's automatic response to your summoning of an extreme amount of strength and courage. Besides giving you the courage you need to objectively examine yourself, and carry out your revelations, it will provide the analytical faculty with the mode of energy (fire) that it needs to function in all other areas of mental pursuits.

ASSIGNMENT NUMBER ONE

- 1 Go into trance with the hekau *Hring Hrah!*
- 2 See yourself in a scenario in which your observance of the law of justice might be compromised.
- 3 Apply the technique of Men Ab taught in the preceding chapter
- 4 And see yourself doing the right thing.

You are to select 10 scenarios to work with for 21 consecutive days, beginning at the new moon. The remaining 7 to 10 days are to be spent reviewing the effectiveness of your work, and preparing for the next month's work. Repeat the process with another set of 10 scenarios each month until the objective of this initiation stage is reached.

The ritual aids for this meditation are the essential oils of cedarwood, red, or red and purple clothing, and red, or purple light.

ASSIGNMENT NUMBER TWO

An uncompromising effort must be made to apply the men ab technique to the scenarios when they manifest themselves in our daily lives. Work on a set of ten per month.

OBJECTIVE OF THE HERU-KHUTI STAGE OF INITIATION

You will know that you have completed this stage, when there is clearly nothing in this world, present or future that will make you violate the laws of justice. The spiritual power that you will acquire from living this truth, and working on the Heru-Khuti hekau is God's automatic protection from the injustices of others. As you sow, so shall you reap. And realize that the only thing that you are losing is the lower part of your being. In fact, you are gaining, as you are now exalting and empowering the upper part of your being.

CHAPTER 16

THE SIXTH STAGE OF INITIATION MAAT

In the preceding stage the initiate achieved the detachment from her person. Consciousness is now firmly lodged in the upper half of being. It is now time to begin living as God. We were taught in the Kamitic creation stories, that God lives by Its own law. And that before it begins the process of creation, it establishes the foundation of the world to come on Divine Law. Many people have thought that the Kamitic initiate was stroking his ego by identifying him/herself with God. We must understand that Man shares in the use of the spiritual powers of God, which become accessible once s/he is firmly established in the Divine Law. Failure to understand this leads to all sorts of stupid pseudo spiritual beliefs. A man, seeing that some people enjoy certain comforts and goods above others, remarked that God blesses everyone, but some more than others. This foolish notion, which is shared by many, accuses God of being arbitrary in dispensing blessings, and hence, of being unfair. God blesses everyone by sharing with all Men Its powers and attributes. It is the fault of Men if they deny their divinity and equate themselves with apes, and other animals; if they fail to build their social order around the divine nature of Man, and so on.

The goal of this stage of initiation is to develop insight into the Divine Law, and to develop the spiritual power of faith that comes from the understanding of the law and living by it.

We have been trained by the western man to use the term 'universe' to refer to the collection of stars and galaxies, or the world. The domination of his thinking by the Sebek faculty keeps one from seeing that the word actually says uni (one) verse (statement). It is obvious that the word implies the existence of underlying factors that weave the collection of things in, and as the world into a unity. We do not see this by merely looking at things in the world. In chapter one we saw that the unity between things is established through order, that is, things working in harmony with each other and the whole as interdependent and interrelated units. I.e., the many work always as one. The goal of initiation at this stage is to discover the order or unity underlying the world. It cannot be overstated that the Divine Law equals Order, and Unity. Disorder and disunity is lawlessness. Incidentally, we must note that the source of disunity is the personality part of being wherein consciousness is individuated into an illusory separate existence, whereas the source of unity is the divine self, Ausar. Therefore, unity and peace in the world will never be achieved until a worldwide program of initiating people into their true divine selves is initiated. The problem in the world is not about issues, and how to resolve them. It is caused by people being kept in the lower part of their being. And they cannot be uplifted by mere sermons, hearing divine truths, education, and a police system. Listen or doom yourself to failure, wars, and pestilence. Look at the Tree of Life. There is a sphere that dispenses God's love (the 4th). It is balanced by another, the 5th, which dispenses God's wrath. Divine Law, is therefore, based on the web of interrelationships and interdependence between things and events in the world. To observe the Divine Law is to use and have intercourse with things in the world in the manner prescribed by the natural order of things. *The set of symbols embodying the understanding of the mutual relationship and interdependence between all things making up a whole is a model for holistic thinking. Examples of these are the Tibetan Wheel of Life, the Hopi Medicine Wheel, the Tree of Life, the Taoist Heaven Arrangement of the I Ching, the Five Element scheme of Chinese Medicine, etc.* Without such a system to guide

her thinking, the initiate cannot master Truth. Thus, mastery of a model for holistic thinking, in fact of a few of them, is the first task of initiation at this stage.

MODELS OF HOLISTIC THINKING

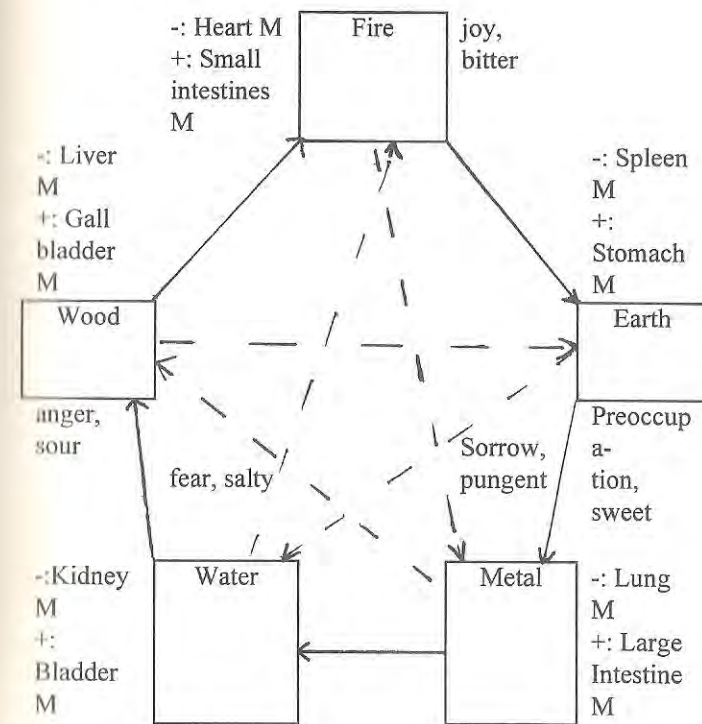
So many people who don't have the faintest clue of what holistic thinking is have today jumped on the bandwagon of holism that we must first, by way of example show what it isn't and what it is. We will use Chinese holistic medicine as our example.

A look at the alternatives to the established medical system of the west (allopathy), that are being touted as comprising the practice of holistic medicine will reveal that it is a nonunified collection of diverse practices. A health practitioner will combine herbalism, with diet, fasting, acupuncture, massage, etc. into a therapeutic regimen for a patient. While this is several steps above the extremely segregative allopathic practice of relying mainly on drugs, and surgery, it is at best a circumspect approach and at worst and eclectic one. *Holistic thinking fundamentally views all things and events as stabilized points in the cyclic fluctuation of the energy underlying the world.* Thus, to practice holistic medicine is to use a formalized set of symbols that guide thinking to the identification of all the *energy factors* contributing to the patient's health and illness. On every level of investigation, the energy underlying the world has been shown to exhibit a basic four-fold organization; the four weak forces underlying all forces in the universe as shown by physics, the four fundamental operations of mathematics, the four elements making up organic compounds, the four seasons, the four phases of the moon, and so on. These have been symbolized in the spiritual literature as the tetragrammaton (the great name YHWH), the four Horsemen of the Apocalypse, the four elements, and so on.

As stated, movement or the cyclic fluctuation of the energy of the world is the basis of all manifestations—things and events—in the world. The cause of movement, as taught in the Kamitic tradition is the 'god' Shu, which manifests itself in the

world primarily as centrifugal movement (away from the core of being; e.g., electrons), and fire, light and heat. It acts on the fundamentally inert aspect of matter symbolized as the 'goddess' Tefnut which manifests itself in the world primarily as centripetal movement (towards the core of being; e.g., protons), coldness, and water. Fire and water, "heat and coldness" are viewed in this system both literally and figuratively. We know that the universal factors shaping all life activities, to which all events in the world in the long run aim at supporting, are thermodynamic and the water content of things. Water is, ultimately, the universal solvent for the chemical basis of life, and heat is the universal basis for all activities in the world. As movement, Shu, is cyclic, the heat basis of activity in the world fluctuates rhythmically between a high and a low point. Its point of extreme increase produces a phase in which living things dry out, and its extreme decrease produces a phase in which they regain their moisture. These are metaphorized, respectively, as 'fire' and 'water,' and are represented in such *events* as summer and winter, new moon and full moon, day and night, etc. They are *stabilized* in such 'fiery things' as cayenne pepper, predatory animals, the tropics, the desert, the flame, athletes, and such 'watery' things as lettuce, non-predatory animals, the arctic, swamps, marshes, peace loving people, etc. The *event/thing* relationship seen here is a manifestation of the law of relativity, which was understood from ancient times. It states that all things represent a stabilized or crystallized phase of the cyclic fluctuation of energy. In other words, energy and matter are opposite poles of the same reality and cannot be viewed apart. One of the greatest recognitions of this fact is to be seen in the Cosmology of the Bantu (a major group of South Africans; e.g. Zulu) in which one of the four major categories into which all things in the world are divided, was codified in one word, *Kintu*. It denotes both energy and matter, force and thing. Incidentally, we must note that before Einstein made his great discovery via the theory of Relativity, the Bantu were held to be intellectually immature for "confusing energy with matter."

The Cosmological or holistic way of thinking gives, thus, a view of the world from a static and a dynamic perspective. Through its use of metaphors for the major points in the phase of energy/matter, it enables the thinker to build up an array of correspondences through which insight from one area of knowledge can be transported to another. What we learn from the pharmacology and biochemistry of fiery herbs (hot peppers, horse radish, etc.), can be used to gain insight into the biometeorology of summer and deserts, the place in the scheme of bioecology of predators, the effects of fever and functions of white blood cells, and so on. A brief excursion into the method of Chinese medicine as shown by one of its models for holistic thinking will be very rewarding.



In the above scheme, (-) and (+) stand respectively, for yin (the centripetal moisturizing principle of coldness Tefnut) and yang (the centrifugal drying principle of heat Shu). Under yang is classified the day, spring, summer, male, heat, lightness, light, upward and outward motion, hence 'heaven,' outer and upper parts of the body, volitional and defensive functions of the body. Under its opposite, yin, is classified night, autumn, winter, female, cold, heaviness, darkness, downward and inward movement, hence earth, inner and lower parts of the body, autonomous, constructive and regenerative functions of the body, and so on.

According to Chinese medicine, the different functions and organs of the body are stabilizations or crystallizations of the main phases of the life-force which they catalog into five fundamental modalities; earth, metal, water, air, and fire. Fire is a metaphor for the phase of energy corresponding to summer and heat, Earth to late summer and dampness, Metal to autumn and dryness, Water to winter and coldness, and Wood to spring and wind. Each of these modalities or phases of energy are generated in the body. In other words, the body reproduces within itself the same weather changes that take place upon the earth. These modalities of energy are distributed throughout the body to the organs and functions they create via channels (meridians). Thus the yin aspect of the fiery phase is channeled by the Heart meridian, and its yang aspect by the Small Intestine meridian, and so on. Each of these meridians, acting as distributors of the five phases of energy, is responsible for a wide range of functions. For example, the Heart meridian controls the mind and emotions, the cardiovascular system; the tongue, the thyroid, thymus, and acts as the major regulator of the body during the hot season, and hot climates. Chinese scientists also catalogued under each phase of energy the foods, activities and herbs used in their system of preventing, maintaining, and restoring health.

