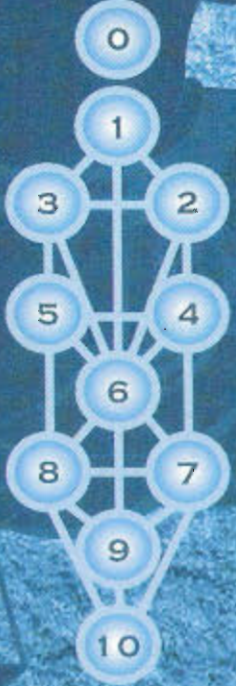


BL
2441.2
.R3
2003

MAAT



The 11 Laws of God



RA UN NEFER AMEN

MAAT

THE 11 LAWS OF GOD

The publisher and author acknowledges with gratitude the artistic assistance provided by Enensa Amen in the rendition of the cover. Posthumous thanks is given to Shekhem Ra Ar Mesh User whose depictions of the Neteru were used as illustration throughout the book. He lives on in our thoughts and spirit.

MAAT

THE 11 LAWS OF GOD

RA UN NEFER AMEN

© 2003 Ra Un Nefer Amen

All rights reserved. No part of this book may be copied, stored or reproduced in any form without express written permission from the publisher.

Published by Khamit Media Trans Visions, Inc. 1100 Albemarle Road, Brooklyn, NY 11218

Website address: tauienterprises.com

BL
2441.2
.R3
2003

NOTICE TO READERS

THIS BOOK IS SUPPORTED BY ASSOCIATED
GUIDED MEDITATION CDS FOR EACH SPHERE OF
THE TREE OF LIFE. CONTACT THE PUBLISHER
FOR INFORMATION.

Table of Contents

Preface	1
Kamitic vs. Hebraic Tree of Life	1
..Tree of Life defined, and explained	1-5
Chapter 1	7
Fundamental constituents of God's and Man's being	7
The indivisible duality of being	7
Relationship between the Self and the Spirit	11
Purpose of creation	13
The three types of Man	15
What are the Laws of God	17
Chapter 2	21
Law of amen	21
Proof of God's existence	21
Amen explained	32
Peace and happiness	37
Law of Amen	38
Chapter 3	39
Ausar	39
Deducting the law of Ausar from the law of Amen	39
Law of Ausar	45
Chapter 4	47
Tehuti	47
Deducting the law of Tehuti from the law of Amen	54
Deducting the law of Tehuti from the law of Ausar	55

Deducting the law of Tehuti from the evidence of science	55
Law of Tehuti	61
Chapter 5	63
Sekher	63
Deducting the law of Sekher from the law of Amen	68
Deducting the law of Sekher from the law of Ausar	71
Deducting the law of Sekher from the law of Tehuti	71
The Need for spiritual power	72
Chapter 6	75
Maat	74
Love, the power of	75
Interdependence	80
Evolution	81
Deducting the law of Maat from the laws of Ausar and Amen	85
Deducting the law of Maat from the law of Tehuti	85
Deducting the law of Maat from the law of Sekher	85
Law of Maat	86
Chapter 7	87
Herukhuti	87
Justice	89
Three kinds of wrong doers	92
God does not punish, reward or protect	93
Divine Protection	95

Deducting the law of Herukhuti from the laws of Ausar and Amen	96
Law of Herukhuti	96
Chapter 8	97
Heru	97
Heru and the 11 laws of God	101
The will and Love for God	107
Law of Heru	108
Chapter 9	109
Het-Heru	109
Deducting the law of Het-Heru from the law of Amen	113
Deducting the law of Het-Heru from the law of Sekher	113
Chapter 10	115
Sebek	115
Deducting the law of Sebek from the laws of Amen and Sekher	118
Chapter 11	119
Auset	119
Beta state	119
Garnsa state	121
Alpha state	122
Delta state	123
Dreams	125
Deducting the law of Auset from the laws of Amen, and Sekher	129
Law of Auset	130

Chapter 12	131
Geb	131
Deducting the law of Geb from the laws of Amen and Sekher	133
Law of Geb	134
 Chapter 13	 135
Summarizing remarks	135
Role of spiritual power and its dependence on the 11 Laws of God	137
Relational aspect of the Tree	140
Complementary relationships on the Tree	140
Polarity relationships on the Tree	141
	144
 Index	

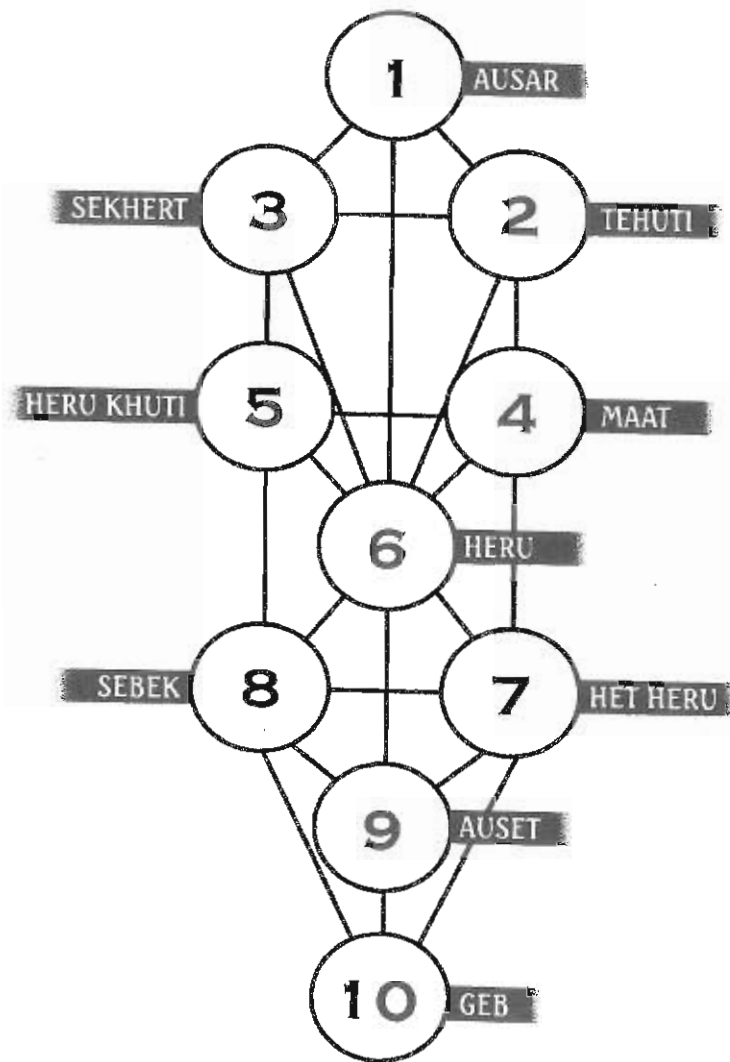
Author's Preface

The 11 laws of God are based on the Kamitic Tree of Life, which was referred to, among several names, as the Paut Neteru, or "Company of the Gods. Qabala¹ students and experts alike are surely wondering about my assignment of 11 spheres to the Tree, when the Hebraic tradition and its Greek offshoot (so called Kyballion) claims that there are only 10 spheres on the Tree.

The problem lies in the understanding of the word that was translated as "sphere." For some reason it should have been, but was not clearly understood by the Hebrew Qabalists as a place or environment within which a thing exists and/or originates from. The spheres of the Tree of Life correspond, then, to the principles and forces that influence man's thinking, feelings, actions and destiny. They are best thought of as *spheres of influence*.

The Tree of Life is nothing more than a system for classifying the influences operating in the spirit of Man and of God. These influences are experienced by all people as urges or inner drives. We are all driven, for example by the urge to congregate and unite with others—marriage,

¹ Qabala is the correct spelling of the word. It comes from the Canaanite verb "Qbl," meaning to receive. It is a set of teachings that prepares one to receive God's wisdom and spiritual power.



family, nation, etc. This urge originates from the 1st sphere of influence—Ausar of the Kamitic tree, Kether of the Hebraic. We are all driven by the urge to happiness. We don't engage in the host of life pursuits for their own sake. At the end there has to be enjoyment and satisfaction in marriage, careers, mountain climbing, etc. The urge to happiness is closely allied with the universal drive for inner peace. No one seeks aggravation. It is peace that we need for healing and the optimum functioning of our faculties. This urge originates from the 0 sphere of influence—Amen of the Kamitic Tree, Ain Soph of the Hebrew Tree. It is this influence in our lives that was misunderstood by the Hebrews. They thought that the Ain Soph is incomprehensible to man. Truth is, it is the root of the Tree, hence of man's being. It corresponds to the original unconditioned and undifferentiated state of the energy and substance that is modified (conditioned) to form man's vehicles ("soul," "mind," and "body") of manifestation in the world. It remains at the core of our being beckoning to us to return and/or to manifest it in our daily life. It is the Hetep of Kamitic spiritual teachings and the Nirvana of Hinduism. It is our original peaceful state, that we must reclaim and manifest in place of the pain and suffering that robs us of our bid for happiness.

This is not the only difference between the Kamitic and Hebraic Tree of Life. Throughout the book, serious students of Qabala will note these. There is no intention of criticizing the Hebraic system. The differences have been pointed out to simply put the reader on notice that they are not the products of ignorance of the subject matter. The reader must set aside, if only temporary, other teachings that he or she has received, to clear the way for the

understanding of the material taught in this book. A set of principles organized through the Tree of Life acquire properties not unlike those of polygons. I.e. their meaning and values are derived from their interrelationship. Thus the validity of the assignment of a principle to any sphere of the Tree of Life is determined by its relationship to other principles through their assignment on the Tree, and does not rest, therefore on tradition or authority. The Tree speaks for itself. But I have already proven this in 1990 when I published my Metu Neter oracle which works by showing which sphere of influence (and its condition) on the Tree—or which part of the spirit—is controlling the event that the subject inquired from the oracle. The Tree speaks for itself.

We cannot ignore these influences in our life. And we must give them proper expression. As a matter of fact, everything that is wrong in the world is due to man's misunderstanding and incorrect expression of these influences. For example, the majority of people believe that the universal urge to inner peace (sphere 0, Amen, Nirvana, Ain Soph) which is behind the urge to happiness, can be satisfied through success in worldly pursuits. In the course of this book we will see why this is wrong and impossible.

Because the influences operating in man's spirit are forces that are immutable in nature, given that they are the same forces operating throughout nature—the force of gravitation, the forces in the atom, of magnetism, etc—we must know the laws that govern them, if we hope to gain

control over them and express them correctly in our lives. In fact we must, or we will eventually perish at our own hands.

Ra Un Nefer Amen, November 2003

Chapter 1

Fundamental Constituents of God's and Man's Being

The Indivisible Duality of Being

Our being—and that of God, as we are created in Its image—is composed of two indivisible entities. It is an *individual*, that is, an *indivisible duality* composed of an entity that is a consciousness that is responsible for voluntary or willed behavior, and an unconsciousness that is responsible for involuntary and automated behavior. A careful analysis of these two parts of being will show that the act of willing is merely an indication of a potential act and lacks the energy to carry out what has been willed. The carrying out of the will is the task of the unconscious part of being wherein resides the forces—emotions—for the execution of the will. This is why people have such a hard time carrying out their will, for example, to break a bad habit like smoking. One part of being declares, because it is devoid of energy, while the other executes because it has the energy to do so. Given the fact that energy is oppositely polarized by matter, we must conclude that the unconscious is composed of *energy/matter*. This

grouping establishes, *by logic*, the proposition² that if one part of being is composed of energy/matter, the other part of being—consciousness/will—is immaterial and devoid of energy. Since consciousness, the Self, our identity is immaterial and devoid of energy, it is imperceptible. In the Kamitic spiritual system, the imperceptibility of the Self was denoted by the divine principle “Amen,” the hidden, concealed. We will later see that Amen also represents God’s identity. We can schematize the fundamental aspects of being as follows:

Fundamental Constituents of Being			
Immaterial/ <i>Self/Identity</i>		Material/ <i>Spirit/Not Self/non Identity</i>	
Active	Passive	Active	Passive
Will	Consciousness	Energy	Matter

Note that the immaterial part of being—consciousness/will has been associated with Self/identity. In other words, *CONSCIOUSNESS IS WHAT AND WHO WE ARE—our identity—and willing is what we do.* Logically, this means that the material/energy part of being, the *SPIRIT*, is *NOT SELF*. Most readers will find this confusing since they have been repeatedly told that “*man is spirit and not the physical body.*” Man is destined to live

² You will eventually know that it is a fact.

in the world as a spirit being, and not as a physical being. This is an error that has contributed immensely to the inability of the vast majority of people—so called gurus and “spiritual masters” included, to truly give the world an effective system of spiritual cultivation and development. We will see that the *11 Laws of God* represent the truths governing the behavior of the Self, of the Spirit (*not self*) and their interaction to produce the events we call life. The manner in which these two fundamental parts of being manifest in the world and interact with each other is distributed through the 11 centers of spiritual influences—schematized as the Tree of Life.

The schematization of the interaction of the two fundamental parts of being, through the 11 spheres of the Tree of Life, tracks a progression of changes from the *essential and original* state of being, which is *oneness*, to the *substantial and transformed* state of being which is *many*. In other words we are *One being manifesting as many*.

That we are essentially one being as far as the identity part of our being is concerned is framed in the attributes of the Self. Since the self—consciousness/will is *immaterial*, it cannot be divided, multiplied, added onto or subtracted from. This attribute of Self was denoted in Kamitic spirituality as the divine principle *Atem*, from which the Greeks derived their concept of the *atom*, an *indivisible-unit*³. Our oneness as part of the energy/matter part of our being is concerned is framed in the attributes of the essential and original state of the energy and material

³ It is well known that Democritus studied for many years in Egypt.

foundation of our vehicles (mind, body, etc.). In its original state our matter is undifferentiated, unstructured, not shaped into forms or things, and our energy is in a state of inactivity (state of peace, Hetep, nirvana—i.e. not moving). This state of being corresponds to "0" on the Tree of Life.

Since our essential and original, or *true state of being* is one of oneness due to the indivisibility of the immaterial Self, and the undivided original state of energy/matter, our being is infinite (matter not limited) an eternal (consciousness/self is outside of the realm of space and time). From this it follows logically that the process known as creation can only be a transformation (division) and modification of a portion of the limitless expanse of matter. It is a progression from the peaceful eternal one to the appearance of the many, separated, energized (emotional) mortal (non-eternal, finite) beings. This is why the term "individuals"—indivisible duality has been coined to designate ourselves. The duals that cannot be divided are the elements of our essential and true state, which is oneness, and our manifested state which is the separation as the many. The process through which the separation of the one indivisible consciousness (God's self) into the apparent many is achieved through the modifications of energy/matter. We are like one light (consciousness/self) passing through translucent panes of different colors (modified energy/matter) and manifesting as different, and separate lights of different colors. The failure to relate properly to this reality of being is behind the many problems experienced in the world. The vast majority see only the differences which are superficial, and fall into the trap of declaring others as enemies, competitors, threats,

Double Hall of Truth
cannon fodders, commodities, etc. Others learn or recognize that underneath the superficial differences are elements that unite us into one being, but are at a loss on how to intelligently and safely unite with those who are out to do them in. The agents that take our being from its state of essential oneness to the manifestation as many is a dual stream, in which one is composed of the shaping factors of unity, and the other stream is composed of the shaping factors of division. It is the harmonization of these two streams⁴, and the essential oneness with the manifested differentiation that is the subject of the *11 Laws of the Spirit*. We can schematize this on the Tree of Life as seen in the diagram at the end of this chapter.

The Relationship Between the Self and the Spirit

Another underlying layer of information that we must have before we can understand the Laws of the Spirit concerns the relationship between the Self and the Spirit.

It was stated that the Self, which is consciousness itself and whose function is to will is immaterial and thus devoid of energy. On the other hand, Spirit is material and energetic and devoid of consciousness and will. It is very important to understand this separation of functions amongst the two fundamental components of our being. *To will* is to activate a faculty that is devoid of matter and energy. It cannot therefore carry out the action that it

⁴ These are the pillars of the Temple, Jachim and Boaz, and the foundation of the Double Hall of Truth—Maati, balanced by the middle pillar. They are reflected in the protons, electrons, and neutrons of the atom and the right, left brain and corpus callosum of man's brain.

signals. To speak of a weak will is to betray an ignorance that speaks volumes as to the causes of failure in life—ignorance of the knowledge of Self. On the other hand, Spirit which is devoid of consciousness and will cannot be the prime initiator of its manifestations in and as the world. Manifestations (creations) in the realm of the Supreme Being, as well as in Man (Consciousness) is initiated by the act of its formless tool of action—the will. Even the idea that is carried by the will subsists in a formless (immaterial) state. In response to the will, the energy/matter (spirit) which was in a state of non-differentiation and repose (peace) is set in motion (e-motion) which causes the matter to assume the form implied in the immaterial will of the Self. It is important to know that while the Self in Man knows what it wants to manifest (i.e., what it is willing) and why, it does not know how and when this will develop⁵. In other words, to the Self belongs the what and the why, and to the spirit, the how and the when. It is the truths governing the attributes of the Self, of the Spirit and their relationship that constitute the *Laws of the Spirit*.

Another extremely important factor in the relationship between the Self (consciousness) and the Spirit is rooted in their differences. Devoid of energy and matter, the Self is absolutely free and at peace. On the other hand, the spirit, an entity of energy/matter is bound by law, which is a limiting and energetic (emotional) factor. For the sake of manifestation in the world, the spirit provides bodies for consciousness and in the process it subjects consciousness (the self) to limitations on its freedom and superimposes

⁵ While this is true for the Self as man it is not true for the Self as the Supreme Being.

pain and pleasure on its peace. This has a defining effect on life. The Self, which was not capable of having experience in its realm of origin—energy was at rest, and matter undifferentiated—comes into the world through the forms and forces provided it by spirit, and because these have the opposite effects, at first, upon its nature (loss of peace, eternity and infinity⁶), it posits as its major striving the reclaiming of its peace (happiness), and its freedom (mastery over the emotions, the forces of the spirit and of nature). Its success in this work is crowned with pleasure, properly utilized, and its failures with pain. It is obvious that much, much more must be said about pain and pleasure to render the preceding statement accurate. The required insight will be given as we go through the various laws. What is important at this point is the realization that the Self's ability to reclaim its peace once it has entered the world is the first most important accomplishment that must be secured.