We note that there are emotional correspondences to each of these phases. Joy to fire, fear to water, and so on. While western

medicine claims that emotional stress is a chief cause of illness, Chinese medicine, through its cosmological model for (holistic) thinking is able to indicate exactly which emotion affects which energy system in the body. Too much joy harms the generation and storage of fire, thus harming the organs and functions that depend on it: the thyroid, thymus, cardiovascular system, etc. Anger harms the wood phase, and thus, the functions and organs controlled by the Liver and Gall Bladder meridians. In the same way, an excessive intake of bitter flavors harms the heart system, excessive salty flavors harms the kidneys, etc. This is but a paltry list of correspondences. The system is used to cross-reference types of herbs to types of illnesses, to types of people, and so on in order to build a diagnostic and treatment system that is able to look at the affected parts of the patient in relationship not only to the individual as a whole, but to the individual's relationship and response to the environment. This is holistic medicine. Another system worthy of study is the Ayurvedic medical system of the Blacks of India (Indus Kush).

In the Chinese medical system, health is understood as a state of balance in the distribution and generation of the various phases of energy. Ill-health results from their imbalance. Excess generation of the physiological functions of fire can destroy those of metal (See the arrows with broken lines above), excess earth can destroy water, and so on. The yin functions of wood generate the yin functions of fire, which in turn generated those of earth (see the arrows with solid lines above). So a deficiency in the functions of fire (thyroid, heart, etc.) can be strengthened by treating its generator (mother), wood. From the model, we are able to see the relationship and interdependence of parts to each other and to the whole.

These five metaphors of the key points in the fluctuation of energy were also applied by Chinese scholars to other areas of study. Sun Tsu applied them to the classification of men, economic situations, terrains, seasons, military tactics, battle strategies, etc. to come up with the world's first classic on military

strategy, almost 2000 years ago—the Art of War. Today it has been adapted as the best instructional manual for raiding and protecting corporations, marketing campaigns, etc.

A great deal of correspondences through the Tree of Life to various areas of life has been given in volume one, chapters 19 to 21, and throughout this volume. The reader must recall that throughout the book, I referenced the sphere of the Tree to which each type of behavior discussed corresponded to. The initiate must master these correspondences and allow them to guide his/her thinking about the various issues of life as the fundamental tasks of this stage of initiation. The main areas of concern center around the issues of morality, human relations, the use of the environment, our lifestyle (diet, sex, etc.), and values. The material discussed in chapters seven and eight must be used as a guide for this investigation.

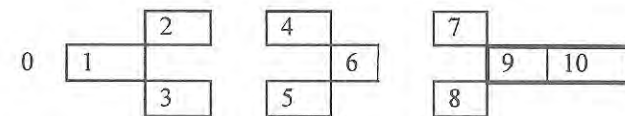
The standard for truth is equilibrium. We have seen that there is a fundamental duality permeating all levels of being. In the unmanifested region, the Subjective Realm, the two aspects of Being are consciousness/will and energy/matter. The Objective Realm is primarily divided into the noumenal and the phenomenal planes. The duality is to be seen in all areas; the two hemispheres of the brain, the thermal and moisture factors underlying all living things, the positive and negative polarities of electromagnetic phenomena, the two sexes, etc.

Because of the dual nature of reality the part of the brain that endows Man with his uniqueness is dualized into two hemispheres. The right hemisphere enables Man to withdraw his consciousness into the metaphysical region wherein originates his being, and wherein resides the causal factors that shape the events of the world. This is because Man is ultimately destined to control the events of the physical world through his spiritual powers. The left hemisphere extroverts Man's consciousness and enables him/her to function in the world. The functions of the left hemisphere are distributed through the 2nd, 5th, and 8th spheres,

and those of the right hemisphere are distributed through the 3rd, 4th, and 7th spheres. Note that the 3rd and 2nd spheres are audio-visual in their way of functioning. Spheres 1, 6, and 9 correspond to the corpus callosum and other brain structures that allow the two hemispheres to communicate with each other. We must realize that the faculties of the tree here described are not in the brain itself. "Mind" is not in the brain but beyond it. Note that the crossover of the left sided functions from the side of the 2nd sphere to that of the 5th and 8th parallels the cross relation of the left side of the brain to the right side of the body. The same is true for the spheres of the right side.

DUALITY IN THE TREE OF LIFE

THE ENTIRE SPAN OF REALITY			
The Subjective Realm		The Objective Realm	
Consciousness/Will	Undifferentiated energy/matter	Noumenal plane	Phenomenal plane
0		1 to 9	10
Metaphysical plane			Physical plane



<-----> <----->
 Relaxation <-----> tension
 Power <-----> Impotence
 Omniscience <-----> Ignorance
 Self <-----> Person
 Spiritual <-----> Human <-----> Animal

through (side of Brain):	Right hemisphere	Left Hemisphere
Source of	Unity Good	Disunity Evil
Initiation	Goal Meditation Knowing	Starting point Thinking Being informed

THE PRINCIPLES GOVERNING CORRECT MENTAL PERFORMANCE

Mental performance is shaped by two factors: *Knowing*, and *Thinking*. *Knowing* is direct (without symbolic representation) perception of reality, and *thinking* is the manipulation of symbols (in-formation) representing reality. In the same manner that light, sound, and life cannot be perceived in themselves, but through the *forms* in which they manifest, so is knowledge. In itself, being formless, it requires thoughts (in-formation) for its manifestation. Our faculty of knowing is the second sphere, Tehuti.

Proper thinking and understanding depends on our ability to perceive and integrate the four dimensions in things and events;

Left Hemisphere:

- 1) inner differences (sphere 5)
- 2) outer differences (sphere 8)

Right Hemisphere:

- 3) inner similarities (sphere 4)
- 4) outer similarities (sphere 7)

Integrators of the Two Hemispheres:

The integration of the functions of the two hemispheres is carried out through the interaction of the audiovisual (unified left/right brain function) 2nd sphere, and the circumspect 6th. In the Kamitic literature this is symbolized in Tehuti's claim that his greatest achievement is that he made the two combatants—Heru and Set (representing the right and left sides of the brain)—go home in peace. Heru's circumspective function is his highest function as symbolized by the Utchat Aakhu—the Eye of Heru. The will must follow *seen reality* as communicated by the intuitive faculty Tehuti, and as verified by cross checking and integrating the *symbols/information* communicated by the faculties of analysis, synthesis, congregation, and segregation. Only then, can it know that the actions it indicates that will take place are based on truth. That it is Maa Kheru (true of voice).

We must note the cross relationship between these functions as mapped on the tree. The ability to perceive inner similarities is carried out through abstract (metaphoric) images in the 4th sphere, and is balanced by the ability to perceive outer differences which is carried out through concrete verbal ideas in the 8th sphere. The ability to perceive inner differences is carried out through abstract verbal ideas in the 5th sphere, and is balanced by the ability to perceive outer similarities which is carried out through concrete images in the 7th sphere.

Left side of Brain

(5) inner differences,
abstract verbal ideas,
analysis

Right Side of Brain

(4) inner similarities,
abstract images,
synthesis

(6)
circumspection

(8) outer differences,
concrete verbal ideas,

(7) outer similarities
concrete images,

These are but a few of the relationships that exist in the Tree of Life which serve as guides to holistic or cosmological thinking. Along with the full study of the correspondences given throughout the two volumes of this book, the material in this chapter will greatly aid the initiate to learn to think holistically. It is a great testimony to the genius of the African people, especially Kamitians and Canaanites, to have so elegantly reduced the categories through which Man's behavior, and all sciences can be understood through a set of principles that can be pictured on a postage stamp.

We can see, for example, that people who are polarized in the left side of the brain—analytical and segregative thinking—cannot help being segregative in their behavior. They will be highly motivated from within to establish differences based on sex, race, religion, etc. People polarized into the right hemisphere will seek unconditional unity with others in violation of obvious obstacles to so doing. People polarized in the lower left hemisphere (the 8th sphere) will respond, not to reality, but to the names and definitions of things. They will not see morality itself, but will believe the ideas some people say constitute moral or immoral behavior. They will *hear* definitions of God and religion and conclude that they *know* God and what religion is. Their entire universe is made up of words—misguided for the most part. The above is a guide to the development and use of the mental faculties that is required for the establishment of truth, and the correct formulation of the behavior-shaping institutions (religion, education, government, psychology, etc.).

The most important objective of this stage of initiation is the application to life, the truths discovered as soon as they are known. Consistency is another factor. There is no truth where there is inconsistency in the observance of a truth.

In the Kamitic literature there is a set of 'negative confessions' that the initiate must be able to affirm in order to satisfactorily complete this stage of initiation. They are preceded by the prayer that is now catalogued as chapter CXXV of the *Pert Em Hru (Book of the Dead)*. The initiate says to Ausar:

*Homage to you, O great God,
Lord of the Two Maat goddesses.
I have come to you, O my Lord,
And I have made myself come here to behold your beauties.
I know you, and I know your name,
and I know the names of the forty two gods
who live with you in this hall of Maati,
who live as watchers of sinners
and who feed upon their blood
on that day when the characters of men are reckoned
in the presence of the god Un Nefer (Ausar).
Verily, God of the Rekhti-Merti (the twin sisters of the two eyes
{that regulate the affairs of men}),
the Lord of the city of Maati is your name.
Verily I have come to you
and I have brought Maat unto you
and I have destroyed wickedness.*

The initiate then goes on to affirm that s/he has not

1. *done iniquity.*
2. *robbed with violence.*
3. *done violence to any man.*
4. *committed theft.*
5. *slain neither man nor woman.*
6. *made light the bushel.*
7. *acted deceitfully.*
8. *taken the things which belong to God (offerings).*
9. *uttered falsehood.*
10. *carried off goods by force.*
11. *uttered vile or evil words.*
12. *carried off food by force.*
13. *acted deceitfully.*
14. *not eaten my heart (lost my temper, become angry!).*
15. *invaded any man's land.*
16. *slaughtered animals which are the possessions of God.*
17. *laid waste the lands which has been ploughed.*
18. *pried into matters to make mischief.*
19. *set my mouth in motion against any man.*
20. *given way to wrath without due cause.*
21. *committed fornication, and has not committed sodomy.*
22. *polluted myself.*
23. *slain the wife of a man.*
24. *made any man to be afraid.*
25. *made my speech to burn with anger.*
26. *made myself deaf to words of right and truth.*
27. *made another person to weep.*
28. *uttered blasphemies.*
29. *acted with violence.*
30. *acted without due consideration.*
31. *pierced my skin (mortified myself) and taken vengeance against God.*
32. *multiplied my speech beyond what should be said.*
33. *committed fraud and looked upon evil.*
34. *uttered curses against the king.*

35. *fouled running water.*
36. *exalted my speech.*
37. *uttered curses against God.*
38. *behaved with insolence.*
39. *been guilty of favoritism.*
40. *increased my wealth except by means of such things that are mine own.*
41. *uttered curses against the things that belong to God and are with me (calumniated personal sacred objects if they seem not to work).*
42. *harbored scornful thoughts about the god of the city.*

The initiate concludes with the following affirmation:

*I am pure, I am pure, I am pure, I am pure.
My purity is the purity of the great Bennu
which is in the city of Suten-Henen
for behold
I am the nostrils of the god of breath
who maketh all mankind to live
on the day when the Eye of Ra is full in Annu
at the end of the second month of the season Pert (winter solstice).
I have seen the Eye of Ra when it was full in Annu
therefore, let no evil fall upon me
either in this land or in this hall of Maati
because I, even I, know the names of gods who are therein.*

These must be updated to reflect the challenges we face in the world today. Once the initiate is firmly established in living truth s/he can then pass to the following stage of initiation in which the full development of spiritual powers takes place. As a result s/he will enjoy the benefits of spiritual perfection. In accordance, we read in the *Pert em Hru*:

*Said the great gods of the Tree of
Life to Tehuti dwelling in Khemnu:
Decreed is it that which comes forth* Tehuti acts as the judge on behalf of

from your mouth.

*True and righteous is
Ausar, the scribe Ani, true of word.
Not has he sinned
Not has he done evil in our respect.
Let not be allowed to prevail
Aumemet over him.*

*Let there be given to him cakes
and a coming forth in the presence
of Ausar,
and a field abiding in Sekhet-
Hetepu like the Shemsu (followers
of) Heru.*

Ausar (as his spokesman), at the great tribunal in halls of Maat. Aumemet is the symbol of the emotional guilt that punishes the persona of the initiate if the initiation trial is failed.

Sekhet-Hetepu is the state of the highest samadhi, or inner peace that cannot be disturbed by earthly events, good or bad. It is happiness. The followers of Heru are those who abide in their application of Men Ab.

ASSIGNMENT NUMBER ONE

The initiate is to master the material in these two volumes with the objective of learning to think cosmologically. S/He is to go into trance with the hekau *Aung Shring* and apply a cosmological (Tree of Life) concept to gaining insight into the various scenarios listed in the Auset stage.

ASSIGNMENT NUMBER TWO

An uncompromising effort must be made to live the truths learned by applying the men ab technique to the scenarios divided into a set of ten per month.

THE WAY OF LIFE DURING THIS STAGE OF INITIATION

During this stage we must be in harmony with the energy of the physical counterpart of the Maat faculty, which is classified as an 'airy' or hot and moist modality of the life-force. Along with the Maat hekau (word of power), it gives the individual the ability

to manifest and maintain the optimism necessary to have faith in the Divine Law. In situations of conflict it gives the person a preference for resolving the conflict in a manner that does not violate the law that weaves all things in a web of natural interdependence and interrelationships. There is no need to fear that people will 'walk over you' by acting in this manner. It is important to realize that the powers of the hekau of Maat will give you success as long as you have awakened it through meditating and living in harmony with its energy. This is in unity with the objective of this stage of initiation. You must be in harmony with the 42 negative confessions. Given the nature of this faculty and the objective pursued—the development of the ability to think cosmologically, and to consistently live truth, it will take several years to complete this stage of initiation.

Note that under no circumstances should the initiate proceed to the following stage if s/he has not fully succeeded in mastering this stage of initiation.

For additional information, see volume 1, pages 157, 158, 195-198, 224-226, 276-280.

CHAPTER 17

STAGE 7 OF INITIATION SEKER

The initiate's ability to distinguish truth from falsehood and to live righteously has qualified him/her to fully develop the great powers residing in the Shekhem division of the spirit. One of the greatest truths that would have been learned in the previous stage is the fact that life on earth is for the sake of spiritual development, and that spiritual power is our chief tool for surviving and flourishing in the world. Man is not an earthly, but a spiritual being. His physical body is simply the egg in which his spirit, his true body is gestated. This understanding prepares the initiate for the task of this stage, which is to die to one's person and the world. Once we fully understand our true Self and the purpose of existence this will not seem as forbidding as it sounds. In dying to our persons at this stage, we are giving up the limited capabilities of our persons for the unlimited powers of the Self. We can deepen our understanding of the process by looking at the matter from a technical perspective. What we refer to as the personality is, as the word says of itself, a vehicle through (*per*) which sound (*sona*) is made. And these sounds are (as fully shown in volume one) words of powers or the so-called deities themselves. The African does not personify his gods. He recognizes that God has made man in Its likeness and that of its attributes (the deities). Each personality, then, is an expression of a divine power, and is thus a key to manifesting that power. In other words, we can approach each

major spiritual power by assuming the personality that it manifests. There is a saying in the Kamitic tradition to the effect that the uninitiated has a ka (a personality) and the accomplished initiate has kau (personalities). Viewed from another perspective, this is a chief requirement for success. As long as life demands that you respond with the capabilities of your natal persona, you will succeed. But life will not always accommodate you in this. It will demand from a haughty, rash person to be calm and thoughtful or lose his life, and so on. You must be able to slip into and out of persons as you change clothing, and as God, according to the enlightened mythologists, changes masks—i.e., deities.

A clue to an aspect of this work has been provided in the instructions given under the Way of Life for each stage of initiation. By observing the moral and personality (temperament, temperature) characteristic of each deity, and at the same time maintaining a detachment from earthly things, the words of powers of each sphere can be fully developed. The full work of this sphere encompasses the awakening and development of the 50 units of powers residing in this division of the spirit. An explanation of this process will require a separate voluminous work of its own, and cannot thus, be undertaken here. God willing, I will release this material in the near future.

In regards to dying to the things of this world, we must ask ourselves what would we want most in life. Are they the few things that our human talents and education can give us, or the power to have whatever, yes, whatever, we truly needed in life? This understanding is documented in the "Chapter" of *Becoming Awakened (Pert em Hru) and Living After Death*, in which the initiate Ani affirms:

Said Ausar Ani:
Hail only One, shining from the moon,
Hail only One, shining from the

Alludes to the fact that at the full moon, the ability to contact the inner

moon,
Let come forth Ausar Ani
this among your multitudes those
outside.

Let him be established among the
illuminated ones.
Let be opened to him, the Tuat.
Behold Ausar
Ausar Ani shall come forth awakened
to do his will upon earth among the
living.

aspects of being is most enhanced.

The Tuat is the metaphysical world of the subconscious. One gains the power of the spirit to do one's will on earth. Pity the many people who claim to postpone their spiritual studies until they have succeeded in their earthly quests.

Yet, what we want at this point in spiritual growth is not personal. The spiritual power division of the spirit is not a personal element of being. It belongs to God, and one of the great truths that we would have learned in the preceding stage of initiation is the fact that our lives must be complemented by the Divine Plan. Man's agenda cannot be separate from the Divine Plan. Look around and you will realize that people can learn to like and desire just about anything. Is it so farfetched to imagine having great joy in God's plan for mankind? It must be understood that the source of the great powers of the spirit is not to be explained as magic, but the manifestation of God. Man is as powerful spiritually as s/he can serve as a vessel for God.

ASSIGNMENT NUMBER ONE

The initiate is to meditate nightly on the material given in this chapter with the Aung Kring hekau. By maintaining an austere life for 9 sets of 21 days—relaxing it for the remaining 8 to 10 days of the month—realization of the objective should be attained. Note that austerity is simply another name for dying to the earthly part of being. We can also view it from the religious principle of sacrifice. We have learned that in the Kamitic tradition, the various emotions were symbolized as animals for the fundamental reason that they are generated by the reptilian and mammalian brains within us. Ritualistic animal sacrifice is in reality the denial of control over our behavior to the animals (emotions and passions) within us. It is true that in Kamit, as in many cultures, actual animal sacrifices were performed, but the failure to understand that the ritualistic enactment was in reality a grand symbol to communicate to a large assembly of people a message regarding the actions occurring in the ritual, is to grossly miss the point. The point will be driven home to anyone who takes the time to become fully acquainted with the literature and spiritual way of the people. In fact, the greatest offering that one could bring to a ritual was inner peace. Next to it is the giving up of one's will to God, as metaphorized in Heru's giving up his eye to resurrect Ausar. This sacrificial act was held in such high esteem by the Kamau, that in their funeral ceremonies all of the offerings were held to be tokens of the Eye (Utchat) of Heru. Thus, white cloth, incense, oil, meat, beer, etc. were each offered to the spirit of the deceased with the words "*I offer you the Eye of Heru.*"

ASSIGNMENT NUMBER TWO

After completing the first assignment, the initiate will proceed to the full awakening and development of his other personalities. Your personality is just one of seven that you are capable of manifesting. The details concerning each one of them—their way of thinking, feeling, illnesses they are prone to,

types of careers and social functions they correspond to, etc. were given in volume one, chapter 19.

There are three sides to the importance of developing all of your personalities. From one perspective, it will increase your potential to succeed in life. As long as life knocks on your door and demands that you respond according to your natal personality—your established way of thinking, feeling, and talents—your chances of success are great. But life will not accommodate you in this. In fact, life has conspired to evolve you—that is to change you for the better, and it will come knocking, you can bet, demanding that you respond to its demands with sets of qualities belonging to different personality types. It will demand from a hot and impulsive fellow to be calm and thoughtful, and from a meek and humble person to stand up for her rights. And unless you can find the means to act from within your being, the outcome is easy to predict. This is not the first time you are hearing this. The approach is different. You will come to understand that you cannot change your ability to function in life by just thinking that you can, and giving yourself positive affirmations. We have seen in this book that that is only one of ten procedures for self development and empowerment. Ultimately, you have to invoke the capacity to do, which is a force within you. You cannot manipulate it with talk. You must use force with it. When we decide to act, especially in a crossroads situation, according to a particular personality type, we are demanding that our bodies manifest a particular mode of metabolic (temperature, chemical, biophysical) activity. If we give in to anger it heats up, and if we remain calm, its temperature remains low. Each of these states will be accompanied by corresponding biochemical and biophysical activities. The importance of this brings us to the second perspective on the importance of developing our other personalities.

Every hekau is a force, and can therefore only manifest in the proper energy environment. Calm, cold, slow people cannot awaken or maintain the hekau of Heru, Herukhuti, and Maat. They

must raise their fire by making the effort to act according to the attributes of these personalities, especially in crossroads situations.

Through this work, the initiate will come to see that there is more to the attributes of the personalities. Not only are there ways of thinking, feeling, and talents associated to each, but spiritual powers as well. By *strictly* maintaining the positive attributes of a particular personality for 21 days, and repeating the corresponding hekau for 2 to 4 hours daily (at one sitting) the initiate will succeed in awakening and developing the spiritual powers and mental functions of the personality in question. Work on the Het-Heru personality and hekau, for example, will awaken and develop the artistic abilities, and the power to attract the people, and things needed to succeed in any situation providing that you do not meet obstructions classifiable under the spheres above the 7th. Similar work on Auset will develop the ability for spiritual healing, the memory, and the ability to learn. By carefully studying the qualities and functions of the deities, you will be able to figure out what powers can be developed from each. In reality the matter requires a full volume by itself.

The third perspective that explains the importance of awakening and developing the other personalities slumbering within us, can only be known by the initiate once s/he has become proficient in the practice of slipping in and out at will from one persona to another. At some point, there will be the total loss of "belonging" to the natal personality, which will shatter, once and for all, the illusion of being the person. It is then, and thus, that the dying to the person—to gain six others plus the Self—takes place. In addition, so is lost, the sense of impotence and limitation that is inherent in the identification with the person.

The following extract from the *Pert em Hru*, the chapter on *Making the Transformation Into a Shent Bird (a symbol of Man's Divine Self)* will provide a great deal of insight into the subject:

Said Ausar, the scribe Ani:

The initiate identifies himself with Ausar.

I have obtained mastery over the animals,

alludes the animal part of the spirit, and brain.

with the knife in their heads and the locks of their hair.

(They) who live among their emeralds,

consequence of sacrificing the animal part of being.

the aged and shining beings prepare the moment of Ausar Ani, triumphant in Hetep.

He (the person) makes slaughter on earth

alludes to the earthly part of being

and conversely I (the Self) am strong

I (Ani) have made a passage, exalted, into heaven

heaven = the higher parts of the spirit.

*I have purified myself. . . **

I have set the gods upon their ways,

I have made glorious the temples of those who live in their shrines.