The Purpose of Creation

Now that we have an understanding of Being, we can move on to gain an understanding of creation. Before creation, what the Kamitic sages referred to as *before the first day*, energy was in a state of inactivity, and matter was not yet differentiated into form because the *will* was in a

⁶ It is important to note that these are attributes of the immaterial side of life, the self/consciousness. Thinkers like Newton and Einstein who could not conceive of an immaterial reality or could not insperience themselves as pure consciousness have tried to imagine eternity and infinity in material terms—an impossibility.

state of inactivity. As a result *consciousness* (God's Self) had no things to perceive, and because consciousness is immaterial (indivisible and non multipliable) it was one without a second—all alone. The only way that experience could come into being was through the Self's willing energy to modify matter into forms, and entering into the forms as their indwelling selves. *The world was thus created by God that It might enjoy life.*

Although the consciousness dwelling in all creatures is that of God (remember that consciousness is immaterial, hence indivisible), there is only one creature that has been so created that allows for the full expression of God's Self in the world. This creature is Man. In other words, Man—once fully evolved—is God's vehicle in the world (all the other creatures on earth are the earthly vehicles of God's Spirit—nature). What differentiates Man from all other creatures, angels included, is the will. She/he is the only creature that has been given the freedom to choose, and to decide to obey or not the laws of nature. While all creatures are compelled to follow the laws of nature (the Spirit), Man has the freedom to choose. The reason for this is simple. Since Man is the worldly vehicle of God's consciousness and will it must be so constituted to allow the expression of God's freedom. And as we know, the unfolding of the Divine consciousness through Man is a gradual process. Many cultures have identified three clearly delineated stages.

The Three Types of Man

A careful study of the spiritual teachings of advanced cultures will reveal a division of "humanity" into three groups; the human, man proper, and God-man/woman. The defining principle is the will.

The human is so labeled to denote that it is an earthly being—humus (earth) man, or hu man. This label denotes the *kind of man (mankind)* whose will is so undeveloped (it is asleep) that the earthly part of being—emotions and sensuality (the unconscious)—determines his/her behavior and destiny. In addition, because the will is relatively still asleep⁷, the mental process is dominated by the acceptance of associative thought drift activity. The reasoning process is low and incompetent. Belief and faith takes the place of reason and knowledge. *Passivity* is the hallmark. The second category is the Man proper. The will has reached full maturity (it has awakened) and the entity's chief identifying mark is the *struggle to impose* the will on the emotions and sensuality; to achieve mastery over the emotions (the unconscious). In addition, because the will is fully active, the mental process is dominated by reason and knowledge⁸. The third category corresponds to the Man that has consummated the union between the will and the unconscious; has recovered the original state of

⁷ Consciousness here is focused in the 9th sphere, where man remains spiritually asleep.

⁸ Consciousness here is focused in the 6th sphere, where man becomes spiritually awakened.

unity⁹ and *peace*—Hetep, Nirvana¹⁰. Here, there is no struggle because spiritual power has been added to the faculties of external actions and wisdom (intuition) has been added to reason. The Hindus refer to these three stages as Tamasic, Rajasic, and Satvic respectively. The Taoists refer to these three types of Man as the inferior man, superior man and the sage. Drawing from the Kamitic cosmology I have designated them as Sahu man, Ab man and Ba man, according to the division of the spirit¹¹ they have attained to.

Man's goal in life is the same as that of God—enjoyment of life—happiness. We will see as we go through this book that to realize this goal man must first realize his/her divinity—become the vehicle of God's consciousness in the world. It's the only way that man would be able to overcome the many obstacles that life on earth brings.

It must be understood that all experiences are leading us to that realization. One thing that we all have in common is the need for knowledge and power to carry out life's activities, and the challenges in the world are of such magnitude that men are compelled to search deep within for sources of a kind of knowledge and power that will help them to prevail. Those who have found them have labeled them wisdom and spiritual power. And while, most people

⁹ Consciousness here is focused in the 1st sphere, where man can function with wakefulness in the subconscious or spiritual realm.

¹⁰ Consciousness is here under the influence of the 0 sphere.

¹¹ Details on the divisions of the spirit are fully given in my other works: Metu Neter volumes 1 and 2, and Tree of Life Meditation System.

may think that these are the providence of a few gifted men and women, we must understand that what we call wisdom and spiritual power are simply the manifestation in Man of God's omniscience and omnipotence. Becoming a vehicle for the manifestation of God in the world is not a matter of gifts or grace, but is the result of observing the laws of God.

What Are The Laws of God

Let's begin by making clear that the Laws of God bear no resemblance to man's laws. They are not injunctions or commandments to be obeyed. They are not rules, prohibitions, or regulations prescribed to govern the behavior of man. Neither are they conventions that sages have met and agreed upon.

They are *Principles* that explain the nature and interaction of the forces and principles that influence man's life—his/her thinking, feelings, actions and destiny. The observance of these Principles will enable the individual to live in harmony with these principles and forces, thus gaining access to God's wisdom and spiritual power—all else that is needed or is important in life will follow. They apply to the 11 spheres of spiritual influence operating in man's spirit and the world.

The presentation of the laws does not appeal to belief, faith or comprehension through some as yet unmanifested "higher spiritual" faculty. They appeal to man's reasoning power and common experience.

They aim at providing man with an unshakable conviction based on logically derived understanding, given that it is thus that the power of the spirit is mobilized to fully act in the world. There might seem to be a contradiction in the presentation of the Laws of God as being based on logical reasoning. The contradiction exists only in the minds of people who have failed to understand the foundations of science and of religion.

The word "science" comes from the Latin "scire," meaning "to know."—actually rules for determining that something is truly known. To oppose and exclude science from the spiritual and religious domain is to say that there is incapacity to attain true knowledge regarding God and the shaping factors of spirituality and religion. This may be true of some religions, especially those that have been erected upon belief and faith.

It is simple. If you can prove a point, especially with the certainty provided by the scientific method, then you wouldn't have to ask someone to believe or to have faith in your presentation. We do not say that we have faith or believe that combining two atoms of hydrogen with one of oxygen will result in the formation of water. We know.

The erroneous argument that places religion and spirituality in a separate category from science, mathematics and logic—belief and faith versus reason and knowledge—will be fully refuted in the course of this book.

This is not the first time that such knowledge has been unveiled. It is well known to a few scholars that

several religions of antiquity were not based on faith or belief, but on knowledge. Some such were the Gnostic (gnosis is Greek for knowledge) religions of Greece (the mysteries of Orpheus, Eleusis), Mithraism of the Persians and ancient Roman empire and many others—most of which were derived from the religious systems of Kamit (ancient Egypt).

The connection between religion with logic, law and science can be inferred from the coining of some relevant words. The term "religion" is related to the Indo-European root "leg," which means "to collect, or connect," from whence the Greek "legein," and the Latin "legere," meaning "logic" and "legal." The men who coined these words connected religion to law, and logic (which determines the legitimate connection between things). There was no thought of separating religion from the domain of logical thinking. This book will make that clear.

Schematic diagram of the Dualization of being

	<p>"0" origin, essence, true state Self and spirit as one Explicit Oneness Implicit infinitude of beings</p>	
<p>Spheres 3, 5, 8 Agents of <i>separation</i> on different levels; function of the <u>spirit</u></p>	<p>Spheres 1, 6, 9 Agents of <i>harmonization</i> of opposites on different levels: (0 & 10, and separating & unifying); Function of the <u>Self</u></p>	<p>Spheres 2, 4, 7 Agents of <i>unification</i> on different levels; function of the <u>spirit</u></p>
	<p>Sphere 10 Goal Self and spirit as many Implicit Oneness Explicit infinitude of beings</p>	

Chapter 2

Law of Amen, Sphere 0 of the Tree of Life

Proof of God's Existence

There is a world of a difference in being able to say that you believe in God's existence versus saying that you know that God exists. The difference is not readily apparent to most people as they do not have a keen understanding of the meaning of the word "*belief*." Let's say that there is a pot of beans on the stove and it usually takes between 60 to 90 minutes to thoroughly cook this type of beans. What would be your response if asked if the beans are thoroughly cooked at the 60 minute point, and you could not actually check the beans? You only have the time estimate to suggest an answer. As there is an obvious element of *doubt*, due to the *absence of evidence*, you can only answer with "*I don't know*," or "*I believe so*," or "*it is possible*," or "*maybe not*," etc. And let's say that you are given a multiple choice test in which your life depends on the correct answer. You are asked to choose the correct answer to the question above. Statement "A": I *know* that the beans are thoroughly cooked. Statement "B": I *believe* that the beans are thoroughly cooked. Since the time

element suggests that the beans could be cooked, "B" is the correct choice. While it is easy to see in this example, and many others like it, that we express "belief" when we lack proof and are thus not able to say that we know, most people cannot see the principle when they express belief in God's existence as opposed to expressing that they do know—have proof—that God exists. To say "I believe" is to say "I don't know." Before you rush to say that you do know, let's understand that the expression of knowledge requires giving proof. And proof requires the presentation of evidence that must be universally acceptable to everyone; evidence that cannot be argued away. It is because of evidence that we know and don't believe in the existence of sea mammals, dinosaurs, volcanoes, electricity, etc. We don't believe that if we make contact with a certain amount of electrical voltage for a certain amount of time, that it will kill us. We know!

To clearly understand these differences it is important to note that when we experience an object there is always the properties of the object itself (the *objective* side), and our ideas and feelings about the object (the *subjective* side). In other words, the object as it is, independent of us, and what is in the mind of the subject (dependent on us). To one person the day will be warm, and to another it will be hot, and they can argue for days about it and never agree. This is the nature of subjective expression. On the other hand, they will all have to agree if it is said that it is 70°C—objective expression. When our experience of the world is expressed in objective language we must all agree, because we are making a statement that denotes the object as it is (or agree with a universally accepted standard, or universally recognized category).

When we use subjective language, many will disagree because the statement denotes what we think or how we feel—which can also be different for the speaker at another time. Subjective expressions are therefore categorized as beliefs, while objective expressions are categorized as knowledge. With this understanding in place we must look at the fact that most religions have failed to explain God's being in an objective manner that all would have to agree. You say you believe, or have faith because you can't explain something or a process with the objectivity (universal agreement) that accompanies the subjection of water to 32°C to get ice. And since you can't say that you know, there is always room for doubt in belief, always room for the faith to be shaken—or as most people do—simply go about their lives in a fashion that does not, in reality, take into account their belief in God or their religion's doctrines—despite the lip service. How, for example, can a scientist, so-called, be comfortable with the declaration of belief in God, yet support a theory of creation that does not or cannot objectively (universally agreeable manner) place God at the helm of creation? How can a politician declare God to be the ruler of the world, yet separate the state from God—leave God out of school, and government? Could it be they neither know God or science?

Should God be the dominant factor in the lives of religious or spiritual people? An in depth analysis of peoples' lives will show that this is not so. While most critics try to lay the blame on the people themselves—charging them with hypocrisy—the blame rests with the religions and spiritual systems themselves. What role God

plays in a person's life depends on whether the person *believes* in God's being or has *knowledge* of God's being.

One of the greatest damage done to the world was the declaration by western scientists that science contradicts religion; that one of the greatest advancement in man's intelligence—in fact a miracle—occurred when the Greeks took God out of the picture of creation. To account for the absence of an intelligent being responsible for creation, western scientists invented the concept of chance and random activity.

My answer to such notions is that the Greeks, unwittingly, managed to separate defective views about science from defective views about God, and no one noticed. Fact is, the more you understand logic, mathematics and science, the closer you will get to God. We will begin our inductive quest with the consideration of two western concepts.

The first concept states that the creation of matter and the world began with a big bang; "gasses"¹² as a result of certain forces acting upon them exploded generating a great amount of heat, that upon cooling down, formed the elements. First hydrogen was created, then helium and so on.

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

¹² Less be nice to the scientists and allow them to theorize about the creation of the world out of already created matter and forces. They are so mentally challenged by nature.

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

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

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

The fundamental unit of the element is the atom, and atoms are composed of positively charged particles named protons, neutral particles named neutrons, which together occupy the center of the atom (the nucleus). Swirling around this nucleus are negatively charged particles named electrons.

What I want to call to your attention next, is the configuration of these electrons. They swirl around the nucleus in different orbits, called shells. The first shell

holds a maximum of 2 electrons, the second 8, the third 18, the 4th 32.

This gives us the mathematical series

$$\begin{aligned} 2(1)^2 &= 2 \\ 2(2)^2 &= 8 \\ 2(3)^2 &= 18 \\ 2(4)^2 &= 32 \end{aligned}$$

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

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

We can juxtapose the two on the same table

SHELLS

	1	2	3	4
Row 1	2			
Row 2		8		
Row 3		8		
Row 4			18	
Row 5			18	
Row 6				32
Row 7				23

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

Following the Big Bang is not a simple cooling down process from which the various atoms are created, or however else scientists may discover that creation takes

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

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

In the Big Bang account of creation we saw that long before the first atom was created, let alone the creation of living things out of the combination of atoms, there is intelligence at work in the world designing and guiding the process of creation. Scientists missed another stupendous opportunity to perceive God's being. They claim that, like the creation of the universe, life also came into being from

a special chance combination of molecules—and later on brought consciousness and intelligence—like an excretion, I suppose—into existence. Let's take a deeper look at what science has discovered about the foundation of living things.

The idea that living things came into being as the result of a chance combination of molecules derived its strength from the *belief*—there goes that unreliable factor again—that what distinguished living matter from inanimate matter was the "irritability" (responsiveness to the environment) of the former—This "irritability" translated, somehow into the ability to adapt to the environment, through feeding, growth, mobility, reproduction, and the host of metabolic functions that are characteristic of living things.

The idea that the foundation of life was in the "irritability" of living matter (protoplasm) could have been excused until 1953 when J.D. Watson and F.H. Crick, two scientists at Cambridge University discovered that the phenomena that characterizes the expression of living things is based on four proteins; adenine, designated in molecular biology as A, thymine, T, guanine, G, and cytosine, C. These four chemicals which account for all the structural and functional phenomena in living things accomplish their goal through a strict and complex mathematical process. All four are arranged three at a time as a double-stranded helix in different ways to form another molecule—DNA, which is the fundamental unit underlying the genes. Their arrangement yields 64 combinations out of which the vast diversity of living forms in nature is produced. The conclusion is that information, design, pattern,

mathematical thinking and not "irritability" are at the foundation of the creation of living matter. Not a single living form could come into being without this complex, very complex mathematical design at its foundation. We must conclude, then that it is intelligence that created living things, and not the other way around. And this intelligence does not have a body! What? Who is it? What is the extent of this intelligent? Do not scientists have proof of its omniscience? What scientists have learned from nature to what is there to be known is like a grain of sand to the universe.

Where things occur, that is, actions take place there must be energy at work. In the process of the creation of the world and of living things, it is clear that the intelligence is guiding the energy that is responsible for carrying out the work. This bodiless power is the *Spirit of God*. With this in mind, it would be foolish to ignore the fact that behind the intelligence and energy at work there must be a bodiless *consciousness* with a bodiless *will* with a purpose. The evidence for its existence is *logically deductible* from mathematics. Do you have to see, hear, feel, taste or smell God? Has anyone experienced *gravity* as a force of attraction between themselves and any other body? Yet the law of gravitation says that *any two masses in the universe* attract each other with a force (F) that is quantifiable (mathematically expressed) in the following formula:

$$F = \frac{GmM}{r^2}$$

Where F is the force, m is the mass of some object, M is the mass of the earth, r is the distance from the center of the earth to the object, and G is a constant under all conditions. I am giving this example to bring home the point that we cannot understand gravity without what is evidenced from mathematics for the fact that the operative factors are beyond the grasp of the senses. The scientists' ability to understand the force of gravitation in order to project missiles into outer space and so on was not derived from the sense experience of weight, which is the common experience of gravity. In fact, we don't experience weight as the operation of an attractive force. The same applies to the knowledge of the existence of God as evidenced by mathematics. It allows us to acquire knowledge of the existence of all quantifiable events that cannot be perceived through the senses. This is what was meant 3,653 years ago by the Kamitic sage Ahmes when he wrote as the introduction to his reissue of a mathematical papyrus¹³ that was possibly several thousand years older, the following:

Accurate rules of reckoning for inquiring into things, and the knowledge of all things, mysteries, and all secrets.

"Secrets" refer to the operations of nature, and "mysteries" refer to the existence and ways of God and the spirit.

The point is driven home by the understanding that we are able to think mathematically because we have been endowed with the capacity to do so by God. We could have been made dumb and totally insensible to such notions like asses and all other creatures. Were this so, the

¹³ Arrogantly called the Rhind papyrus after a collector from England.

mathematical patterns underlying the creation of physical matter, and living things would still be there. It has totally escaped the understanding of western scientists that scientific thinking is the expression of the ability to recognize the quantifiable side of the world. Quantitative reasoning, the backbone of science, is nothing more than man's thinking following the manner in which processes occur in the world. If nature was not built on quantifiable patterns, then quantitative reasoning about natural events would be totally useless, and foolish. Man does not create or invent science. Scientists do not invent, they discover the science (information) stored in nature. He/she learns it from nature—an embodiment of God's designing intelligence. We will later see that in addition to our intelligence to discern the secret and mysterious things in the world coming from God, is our consciousness, will, and spiritual power—and that these are equally beyond the ability of the senses to perceive.