*Portions left out because they are oblique references to minor peculiarities of Kamitic life.

I know Nut,

I know Tatu Eneu

He has realized nirvana, the Sekhet Hetepu.

I know Teshet,

he has sacrificed the animal

I have brought along their horns

*I know Heka
I hear his words*

*I (my person) am the calf, red,
which is in the scriptures.*

Said the Gods, when they hear:

*"Let us lower our faces,
Let him come to me,
There is light without you*

My seasons are in my body

*I do not speak lies in the place of
right and truth.*

*Everyday advancing in right and
truth
being shrouded in darkness*

*sailing to keep the festival of the
dead one, embracing the old man,
the guardian of the earth,
Ausar, the scribe, Ani, Maa Kheru
(True of Word)*

part of being, teshet.

He knows the power of
words of power.

he lives in harmony with the
cycles and is thus in
equilibrium. Failure to live
in harmony with the annual,
monthly, and daily
biorhythms of the body⁴⁷
will lead to failure in this
stage of initiation.

the darkness of the Sekert
state of trance.

the individual who has died
to the person and has
become Ausar.
true of word = righteous,
just, and therefore
triumphant and successful in
life.

⁴⁷ See chapter 10, and volume one, pages 261 - 265.

*I have not entered into the cavern
of the starry deities,
I credit glory to Ausar,
I have established in peace the will
of those deities who follow him.*

*Not am I afraid of those who create
terror
of those who live on their lands.
Behold me. I am exalted upon the
Divine standard, upon my
foundation.*

*I am Nu
Not shall I be overthrown by the
doer of evil.
I am Shu from the primeval realm
My Ba is Neter.
My Ba is eternity*

*I am the creator of darkness,
making its place in the boundaries
of the sky.*

*I am the prince of eternity.
I am the exalted one in Nebu
I become young in the town
I become young in my province.
My name is "Not Setting"
My name is Ba
creator of Nu,
making his seat in the Neter Khert*

*Not seen is my nest
Not hatched have I my egg.*

He has not given credit for
his success to the lower
attributes (mind, talents,
etc., but to God within.

Living by the divine
standard as his foundation
exalts him.

The highest division of the
spirit, the Ba wherein dwells
the Ausar faculty, is equated
with God.

darkness = kekui, one of the
essential attributes of
energy/matter, Nu.

the rejuvenation conferred
by accomplishment in this
stage of initiation.

the neter khert is the
subconscious or
metaphysical realm.

this is the nest of the Shent
bird used as a symbol of

*I am the Lord of the millions of
Years,
I have made my nest on the borders
of the sky.
I come down to the earth of Seb,
I destroy my defects.
I see my father as the lord of
Shautet.*

*In regards to Ausar Ani,
his body is in Annu,
ordered by those who are with
Khui
at the burial place of Amenta.*

Man's coming to earth to
develop him/herself ('to
destroy his/her defects').

CHAPTER 18

THE LAST THREE STAGES OF INITIATION

TEHUTI, AUSAR, AND AMEN

Of all the things that influence our sense of who we are—our way of thinking, feeling, etc.—our capacity to do is the strongest. Nothing can shatter our identification with our natal personality as can our experience of transcending our limitations through the use of our spiritual powers. It gives substance to the affirmations of our infinite potential to will and to be.

This final deathblow to our persons, frees us to manifest our wisdom or infinite potential to know, to experience the true Self of Man, and to completely surrender (relax) our hold on living that we may insperience Life—the Subjective reality behind all life forms in the world.

This monumental task is to be achieved through four simple means. The Men Ab technique, a special breathing technique, living as Ausar, and the appropriate hekau.

THE EIGHTH STAGE OF INITIATION TEHUTI

The objective of this stage is to develop the ability to totally shut down thinking—the manipulation of symbols—in order to see directly into the reality of things. It is based on the fact that the manifestation of thoughts in the sphere of awareness bears a relationship to the degree of relaxation or tension. Were we to sit in meditation in complete disinterest to the thoughts entering our sphere of awareness, at the same time we are enhancing our degree of relaxation through rhythmic, slow, deep diaphragmatic breathing, all thoughts will eventually disappear from our sphere of awareness. During the moment of total mental vacuity, the spirit and relevant brain structures will be totally free to transfer the knowledge into information. We will return from the meditation state with the answer to whatever questions we had before the meditation. It is an extension of a principle known to psychologists. The more we try to push the brain to remember, to give an answer when a response is not forthcoming, the more tension is generated, and the less chance there will be to arrive at an answer. While psychologists say, put the matter out of mind (to create the relaxation needed) that the answer might emerge; the spiritual scientific approach is a more deliberate and vigorous approach. Of course, it goes several steps further. Not merely are we seeking here to remember information, but seeking to put known factors into form.

But we must approach life holistically. We cannot live the greater part of our day, even in sleep, holding on to and following up—emotionally identifying with—the thoughts that enter our awareness, and expect to sit, once in a while, when we need an answer, and be readily able to ignore these thoughts when they surface. This is why Men Ab is so important. In order to sit in meditation and enter into the state of contemplation—looking into a void sphere of awareness—we must cultivate the ability to ignore emotionally and sensually charged thoughts—even the pain from

injuries, the discomfort from extreme cold or heat, or noise, or hunger, etc. that we cannot escape. We cannot allow any *automatic reaction* to things liked; the sight of a beautiful person, the sound of beautiful music, the odor and sight of delicious food, and so on. We can put ourselves through a deliberate process of deciding to enjoy ourselves and still experience genuine pleasure. The great difference is that none of the things enjoyed will have the power to control, and therefore harm us. We will not suffer the 8th sphere delusion of believing that things are enjoyable in themselves. They are so only because we find them so. How else could one man's cup of tea, be another's poison? You will find that as you master this ability you will find that there is nothing that you cannot make yourself like. By increasing the range of enjoyment you will enjoy life much more than Sahu Man. Review the technique as explained in chapter 14, and volume 1.

MEDITATION TECHNIQUE FOR DEVELOPING THE WISDOM FACULTY

- 1 Go into trance with the Tehuti Hekau, *Aung Hung Shring*. While chanting focus the attention on the spot between the eyebrows.
- 2 Keep the chant going for about 2 hours.
- 3 After that, focus the attention on the breathing, while keeping the "inner sight" on the spot between the eyebrows. Ignore all thoughts, and sense perceptions. In time, all thoughts will vanish, and you will slip into the state of Contemplation—looking into the sphere of awareness, with consciousness of being conscious. You will come out of it with the insight you are searching for.

The ritual aids for this stage are lotus oil, sweet almond oil, blue and white clothing, and blue lights.

THE NINTH STAGE OF INITIATION AUSAR

It is clear by now, what it is to be Ausar. All that is needed at this point is to gain a clear understanding of the work at this stage. The Men Ab way of life begun in the Heru stage must be applied in every situation for life. The Contemplative Meditation technique explained in the preceding state must be used without the expectation of coming out of it with a message. It will enable you to "touch," to "feel" that part of you which is at the center of your being directing all aspects of your living machinery—the manifestation of God through your personal vehicle. The hekau Aung Ausar Hung, which appropriately corresponds to this stage, will now acquire an entirely different character. In your day to day affairs the automatic emotional and sensual responses that have hitherto come to you will cease to automatically manifest themselves unless you will them to. From now on they will be invoked for their true purpose. They are the lower vehicles of the powers of the spirit. This freedom from emotional and sensual inclinations—the carrier of the sense of being the person—will enable you to develop your sense of oneness with all. It is thus, as an Ausar that you will be able to unite all people that they may live in harmony and achieve health and prosperity.

The perfection of the ability to ignore all emotional and sensual energies in day to day situations will spill over to dream state, and after-death state. The characteristic fluidity, changeability, and flight of fancyful nature of dreams is powered by our emotions. Once the emotional body is stabilized, so will be our dreams. This too will spill over to the after-death state. To die in complete emotional stability or inner-peace as a result, not from some priest's hope that we rest in peace, but as a culmination of spiritual initiation, will enable the initiate, after death, to hold on to his/her divine self-awareness, which is the fundamental requirement for immortality—the continuity of self-awareness from one incarnation to another. Since our Self can neither be created nor

destroyed, it is immortal. But immortality is not experienced until the Ausar stage is completed because we forget from one incarnation to another that we have been alive before, and who we were.

MEDITATION TECHNIQUE FOR REALIZING AUSAR

- 1 Go into trance with the Ausar chant, Aung Ausar Hung
- 2 Follow the instructions given for the Tehuti chant.
- 3 Instead of coming out with insight, you will experience yourself dwelling in all things. They will feel as a part of you, as you feel that the parts of your body belong to you.

THE TENTH AND FINAL STAGE OF INITIATION AMEN

The achievements of the Ausar stage will automatically merge into the Amen stage. Once you master the ability to control all emotional and sensual manifestations in your being at will, you will be able to 1) sit in perfect Contemplative Meditation and eliminate all thoughts, and self-awareness from your sphere of awareness and insperience the consciousness of being conscious, and 2) the ability to hold on to your inner peace—perfect in-depth relaxation—in the face of all obstructions, injustices, reversals, and difficulties. The world around you might fall, you might face imminent unjust death, and not loose one iota of your inner peace. *You are a dweller in the Sekhet Hetepu—the fields of Peace and blessings.*

This is not a state of oblivion to pain and difficulties or the ultimate escape. It is a reality that cannot be conveyed to the uninitiated. It is the state of being upon which is dependent the manifestation of the greatest powers of the spirit. Ultimately, the

inner peace experienced at this stage of evolution originates in the realization that the true Self is immortal, and wields such great power that nothing can thwart its designs on earth, even if its body be destroyed.

AMEN MEDITATION

The Amen meditation is based on the Dhumo Breathing technique.

- 1 Breathe in, pushing out your lower abdomen, for the count of 4 even beats about a second each in duration.
- 2 Keep your abdomen out and slightly tense as you hold your breath
- 3 While you are holding your breath, place your chin in the v area at the bottom of your throat.
- 4 At the same time, gently contract the perineum—this is the muscle that you contract to stop your urine in midstream.
- 5 The entire held breath should last 16 counts, each one lasting a second
- 6 Gently, yet rapidly pull the lower abdomen all the way in.
- 7 Lift the head to its normal position, and
- 8 Breathe out slowly for the count of 8 even beats, each one lasting a second. At the same time relax the perineum.

The process is to be repeated for 2 hours. Of course, at first it should be done for no more than fifteen minutes, and gradually worked up to the two hours. The count for the various parts of the breath can also be shortened at first to 2 for the in-breath, 8 for the held breath, and 4 for the out-breath. At the end of the meditation sit in contemplation, as explained above. During the Dhumo breathing and contemplation, all thoughts and sense perceptions must be ignored. At some point you will achieve the ability to enter into the state of the Subjective Realm—the Sekhet

Hetepu, in which the only reality is consciousness of being conscious.

This is the great and only Liberation.

And then,

your life begins!

CHAPTER 19

CONCLUDING REMARKS

In the preceding pages you received details of a religion that is in harmony with science. Its cosmogony shakes hands with modern physics, its principles of human nature and development not only elucidates psychology, psychobiology, sociology, sociobiology, philosophy, governmental science, economics, psychotherapy, education, medicine, spiritual cultivation, and physics, but ties them together through its specialized language—the deity forms of the Tree of Life are linguistic conventions of the Kamitic science of Life. It enables us to readily see the host of causes of the problems besetting the world, that result from the erroneous separation of science from religion, and philosophy.

It is a religion that is based on the development of Man's character, mental faculties, and spiritual powers. By giving a clear and accurate picture of the stages of Man's growth, and showing what he is fitted for, and how s/he will behave at each stage, it serves as a guide for the correct organization of society and its regulating institutions. It shows the way to the solution of the problems that are destroying the world today. It takes us past the erroneous belief that the causes of our problems reside in our differences of perception, and conflicts in wants, and leads us to see that the real causes reside in the widespread ignorance of ourselves. We have created institutions to regulate and shape our behavior that have proven to be dismal failures. No more can you turn out good human beings, if you do not know Man, than can you breed championship thoroughbred horses if you know nothing of horses. Conversely, the massive problems in society, as evidence of the ill

shaping of Man's being, betrays the ignorance of Man on the part of those who have given themselves the role of stewards of the human race. In a way, it is not their fault, for they have no way of knowing that they are attempting to solve a problem with the part of their being which is at the root of the problem. By now it should be clear that if a psychologist, or an educator, or a sociologist, or a philosopher, or a priest does not know, for example, that an emotion cannot be the sign of honesty or love, or that Man is not an animal, or that "animals" or animating agents exist in minerals, vegetals, animals, and humans, or that the present expression of mankind's behavior is but a mere stage in an ongoing evolutionary process—who said that the evolution of Man is a done event?—then there will always be problems in the world. They are trying to solve the problems of mankind like mad scientists who are seeking a solution to the malfunction of computers that came off the assembly line and put to work, before they were completed. Worse than that, they are themselves incomplete computers caught in a vicious circle of attempting to diagnose and solve their own problems and those of others. That is why no one is calling time-out on the clear fact that the problems in the world are pointing out that the institutions of religion, education, and government, which are shapers of the behavior of people are not working.

What is needed in the world is a new model of Man, and how we should live. Fortunately, as this can only be achieved through a lengthy process of trial and error, we don't have to make one up. It has been with us for the past six thousand years, at least. That we have not been benefited by it, bears testimony to the arrogance, and racism of western man. You judge for yourself. You have had the opportunity to acquaint yourself with the religious teachings that developed the minds and spirits of the men and women who not only gave the world architecture, pyramids, mathematics, up to and including quadratic equations, medicine, the art of literary composition, philosophy, but a system of spiritual cultivation matched by no other.

The new Man will be one of old. Like the ancient dweller on the Nile, his or her moral behavior will come, not from outside constraints—a model which in time will prove to be totally inapplicable—but from the development of the moral faculty dwelling within. Psychologists, sociologists, priests, government officials and other types of social functionaries in charge of shaping and regulating the conduct of mankind will undergo a developmental process to elevate their consciousness to the higher parts of their being, and develop their higher faculties that they may transcend the impotence, nescience, and egotism that are at the root of all failures of social institutions, and the men and women who administrate them. The idea that science—the systematic approach of ascertaining knowledge about something—could be dealt with as a mere subject, without the investigator first awakening, developing, and integrating all of his/her faculties was totally alien to the Kamitians. *To Know Truth You Must Live It*, proclaims one of the chief axioms of Maat.

Of course, this is not the first time that this has been proposed or thought up. It was the dream of Kung Fu Tze (Confucius), and Lao Tze to organize Chinese society according to Taoist principles. It was the topic of Plato's *Republic*, and St. Augustine's *City of God*. To a great extent, the Dogon, an African nation in Mali, succeeded in laying out their towns and society on the basis of the "Granary" which symbolized their cosmogony. A study of African societies will show that many of them organized their societies—spiritually and materially—as best and as much as they could on the basis of their model of the order of the world. It was the same in Kamit. The country was divided in two to reflect the grand duality of all things. So was their courts of law with its Two Halls of Truth. Their entire society, as well as their way of life, was arranged according to the extent of their understanding of the order of the world. Imperfections and deviations existed. But they resulted from imperfections in knowledge, and the lack of the material capacity to apply the process to every man and woman.

It is evident from the light thrown on the various aspects of Kamitic religion, especially concerning the attributes of God (until now presented as gods in a polytheistic system, instead of attributes of the one God, Neter), that just about every book on Egyptian culture, history and religion must be revised. Their depiction of the Kamau as a people who could not think abstractly, whose religion was barbarous, savage, and materialistic, was on one hand, the result of a deliberate campaign to discredit the ancient Egyptians so as to make the Greeks and Jews the founders of western civilization. They did this because they could not bear the admission that the foundation of their civilized life was given to them by the same black men and women who they characterized as inferiors in order to soothe their conscience as they were enslaving them. If they were not trying to hide the fact, why is ancient Egyptian culture placed under the Oriental department of museums, and libraries, when Egypt is in Africa and not remotely close to the Orient (the Far East). Its people (the ancient Egyptians and not the Arabs now occupying the land) were black people, who in their physical appearance and cultural expression did not resemble the Orientals, but Africans.

On the other hand, much of the faulty information was due to the authors' inability to comprehend the deep spiritual philosophy they were investigating. It is sheer European arrogance to believe that they (especially spiritually untrained laymen, as all archeologists were) could come and pass judgment on the spiritual tradition of other people, especially that of Africa, without experiencing it from the inside. It should be clear from reading the material in this book, and the first volume, that there is a wide open field waiting to be filled with the first sets of books on ancient Egyptian culture, and spirituality. Such books will prove to be the leading vehicles for enlightenment concerning the frontier of the science of the 21st century—Man's mind, and the reinvention of civilization.

APPENDIX A

THE CHANTS

The following are simplifications of the actual chants in order to make them readily accessible to the reader. In their place, the recordings of them—see appendix D—are highly recommended. Not merely because they are the full versions of the chants, but for two very important reasons. First of all, as you may have learned from volume one, chapter 23, meditations must be conducted according to very precise breathing patterns in regards to their rhythm and duration of inhalation and exhalation. This is accomplished by chanting mentally along with the tape, which acts as a pace setter for the breathing. In the same manner that we dance to music, we should be able to conceive of a practice of breathing to music. In fact, it is not new. It just happens to be one of those well kept ancient secrets of initiation due to its spiritually empowering attributes. The other reason is to be found in the special effects that music exerts on the brain and the spirit. There is a science that has been put in place for several thousand years now on how to arrange, harmonize, and combine instruments to enable music to induce the brain to release certain hormones (endorphins) that facilitate the spiritual experiences. This function is enhanced by the practice of breathing to the music.

THE AUSET CHANT

AUNG VANG DHUNG

Take note that the count must be even beats of one second duration each. Example: Pace yourself with a watch and count from one to eight, tapping as you go along. Once you get the feel for the pace, say Aung for the duration of the first two taps, Vang at the 3rd, Du at the 4th, and Hung for the duration of 5th to the 8th tap. Next work on the breathing. Breath in for the duration of the first two taps, and out for the remaining six. **IF YOU CANNOT GET THE TAPE OR READ THE MUSIC, YOU WILL STILL GET A GREAT DEAL OF BENEFIT BY WORKING WITHOUT THE MUSIC. BE SURE TO COORDINATE THE CHANTING AND BREATHING TO THE RHYTHM.**

Remember that when you breathe in, your lower abdomen is gently and slowly pushed out, and when you breathe out, it is pulled in. See volume one, chapter 24 for complete details, especially regarding the posture during meditation.

Note that each chant has a different word to breath to tap scheme. But the principle is the same. All it takes is a little practice. In the tape recordings of these chants, instruction is given throughout the tape to guide your breathing, and chanting.

Count	1 2	3 4	5 6	7 8
Breath	In	Out-----	-----	----->
	AUNG	VANG DU	HUUUUU	UUNG



Note: at the end of hung, return to the beginning of the chant, breathe in and repeat the process. This is to be kept up for the duration of the meditation. Your attention must remain focused on the breathing, and the chant, always, with the exception of such moments when your spirit takes over and begins to manifest visions. For additional instructions on meditation see, volume one, chapter 24. Also see Appendix D for additional aids.

TEM NEN AUSAR

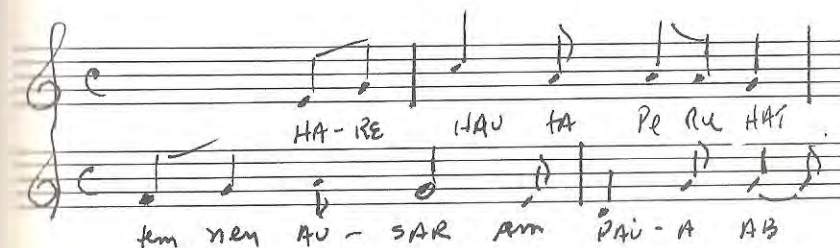
Count	1 2 3 4	1 2 3 4
Breath	Out	In
		HARE HAUTA PERUHAT

Breath	Out	Out
	TEM NEN AUSAR AM	PAIA AB

MEANING OF THE WORDS

Hare hauta peruhat
tem nen Ausar
am paia Ab

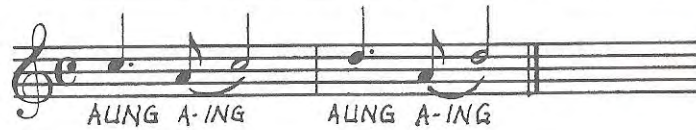
Indulged I my emotions
not rises Ausar
in my heart (will).



THE SEBEK CHANT

AUNG AING

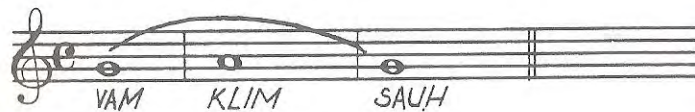
Count	1	2	3	4	1	2	3	4
Breath	IN		OUT		OUT--->			
	AUNG A----ING				AUNG A-----ING			



THE HET-HERU CHANT

VANG KLING SAUH

Count	1	2	3	4	1	2	3	4	1	2	3	4
Breath	IN				OUT				OUT			
	VANG				KLING				SAUH			



THE HERU CHANT

AUNG HRAUH

Count	1	2	3	4	5	6	7	8
Breath	In		Out		Out			
	1 AUNG		HE RUH AU		SAR			
	2 AUNG		HE RIH AU		HRAUH			

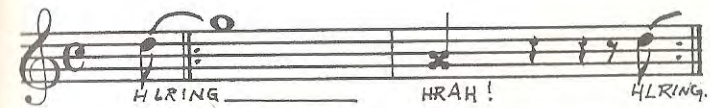
Note the chant is Aung Heruh, Ausar Hrauh, Aung Hrih, Ausar Hrauh.



HERU-KHUTI CHANT

HLRING HRAH

Count	1	2	3	4	1	2	3	4	1	2	3	4
Breath	Out				In		Out		Out			
	HiL				RING--->		HRAH!		HiL			



THE MAAT CHANT

AUNG SHRING

Count	1	2	3	4	1	2	3	4
Breath	IN		Out		Out			
	AUNG		Shi	RING				



THE SEKER CHANT

AUNG KRING

Count	1	2	3	4	1	2	3	4
Breath	IN		Out		Out			
	AUNG		KRING		AUNG KRING			



THE TEHUTI CHANT

AUNG HUNG SHRING

Count	1	2	3	4	1	2	3	4	1	2	3	4
Breath	Out		IN		Out		Out					
	AUNG		HUNG		Shi	RING						



THE AUSAR CHANT

AUNG AUSAR HUNG

Count	1	2	3	4	1	2	3	4
Breath	IN		Out		Out			
	AUNG AU		SAR		HUNG			



APPENDIX B

ASSISTING OTHERS DURING MEDITATION

In the state of trance, the spirit or involuntary part of being comes to the foreground, while the will or voluntary part recedes into the background. This is the foundation of the difficulty of meditation. When meditating you have to use your will to direct the process, while at the same time putting it to rest, otherwise it will interfere with the meditation itself. This is less paradoxical than it sounds. You focus the will on directing those activities that will lead the spirit to overcome the will. Once in trance you still have work to do, which requires some presence of the will. Unfortunately, most beginners don't manage to vacate the will enough to achieve a strong state of trance. This is the reason for employing an assistant, or the help of a teacher. Before explaining the procedure of assisting someone meditate, let's dispel a few major fallacies concerning trance.