AMEN

"Amen," is a Kamitic word that means "concealed, imperceptible." It is used to denote the imperceptibility of God, whose existence can be proven through logical deductions drawn from the intelligence underlying nature, as earlier shown. It is also used to denote the imperceptibility of the Self—our consciousness—due to its immateriality. A major goal of spiritual cultivation is to experience the reality that you are the consciousness that perceives thoughts, emotions and the various things that the five senses convey from the physical world. Yet, you as

consciousness itself cannot be perceived. As you are devoid of energy you manifest no emotions. I.e., Man's spirit (subconscious) is essentially unconditioned. This is to say, that our emotional reactions are not expressions of our nature, but our being as conditioned by experience. The emotions that you perceive occur in the physical body. What is referred to as "T" is nothing that can be perceived—it is not the mind (verbal thoughts and images), sensations, emotions nor the body. Devoid of energy (emotional) content, the I, the Self is peaceful by nature. All emotions and sensations are events that take place in the lower part of the spirit—the not Self. This is the reason behind the non universality of likes and dislikes, pleasure and pain. We all know that what one person likes, another does not. And what you liked or disliked, or experienced as pain or pleasure at a particular moment in your life can be transcended. All emotional and sensory responses are nothing more than conditional responses superimposed on the original undifferentiated nature of the spirit.

Accordingly, the Law of the Amen part of being states that:

"Peace is the natural, essential, and true emotional state of Man's being. Establishing and maintaining it in all situations is the principal key to success in life."

Applied to daily living, it means that our natural response to all events in life is peace—Peace in the face of the most difficult challenges, in the face of the threat of death, in the face of the most imaginable inhuman treatment. It is this

that made Amen the highest aspect of God¹⁴ in the Kamitic religion. We will later see how the manifestation of all spiritual powers in Man depend on his/her ability to remain at peace (Hetep, nirvana)—true to her/his nature—in the midst of life's most difficult challenges.

That Amen is a sphere of spiritual influence in our lives can be seen in the universal pursuit of inner peace. Nothing in life can be of value if we are not at peace with or in it. Peace that is pervasive throughout one's life is called happiness. Due to ignorance of the law governing it, most people respond to the urge to peace (happiness) in the wrong way. There is the common erroneous belief that happiness is to be found as the result of material acquisitions or accomplishments, coupled with the avoidance and elimination of painful experiences. As a result people invest their energy and time in acquiring and accomplishing things, avoiding and eliminating people and events from their lives, etc. instead of cultivating the spiritual skill of transcending their emotional and sensual conditionings. Once it is realized that no one can avoid setbacks, denials, and catastrophes in life, and no one will get everything desired or get to always keep them, then the only wise thing that can be done to secure happiness—an unassailable inner peace (Hetep, nirvana—(nir) not (vana) moving)—is through spiritual cultivation.

The importance of peace in our lives can be seen in the fact that when we are at peace, as opposed to being

¹⁴ For this reason the Christian borrowed the term from the ancient Egyptians and contrived to make it mean "so be it," and affixed it to the end of all their prayers.

upset (angry, afraid, etc.) our thinking is clearer, our IQ is higher, we exhibit greater strength, we exhibit better health and healing, we perform better, and so on. Two persons are physically assaulted. They both suffer physical pain. In addition, person A from that day on lives in fear, anger, and self contempt, while person B remains at peace with the occurrence. Who is better off? Was the emotional response experienced by person A, a logical, natural, unavoidable, desirable, productive or essential sequel to the assault? What about those people who would state "naturally, I was so upset having been assaulted in such a manner"? What if the assault led to death? Is there any validity in the universal wish that the deceased rest in peace? Can the deceased rest in peace if he died in emotional turbulence?

Insurance statistics show that there is a very high percentage of illnesses and deaths following stressful events in people's lives. It doesn't matter if the events are highly painful or highly pleasurable. Strong emotional responses are all stressful on the body. During such moments cortisol and other powerful hormones are secreted in large amounts to equip the body with the means of heightened interaction with the external environment. Blood is supplied to the organs of external actions (legs, arm, back, etc.) at the expense of the blood supply to the vital organs. This is how people who are emotionally upset several times a day make themselves ill and shorten their lives.

It follows then that in a situation of challenge, since responding with anger, fear, etc. is either detrimental to us at worst, and at least a hindrance to our ability to respond in

the best manner that suits the situation, the only emotional response that is natural to us is none—a state of peace. If anger, fear, and all forms of stress leads to illness, reduced IQ, reduced mental competence and performance, emotional responses cannot be our nature. Is not peace and calm the antidote to stress? It doesn't mean that we will live a life that is devoid of emotions. From the laws governing the 11 parts of our spirit we will learn how to program at will the best emotional response to the various situations that life presents to us, and to be always in control.

It is important to realize that each and every time that we are confronted with a difficulty the potential to intuit the knowledge and to tap into the spiritual power to deal with it is always present. In other words, in such moments we always have the potential to receive assistance from the bodiless mind and power whose presence is evinced by the mathematical structure of natural events—God. But our ability to make contact is blocked by our not being in harmony with the fundamental laws governing the use of the knowledge and power that can be thus had. We must first be one with all so as not to use such knowledge and power in a manner that is detrimental to ourselves and others; and to be one with all we must have transcended our emotional nature. Can you imagine what would happen if someone who is under the control of blind emotions were to have access to the greatest power in the world? We will see in the following chapter that it is impossible to be one with all, without the ability to be at peace in all situations.

Peace and Happiness

Reclaiming our original and essential unconditioned state—peace—is the foundation of happiness—the enjoyment of life. The lives of most people oscillate between the poles of pleasure and pain. Pleasure, for most people, is replaced by pain when a loved one dies, when wealth or health is lost. Pleasure dominates the lives of most people who are not able to achieve their goals, or who live with anxiety over losing what they have acquired. A man cannot even enjoy the millions he has just won in the lottery for fear that he will not live long enough to enjoy most of it, or that the economy might crash and leave him with pennies on the dollar. A woman cannot enjoy her good man for the constant fear that it is too good to be true. The only solution to this problem is to replace pain with peace. Happiness is going through life from pleasure to peace, pleasure to peace. Enjoy your mate, and be at peace if she leaves or dies. Unhappiness is a life that flows from pleasure to pain, pain to pleasure. Enjoy your mate and wallow in pain when she dies. There is nothing you can do to prevent failure, losses, set backs, etc. But there is something you can do about your reaction them.

It is very important to realize that we have explored the law of Amen, sphere 0 from the point of view of experience and logical reasoning. Whatever difficulty you may be experiencing in understanding and fully accepting this law and its supporting arguments is due to the fact that all eleven laws of the spirit are interdependent with each other for their understanding. This will become clear as we

follow the chain of logical deductions that form the means of extracting the other laws of the spirit from the law of Amen serving, thus, as their master premise. Violating the law of Amen is the worse that you can do. If you have not regained your original unconditioned state of being, nothing else will work for you. This is what is meant as a hierarchical arrangement.

Law of Amen

You were made in the likeness of a peace that nothing can disturb. Reclaim your peace that you may attain to your reason for coming into existence—the enjoyment of life.

Chapter 3

The Law of Ausar

The first Sphere of the Tree of Life

The first sphere of the Tree of Life represents the *inner drive* felt universally by all men to congregate. We all recognize the importance of coming together for security, to achieve our goals, companionship, enjoyment, etc.—as the expression goes, “*no man is an island.*” But coming together is not a simple thing. The many points of differences between people make coming together difficult, and in many cases seemingly impossible. That coming together is a major universal inner drive that cannot be ignored, we must know the law governing it, and allow it to regulate our thoughts, feelings and actions. This law is embodied in the constitution of the divine principle Ausar.

Deducting the Law of Ausar from the Law of Amen

In the law of Amen it was seen that the natural emotional state of Man is “peace,” i.e. the absence of compulsion to automatically respond in a specific emotional manner in situation is Man’s nature. It is logical




to deduct from this that in reference to choices that present themselves to Man; it is *his/her nature* to be impartial, non-preferential, therefore, to be ***One With All—i.e. Selfless***.

In addition, it was shown regarding the law of Amen, that remaining true to one's nature—peace—in the face of any and all challenges, instead of succumbing to anger, fear, etc. is beneficial, therefore *all events experienced as challenging further the acquisition of benefits through the peace that is maintained or acquired in the situation*. That is why the Kamitic term *Hetep* means both *peace*, and *blessing*. This is why *Nirvana*, which means *not (nir) moving (vana)*, i.e., *a non-emotional; or peaceful state* is the great goal of spiritual quest in the Hindu spiritual tradition. We conclude logically, then, that *no event in one's life must be interpreted as being against one*. If so, then we are *not one* with the situation. In fact, there are no challenges, from an absolute perspective. An event is viewed as challenging by people who have not yet regained their original state of being—*Nirvana, Hetep*. For those who have, what are challenges to others are simply *events* in their lives; in fact, welcomed events for the benefits of wisdom and spiritual power that accrue from such experiences, when they are met with peace and equanimity.

It is of utmost importance to see the intimate connection between the law of Amen and the law of Ausar. In fact, none of the 11 laws can contradict each other because they are logically connected to each other—some deductively derived from the other as is the case with Ausar derived from Amen.

The Law of Ausar

The law of Ausar states that:



Man must have **no preferences**, and must be **impartial** and **equal to all people and events**. It must be realized that **no one or no situation can be against one**. This is the true meaning of **Selflessness, and At-Onement**, and establishes the foundation to spiritually share in God's omniscience and omnipotence (to be able to spiritually affect others because we are a part of them and they us!).

This advice might seem to fly in the face of common sense, but that is only so when viewed superficially. It doesn't follow logically that the loss of material possessions, and even life or health, through the actions of others is the cause of the loss of inner peace (cause of pain and suffering) that occurs to the majority of people in such situations. Where there is peace in the face of material loss, there is only one loss—of material possessions. Where peace is lost along with material losses then there are two losses. Of the two, the loss of inner peace is the worst. And such a loss is caused not by others

but by our own failure or inability to reestablish our original state of being. We must learn to see that the problems in life have nothing to do with material problems and losses, but our emotional reaction of pain and suffering. The latter is totally under our control.

The "common sense" inability to be at peace in the face of difficulties results from the ignorance of the fact that maintaining one's peace in the face of difficulties—which is Man's natural response to situations—is the chief means of acquiring wisdom and spiritual power. This peace is lost, from the perspective of the *Law Of Oneness* when we interpret a situation or person as being against us.

Once it is understood that if there can be in the world someone or something that can be against one, then there is no oneness with that thing or person, and therefore no oneness with all. And once it is understood that ***the only path*** to wisdom and spiritual power is through peace manifesting in the midst of difficulty, then it must be understood that experiences of "challenges" are events for increasing our wisdom and spiritual power, and we must therefore understand them as furthering our good. This is a clear example of what is meant by a "spiritual" versus "materialistic" interpretation of life's experiences.

To properly observe this law we must keep in mind, the *Principle of Individuation of Being*. We saw in chapter 1 that while we are one in essence and origin, we are separate in physical substance and form—an *indivisible duality*. We must learn, therefore that living oneness doesn't mean that we can ignore certain outer differences in men. It is not being said that you must congregate with

murderers and devils, or that the cultured should hang out with the uncouth, and so on. Neither does it mean that evil must not be opposed by whatever legitimate means necessary. One must adopt a genuine attitude of accepting the wrongs perpetrated by others against one as necessary conditions for the generation of peace, wisdom and spiritual power. You cannot benefit from these people and these situations and at the same time interpret them as being against you, your enemies.

The failure to understand how to apply *The Law Of Oneness, At-Onement*, has led many people on one hand to attempt to sit and break bread with people who had nothing but murderous intentions toward them and their seed, with grave consequences. The failure to understand how to apply this law has led others to declare at least enmity, and at worst, hatred toward such people, with equally grave consequences. Unfortunately, the consequences of such errors are sometimes limited to a spiritual expression, and are therefore unnoticed.

Last but not least, it must be noted that the ability to fully understand this law, and the ability to live it depends on the understanding of all eleven laws of God (Self).

In closing, we must recall that the law of Ausar was logically deducted from that of Amen, and that the first sphere of the Tree of Life is an expression of the universal inner drive for congregation universally felt by all men.

Law of Ausar

Your nature is an unconquerable peace, therefore nothing or no one in the world can be against you. All experiences come to you to promote your reclamation of peace, that you may in turn, acquire wisdom and power.

Chapter 4

Law of Tehuti

The Second Sphere of the Tree of Life

The second sphere of the Tree of Life represents the *inner drive* that is universally felt by all men to acquire the *knowledge* needed for success in all undertakings. While this inner drive is expressed in the need to know what to do in life and how, it is centered in the need to know the *value* of what is to be done in life, and the means we adopt to its end. In other words, our desires and choices are governed by the *judgment* (*value*) we place on things in our lives. Is it good, beneficial, harmless; is it conducive to happiness, pleasure, etc? Is it evil, bad, harmful; is it conducive to unhappiness, pain, etc.? In other words, we don't decide to undertake things for their own sake—a career, or marriage, for instance—but for its value in our life. We make a judgment call on it.

Answers to questions concerning the good or evil effects that things have in our lives come from different parts of being. From the lower part of our being we get “guidance” from our feelings—blind emotional forces. From this part of being we also get “guidance” from the



part of our mind that deals in opinions and irrational thinking. We enter a judgment of good or evil, beneficial or harmful, etc. about things based on our feelings and opinions or sound bites picked up indiscriminately here and there. Even many learned discourses and theories on the subject are based on the emotional inclinations and opinions polled from the majority. The common consensus is that for a large number of things what is good or bad for one person is not so for another. The good, the bad, the evil, etc. are all defined subjectively, according to each person's conditioning. This is an indication that there is no value system in place from which to arrive at true judgments, or **Truth** about life. There is a great deal of talk about people not having values, yet there is no systematic way of inculcating them—at least there is the general ignorance that such a system has existed for thousands of years.

A major cause of the problem lies in the general misunderstanding of the word *value*, which is intimately allied with *judgment*, *truth*, and *knowledge*. To assign a value to a thing is to take it out of the realm of subjectivity (how each person feels or thinks about it) and to place it in the realm of objectivity (beyond personal opinions and feelings). This brings us to a line of thinking that is foreign to the majority of scholars in the world, let alone the masses. Subjectivity has its own language which is the language we use in daily communication. Objectivity also has its own language which is the language that is used in science, of which mathematics is the language par excellence. Two people may argue about a subjective statement about the weather—"it is cold"—but not about the objective statement "it is 55° C". It is heavy vs. it

weighs 30 lbs. And so on. We have heard a lot of talk referring to spirituality ("Spiritual Science"), and psychology as sciences. If they are sciences they must be open to mathematical representation (we are not talking of the measurement of skills used in Psychology, etc.). If something is good or evil it must be so for all, and at all times. Imagine what would become of chemistry if atoms began changing their atomic weights, valences, etc. We would be able to write plays and poems about their activities, wouldn't we? And of course, there would be no chemistry—perhaps Chemistry War I and II. The good must be good like a pound is a pound. How do we give a mathematical dimension to ideas in the realm of the humanities?

When the Tree of Life left Egypt for other lands, the knowledge of one of its most important functions was lost. The Tree of Life is a hierarchical and relational organization of the principles shaping Man's life. While we have all understood that numbers have an ordering function, most people have failed to understand that *to hierarchically organize* a collection of things is to order them mathematically; i.e., *to order them in a descending scale of values*. In this manner *each item acquires a value that is based on its relationship to the other items in the hierarchy and to the whole*¹⁵. In the preceding chapters it was shown that inner peace is the source of oneness in life, wisdom and spiritual power. What is being said here is that inner peace has a higher value than oneness, wisdom and

¹⁵ This is the same way that the elements of a polygon, or of the algebraic expression of a law of nature (E.g., $E=MC^2$) acquires their value.

spiritual power as the three latter depend on it for their manifestation. We cannot accept a transgressor as not being against us unless we are capable of being at peace in the face of the transgression. In fact, we are aided in our ability to be one with the transgressor once we experience the growth of wisdom and spiritual power from being at peace with the transgressor. Incidentally, it is due to the failure of the Christian world to teach its faithful the spiritual science of Amen (to manifest peace in the face of the greatest trials) why there has been no realization of the dictum to "love their enemies"; they must first have to know that their nature is a peace that cannot be upset by anything. As we go through the chapters we will see that the second sphere draws (is a logical deduction) from sphere 0, and 1; that sphere 3 draws from 0, 1, and 2 and so on. In this manner we now have in place a scale of values from which to make our judgments, and determine Truth. "Is it correct to love our enemies?" Yes, if the 11 laws of God are directing the forces in your spirit, or you are striving toward its realization; obviously not if you know nothing of the laws of your spirit. You will contradict yourself, become neurotic, and behave like a damn fool. Once the 11 laws of God are directing your thinking, emotions and actions, you will have the spiritual power and wisdom to control and/or be in harmony with your "enemies." Why not love them? They are your ticket to greater wisdom and spiritual power. Remember, you can't get the peace on which wisdom and spiritual power depend for their manifestation by simply willing to be at peace, or doing meditation to induce peace, etc. It is the peace that you manifest in the face of difficulties. What can stand up to God's wisdom and spiritual power flowing through you?

The Basis of the Knowledge of Good and Evil

As stated above, good and evil are values that depend on a hierarchical organization of the shaping factors of our lives. Of the various shaping factors, happiness, enjoyment of life is the highest in the hierarchy. And as stated in the Amen chapter, happiness cannot be acquired through things but through living the 11 laws of God. Where you to imagine a world in which everyone were pursuing happiness through spiritual cultivation, you would have a vision of a world in which there is no war, crime, suffering, stupidity, and so on. The good is to be seen therefore, not in the things and events in our lives, but in our reactions to them. If we grow stronger and wiser from an event because of a correct response to it—guided by the laws of God—then it is our response that is good. Event and things are just events and things. They are devoid of values or qualities. The assignment of qualities and values to things, instead of our spiritual handling of them has been one of the worst errors of mankind. We go through life trying to escape “*painful and evil events,*” and try to fill our lives with “*good and pleasurable events and things,*” supposedly in the pursuit of happiness, oblivious to the fact that there are no such kinds of things; oblivious to the fact that in the end we cannot organize life in that manner. We will, by the facts of life, meet up with all kinds of events (most of which are not personal), so we better organize ourselves. In regards to Tehuti, the work that we must do in the pursuit of happiness concerns itself with acquiring knowledge.

It is evident that all things known in the world to date, in all areas of science, etc. was originally *intuited*

(learned from within) by someone. The question is. Are we all potentially capable of intuiting the same information, or is the potential capacity limited to the individuals responsible for the respective information brought into the world? History is full of many examples of multiple intuitions of the same scientific discoveries, and facts so we must conclude that we all share in the potential capacity. I say potential and not actual capacity because the *actualization* of the intuition of certain facts is dependent on various nurturing factors—culture, education, state of vitality, etc. In regards to the ability to intuit something we must distinguish as factors, 1) the potential to intuit which is a common property of all men and, 2) the external conditions for intuiting specific items.

What is of concern here is the potential capacity to intuit, i.e., to learn from within the things we need to know concerning the events in our lives, career application, etc. Is there a difference between what is learned from within and what is learned from the outside? Experience attests to the superiority of the former. In fact, we give the title of genius and great talents to people who are able to learn and express very well the issues of their lives and career. And we also know that nurture—the external factor (education, culture, etc.)—is not the decisive factor. How, therefore is the potential to intuit actualized to take advantage of nurturing factors?

The message from all great minds is that intuition is actualized by adopting a *peaceful state of being*, which they found in solitude, meditation, quiet, and serene environments. A closer look, though, will reveal that it is not enough to adopt this strategy. No degree of piling up of

external means can remove enough of the tension that accumulates from the mishandling of severe blows in life to induce the peace that is necessary to bring about the manifestation of intuition. In the course of this book it will be seen that it is the understanding and the application of the 11 Laws of God to guide our thinking, emotions and actions that brings about the degree of peace that is needed to actualize intuition (wisdom). Sight must never be lost of the fact that we have access to the bodiless mind that is evinced through the mathematical properties of natural events.

Deducting the Law of Tehuti from the Law of Amen

We have all experienced that our mental performance—thinking, memory, IQ, creativity—is enhanced when we are calm and peaceful, as opposed to tense, agitated, excited, angry, afraid, etc. The position taken by the sages of Kamit is that it is possible to be at peace in all situations in life—not only because it is possible, but because it represents our original and natural state of being. Since it is the major enhancer of our mental performance, it is desirable to maintain it in all situations of challenge. Thus we see the dependence of wisdom (manifestation of intuition) on peace. This is why all seekers of wisdom engage in meditation practice, which works by inducing a deep state of peace and relaxation. In order to successfully acquire wisdom (enlightenment, satori) through meditation it is essential to manifest peace in the challenges experienced in life. This fact is metaphorically portrayed by the presentation of Tehuti, the Kamitic principle of divine wisdom, as an ibis standing for

hours on one leg in a shallow pool of water. This is an exemplification of great meditative (peace inducing) ability.

Deducting the Law of Tehuti from the Law of Ausar

From the law of Ausar we learned that we must be impartial to (be one with) all things and events, if in truth our nature is peace. A state of impartiality to all things and experiences in life induces in the mind a free flow of ideas and intuition revealing all possibilities in a situation. Our emotional polarization in a given direction, especially if strong inhibits the flow of all opposing ideas and intuitions, which could very well bear the solution or insight we are looking for. Therefore, impartiality, the law of Ausar contributes to the actualization of intuition.

Deduction of the Law of Tehuti from the experience of Science

Before we can proceed to a statement of the Law of Tehuti, we must go through an in-depth exploration of our scientific knowledge of the physical world. In Kamitic tradition, Tehuti is the divine source—“God” of Wisdom—from whence Man receives his knowledge of the sciences—mathematics, geometry, writing, astronomy, medicine, music, etc. All of this is meaningless unless it is understood that Tehuti represents the faculty in Man’s spirit where *intuition* and *mathematical quantification* operate,

and the so-called worship procedures of the "God" are the means through which intuition—the process of learning from the spirit (the subconscious), which holds the other 90% of unused brain power—is activated. Most students have no clue of this due to the fact that teaching has been degraded into education. To *educate* is to *lead externally* (*e* = external, out; *duct* = to lead). Educators pour information into students' minds and do nothing to work on what is receiving and processing this information. There is no attention paid to the nutrition of the brain, the way it learns and retains information, and in regard to this topic, the subconscious's (the spirit) role, which is 90% of the mental equation is not considered. But this is in keeping with people who are committed to going through life with the use of only 10% of their brain power. They just can't do any better. Teaching and learning is a dual process 10% extuitive (educational—what the teacher provides), and 90% intuitive (learning from within—what the student provides). The few who escape the mental concentration camps of higher education are labeled as geniuses.

Another evidence of *God's unseen mind and power* at work in the world is provided by some oracular systems. To the majority of people oracles are trivialities that are best to be ignored. Yet, some of the world's greatest minds built their lives and philosophies that played a major role in the shaping of some of the world's most prominent cultures. China owes much of its cultural and spiritual greatness to men like Lao Tze, and Kung Fu Tze (Confucius) whose spiritual philosophies were built around the I Ching Oracle. The wisdom of the Yoruba people is built around the Ifa oracle. State oracles played major roles in the lives and deaths of many of the great civilizations of

antiquity. Although the Tarot is not generally used in a highly spiritual manner by the majority of people, no one who has received a "reading" from an expert can doubt the uncanny phenomenon surrounding its use—which equally applies to all oracles of lots. Most people don't bother asking concerning what *unseen force and intelligence* is guiding the selection of cards that yields answers of uncanny accuracy, and that provide timely advice. To sit and query the I Ching gives the experience of sitting and conversing with a wise old spiritual philosopher. No less a scholar than the illustrious psychologist Carl Jung wrote the preface to the first translation of the I Ching into a western language (By Wilhelm Baynes). Through the I Ching, the great oracle of China, you can diagnose the condition of the meridians (channels of energy worked on in acupuncture). Through the oracle I gave to the world in 1985, the Metu Neter (Word of God), you can find out what part of your spirit (sphere of the Tree of Life) is responsible for the events in your life, and in the world. The structure of the I Ching and Ifa oracles is similar to that of binary mathematics. Much work has been done by mathematicians on relating the two.

And how do men come across oracles? They are received through the process of Revelation (intuition). Do you remember that bodiless intelligence that designed the structure of atoms, the DNA sequences that are responsible for physical life? God just didn't create the world and disappeared or removed itself from the world. It remains active at all times and in all places. It is the intelligence that is responsible for the design underlying all patterns and interrelationships in nature. A very good example is to be seen in the Pacific islands. Many of these islands are

lacking in predatory animals. They are inhabited by some mammals that are lacking in horns, while members of the same species on the mainland are horned to protect against predators. The latter are also larger than the former. It is obvious that the intelligence responsible for this adaptation and harmonization with the environment does not originate in the creatures themselves—which says a whole lot compared to man's ability to harmonize with his/her environment. The intelligence that is responsible for programming what is known as instinctive behavior and adaptation in nature is none other than the mind of God, Tehuti. The high oracles were given to mankind, by this bodiless mind, so that men will be able to engage in one to one direct two way communications with It—of course this is the mind of God. It is good to have the Word of God in the form of a book, but there are limitations with this. You cannot get guidance concerning a particular person you are contemplating marrying, or divorcing; choosing a career; concerning the spiritual value of the events in your life; why you are here on earth; what should be your spiritual focus in the coming year. Through such oracles like the Yoruba Ifa, Chinese I Ching, the Kamitic Metu Neter you can find out the spiritual lessons that your newborn child will face as an adult—you can start on the proper rearing from day one.

The popular approach to oracles as seen with Tarot readers and clients has generated a popular misconception about oracles. Most people solicit guidance from oracles like Tarot to find out what will or is likely to happen. Other oracles like I Ching and the Metu Neter focus on the spiritual causes of the forecasted events. They provide an "x-ray" picture of the condition of the subconscious,

revealing thus, the hidden moral, emotional, intellectual or physical disorders behind the subject of the inquiry, which can be in the past, present or future. While the action to be taken following tarot-like readings is one of avoidance or acceptance, the actions that follow revelations from I Ching, Metu Neter type readings involve correction of the spiritual causes of the disorder¹⁶. They serve, thus as critical aids to spiritual growth, personality development and psychological healing. At the end of the day, the events in life—marriage, career, government, education, etc.—are of no value if we did not recognize and apply ourselves to their spiritual purpose, and meaning. Oracles like the I Ching and the Metu Neter work by identifying the part of the spirit that plays the controlling function in a department of our lives. The Metu Neter oracle, which is the oracle of the Tree of Life, reveals which sphere of the Tree is responsible for an area or event in people's lives. It shows, for example, that a person came to earth in the present incarnation to work primarily on developing the 8th sphere, while another came to develop the 4th. It shows that a person's marriage is under the 2nd sphere, while their career is under the 6th sphere. In this manner the Metu Neter oracle—actually, God communicating through the oracles—prescribes the personalized spiritual curriculum for each individual.

Direct communication with God in the form of a dialogue is an essential feature of Kamitic and Gnostic religions. Through the oracles of lot casting, a direct and

¹⁶ Oracles like tarot are limited to showing the what's in life because they communicate through the spirit. Oracles like the Metu Neter and the I Ching reveal the why's in life because they allow for communication with God's consciousness.

very specific question can be posed to God, and an *objective* answer is received. One may ask, for example, "Should I buy this house?" The Metu Neter's response might show that this interest is governed by the Heru part of my spirit, indicating that the involvement will require for me to work on the 6th sphere part of my spirit—my will, discipline, management skills regarding money, time, energy, etc. The answer then is yes, buy it if you can and will do the work indicated, and no, if you can't or will not. It is an *objective answer*, meaning that all diviners will have to agree with the answer and the work that has to be done for success in the matter. On the other hand, if someone came to me saying that they had an answer to my question, which answer was a response to their prayers on my behalf. Given the subjective nature of this advice, I would either reject it outright or take it with a grain of sand. The Word of God, then, as received through oracles of lot provides man with objective guidance in the affairs of life.


Another purpose of receiving the Word of God revolves around the issue of spiritual power. Everywhere in nature the presence of the Mind of God is to be seen as the intelligence underlying the patterns upon which natural events are built. And for the building of such events, energy is needed to carry out the work. It is important to note that the two, intelligence and energy always go together. Although it is explained as energy being guided by intelligence, the fact is that they are two poles of the same reality—like the two poles of a magnet. On the Tree of Life, the intelligence of God is represented by the 2nd sphere, and across from it is the spiritual energy of God, the 3rd sphere. This yields the understanding that the supreme

way of mobilizing the spiritual power of God is through the Word of God.

Last but not least are the prophets—not to be confused with psychics¹⁷. They are men and women who as a result of their spiritual development are able to receive direct revelations from God. You must never lose sight of the fact that the bodiless mind that designed the atom, and everything else in the world can and wants to communicate directly with you. Take your mind out of the movies, newspapers, and whatever else detains your attention outside your mind, and make time to live the laws that will enable you to be in touch with the Voice of God.

Law of Tehuti

*When all of your thoughts,
feelings and actions reflect the
Word of God, then the power of
God's spirit and a peace that
nothing can challenge will flow
through your being.*



¹⁷ Prophets divine through the reception of the Word of God, psychics divine by the astral light—the higher electro-magnetic medium that provides the energies and matter for the formation of thoughts.

Chapter 5

Law of Sekher

The third Sphere of the Tree of Life

In chapter 2, the *Law of Amen*, we saw that the contemporary western scientific creation account revealed the preexistence of a *bodiless intelligence* that is responsible for the *ideas* underlying the structure of atoms, and the arrangement of the elements according to their structure. We must now focus our attention on the fact that there was also a *bodiless system of energy* responsible for *carrying out the work* of arranging the components of the atoms, and these into the periodical series according to the pattern exhibited by the *bodiless intelligence*. In other words, the "creation" of physical matter was executed by a *bodiless Entity* using Its intelligence and power. In the same manner that we have direct access to Its intelligence as shown in the previous chapter (Tehuti), we have direct access to Its power (we are able to tap into this power to assist us in our daily lives).

That Man is able to affect physical events and matter through a metaphysical force is evident by telepathy (direct communication from one mind to another),



telekinesis (the ability to alter the shape or position of physical matter through “mental” means, and clairvoyance (the ability to see into the past, future, and distant physical locations in the present) which have been attested by people of all walks of life and cultures from time immemorial, and have received irrefutable scientific verification. We must also place in the category of telekinesis and precognition, the ability possessed by all people to manipulate oracular devices. It is a metaphysical force and subconscious “intelligence” pertaining to the spirit (the subconscious) that “manipulates” the selection of divination materials (cowry shells, bones, dices, coins, tarot cards, hieroglyphs, etc.).

Thus we can see that to influence the events in our lives we are not limited to relying on our physical faculties—verbal communication and physical action. We have a metaphysical faculty at our disposal. We will come to see that not only is it more powerful than our physical faculties and means, when used properly—according to the 11 Laws of God—they can overcome all possible oppositions, and limitations that we may encounter. If this is true, then it would make greater sense to rely primarily upon them for success in life, and only secondarily on our intellect and physical faculties and resources. In fact, we will come to understand that, for this reason, one of our chief goals in life is to develop the ability to use our metaphysical powers above our intellect and physical abilities. In other words, we are destined to live by the spirit and not just by our physical and intellectual faculties.

Of greatest importance at this time is the proper identification of these “metaphysical powers.” Throughout

the ages, the western community has come to address the forces through which spiritual actions take place as being metaphysical. This is a correct designation for the spiritual forces acting above those directly responsible for such physical phenomena as telekinesis, clairvoyance, telepathy, and so on. Truly metaphysical forces are those that operate in the mental and divine realms. The spiritual forces that operate directly on physical matter and events are none other than our emotions. "Energy" is defined as *the capacity to do work, or to alter the state or position of a thing or event*. Essential, then to the definition of energy, is motion. Alteration can only take place through movement. And that is what *e-motions* do. What we have to understand here, is that our emotions are not limited to moving us to speak and take physical actions, but they can act directly in the world independently of our physical vehicle. This is due to the fact that they are physical energies; this is why we can feel them, and speak of them as our *feelings*. Yes! What we call our emotions are expressions of the same energies that operate in the universe.

It is important to note that our spiritual power does not work by sheer force. Many if not all of us has experienced success by being in the right place at the right time. We have "magically," "out of the blue," come across a book or someone to receive pertinent information or help of some kind when needed. This type of events is characteristic of the spirit acting on physical events and matter independent of our physical faculties. I'm sure we would all like to be able to make such things and more happen at will, rather than the occasional uncalled times

that they occur. This is what the 11 Laws of God will allow you one day to do.

Given the fact that the spiritual forces that are involved in the manipulation of physical events are our emotions—yes, anger, fear, love, etc.—our ability to use them at will to manipulate the outcome of events must be regulated by law. This is why it was said that before we can be made wise as serpents (symbols of energies—their movement is serpent-like), we must be rendered harmless as dove (symbol of inner peace—hetep, nirvana)—words to that effect. Access to the powers over the world is a dangerous thing in the hands of the uneducated and the immature (ignorant and evil people), as they would bring great harm to themselves and others.

Influencing the course of events through the spirit is called in certain circles, magic, and in others miracles. A perusal of the literature and practices throughout the ages and the world will reveal different levels of procedure. An understanding of the subject will show that of the various ways of utilizing spiritual power, the safest and most powerful way is through the observance of the 11 Laws of God. The most commonly used techniques are those used by Sahu (the human) and Ab (true) men. These are ceremonial magic (use of words of power and symbols), and natural magic (also known as sorcery, and juju—use of roots, herbs, animal substance, etc.). The problem with these approaches is that given the fact that these men have not become God men, and are therefore excluded from access to the Divine part of the spirit (the 3rd sphere)¹⁸, their

¹⁸ See chapter 1

techniques appropriate spiritual powers on the lower levels of the spirit (Ab, Sahu, Khaibit). The problem is compounded by their ignorance. The access to spiritual power that we are here discussing involves the simple act of willing something to take place and the spirit obliges, in the same way that the foot is extended when we will to walk, and so on. This type of spiritual power belongs to God, and therefore only follows God's will (the Word and Voice of God) as explained in the Law of Tehuti.

Deduction of the law of Sekher from the law of Amen:

It has been universally noted that we are all emotionally stronger when calm and relaxed, as opposed to when excited, or upset. One of the facts that has been discovered by people who have devoted their lives to spirituality (as a career so to speak) is that the greater the challenge in which one is able to maintain one's peace, the greater is the generation of spiritual (emotive) power. This is the principle behind the "martyrdom" of the saints. "Martyrdom" has been placed in quotes because it gives the impression that the saint undergoes great suffering, when in reality it is his/her ability to be at peace that enables him/her to endure the "ordeals," that in turn is the source of the power behind the miracles—manifestation of spiritual (emotional) power.

It is important to realize that each and every time that we are confronted with a difficulty the potential to intuit the knowledge and to tap into the spiritual power to deal with it is always present. In other words, in such moments we always have the potential to receive assistance from the bodiless mind and power whose presence is

evinced by the mathematical structure of natural events—God. But our ability to make contact is blocked by our not being in harmony with the fundamental laws governing the use of the knowledge and power that can be thus had. We must first be one with all so as not to use such knowledge and power in a manner that is detrimental to ourselves and others; and to be one with all we must have transcended our emotional nature.