Most of our notions about trance has come to us from the experience of hypnotists. First of all, we must understand that there is no such thing as hypnotic trance. The term 'hypnosis' was a misnomer that has become established. Regardless of the manner in which it is induced, trance is the same—a state in which the will and voluntary faculties are transcended by the involuntary and subconscious faculties.

Western hypnotists have also misled people into believing that there is such a reality as one person putting another into trance. Rest assured that there is no such reality. All that someone can do for another is to guide and help the person into trance, and to function in the state. The theatrical antics of stage hypnotists have contributed a great deal to this and other misconceptions, especially the belief that a hypnotist can establish control over of the subject's mind, and make the individual perform undesirable acts. First of all

we must keep in mind that when you are in trance, your consciousness and intelligence becomes heightened, so that no one can gain control over you, or make you do something that goes against your convictions or desires. It just doesn't happen. The fact that we have seen people in trance accept as true suggestions that contradicted the reality in front of them, is made possible by the fact that the suggestions did not clash with any held belief or threaten their well being. This is why hypnotherapists state that the most important factor in the successful working with people is the establishment of rapport with the subject.

Another damaging misconception is the notion that receptivity to trance is a sign of feeble mindedness. This originates, no doubt, from the belief that people hypnotize others. The contrary is the truth. To be able to go into trance is the sign of a strong mind. It is evidence of the ability to concentrate and to ignore unwanted thoughts. It is the people who have difficulty setting their thoughts, cares, and fears of trance aside who experience the greatest difficulties in their attempts to go into trance.

THE PROCEDURE FOR ASSISTING DURING MEDITATION

- 1 Make sure that the person you are working with (you as subject or guide) and your self have a good rapport. You must both be undergoing the initiation, and must have covered the topic of the meditation.
- 2 The subject must have the scenarios for the meditation prepared, and memorized. The guide must be well acquainted with the work to be done during the meditation, but need not know of the details of the subject's scenarios. He must know, for example that in a meditation, the subject will relive the scenarios to be modified with the affirmations, but need not know which affirmations are being worked on, or the content of the scenarios. He is playing the role of a

guide and not a psychoanalyst, or initiator, unless she or he has mastered the initiation taught in this book and is functioning as a spiritual guide to the subject.

- 3 His first duty is to help the subject achieve a deep state of trance. The reason we have difficulty changing our behavior is the critical resistance from the will to suggestions for change. We must go into a deep state of trance and put it to rest.

As stated, no one puts another into trance. You merely help the person into the state. This is done by taking advantage of the increasing receptivity to suggestion that comes about as the individual begins to go into trance by focusing on the chant and the breathing. There are certain physiological changes that automatically accompany the induction of the state of trance. The guide takes advantage of his knowledge of the sequence of these changes.

- 4 Direct the subject to close the eyes, and concentrate on chanting mentally, and breathing in step with the chant. Then focus your attention on the subject for signs of light trance.

One of the first signs that trance is coming is a smoothening (relaxation) of the facial muscles. It becomes flat, and devoid of expression. Another sign is fluttering or tightening of the eyelids, mild jerks of the body, and swaying.

- 5 As you see these signs, call them to the subject's attention, yet reminding her to keep her attention on the chanting and breathing. Remind the subject that these sensations are signs that they are already in a mild trance. This is important for at this point, the subject is in trance, but does not feel that she is.

- 6 As this stage naturally leads to the mid trance stage, you can guide the person's attention to the soon to come sensations of mid trance. While reminding the subject to keep chanting, and breathing properly, tell her that the rest of her body will soon feel very heavy or light.

- 7 Look for signs of increased relaxation. The person's head might fall forward or backward. The mouth might fall open. Lift the hand slightly and let it go. The manner in which it falls will tell you how relaxed the person is. The mid trance state is the level of receptivity in which the best work can be done.

- 8 Reinforce the reminder to chant and breathe. This is the fuel of the trance state.

- 9 At this point you want to insure that the subject maintains a good solid trance. Desirable, but not necessary is to get the subject to the point in which the eyes roll upward. Do not suggest this. It must come by itself as a result of the trance process. You will take advantage of the increased sensitivity of the senses. This is what you will least expect as the subject seems to be less aware of the environment. The fact is that the subject is much more aware than normal, only that the consciousness and senses are intensely focused on the contents of the sphere of awareness.

- 10 Present to the subject's nostril the essential oil for the meditation, as you direct her to start the visualization. Remind her to chant and breathe as she carries out the visualization. According to your knowledge of the format of the meditation, direct the person to carry out the various tasks.

- 11 To help maintain, or deepen the trance, the following technique is extremely effective. Blow a moderate breath across—not into—the ears, from front to back, of the

subject. This disturbs the individual's sense of equilibrium and orientation, leading to an enhanced state of trance. At all times be vigilant for signs of tension and resistance. Tell the subject that they should allow the body to sway back and fro if they feel the impulse. Tell her that it is a sign that the spirit is in control, as the movement is involuntary.

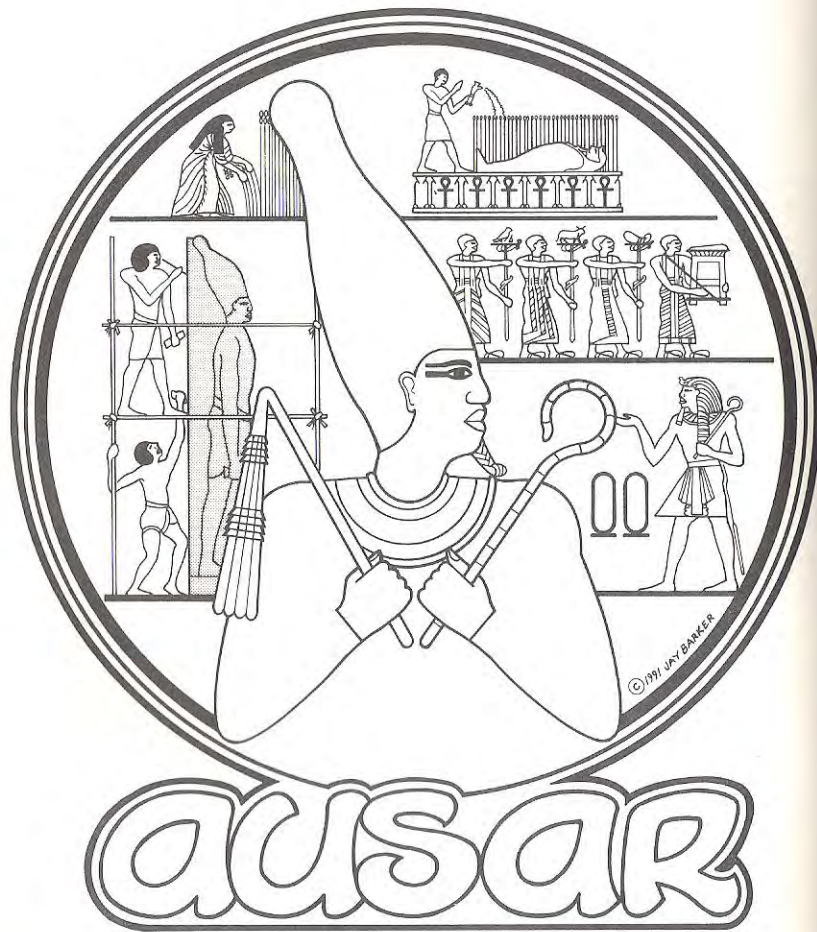
There are many other techniques that can be used to test the degree of receptivity, and to heighten it. But the above directions will suffice. Practice and reflection on the principles given, as well as your own meditation experiences will lead to further discoveries.

Note that the tape recordings of the chants are guided meditation tours. That is, they guide the subject through the meditation as outlined above. They can be used for meditations with or without an assistant. In the latter case, they serve as an excellent instructional guide for assisted meditations. See Appendix D.

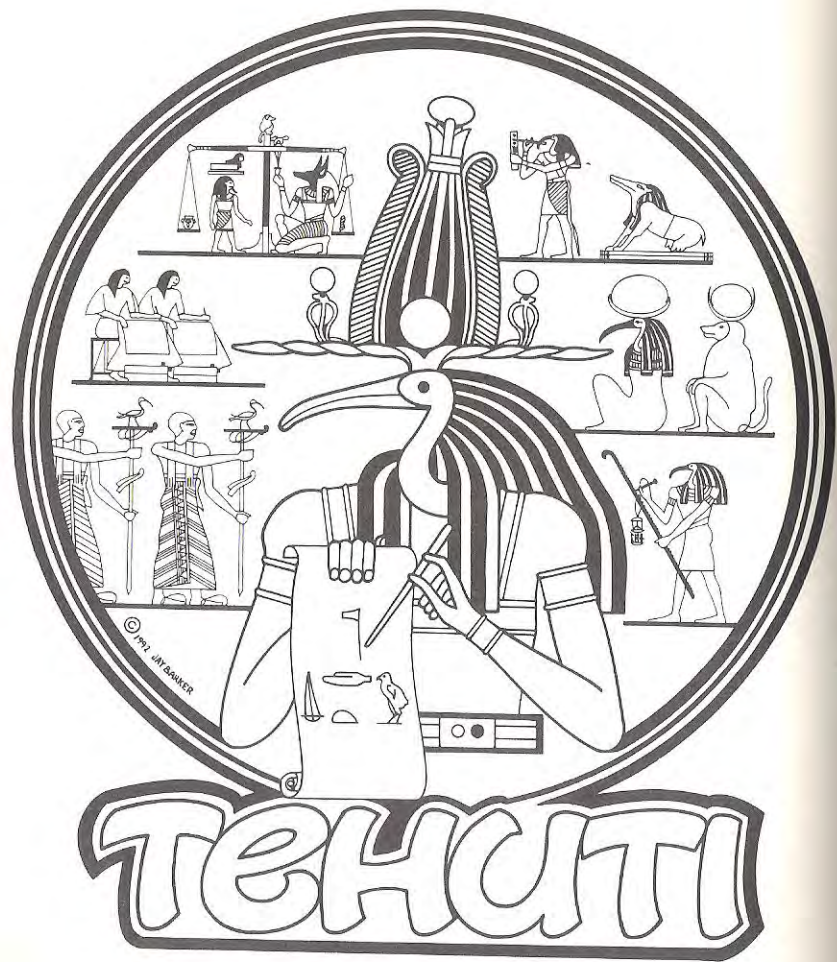
APPENDIX C

ILLUSTRATIONS

The background images in all the illustrations depict an area in the social, political, spiritual and mundane lives of the people of Kamit that were under the domain of the divine principle, the neter (deity), in the foreground. The descriptions for the images must be read starting from the bottom right image within the circle and continuing counter clockwise from there.



- 1) The traditional kings of Kamit had to strive to become the living embodiment of Ausar to qualify for rulership.
- 2) Ausar establishes and trains the priesthood.
- 3) Ausar teaches the people how to pour libation to their ancestors.
- 4) Ausar was the first divine king and he taught the people agriculture.
- 5) Ausar taught the people to revere their ancestors. In Kamit this was done by constructing monuments to their living memory.