Most people would rather not have obstructions and difficulties as parts of life. We must understand that they are in our lives, not as mere occurrences, but by God's design. We were made for the purpose of becoming the vehicle of God's consciousness and will in the world. To qualify for this great honor we must be pure—free of the negative and separative emotions of anger, fear, hatred, etc. As antagonists of our essentially unconditioned state, they impede the manifestation of wisdom and spiritual power (God expressing Itself through us). We come to earth with our lives already planned. This is destiny. Planned for us are events entailing material losses, gains, difficulties and ease. They are all the same. Any type can bring us pleasure and pain, and if we have not regained the peace, then the pleasure will eventually yield to pain. Success and failure in life must be looked at from a divine perspective. Don't worry. It takes into consideration your worldly needs and legitimate wants. Failure in life is not failing to make a career work or having a business fail. Success is not achieving your material goals. Success is achieving happiness. It is being able to flow from pleasure to peace, peace to pleasure. This can only happen through the observance of the 11 Laws of God.

Anyone who doubts that our lives are planed—that there is such a thing as destiny—needs to sit with a competent astrologer. Setting aside the tabloid, drug store, supermarket version of astrology, there are several powerful systems that can tell you a great deal about your life from the day you were born.¹⁹ Astrology was studied by such great men as Issac Newton, and Johannes Kepler who wrote very important books on the subject. How do you reconcile the greatness of these men's mind with such studies if the subject was puerile? But what is destiny? Are we destined to suffer, to fail, to succeed? The failure of spiritual leaders and philosophers to give proper answers to these questions is the source of the popular attitude of doubt towards the reality of destiny. Because the understanding of this rather difficult subject requires an understanding of all the laws and how they interact, I will defer its discussion for the final chapter.

There is a law that governs the behavior of physical forces to the effect that for every action there is an equal reaction. This law also applies to the behavior of spiritual forces. They actually exert a pull and push (attracting and repelling), and expanding and contracting effect on things in the physical world. Spiritual force is able to overcome all resistance in the world for the reason that while nothing in the world is immovable—the peaceful core of our being is. Everything in the world gives except the Amen part of our being. From the standpoint of manifesting power this

¹⁹ The various books by Michele Gauquelin, Cosmo Biology System by R. Ebertin, I Ching Astrology system, Mahabote (Burnese astrology), Padhati Sidereal astrology by Krishna Murti.

is the reason for reclaiming the peace which is our nature. This is the reason for Nirvana, for Hetep.

We must take note at this point of a recursive relationship of the Law of Sekher to the law of Amen, and it is that we can be at peace in any and all challenging situations because we are endowed with the potential to generate the spiritual power to overcome them.

Deduction of the law of Sekher from the law of Ausar:

If the greatest challenge in the world assist one in generating the greatest power, met with peace, then the situation is beneficial. It is not against one, but one with the person.

We must take note at this point of a recursive relationship of the Law of Sekher to the law of Ausar, and that is that we can relate to any and all challenging situations as not being against us, because we are endowed with the potential to generate the spiritual power to overcome them.

Deduction of the law of Sekher from the law of Tehuti:

Scientists are able to propose laws explaining the behavior of forces in nature—heat, light, magnetism, gravitation, etc. It is important to keep in mind that this "scientific" ability is not an act of creation carried out in the mind of the scientists but an act of cognition of the information that is guiding the behavior of the forces. Man's quantitative and qualitative reasoning about natural phenomena is due to the fact that natural events are based

on quantifiable patterns or designs in nature. Wisdom, God's intelligence and God's spiritual power are therefore two poles of the same reality.

The Need for Spiritual Power

It is important to realize that cultivation of spiritual power is not an option. Within all of us is a drive for the empowerment that will assist us in the accomplishment of our worldly tasks, or the fear that accompanies the sense of impotence in the face of overwhelming challenges. It is hoped that psychologists and sociologists will one day come to realize that it is the ill response to this urge that is the driving force that leads the powers that be in the world in their acts of conquest and empire building. Deep inside of them is the belief that only by controlling at all costs the lives and resources of others can they attain the security—read happiness—they covet for themselves and their kin. On the other hand, ultimately, it is the spiritual impotence of the many that enable a tiny few to rule the world. It is a great shame as the powers of the universe flow through as the spirit of the conqueror and the spirit of the conquered. What is the answer to wars?



The Law of Sekher, the 3rd Sphere of the Tree Of Life

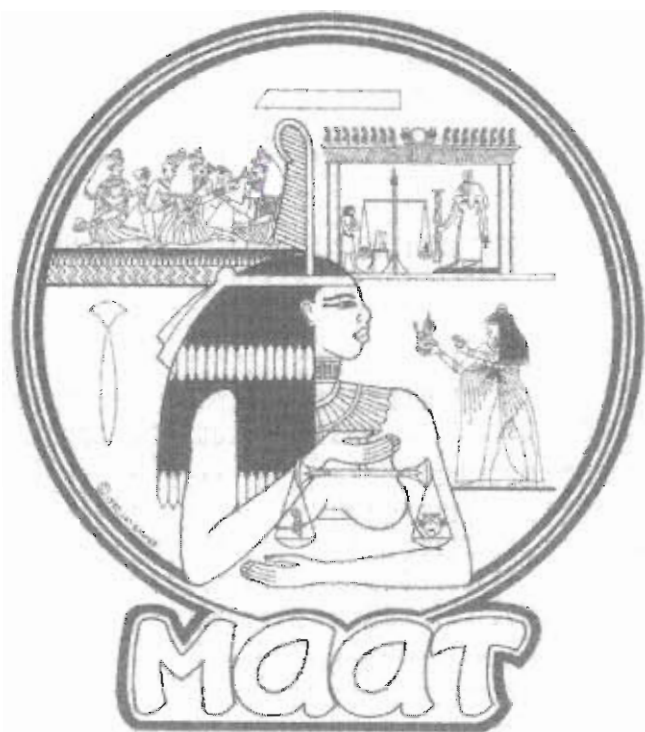
When the emotions of Man manifest in response to the Word of God, they have the power to influence the course of any and all events in the world.

Chapter 6

Law of Maat

The 4th Sphere of the Tree of Life

Maat, the 4th sphere of the Tree of Life manifests in Man's spirit as the universally felt need for order (law). To the spiritually immature law or order is put in place through rules backed by coercive force for the purpose of achieving social peace and harmony. It is unfortunate that almost 6000 years of recorded history has not dispelled this fallacy. It must be understood that the rules constituting Man's laws—and supposedly God's law as well—are based on the belief that the human (kind of man, inferior or sahu man) represents the totality of Man. In spite of the highly touted theory of evolution, present man as seen in the majority of people is not viewed as an evolving, but finished product. Instead of giving rules, the goal of law would be achieved by subjecting all people on earth to a program of spiritual cultivation based on the 11 laws of the spirit. And in place of appealing to coercive force, which history has shown not to work, people should be taught to *love*.



All low
US here on 1000 g
soft power

Love is a most misunderstood force (e-motion). It is "giving seeking nothing in return." It has to be so, if it is as most say, an expression of selflessness. It has nothing to do with sex, although many people use the expression "making love," for having sex. It is often confused with affection. The distinction is easily seen in the fact that someone can be affectionate with you, yet behave very selfishly toward you. Love, then is the emotion or executive force of our oneness with all. It is the emotional side of the experience of oneness. It is the logical deduction from the law of Ausar, the 1st sphere of the Tree. If I am one with you, then what I give to you I have given to myself. The good that I do for you, I have done for myself.

Love takes the law of Ausar one step further. According to the law of Ausar, a person must not interpret the negative actions of another as being against him/her. In Maat, we express love toward the transgressor. This might seem hard to do until we remember that our nature is peace, thus we need not experience emotional pain or difficulties in doing so. This might seem to be bad advice, suicidal even, until we recall the knowledge that peace in the face of "opposition" generates wisdom and spiritual power. The question that has not been raised so far is "what is the power generated by peace in the face of "opposition, and difficulties?" The answer is *Love*. To understand how love is a force, especially one that can help you in the face of someone who is trying to remove your seed from the planet, even, it is necessary to remove a few other misunderstandings about love.

Someone says that they love you because they feel an ache when you are absent, and they feel good when you are around, especially when you engage them affectionately, or sensually. None of these are signs of love. The word has been appropriated by the spiritually immature who is incapable of experiencing the reality denoted by it. In the discourse on the law of Sekher it was explained that emotions (forces) can act directly to affect physical objects and events. Placing this with the understanding that the Tree of Life represents a hierarchical distribution of the shaping factors of our lives, we can conclude that the executive force of oneness (love) must be the dominant force amongst all others. Thus, whenever two forces come together, the superior one will impose itself and replace the other. To love your enemy, then, is an act of conquest, not submissive resignation. But of course you have to know how to express love, and more important, you have to be genuinely at peace in the situation—hey this guy is trying to kill you. It cannot be accomplished by a mere injunction. It is the result of a lengthy process of spiritual cultivation. It is criminally irresponsible to tell the spiritually, and intellectually, and morally immature person to love his enemies. This is a principle that requires 10 others to be awakened in the spirit of the person in order to safely and effectively put it into play.

The problem is not about how one goes about loving one's "enemies." Many people believe that love is something that is directed to this or that person because they have mistaken it for affection. The spiritual goal of Maat is to become a *loving person*, just not loving this or that person. It is to develop a "heart" that is filled with love

for all, as an emotional expression of the oneness with all manifested at Ausar. Since oneness encompasses those who will try to act against you, so must your all encompassing love. In other words, love properly understood is the e-motional reflection of oneness. Thus, instead of entertaining thoughts of seeing those who engage in transgressions toward you burn in hell, or meet an unfortunate end (as a defensive wish), you will pray for their well being as you would everyone else in the world. It must be understood that love toward these people is not expressed by turning the other cheek or giving them the shirt off your back, or sitting with them to break bread. In some occasions such would be the right thing to do, not in others. If you come home and find a man raping your daughter, you offer him your wife? If it became necessary to kill him in self-defense, the law of love and oneness would not be violated. You must maintain balance between the two parts of your being—we are one in essence, separate in form.

At this point you might be asking "what about love for the righteous, the weak, and the innocent?" We must go back to a principle explained in the laws of Sekher and Tehuti that states that power and wisdom is not generated unless there is a genuine demand for them. And that genuine demand is provided by adversity and difficulties in life. Therefore, while it is good to express our love for family, and the righteous, etc. such actions do not accrue wisdom and power to us. It is the love that flows from the peace that has to be summoned in adversity that manifests the ability to act as an independent force in the world. This love flows from the divine part of our being, while the love that is expressed for those who do not pose a challenge for

us flows from the human part of our being. The love from the Godly part of our being is a power that subdues the unrighteous.

Besides being the executive force behind the oneness of Ausar, love is also the executive force behind the reality of interdependence which operates on the level of Maat, proper. We must remember that we are an indivisible duality—one in being, yet separate in manifestation. At the Maat level, our separateness is recognized, yet we are united through our interdependence.

Interdependence is a fact of nature. A crowning example is the interdependence between flowers and bees. Flowers as we know are either female or male, and therefore require outside help in order to reproduce. The fun goes to the bees. It is their job to transport the pollen from the male flowers to the females. This occurs as they go from flower to flower collecting their food (nectar and pollen). To insure that the bees will find them, flowers secrete their alluring perfume that can be detected for miles by the bees. It is obvious that flowers and bees were created with each other in mind. Neither can survive without the other. And what about the thousands of other creatures that depend on this relationship for their survival given that they are upstream on the food chain. At this point we must ask some very important questions. Did this relationship come about through intelligences residing in the bees and the flowers, or did it come from a source outside of them? If the intelligence resides inside these creatures, then Man's claim to supremacy on earth is in serious trouble. And we can replicate countless examples of such interdependence throughout nature—we see it in

the cycles of water, carbon dioxide, nitrogen/protein, etc. Once more again we are confronted with evidence for the existence of a bodiless intelligence, and a bodiless executive power at work in the world. By now you should have no problem with the identity of this entity—God²⁰. The other question that we must ask “does Man live outside of this web of interdependence—Man to the other creatures, and men to men?” It doesn't take much reflection to conclude that Man does not. Man is no less and no more a part of nature like all other creatures. The difference is that while all other creatures cannot escape living in harmony with the forces that bind them to others, Man can escape—at a disadvantage—because of his/her free will. It should also be clear that the only emotion that is congruent with entities that depend on each other is love. While man can choose to not integrate himself/herself with the whole he cannot survive or flourish in this manner. Nothing that is not in harmony with the whole can survive for long, or flourish. Cancer is a clear example.

Before leaving this subject it is necessary to dethrone a major fallacy that stands in the way of understanding the principle of love as an expression of oneness and interdependence. This is the *Darwinian Theory of the Evolution of Species*. While there is an evolutionary process going on in the world, it does not apply to the species making up the world. Darwin arrived at his theory from the perception that the world is made up of creatures that can be arranged in a progressive order of

²⁰ Since Maat and Tehuti are opposite polarities of the same principle (wife and husband), it is not surprising that they both represent principles that give evidence of God's being and manifestations in the world.

complexity along a time-line. The same can be said of living things, which are made of cells of different levels of complexity. On the other hand, biologists conclude that the cells in a creature are as simple or complex according to the function they are carrying out as part of a whole. Platelets are not primitive cells that will eventually evolve into a complex form. Their simple nature conforms to their role in the body. Brain cells are not highly evolved cells. Their complex nature conforms to their function. We can and must say the same about the creatures making up the world. If bees evolved, if flowers evolved, if nitrogen fixing bacteria and beans evolved what would happen to the thousand of creatures, including man, up the food chain? If plants evolved what would happen to animals which are incapable of making their own food or preparing oxygen for animal consumption, and so on? As for what appears to be a progressive introduction of more complex creatures along the time line, need not be the expression of separate creatures engaged in a striving by and for themselves, but a gradual unfolding of the components of a developing being—as seen in the fetal process, where complex cells and tissues “evolve” from simpler ones as integral and interdependent parts of a whole. It is a shame that the theory of evolution has not been revisited from the level of genetics which reveals very little “evolutionary” development between the blueprints of primitive and highly “evolved” creatures. Mirroring this is the fact that the entire genetic blueprint of a creature is encoded even in all its cells—from the simplest to the most complex.

Viewed from another perspective, interdependence translates into the expression of *need* and its fulfillment through *sharing*. That people need each other and should

share is readily understood. What is not recognized by most people is that *God needs Man as much as Man needs God*. This is not recognized by people who view God as an omnipotent being that makes the world and Man and deals with the world from the outside. Let's recall what was said in chapter 1 regarding God's purpose for creating the world; that God creates the world in order to experience life, and creates Man as the vehicle of Its consciousness in the world, once the latter has completed its spiritual development (evolution²¹). Therefore, God cannot come into the world to fulfill Its reasons for creating it unless men complete their spiritual development. On the other side, a man/woman cannot attain happiness (enjoyment of life) unless they develop themselves to become the vehicles of God; i.e. become God-woman/man. Without the transcendental peace of Amen there will always be suffering, without the wisdom (God's omniscience) there will always be errors leading to suffering, without spiritual power (God's omnipotence) there will always be failure in undertakings, and without these attributes the oneness with all will be mere words and enmity (lack of oneness) will be our lot. Yes, God is omnipotent but will not force man to become his worldly vehicle. God has left that up to Man to choose. And let it be understood now that it is only in joyfully choosing to become God's living temple on earth and in the spirit world that Man can show his love for God. But exercising this choice is easier said than done. Its fulfillment requires the elimination of all behavior patterns

²¹ Man completes his/her evolution in the present physical form. There is no need to go through a species change. It is his spiritual vehicle that is evolving. It must always be kept in mind that the spirit is composed of seven divisions. Most people have only evolved the lower three, and part of the fourth. This is what accounts for people's behavior.

in the spirit that are contrary to the laws of God. These are the conditionings that manifest as anger, fear, greed, selfishness, hatred, jealousy, envy, lust, vulnerability to temptations and emotions, reliance on one's mind in place of the Word of God, and so on. Its fulfillment cannot be had without a mighty struggle that for most people extends over several incarnations. This struggle is none other than the epic battles between the forces of good and evil that have been portrayed in the great literary works—secular and spiritual—of many cultures; the Bhagavad Gita, the battles of Set and Heru, and Ra and Apep, to name a few. Considering what is at stake for Man—acquiring wisdom, a power that nothing in the world can stand up to, and a peace that nothing can disturb—the battle involves a test of the limits of one's capacity to love God. Are you willing to joyfully²² give up your dearest possession, to be at peace in the face of murderous transgression, to pray for the redemption of the one who killed your dreams, in order to become the vehicle of God, if not on earth, in the spiritual realm? If you prayed in a state of peace for the redemption of the wrong doer (showing your love), wouldn't your prayer be backed by the spiritual power of God? *Love for God must be shown through the greatest of trials.* It cannot be shown through daily giving of thanks, prayers, meditation, rituals, reading scriptures and so on. These are preparatory practices for the struggle. You will find out what the struggle is like soon after you make an ironclad decision to implement one of the 11 laws given in this book. Remember that these laws are not arbitrary rules but instructions that enable you to enter into a conscious

²² The joy in given is the true standard, and is represented by the feather of Maat against which the will (heart/ab) of Man is weighed.

relationship with the forces shaping your life. Keep in mind that you are aware of these forces. The forces of the Tree of Life have been identified as urges or inner drives that are common to all men.

Can you postpone this task? Will you keep God waiting? If you cannot love God, who then can you love? Who or what will you place above God? And if you love God, then don't you love all? Are you not then a loving being? Is not then your love universal? And if the master force of the universe—the unifying force, love—is yours who's separative force (anger, hatred, selfishness, etc.) can oppose you?

Deducting the law of Maat from the Laws of Ausar and Amen

If we are *one with all* (law of Ausar), in satisfaction of our essential unconditioned state (law of Amen), then the logical emotional expression of this oneness is Love.

Deducting the law of Maat from the Law of Tehuti

If we are one with all, love for all then, is an expression of wisdom.

Deducting the law of Maat from the Law of Sekher

If we have access to spiritual power, there is no need to fear loving all, especially given the fact that the

power of love is the supreme manifestation of the powers of the spirit.