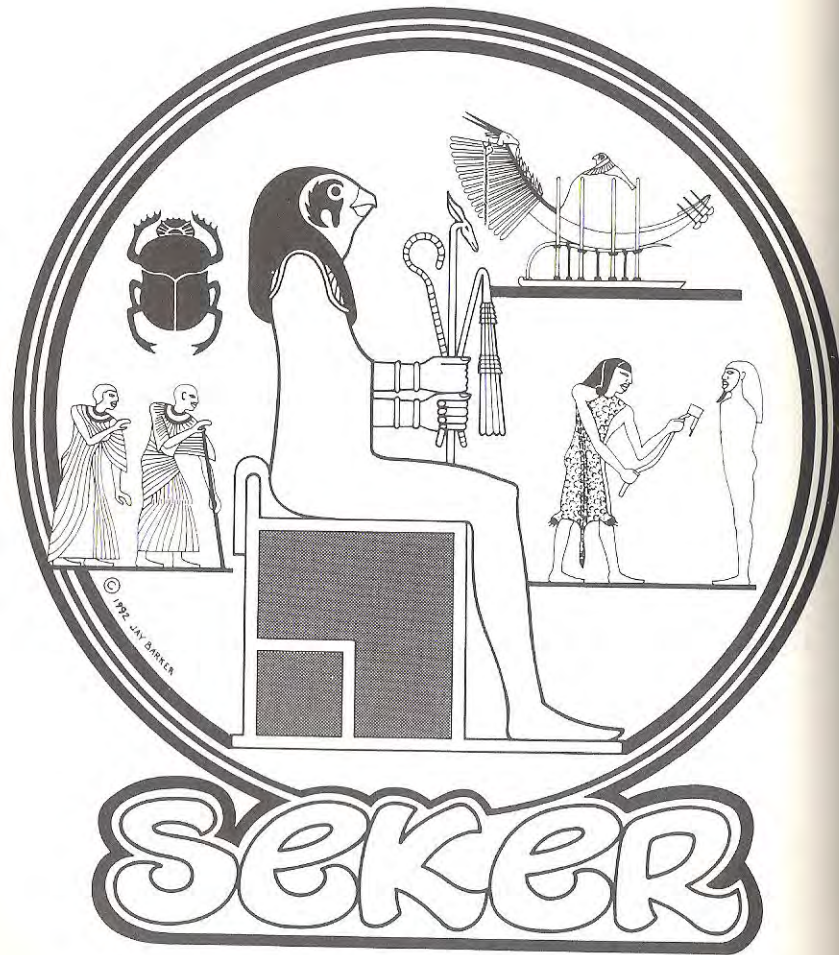
1) Tehuti measuring the life span of a person.

2) Aah Tehuti and his assistant, Aan the ape (symbol of the imitative intellectual faculties), as the measurer of the seasons and lunar cycles

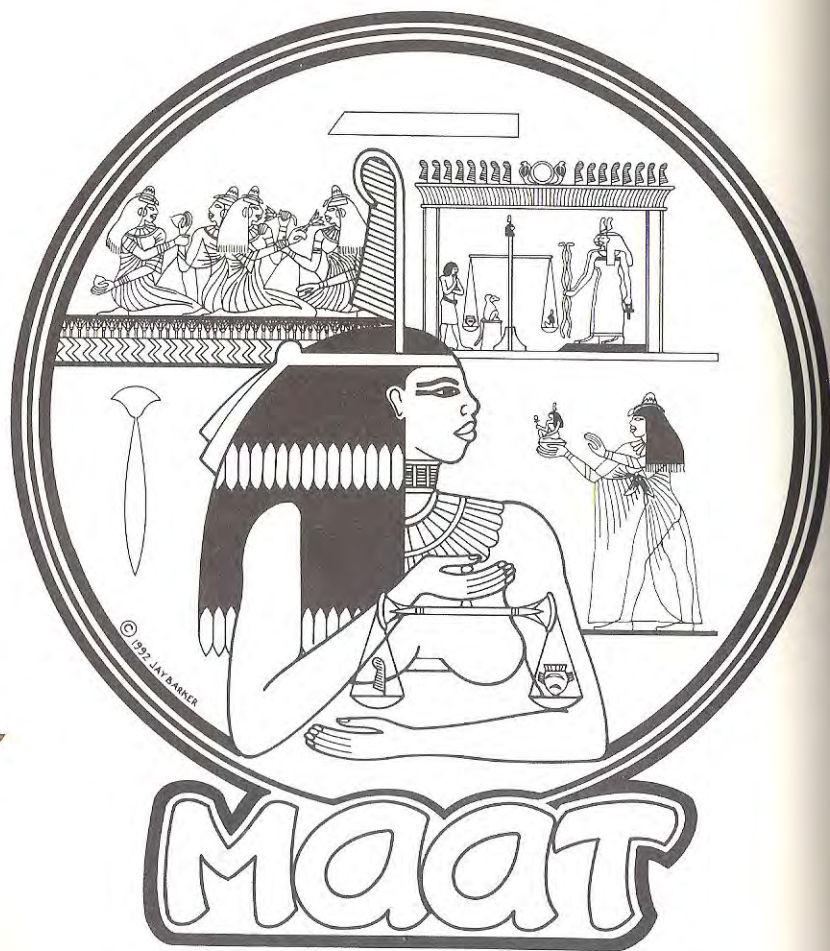
3) Tehuti weighing the heart against the feather of Maat (symbol of Truth) at the Judgment scene.

4) In ancient Kamit, Tehuti governs the class of professionals known as scribes

5) The priesthood of Tehuti (judges and prophets) marching in procession.



- 1) The Sem priest performing the "Opening Of The Mouth" ritual for the deceased
- 2) The Henu boat of Seker represents the death and decay phase of the life cycle of all things.
- 3) Khepera corresponds to Seker in his role as the governor of the birth (rebirth) part of the life cycle of all things
- 4) In Kamitic society, elders are governed by Seker



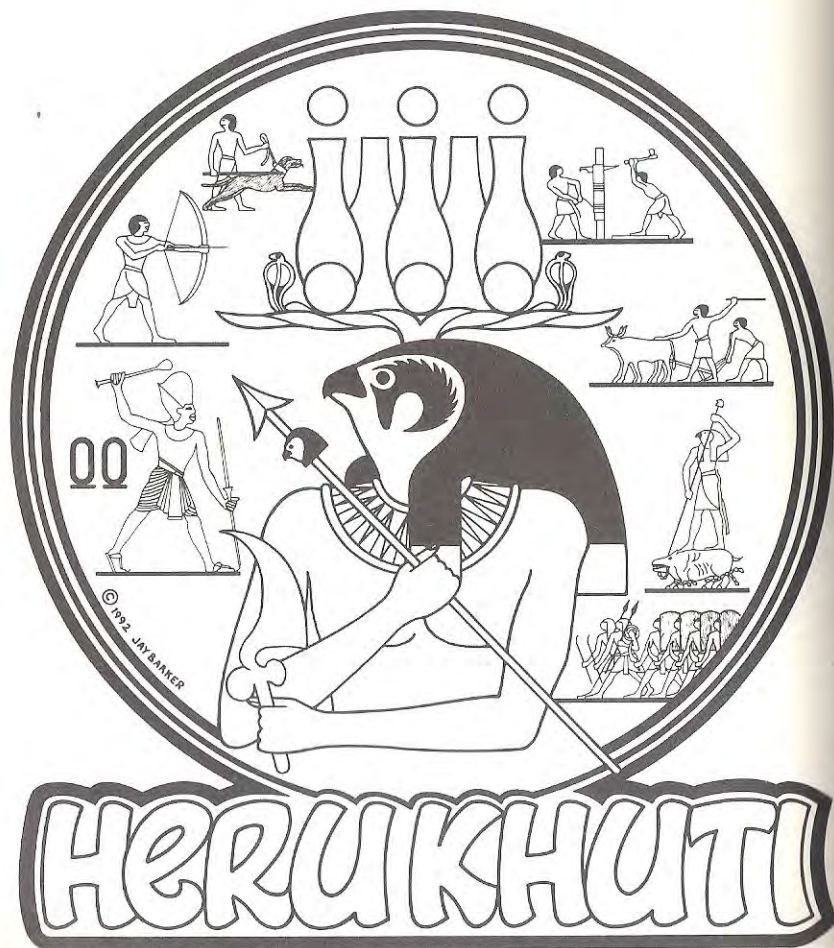
1) Maat embodies the doctrine of divine law and order. Here we see a woman of Kamit making an offering or commitment to live the truths embodied in these laws.

2) The heart (will) of the person being weighed against Maat in the Double Hall of Truth.

3) Maa, the cubit, was used as the standard for measurement in Kamit .

4) The Maat personality is sharing, generous , charitable. Here we have a group of women sharing fresh fruit and flowers.

5) The papyrus scepter is symbolic of the Book of the Law.



1) Herukhuti governs the military. Here we see a regiment of Kamit troops marching to war.

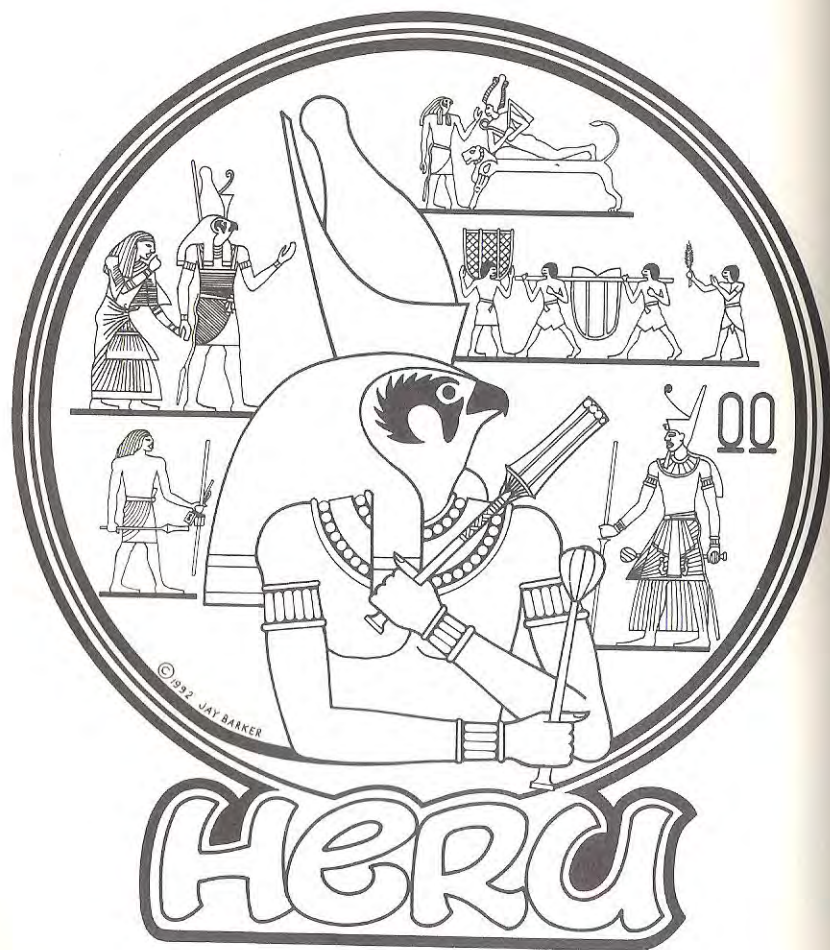
2) Heru Behutet (a form of Herukhuti) fettering a pig, a major symbol of his arch enemy Set, the embodiment of all that is evil and destructive within mankind

3) Herukhuti is known for his passion for hard work. Thus we have men working together plowing the field in preparation for planting.

4) Herukhuti is a builder and ground breaker. So here we see carpenters hard at work cutting lumber.

5) Herukhuti delights in the challenge of the hunt. Here a father and son are hunting game.