Law of Maat

God needs you in order to come into the world. Fulfilling God's need is the highest act of love, and only through your love for God can you fulfill your love for others. Become the Love of God in the world for the protection of the world.

Chapter 7

Law of Herukhuti

The 5th Sphere of the Tree of Life

The powers that be in the land are oppressing and destroying the lives of the defenseless masses and the Law of Maat is telling you to reject the reflex self-defensive thoughts bearing wishes and hopes of seeing the oppressors burn in hell, or at least meet with the same cruelties they are perpetrating. Although you agree with the wonderful arguments about how love is the executive force of oneness, you are left with a sense of weakness in the face of impending doom. It seems that the Law of Maat has taken away your last defensive weapon—the self-defensive wish that your vision or prayer or ritual that the oppressor will meet with disaster will come true. After all, history seems to affirm that evil does more often than not, get away with murder. In other words, there seems to be no divine Justice in the world. We will see that most religious systems and philosophical schools have failed to properly explain this most important subject. The issue of Justice strikes deeply into the psyche of Man. It goes to the very core of Man's need for security, protection and order.



We look at history across the ages and see nothing but the wicked few—religious and secular—enjoying great power and wealth at the expense of the majority. It is this one state of affairs that weaken the faith of most people. Where is God's mercy and protection for the righteous? Where is the punishment for the wicked? Some systems explain that the punishment will occur in the life after death, but this does not provide any comfort to the majority who remain strongly committed to the belief that righteousness should prevail in *this* world; who remain committed to the belief that there ought not to be any suffering at all in *this* world. The Christians teach, of course, that this will be the prevailing condition in the world, for at least 1000 years, after the second coming of the Messiah. The problem with this view is that those who are alive now must be filled with a sense of fatalism—until then they have to be impotently resigned to the rule of the wicked, for there is nothing that anyone can do to make the Messiah come. Kamitic spirituality has another view.

Justice has to do with the good or bad consequences of Man's actions. It follows the natural law of cause and effect—the Hindu Law of Karma. In other words God does not punish, and God does not reward and protect. If I step off a cliff and the law of gravitation pulls me down to a broken neck, I cant' say that I was punished by this law or by nature. Neither can I step of a cliff with the hope that God will protect me from the working of this law. In one of the Kamitic accounts of creation, the *Book of Knowing the Transformations (creations) of Ra and of Overthrowing Apep (evil)*, God states that even It could not come into the world to perform Its acts of creation until It first created the law—Maat. The absence of law is metaphorized as the

absence of "solid earth." The Creator lacks something that will give it a firm footing to rise from the "abyss"—the realm of undifferentiated matter and inactive energy (Amenta). First and above all, the Law of God is made, and all else in the world is subject to it. We reap what we sow. That's the law. Sow seeds of love and righteousness and that is what you will reap. Sow seeds of hatred and ill will, even towards the evil doers, and that is what you will reap. The consequences of doing wrong are not the same for all, however. It is because men are at different levels of spiritual development.

Since men are at different levels of spiritual development (evolution) we must first gain and understanding of the process of Man's evolution. To understand it we must refer to the Kamitic teachings regarding the composition of Man's spirit, which identifies seven divisions in it. The three highest divisions (Ba, Khu and Shekhem) house Man's *divine* faculties (spheres 1, 2 and 3 respectively). The fourth division (Ab) corresponds to *Man* proper (spheres 4, 5 and 6—the moral faculties), and the fifth division (Sahu) houses the *human* intellectual faculties (spheres 7, 8, 9), and the sixth (khaibit), and seventh (khab) (the animating electromagnetic and atomic bodies, respectively) together correspond to the physical body (sphere 10).

Not all of these divisions of the spirit are in a functional state in all people²³. In regards to the vast majority of people, the three highest divisions of the spirit (Ba, Khu and Shekhem—the divine faculties) are dormant

²³ This is in perfect agreement with Kabalistical doctrine.

until the man/woman attains to God-hood. The 4th and 5th spheres (faculties of the Ab—the moral faculties) are also dormant, while only a third of the 6th sphere—the will of Man—is awakened. The remaining divisions, the Sahu, Khaibit and Khab—respectively, the intellectual, emotional/sensual and molecular body are what are active and dominating in the majority of the people. In other words, in the majority of people the parts of the spirit that have the task of informing Man about his/her divinity and morality, as well as enabling him/her to act accordingly are in a dormant state. The *human* being must therefore be informed about morality and his/her divinity from the outside, yet even so he/she will lack the ability to truly carry out the mandates as the spiritual vehicles responsible for the intuition of such knowledge and executive ability are dormant; worse yet, if the body of instruction is flawed—and this is the case. But it is always expedient to charge the victim with hypocrisy and incorrigibility.

Given the fact that the majority of readers of this book might come from a Judeo-Christian background it is important to take note of a fundamental difference between this system and the Kamitic, in order to avoid confusion regarding the understanding and application of Kamitic spirituality. According to the Judeo-Christian view, The first man is made in the likeness of God from the very beginning—as he lives only once on earth. He disobeys God's admonition and falls from divinity. As a consequence all men have inherited this loss of divinity. Man's redemption depends on a factor outside of him—salvation through the Messiah. The Messiah came once and left teachings for Man to follow, and through which to become righteous, but final salvation will not occur until

the Messiah comes again—meaning it is just not enough to apply the teachings. According to the Kamitic view, all men are made in the likeness of God, in potentiality. This is based on the understanding that each person will have to come many times to earth to actualize this potential. At the beginning of their earthly existence all men are born as immature beings—limited to the use of the three lower divisions of the spirit and a third of the will. At this point, their wrong doings is not the result of disobedience or a Fall from divine grace, but the inevitable consequence of lacking in moral and divine intuition and power. Man's redemption, according to this view then, depends on completion of the growth or evolutionary process. As the higher parts of the spirit become awakened and functional, his/her behavior will change for the better. Salvation depends solely on the effort put forward by each person—it is in the hands of each person.

From the Kamitic view is derived three kinds of wrong doing. Sahu man does wrong because he/she is *ignorant* and has a feeble will. Wrong is done in the belief that it is alright or of no consequence. In the early part of the life of the Ab man (true man), when the *consciousness* and moral faculties are more but not fully developed, there is a tendency to do wrong due to the fact that the will is not sufficiently developed to resist temptations. This is *sin*. The person fails to resist or put forth the proper effort to resist the wrong that is fully understood. In the latter part of Ab man's life, when the will and consciousness are fully developed, and there is therefore full understanding of right and wrong there is the temptation to use these higher faculties to dominate others by corrupting their spirits by twisting and hiding the truths governing life (which must

be resisted). Giving in to such temptations is *evil* and *satanic* (from Set—the Kamitic principle of deceit and wickedness guiding the will of man).

Intrinsic to the principle of justice is the concept of *fairness*. It is clear then that the consequences of a Man's action, to be just (fair), must be tied into his/her level of evolution or spiritual growth. The consequences of stealing must be different for the ignorant, the evil person, and the satanist, yet the ultimate goal is the same—their redemption. In other words, the ignorant suffers the consequences of stealing, while the satanist suffers the consequences of stealing, and obstructing the spiritual rights of others, including *God's rights*.

This leads to the understanding that *God does not punish*. The spirit is constituted in such a manner that all actions done to others react upon the doer. This principle was introduced in the law of Maat, wherein it was stated that "the good one does to another is done to one's self, because we are one in essence." This same law of oneness leads to the understanding that *the wrong one does to another is done to one's self*. We must rest assured that all unrighteous people eventually reap the ill actions that they commit on others. This raises the question of reincarnation.

According to some religions, man comes to earth only once. If he/she failed to accept the fundamental tenets of the religion (which often times have nothing to do with living righteously!) his/her soul will be damned for ever. If he/she accepted, then he/she will be resurrected and enjoy an eternal happy life. According to the Kamitic tradition,

man comes to earth as many times as needed for the completion of the spiritual evolution. This view provides a more satisfactory answer to certain questions concerning Divine justice, than the one life-time view. Where is the justice for the sweet young six year old or thirteen year old who has done no wrong to anyone in her life, yet is raped, tortured and killed? What was the purpose of her life? What is the purpose of the millions of innocent lives that have perished in wars, earthquakes, and so on? Why were these people brought into the world to meet such a fate, if they only had one life to live? What is the *justification* for such suffering? We need to pay attention to the fact that it is the inability of many religions to satisfactorily answer such question that leads many people away from God. Only when we view such lives within the framework of reincarnation as a means of perfecting the spirit, that it makes sense. The experiences that people endure on earth can only be justified by the fact that they are designed to the actualization of the divine potential—the unconquerable peace that is man's nature, the wisdom and the power of the spirit. That six year old who was raped and tortured in this life, may have been a warrior who committed the same in a former life—now she knows how it feels. The Kamitic purgatory is not located in the other world. We return to earth to be purged (purified) of our corrupt nature. Through the process of reincarnation justice is dispensed. Many, in fact most people do wrong out of sheer ignorance. They honestly and sincerely believe that they must follow the emotions and sensations that are driving them. Ill health, from bad diet, environmental toxins and government and culturally sanctioned and promoted wrong life-style is often a major or decisive contributing factor. How will these souls be dealt with in a one life-time trial

scheme? Justice demands that such people be given the opportunity, which may take several life-times to wake up to the truths that are required to live righteously. The truth is that man has not fallen. There has been no fall of man. He/she hasn't being even raised up as yet. She/he is still in the early part of spiritual evolution. The only man that can fall is the God woman/man who has completed the development of the spirit.

Divine Protection

It is not enough to know that eventually (in some future life) the wicked will be dealt with. You want relief now. How to secure divine protection is to be understood from evolution and the purpose of man's life on earth. Man's destiny is to become the vehicle of God in the world (a God-woman/man). The impetus to move upward from the ignorant human to the higher expressions of divinity at first comes from the blows that life deals to man. This is the purpose of the wrongs that men inflict on one another. It is important to realize that one cannot receive divine protection because one is a certified victim. And in the same manner and for the same reasons that it was shown that God does not punish, *God does not protect*. Protection follows automatically with realization of one's divinity. We must recall the fact that we are destined to go through experiences of difficulty and of ease, of losses and success for the sake of realizing our divine nature—the peace which is our nature and the wisdom and power that flows from it. In seeking protection in life, we must first clarify what we are seeking protection from. It is suffering that bothers people. If our nature is peace, and adhering to it in

the face of adversity yields wisdom and power, then suffering does not by necessity follow the wicked acts that others perpetrate against us. You may find it surprising to know, that some sages and "martyrs" actually put themselves in situations that lead to adversity as a means of increasing their wisdom and power. This corresponds to an aspect of Herukhuti known as *Heru Behutet*, which corresponds to the final battle place where Heru (man's will) defeats Set (satan). To summarize, you must understand that as long as you are anything less than the vehicle of God, you will go through experiences that will make you suffer as spurs to your spiritual realization. You have to stop looking at life through the eyes of the human (man kind, kind of man) and start looking at life from the perspective of the God-woman/man you will one day become.

Deducting the law of Herukhuti from the Laws of Ausar and of Amen

If we are *one with all* (Ausar), in response to our essential unconditioned state (Amen), then the wrong or the good I do in this world, is my own punishment or reward—this is Justice.

Law of Herukhuti



Know that God neither punishes nor rewards nor protect, that you will have the comfort of controlling these for yourself.

Chapter 8

Law of Heru

Spiritual reality

6th Sphere of the Tree of Life

Everyone is driven by the urge to be free of the robbers of happiness. Mistaken in the belief that happiness is to be found in the enjoyment of "*pleasurable things*" and the avoidance of "*painful experiences*," immature people spend their lives trying to fill their lives with the former and avoiding or riding themselves of the latter. Unfortunately for them (and fortunately for God), there are no such things, as we learned in the chapters of Amen and Tehuti. Sooner or later—in this or a future incarnation—the person finds out that enjoyment of things or people do not translate into enjoyment of life (happiness). Furthermore, it is discovered that things that can be found pleasurable or painful are not under our control. The object of pleasure dies, or leaves, or cannot be attained, or it proves to be the opposite, and as a result we are left with pain.

So deep is the quest to be free of the ill defined robbers of happiness, that people drown themselves in a sea of illegitimate pleasures, and shirk responsibilities that are



found painful or distasteful, which pose a great danger to the person, family and society. The underlying thought behind this quest is that *"I will achieve happiness if I am free to do what I want to do—what brings me pleasure."* As children we are resentful of restriction, which many people carry into adult life. To make matters worse, the powers that be put rules (so-called laws) in place that incorrectly restrict the urge to freedom in a vain attempt to protect the person and society, or more often, their dogma. Missing on both sides is the knowledge that happiness, enjoyment of life, cannot be attained without the realization of the divine attributes—peace (Hetep, Nirvana), selflessness, wisdom and spiritual power.

The fundamental key to happiness is the Amen part of our being. Our true emotional state is peace—freedom from conditioned responses. I.e. the only emotional response that is natural to man in any given situation is none. Thus instead of being forced to go along with whatever manifests itself automatically—anger, fear, lust, etc.—we are *free to choose (and program if necessary)* the response that is adequate to the situation. This freedom to choose, a logical deduction of our nature in Amen, is *the will of man—Heru*.

This freedom has to be allowed expression. Yet, the fact that life is governed by laws which are restrictive to freedom must be observed. Why man's freedom must be respected will be understood from the fact that it is what separates man from all other creatures. We saw earlier, that while nature is the earthly vehicle of God's spirit, man is the worldly vehicle of God's consciousness and will. As such it has to be so constituted to allow full expression to

God's attributes. This is what is meant by "*man is made in the likeness of God.*" To improperly restrict this freedom, as is done with human laws that ignore God's law is not only a travesty against man, but worse, a travesty against God as it denies God of its vehicle (man) for coming into the world. On the other hand, to allow unrestricted expression to man's freedom has the same effect. How then to balance freedom and law is a task that strikes at the very foundation of man's divinization. To admonish people to *follow the golden mean, to be moderate in all things, follow the middle path*, and so on accomplish nothing as such statements provide no indications to their accomplishment.

We must begin with a clear understanding of what is the will. It is often confused with desire. Let's recall that the will is rooted in the freedom to choose. As such it must be free of emotional drives. If an action has emotion behind it, it is a desire. If it is free of all emotions then it qualifies as a willed act. Because desired and willed acts are not clearly separated in people's minds, the two terms are incorrectly interchanged and confused for each other. It is not uncommon to have people declared as strong willed because they stay focused and on the course. But this would be illegitimate if their focus was due to a driving passion. Doing something in opposition to your feelings is an example of a willed action. The absence of energy behind the will is symbolized by the *Weighing of the Heart* as a metaphor for the final judgment of man. The heart (Ab), symbol of man's will is weighed against the feather of Maat. The feather symbolizes lightness or the absence of force because the Law of God (Maat) is not commandment. To command and give free will is a

contradiction. It's like saying "*you are free to do what I say you must do.*" To follow our will is to act by choice, and there can be no decision where there is the compulsion of emotion or commandment. Some religions admonish man to fear and obey God. This too contradicts God's endowment of free will to man, and destroys the very process through which man achieves salvation from God. We will see that when man fully *understands* the laws of God she/he will joyfully choose to follow the laws. Besides there can be no exhortation to obey where freedom to choose is granted, and to admonish man to fear anything is to violate the peace that is at the core of man's being—Amen. Where things are done out of obedience, fear and compulsion there can be no genuine joy and love for what is done.

What then gives firmness or strength to the will is conviction. Since doubt weakens conviction and resolution, it follows that the will cannot be based on belief or faith but on reasoning from premises that are as solid as the laws of nature as arrived at by science. We must remember that we rely on belief and faith when we cannot offer proof. Whatever is offered as an article of belief or faith will always be contradicted by someone else and possibly by some experience. Reasoning from the 11 Laws of God as premises provides the will with the conviction and understanding of what is right or wrong.

- Amen: If in truth it is our nature to be at peace (free of automatic emotional responses) in situations of challenge, then the only thing we need to do is to ignore the emotional reflexes that come up in such situations. What is the point of suffering and



destroying our health and performance abilities if we can be at peace—especially when the peace in situations of challenge leads to enhanced intuition and spiritual power.

- Ausar: If attaining our natural state of peace in situations of challenge enhances our intuition and spiritual strength, then we should not label situations of challenge as detrimental to our being. If a bad event cannot be avoided, what is the point of allowing it to degrade us, when it can be used for enhancement by simply manifesting the proper attitude?
- Tehuti: If we can intuit the Word of God by cultivating our ability to be at peace in situations of challenge, why give in to anger, fear, lust, etc? If we have access to the Word of God (wisdom) which is superior to our own minds, why rely primarily on our minds?
- Sekher: If we have access to God's spiritual power through the cultivation of the ability to be at peace in situations of difficulties, why give into anger, fear, lust, etc? Why shouldn't we be at peace in the face of difficulties?
- Maat: If we have access to a peace that cannot be disturbed by anything in the world—our nature—if we are one with all, if we have access to spiritual power why then can we not love those who commit transgressions on us—especially when the act of



loving is the generation of the most powerful force in the universe? If we are one (Ausar), then the good I do to you I have done to myself—is this not the key to wealth, and health?

- Herukhuti: If adversity which cannot be avoided is not the cause of suffering that follows our failure to reclaim our original nature (peace), then we must make spiritual growth our highest priority. If we are one (Ausar), then I must refrain from doing you wrong (even self defensively wishing you ill) to avoid doing me wrong—the key justice and protection from others.
- Heru: If we have been given free will, why should we give in to emotions that have proven to be detrimental to our well being? Why not choose to be at peace in all situations of challenge, especially since this is the key to wisdom, power and happiness?
- Het-Heru, Sebek and Auset: These three faculties of man correspond to the tools through which behavior is programmed. Through the understanding of the law such programming can be done at will. If we have the tools to program any desired behavior at will, then we can choose to allow only peace and pleasure to manifest as our emotional reactions to all events.
- Geb: Our physical nature is totally amenable to reprogramming. Since we have the laws and

faculties to do so, why not dedicate the use of our will to program desirable ends in our lives—Peace, happiness, health and prosperity?

Taken as intricate parts of a whole, the 11 laws work together to support the fact that man is a divine being—the likeness of God, or better yet, God's vehicle of manifestation in the world.

It is clear from the preceding that reasoning taking the 11 Laws of God as the premises—in reality one premise with 11 angles—provides man with the understanding that allows her/him to joyfully consent to choose to follow God's Will and Word. How else can man achieve salvation? We have almost 6000 years of recorded history to bear testimony to the disastrous result of man following his intellect and feelings as guides to living. In the Hebraic version of the Qabala, understanding (Binah) is cataloged at the 3rd sphere. In the Kamitic Tree of Life understanding is the conclusion of reasoning that occurs at the 6th sphere (Heru), while the 3rd sphere corresponds to spiritual power (the Shekhem division of the spirit). The apparent contradiction is resolved when it is understood that the Word of God as embodied in divine revelation at the 2nd sphere, Tehuti, or in the 11 Laws of God must be subjected to the deductive reasoning process. In other words it is not enough to grasp or believe the laws of God; their logical nature must be understood through reasoning. The understanding, thus achieved, sets the spiritual power of God in motion. Another way of looking at this is to understand that to live the 11 laws of God with love and understanding is to be the image of God. At some point in life, the "image of God" as a beneficent father, or mother or

both must be replaced with the "vision" of God "as" the laws governing the world. You must walk, talk, breathe the laws of God—they are the image of your Being.

Observing the 11 laws of God is to be as God and to become the vehicle of God in the world—God's living and true temple. This was stated in a more poetical manner in the spiritual literature of Kamit. The fact that the Godliness within man is not manifest at first was portrayed in the death of Ausar (man's divine Self). It was the function of Heru (man's will) to resurrect Ausar by defeating the forces of evil within man (Set), which prevented the appearance of man's divinity in the world.

Since we have brought up the subject of Set, from whence the Judeo-Christian satan, let's take an in depth look at the subject. First of all we must note that only one creature in the world has been endowed with free will. And that creature is man. So the contention that there exists a rebellious angel that defied God and thus fell is a gross contradiction to the religious doctrine of those who have proposed this allegation. Angels do not have free will. Like all creatures, except man, they are limited to the attributes with which they have been endowed. Their nature is fixed—go study. The only creature that can fall is man, as he/she is the only one that was given free will. Thus the devil, satan, Set is a man. Does this mean that there is not a great evil spirit in the world? Yes! It is the collective spirit of all men who are *willfully* dedicated to evil. To understand evil we must first take a look at right and wrong.

A careful analysis of the 11 Laws of God will show that whoever follows them cannot do wrong in speech, thought, feelings and actions to others. Cannot create disharmony in the world. Cannot act in a selfish manner. This is the foundation of what is right. Wrong doing, therefore follows the violation of the laws of God. If you contradict the law of Amen, your actions will then be authored by fear, anger, etc. Violating this law will create a cascade of other violations as the other laws depend on the law of Amen. We must, however, discriminate between the various forms of wrongdoings. One type is the result of ignorance of the laws. In another type the person knows it is wrong but acquiesces out of addiction or a lack of knowledge and ability to counteract the wrong. In the third case, the person knows the laws that divinize men and hides the truth from others and actively cultivates in them the belief that they are essentially humans and rational animals in order to exploit them. This *kind of man* (he is not yet true man) will have you believe that the earth was made for man by the random and chance activity of lifeless matter. If he admits to the existence of God, he must make you believe that God's intention is to stay outside of the world like a bad absent slumlord. This last type of wrongdoing is the foundation of satanism. As a matter of fact, the satanist may not even indulge in the illegal actions he/she cultivates in others.

Portraying satan, the devil as an angel is nothing more than a smoke screen. These evil people have not real power. It is vested in the temporary ignorance of the masses. They bide their time by shifting attention away from themselves to an entity that people have no clue on how to deal with. How do you fight an angel? Let it be

understood. God is just, merciful and loving, and has made nothing evil. Evil comes into the world as a result of man's choosing to willfully violate the laws of God. Rest assured, oh man, that evil deeds are no more than pebbles thrown upward with the hope that they will escape the gravity of love. But neither their actions, or hatred or their selves can survive the conquering force of love. Use your will to ignore the ignorant self-defensive thought reflexes of seeing such people burn in hell, and pray for their redemption—even and especially when they've got you by the throat. Remember the law—You came to earth to acquire two things; wisdom and spiritual power, as through these you will get all that you need, and lawfully want—and get to enjoy them. And you can only get these two things through peace in adversity.

It is through God's love that we have free will. God did not have to give it to us. We could just as easily be made dumb as asses, and locked in to our instincts like all other creatures. We must recognize that we have the freedom to do as we choose, but not the right. We must cultivate understanding through reasoning about the laws to arrive at the conviction that would make us lovingly choose to follow God. What then is the purpose of this freedom?

Man has been endowed with free will to enable him/her to transcend the wrong thinking and emotional patterns that must come into being in the infancy of our spiritual and earthly lives. It is interesting to note that while most people use this awesome tool of spiritual liberation to oppose the laws that will liberate them, they are totally, for the most part, caught up in the belief that they cannot ignore or oppose their emotions, and thought

reflexes. What would happen if you refused to obey the suggestion (thought/emotional reflex) to behave angrily or fearfully in a given situation? Would you foam at the mouth? Go in to convulsions? What would happen if you refused to obey the craving to smoke, to drink alcohol, to indulge salt, or sugar? Satan will never even raise the question in fear that you might find the simple answer. He kills two birds with one stone. He makes you pay for the chemicals that maintain your addictions, at the same time keeping you in slavery through your slavery to the animal (emotional) spirit and your mind.

It is important to use our will to ignore or reject beliefs and emotions that run counter to our divinity not just because they lead to wrong actions. We will see in the following chapters—Het-Heru, Sebek and Auset—that the faculties they represent are in charge of programming our behavior. It is the purpose of the will to allow only such thoughts and emotions that are in harmony with our divine nature—the 11 laws of God.

Law of Heru

You have the power but not the right to ignore God's Law. Choose to follow the law of God with the love and joy that grows out of understanding and the wisdom and power of God's spirit will flow through your being.



Chapter 9

Law of Het-Heru

The 7th Sphere of the Tree of Life

Het-Heru is our faculty of *visual thinking*—the *imagination*. We use it to prehearse and rehearse how we will react in a given situation. We use it to see our way through a process (prehearsal) when planning. And of course, we are all familiar with the property of images to *call up and manipulate emotions*; a property that is skillfully manipulated by artists, advertisers, media, politicians, governments, educators, religions, etc.

What the majority of people do not know is the fact that imagery has been extensively used in the medical profession in the treatment of many illnesses, either as adjunct therapy or by itself. The power of images to call up emotions has been taken advantage of in the treatment of many illnesses that are strongly influenced by the emotions; rheumatic and autoimmune disorders, neurological disorders, dermatology, gastrointestinal disorders, pulmonary disorders, cardiovascular disorders, and many others. Imagery has also proven effective in the treatment



of many illnesses and conditions that are not so clearly dependent on emotional factors; obesity, hemorrhaging, breast enlargement, hair loss, pain control, and many others. Better known to most people might be the use of imagery for clinical behavioral modification; sports performance, phobias, emotional disorders, addictions, etc.

The scientific evidence for the ability of imagery to modulate and program behavior is so overwhelming that it is not far fetched to charge the powers that are responsible for cultivating the behavior of the populace with criminal intent. How many people know that they behave in a certain way or suffer certain illnesses because of the images they habitually picture in their minds as a response to a certain type of situation? Some people get very sick because they habitually and strongly image themselves in the worst state of health in response to certain symptoms. Lacking in all nations is a systematic education program to teach people to use this very powerful tool. It was given to man by God to enable him/her to program whatever behavior is deemed desirable. Ignorant that the imagination is a programming tool, people accept the most detrimental images that enter their sphere of awareness.

Het-Heru means 'House' (het) of Heru, to indicate that the imagination must be controlled by the will, and that imagery is the chief means (as opposed to verbal thoughts) of expressing the will. The association of the imagination to Heru, further states that we are free to choose which images will be allowed expression in our minds.

We must take note that although imagery and the various techniques for manipulating it—meditation,

hypnosis, etc.—have enjoyed a considerable level of success they have not attained to the level that by theory they should have—the liberation of man. This is not due to any deficiencies in the properties of imagery, or meditation or hypnosis, but in the scripts used in the therapeutic and meditation sessions. In most cases, especially in the western setting, the scripts are based on a view of man as a human being. The view ignores the transcendental powers slumbering in the spirit of the person, while accepting the limitations that are merely true for the present stage of development of the subject. On the other hand, meditation and therapeutic scripts used in an eastern setting in most cases are based on man as a divine being. Yet these scripts also fail to achieve, in the majority of cases, the liberation (or full healing) of the subject, even though they are a vast improvement over the western methods. This is due to the fact that the script fails to take into account all 11 laws of the spirit.

If we can succeed in enlarging breasts through imagery, modulating pain to allow tooth extraction without anesthesia, we can certainly use imagery to visualize ourselves at peace in an adverse situation. The peace will follow as sure as it follows the image of us cringing in fear, or inflamed with anger in the same situation. In fact, that we are angry or afraid in such situations is not due to *the situation* being vexing or frightful as the masses believe. These emotions manifest because we image such responses supported by our belief that it is natural to react in such a manner. Yet, we are free to image and believe—better yet, know what we may.

Deducting the law of Het-Heru from the Law of Amen

If we are essentially unconditioned, yet find ourselves full of conditionings that are marring our lives, we must have the ability to restore our original peaceful state of being. This is the programming faculty Het-Heru—the imagination.

Deducting the law of Het-Heru from the Law of Sekher

If we have spiritual (emotional) power we must have a way of invoking it. This is the function of the images we call into our imaginative sphere.

Law of Het-Heru

It is not what you imagine. It is who is imagining. Are you a human or a divine being?

Chapter 10

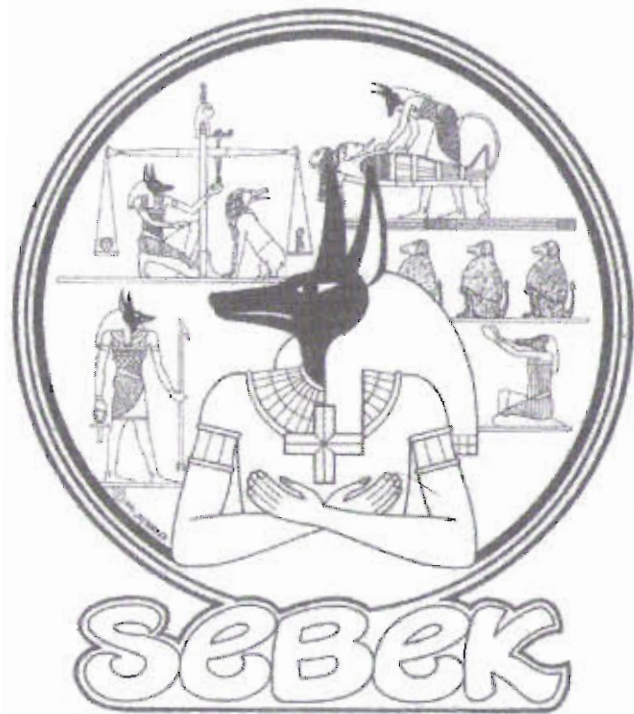
Law of Sebek

The 8th Sphere of the Tree of Life

Sebek corresponds to our faculty for thinking verbally. We use it to name, describe, define, to express our beliefs, and our knowledge. Like the imagination it is a programming tool. This function comes into play when we *affirm* our beliefs, knowledge, or rational convictions.

Like the imagination, man's verbal thought faculty has been extensively used in the medical arena, hypnotherapy and meditation. In fact, it is used in conjunction with imagery in the same clinical applications detailed in the preceding chapter. Unlike imagery, however, it has received a little more notoriety with the masses; positive thinking, psycho cybernetics, Neuro Linguistic Programming, auto suggestion, etc.

As with imagery, it too has failed to live up to its full potential, for the same reasons. While according to the method of positive thinking, for example, we are told to affirm thoughts that indicate success, confidence, self-esteem, and so on, the person that is affirming these positive thoughts is still no more than a human. The



system does not take into account the growth potential of man, which culminates in a divine being possessed of spiritual power, wisdom and a peaceful nature that transcends all possible challenges in life. In the back of the person that is affirming such positive beliefs, there is the gnawing thought that one day there will come a challenge that will be beyond his/her human ability to endure. The same applies to the other systems—meditation, hypnotherapy, psycho cybernetics, etc.

More important is who is affirming than what is being affirmed. If the one who is affirming is the likeness of the 11 Laws of God, then there will be no lines drawn in the sand. Only positive thoughts can flow from these laws. On the other hand, affirmations made with the view of one's self as a human being, will be opposed by the belief that one is locked into the set of characteristics that define the human being. Many women attending pain free birthing workshops that we give find it inconceivable that there can be such a thing. And this is still in the realm of human possibilities!

In order to enable affirmations to manifest their full potential, our affirmations must be based on our understanding of the synergistic (combined) interaction of all 11 laws as revealed by reasoning. Affirmations that are based on beliefs or faith will eventually collapse. We believe and declare faith because we cannot prove that we know.

Deducting the law of Sebek from the Law of Amen

If we are essentially unconditioned, yet find ourselves full of conditionings that are marring our lives, we must have the ability to restore our original peaceful state of being. This is the programming faculty affirmations—Sebek.

Deducting the law of Sebek from the Law of Sekher

If we have spiritual (emotional) power we must have a way of invoking it. This is the function of our verbal affirmations of beliefs, on the lower scale, and knowledge on the higher.

Law of Sebek

*It is not what you think or what you affirm.
It is who is thinking and affirming. Are you
a human or a divine being?*



Chapter 11

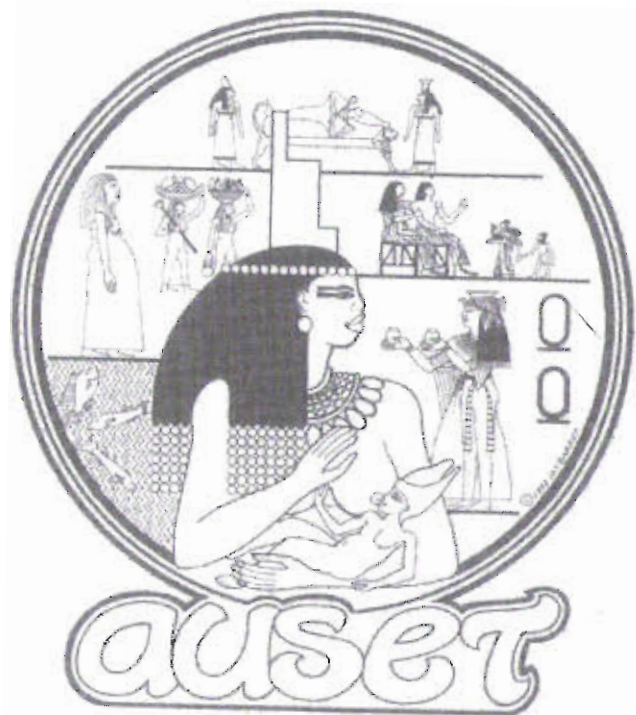
Law of Auset

The 9th Sphere of the Tree of Life

The 9th sphere of the Tree of Life corresponds to Man's *learning faculty*—the programming of behavior, mental, emotional and physical performance as well as correction of health disorders. Its characteristic is *Receptivity*. It completes the trilogy of programming functions with the 7th sphere, the imagination and the 8th sphere, verbal thought processing.

How well we are able to use imagery and affirmations to program our spirit to effect changes in our behavior, learning, state of health and performances depend on our degree of receptivity. Degrees of receptivity correlate with states of consciousness, which depend on brain wave activity.

The least receptive state is the normal waking state which depends on the brain wave state of 13 to 28 Hz, or 13 to 28 pulses per second. It is called the Beta wave state. The lack of receptivity of this state is due to the fact that the brain wave rate favors the will which opposes receptivity with its critical nature. "Strong" or "self" willed people are the hardest to influence. The cause of the failure



that people experience in overcoming habits is due to the fact that the affirmations and imagery through which they declare their will is done in this state. While wide awake they declare their will or desire to stop smoking, eating sweets, womanizing, drinking, etc. The relationship between the will and the spirit (subconscious mind) has been metaphorized as that which exists between husband and wife. The man (the will) always has sperm and can therefore donate it (declare the will) on any day. The woman, on the other hand, can only accept the sperm within a narrow band of days surrounding the release of the egg—around the 14th day past the appearance of the menses. I.e. the spirit's acceptance of the will is conditional to restrictions. Out of ignorance of this fact people express their desire or will to change in the wrong state of mind, the waking state. Incidentally, there are times of the lunar and solar cycle when the spirit is more receptive to the will as well. They correspond to the full moon, and solstices.