6) A king of ancient Kamit leading his troops into battle

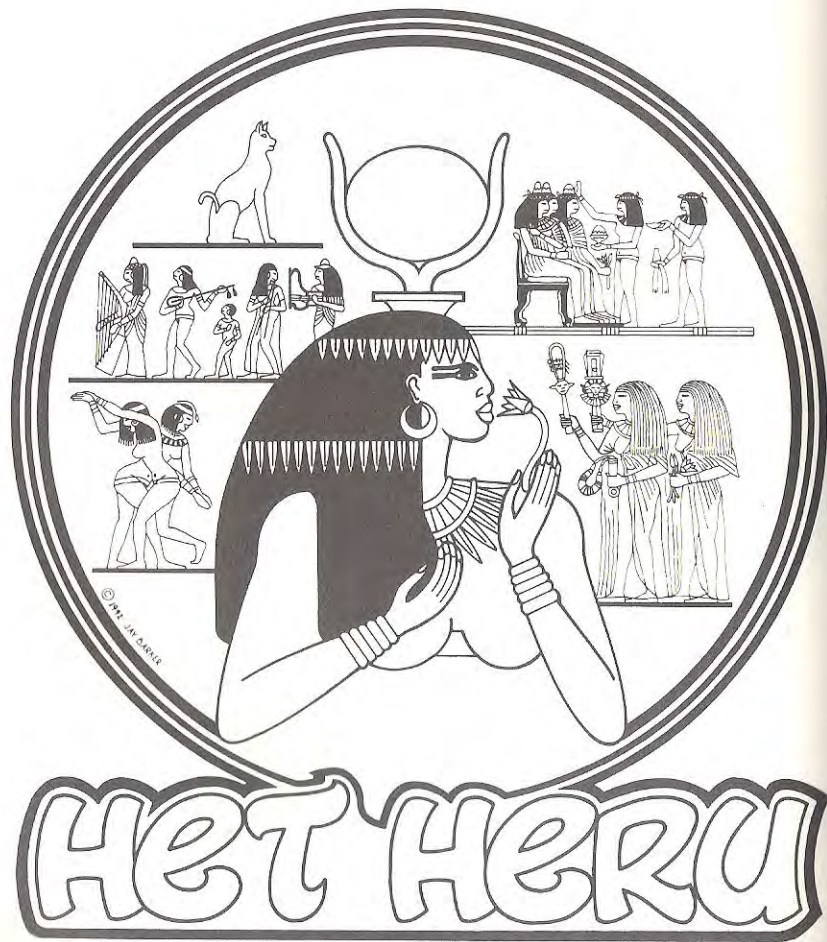


1) Heru corresponds to the noble, righteous, clear sighted traditional kings of ancient Kamit. Here we have a King of Kamit dressed in stately royal regalia.

2) Heru governs all supervisory, managerial positions. Here we see men hard at work under the direction of a supervisor.

3) Heru (Man's will) resurrecting his father Ausar (the indwelling God) in the hall of judgment.

5) Heru governs all positions of leadership. Here we see a chief scribe of Kamit.



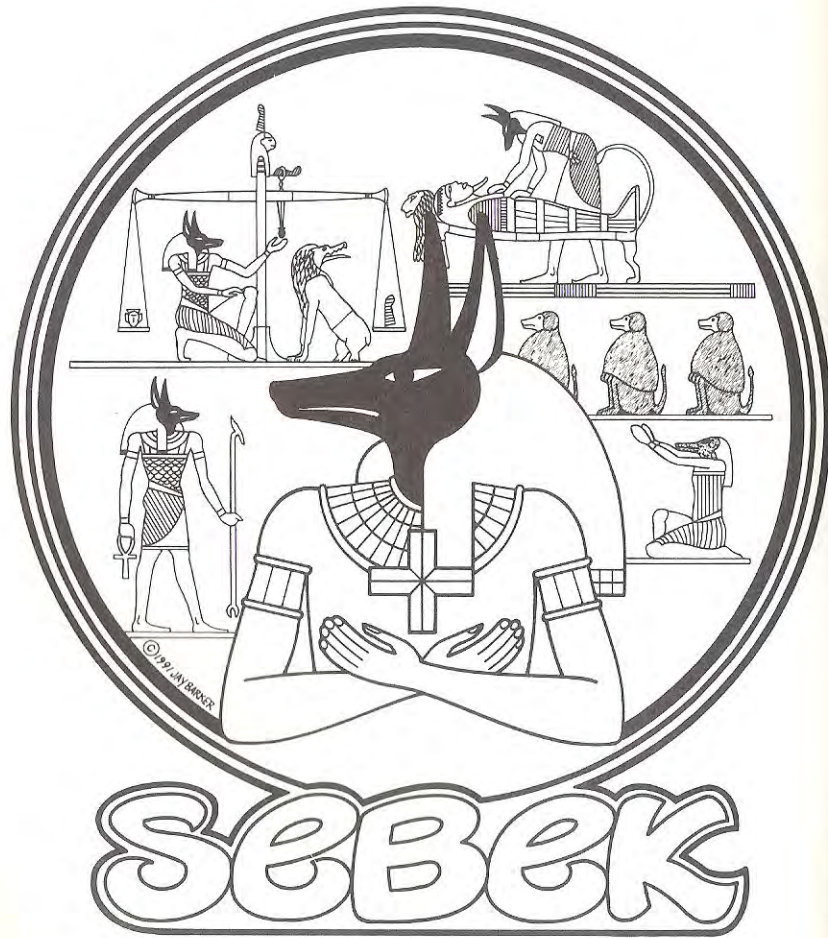
1) Two priestesses of Het Heru invoke her powers with the sistrum, crotalum, menat, and sweet smelling flowers.

2) Het Heru finds much pleasure in, and goes to great lengths to engage in physical adornment and social etiquette. Thus we have young women attending to the cosmetic needs of a group of distinguished guests.

3) The cat is an animal sacred to Het Heru.

4) A musical ensemble of young women and girls .

5) Young women dancing.



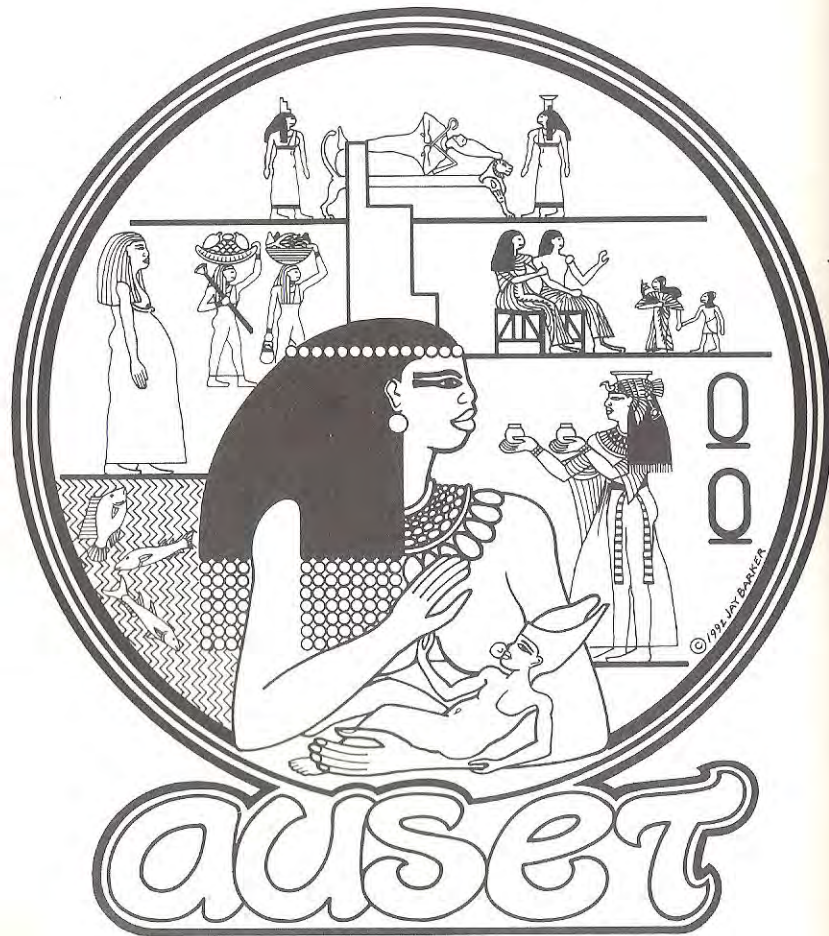
1) The crocodile was the form Sebek assumed as guardian of the eastern entrances along the Nile River in Kamit (ancient Egypt)

2) The baboon is the form Sebek assumes as the imitator of Tehuti (divine wisdom faculty).

3) Sebek as Anpu inspecting the mummified body to make sure that it will remain as incorruptible as Ausar.

4) Sebek as Anpu inspecting the scale and the balance at the weighing of the heart against Maat's feather at the judgment scene.

5) Sebek as Apuat, opener of the way.



1) Auset gave birth to Heru who is the rightful successor to the kingdom of Ausar. Here we see a Queen Mother (mother of the heir to the throne) of Kamit making offerings, devoting her person to being the living embodiment of the virtues of Auset.

2) Auset's virtues are best expressed through family life. Here we have a family in Kamit spending time together.

3) Auset and her sister Nebt Het being devoted to the resurrection of the mummified Ausar

4) It was through the meditation of the women (governed by Auset) that the cultivation of wild grasses into cereals was discovered. It gave birth to agriculture, and hence to civilization.

5) Auset governs pregnancy.

6) Auset's earthly environment are large bodies of water and their inhabitants (oceans and seas).

APPENDIX D

AUXILIARY BOOKS AND TAPES FOR THE INITIATION PROCESS

Metu Neter, Volume I: The Great Oracle of Tehuti and the Egyptian System of Spiritual Cultivation.

Metu Neter oracle cards.

Learn to Meditate in 30 Minutes (book and tape), by Ra Un Nefer Amen. Note: it is based on the Aung Vang Dhung chant

Tapes (60 minutes):

Auset Chant: Aung Vang Dhung. Note: it is used in the Learn to Meditate in 30 Minutes book.

Tem Nen Ausar Chant.

Sebek Chant: Aung Aing.

Het-Heru Chant: Vang Kling Sauh.

Heru Chant: Aung Heru.

Heru-Khuti Chant: Hling Hrah.

Maat Chant: Aung Shring.

Seker Chant: Aung Kring.

Tehuti Chant: Aung Hung Shring.

Ausar Chant: Aung Ausar Hung.

Healing the Errors of Living, by Ra Un Nefer Amen. This book is a must for the initiate. It provides insight into the use of homeopathy, herbalism, and nutrition to undo the damage from the use of tobacco, alcohol, bad diet, sedentary living, excessive indulgence or abstinence from sex, cocaine, crack, etc. The failure to remove the residual effects of these harmful practices will interfere with the initiate's ability to attain his/her objectives. Of course, the material is of benefit to any one.

Healing with Meditation, by Ra Un Nefer Amen. The techniques taught in this book take up where the material efforts of herbs, foods, and medicine leave off. Besides benefiting from the improvement in health, the initiate will learn the science of psychic healing, which can also be applied to healing other people.

Ausar Auset Nutrition Handbook, by Ra Un Nefer Amen.

Optimizing Health Through Nutrition, by Ra Un Nefer Amen.

Cuisine On the Nile Cookbook: Volumes 1 & 2, by Menkh-t Ur Ta. This is a guide to the healthy preparation of delicious vegetarian meals.

African Names: The Ancient Egyptian Keys to Unlocking Your Power & Destiny, by Hehi Metu Ra Enkamit. A common practice in initiation is the changing of the initiate's name to one that reflects her/his destiny.

APPENDIX E

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ISBN 1-87662-08-9

Published by KHAMIT CORP.