Receptivity increases at levels above and below the Beta wave brain state. These states of heightened receptivity—should be called *ideal states of receptivity*—are known as the meditation state, hypnotic state, altered states of consciousness, trance, hyper suggestible state, etc. The first state of increased or ideal receptivity above the Beta state is the Gamma state of 29 - 35 Hz, or 29 -35 brain electrical pulsations per second. The brain enters this level of activity in response to a strong emotion occasioned by fear, anger, love, sensory stimulation, excitement, etc. One powerful emotional or sensory encounter is enough to program the emotion or sensation as the response to future encounters (or the thought of it) with the object. A vicious

dog attack on one's person or just witnessing it on someone else is enough to program a fear of dogs, where there was none. An intense affectionate or sensual experience can program the need for its continued repetition—"falling in love!" This is the principle behind ecstatic rituals which use upbeat music, dancing, inflammatory imagery, moving affirmations, and sometimes powerful sensory stimuli and intoxicants to induce this type of altered state of consciousness in order to achieve the healing, and behavioral transformations imputed to the spirit or God. It is a secret well known to movie, television and theatrical producers. The deliberate use of the gamma brain wave for behavioral modification must be done with care, responsibility and understanding, due to the fact that the reasoning faculty of the subject becomes paralyzed in that state. The subject must be first prepared with the perfect understanding of the 11 laws of the God. And because each of the laws is merely a part of a whole composed of all 11 laws, the programming of all the laws must be attended to. This is due to the fact that behavior that is programmed through the Gamma state of consciousness tends to be of the obsessive kind. Ignorance of this fact is the reason why some fakirs in India will commit themselves to exercises in which the hand is held immovable in one position for weeks for the purpose of developing an indomitable will. The will is developed at the expense of the hand that withers away.

The first state of increased or ideal receptivity below the Beta state is the Alpha state of 8 to 12 Hz, or 8 - 12 brain electrical pulsations per second. The brain enters this level of activity in response to daydreaming or at the brief moment of passing from waking to sleep. This is the

ideal state for self programming of changes. The brain wave rate in this state removes the critical functions of the will without affecting its ability to direct mental operations according to a plan. Because alpha is a very relaxed state that is highly associated with falling asleep, meditation science adopts a number of devices to enable meditators to enter the state at will and remain for a sufficient length of time to accomplish their objectives. The essence of this method involves slow rhythmic deep breathing which has the property of lowering the brain rate, which is associated with sleep, and at the same time giving the brain more oxygen which helps to maintain wakefulness. The process can also be enhanced through the use of specially composed calming music, calming sensory stimuli, etc. It should be noted that the word meditation has at its root, "*medi*" which means *middle*. It is the science of entering and functioning in the state that is *mid way* between wakefulness and sleep. It gives us the benefits of the will—to direct our thought processes—and the benefits of programming behavior and subconscious functions which are controlled by the sleep state. Because the emotional energy that is associated with this slower brain wave is less intense than that experienced in the Gamma state, reprogramming in alpha often times require several repetitions—21 consecutive days on an average before the program can be fully established.

The second state of increased or ideal receptivity above the Beta state is the Delta state of 4 to 7 Hz, or 4 - 7 brain electrical pulsations per second. The brain enters this level of activity when we are fully asleep experiencing rapid eye movement. It is obvious that in this state the will is out of the picture. Reprogramming of behavior and

health in this state, therefore, requires a guide—the initiating priest, guru, hypno-therapist, etc.—or the use of certain devices, which can allow for self-programming work, but these need not be discussed in this presentation. Here receptivity is at its highest, yet several repetitions may still be needed, but less than alpha. Many of the initiation systems of antiquity made full use of this state in their initiatory work. The initiate was placed in this state through psychological means or through the use of powerful narcotics (which carry a great deal of danger—beware). Since in this state the initiate is as one who is dead, the spiritual literature refers to such initiates as the dead, and the work of initiation as after death experiences, and resurrection and so forth. Many today have confused the symbols for the reality. Time will reveal.

Incidentally, the delta state is the best state for healing physical and psychological health disorders that are associated with deep psychological trauma. The tension generated by such trauma settles in the muscles, and healing cannot take place until the tension is removed from the body. When we are asleep in the delta state, the brain releases a chemical that deactivates the muscular system to prevent the person from physically acting out dreams. In normal sleep, these centers of tension remain undisturbed by this chemical. In a therapeutic session, the therapist can guide the uncovering of these tension spots and their removal through the various techniques that are a part and parcel of their craft. The same goal is achieved when in this state, initiates are made to relive “traumatic” experiences in association with the 11 laws of God. This is how and why spiritual initiation results in healing without focusing on it. An important manifestation in the delta

state that occurs in dreams and especially in meditation and therapeutic sessions are *dreams*. One of the major functions of dreams is to provide feedback indicating which conditionings the spirit is ready to deprogram. A dream involving fear of dogs in someone who has this fear, for example, is a sign that the spirit is ready to remove this conditioning. Failure to respond appropriately to such dreams causes the conditioning to be reinforced. When such dreams occur, their topic or the actual scenario of the dream should be made the topic of a meditation or therapeutic session during the ensuing days. People involved in meditation or altered consciousness therapy always have dreams that incorporate the issues they are working on. The purpose of such dreams is to provide feedback on the progress of the impregnation of the spirit (subconscious) with the will. As a matter of fact this is the best way of keeping track of one’s spiritual progress. In the Kamitic spiritual tradition, Heru (man’s will) is destined to be the king of the earth—that is, the will must rule during the waking state—and Ausar is destined to be the king of the underworld (the spirit or subconscious realm). This is a highly poetical way of saying that when we see ourselves always acting in our dreams according to the 11 laws of the God, then we will know that we have become Ausar. It is not enough to master the emotions while we are awake, the mastery must reflect itself in our dreams—i.e. subconscious life. Viewed from another perspective, it is saying that Heru’s job is to resurrect Ausar, or that the 100% effort to apply the will to living according to the laws of God will result in the automatic reflex of thoughts and feelings in harmony with such laws. The behavior will manifest during the waking hours as well as in our dreams.

The feedback we get from dreams that show the progress of healing therapies²⁴ is often missed due to deficiencies in the knowledge of the therapist or meditation guide. Unknown to everyone might be the fact that a particular illness, let's say chronic diarrhea, was caused by chronically established tension that followed being attacked by a mugger. Thus, following the therapy session, the subject dreams of being attacked and relives the original emotion. This was an attempt of the spirit "to reveal" the underlying cause of the illness. It is easy to see how the correspondence can be easily missed by the untrained. The *revelatory* function of such dreams is not limited to causes operating in the present life time. The causes can be as far back as in an incarnation preceding the last one. The *revelations* are not limited to causes of problems, personal or otherwise. They can be about any subject that is useful to the person and to the world. Many of the great inventions and prophecies were revealed in the alpha and delta state of mind.

There is another level of brain activity beneath delta. It is the Theta state of 1 - 3 Hz, or 1 - 3 electrical brain pulsations per second. Working on this level is beyond the scope of this book.

Of all impressions, the receptive faculty is most sensitive to emotions. Any strong emotion can act as a potent means of inducing an altered state of consciousness (*ideal state of receptivity*). Emotion is energy. Life cannot

²⁴ Such dreams may follow other types of therapies—use of allopathic or homeopathic drugs, acupuncture, etc. They can follow any procedure that induces a healing reaction where the illness is associated with some psychic disturbance.

be expressed without it. Without emotions we would lack the drive to accomplish anything. Yet, they are a major part of the problems in life. They are the blind animal (animating) forces that rule the lives of the spiritually uncultivated who choose mates, foods, careers, and other important things in life based on likes and dislikes, on what "gives" pleasure or displeasure.

Emotions play such a major part in people's lives—more negative than positive—that you would think that the powers that be in the world would institute educational programs to teach the populace to properly understand and handle them. But we already know how the system of Dante's Inferno works. Sublimate them, or channel them into avenues of positive expression we are told by psychologists. And while this advice sounds good to many, it too suffers from the drawbacks that afflict imagery and verbal affirmations. We are told to channel our negative *human* emotions into positive *human* expressions. The problem with this is that all emotions are in opposition to the essence of man's being that is a state of peace, hetep, nirvana. If life cannot be expressed without emotions, how then can man escape their tyranny?

The ancient Egyptians (the Kamau) answered this question over five thousands years ago or more. Since man's evolutionary goal is to become a God man/woman on earth, who is a liberated being, then man must make an all out emotional commitment to the realization of this goal. It is a 100% emotional commitment to becoming a being that is free of emotional compulsions—a being that is able to be at peace in the face of the greatest imaginable challenge. In the Kamitic spiritual tradition it is portrayed

as Auset's devotion to resurrect Ausar—the divine Self in man that was murdered by Set. This emotional commitment to be free of emotions—i.e. that does not result in further conditionings became symbolized in Christianity as the *Immaculate Conception*. That the Virgin Mary is a copy of Auset (Isis) is known to all students of Egyptian history and culture.

Emotional commitments do not lead immediately or automatically to their goal. Along the way, they stir up other emotions and beliefs that are in opposition to them. In this case, all the beliefs and emotional patterns that characterize the human stage of life are stirred up in direct proportion to the strength of the emotional commitment. Because the emotional commitment here is to become God, whose highest attribute is inner peace, the devotion gives birth to the free will of man. This will, in turn does battle against the emotions and beliefs that are opposed to the goal of devotion. Of course, we are speaking of the events taking place in the psyche of a person. Thus in actuality, a person makes an all out emotional commitment to realize his/her divinity. The person's human behavior patterns are all in opposition to this goal, and they thus become riled up. Eventually, the devotion gives birth to the will to become a divine being, which is then used to transcend the human nature. This of course can be looked at as offering up animal sacrifices (transcending the human emotional nature), and human sacrifices (transcending the human mind) to embrace the Will and Word of God. Man can only be a Divine being on one hand, or an animal and human on the other. Incidentally the sacrifices mentioned above were misunderstood by the profane that dared to look into the sanctuary and introduced into the world some

of the most horrific and deluded practices in the name of the Deity. *Man kind's* history is unfortunately so full of the mistaking of symbols for reality. Before leaving this section it is important to note that the wedding of a sacrificial devotion to the divine self to give birth to the will was symbolized by the mating of Auset with Ausar to give birth to Heru. Thus, the *will of man—Heru—*is the only "deity" that man must give birth to. It is the *Son of Man*. Yes! You do not truly have that Will (Heru) which God gave to man as the chief means of acquiring the state of divinity until you have participated as the bride and groom in the heavenly marriage, wherein takes place the immaculate conception—that all out (readiness to sacrifice all) emotional commitment to be the One who is free of all compulsions, of all automatism—a divine being on earth, the vessel, the living temple of God in the world.

Deducting the law of Auset from the Law of Amen

If we are essentially unconditioned, yet find ourselves full of conditionings that are marring our lives, we must have the ability to restore our original peaceful state of being. This is the programming state of trance.

Deducting the law of Auset from the Law of Sekher

If we have spiritual (emotional) power we must have a way of invoking it. This is the function of our

ability to make an emotional commitment to goal that is so strong that we are prepared to sacrifice anything for it²⁵.

Law of Auset

Prepare to sacrifice everything to become the vessel of God on earth, and you will, in turn, receive everything.



²⁵ This is the missing key to raising Kundalini, Qi, etc.

Chapter 12

The Law of Geb

The 10th Sphere of the Tree of Life

The 10th Sphere of the Tree of Life corresponds to the physical realm, which is composed of electro magnetic forces, atoms, and molecules. It is the physical vehicle of God's spirit. It is a great irony that we all live in the physical realm, yet hardly anyone has any understanding of it.

The scholarly mind takes great pride in, and places a high value on critical or logical thinking—i.e. reasoning. But what value would reason have if its application did not match and uncover the processes in nature? Man's quantitative reasoning about physical realities is nothing more than a process of matching his/her thinking to patterns in nature. If natural events were not based on patterns, that is, they were totally randomized, the acme of our scientific thinking would not be quantitative reasoning but some system of randomized thinking. It would be insane to speak of laws of thermodynamics were there was no regularity in the behavior of heat. As a matter of fact, reasoning about things is not enough, as Galileo taught the

western world. Ideas and theories must be tested by experimentation, by experience. This, as we all know is an integral part of the definition of the scientific method. Incidentally, this fact, which was unknown to the Greeks (who also despised it) was known to the ancient Egyptians thousands of years before Galileo. It is expressed in a dictum that is associated with Maat that states "To Know Truth, You Must Live It."

The physical realm, then, is the logical proving ground for the ideas that govern man's life. The man who has found truth will experience happiness—enjoyment of living—on earth, and the man who has not found truth, will suffer in this world. Earthly events will see to that. The earthly realm is a stupendous logical engine that is designed to assist man in arriving at the logical conclusion that the only way to achieve happiness is to achieve his/her divinity on earth. It tells us that happiness is not an entitlement of humans and men. It is only for God men and God women. Happiness can only be secured by having God come through your person in the world. Anything else represents the emotional and intellectual inability to get around the eventualities of the earth plane—with its volcanic eruptions, earthquakes, collision of celestial bodies, and so on. Eventually all of man's work will come to pass, save the work she/he does on cultivating the spirit. This is due to the fact that man is destined to live not as an earthly being, but as a spiritual being. A *Ba* in the tradition of Kamit.

Another function of the logical basis of the patterns underlying natural events, which by the way, makes mathematics (quantitative reasoning) possible, is to serve as

a revelation of God's existence. The physical world teems with a profusion of examples of patterns underlying natural events to the extent that one has to be double dumb to fail to see that the world is the work of a disembodied intelligence and power. One has to be twice dumb to fail to see that the world belongs to this intelligence—God. And He/She is coming into the world. Will it be through you?

Physical existence, then, is for the sake of providing man with the means of verifying the ideas that he/she has taken as the basis of living. The web of interdependence of events in the physical world teaches beyond the shadow of doubt that nothing that is not in harmony with the whole can survive. Do we need a stronger argument against selfishness? Greed? Health destroying emotions (energies) like anger, fear? Do we need a stronger lesson than cancer? You don't have to fight the sinners, and the satanists? Simply attend to the job of being one with the whole—the vessel of God in the world.

Deducting the law of Geb from the Law of Amen

If we are essentially unconditioned, then our emotional patterns of behavior are all superimpositions (conditionings) upon our nature.

Deducting the law of Geb from the Law of Sekher

If we have spiritual (emotional) power, which is superior to all earthly phenomena, then, for our well being,

we must place our reliance upon our spiritual power above the reliance on earthly things.

Law of Geb

Know that from heaven you came and to heaven you will return, seek not enduring works on earth.



Chapter 13

Summarizing Remarks

The 11 Laws of God

Amen

You were made in the likeness of a peace that nothing can disturb. Reclaim your peace that you may attain to your reason for coming into existence—the enjoyment of life.

Ausar

Your nature is an unconquerable peace, therefore nothing or no one in the world can be against you. All experiences come to you to promote your reclamation of peace, that you may in turn, acquire wisdom and power.

Tehuti

Tehuti

When all of your thoughts, feelings and actions reflect the Word of God, then the power of God's spirit and a peace that nothing can challenge will flow through your being.

Sekher

When the emotions of Man manifest in response to the Word of God, they have the power to influence the course of any and all events in the world.

Maat

God needs you in order to come into the world. Fulfilling God's need is the highest act of love, and only through your love for God can you fulfill your love for others. Become the Love of God in the world for the protection of the world.

Herukhuti

Know that God neither punishes nor rewards nor protect, that you will have the comfort of controlling these for yourself.

Heru

You have the power but not the right to ignore God's Law. Choose to follow the law of God with the love and joy that grows out of understanding and the wisdom and power of God's spirit will flow through your being.

Het-Heru

It is not what you imagine. It is who is imagining. Are you a human or a divine being?

Sebek

It is not what you think or what you affirm. It is who is thinking and affirming. Are you a human or a divine being?

Auset

Prepare to sacrifice everything to become the vessel of God on earth, and you will, in turn, receive everything.

Geb

Know that from heaven you came and to heaven you will return, seek not enduring works on earth.

The Role of Spiritual Power And its Dependence on the 11 Laws

Everybody in the world is always doing something; trying to accomplish this, and trying to acquire that. This is what we all have in common. And we all encounter difficulties that can be so intense that the urge to possess a power that can transcend all difficulties is aroused in our minds. Some people seek to satisfy this urge through religion, others through the exploitation of the physical sciences, others through spirituality, and so on. If we have

learned anything from history we will have to conclude that the only satisfaction of this urge resides in the cultivation of spiritual power. Of all the 11 faculties of the spirit—i.e. spheres of the Tree of Life—spiritual power, the 3rd sphere is the executive agent behind the attainment of the chief goal of life—enjoyment of life.

We have seen that the higher manifestations of spiritual power belong to the Godly part of our being and therefore answer only to the Word or Voice of God. Our ability to intuit the Word of God to mobilize Its spiritual power depends on a genuine demand for it. And the demand manifests itself as adversity in our lives. All 11 laws must be observed as they work together to enable us to meet the requirement—inner peace—to access the mind and power of God. We get the power if:

- We can be at peace through the realization that, being at peace is the natural response to adversity. **Amen.**
- We can be at peace through the realization that the adversity is not against us. Material losses are not the sources of suffering. The source is our ignorance of our nature in Amen. We can be at peace through the realization that the adversity is beneficial as we need adversity to act as the genuine demand for wisdom and spiritual power. We cannot get it any other way. **Ausar.**
- We can be at peace through the realization that spiritual power is mobilized by the Word of God, which we have access to through the observance of the laws of Amen and Ausar. **Tehuti and Sekher.**

- Of the two expressions of the one energy in the universe—the centripetal or attractive modality, and the centrifugal or repelling modality—the unifying force, expressed as love is the most powerful. Where it not, forms in the world could not maintain their integrity. We can be at peace through the realization that love enables us to conquer our “enemies.” We need not fear any evil, as all is governed by law. Our protection is in its observance. **Maat and Herukhuti.**
- We can be at peace through the realization that we have the power to decide whether we will attain to happiness—the valuator of our lives—or not. **Heru.**
- We can be at peace through the realization that we have the ability to deprogram the behavior patterns that are antagonistic to the realization of our divine nature. **Het-Heru, Sebek, and Auset.**
- We can be at peace through the realization that our earthly nature—conditioned being (habits, physiological functions, etc.) are all amenable to deliberate change and that our physical and emotional well being is a reflection of our living in harmony with the 11 laws of God. **Geb.**

The above summary enables us to see that through the laws we are able to gain total control over our destiny. It enables us to see that all the laws are really integral parts of one whole. They must all be lived in order for anyone of them to truly work for us. This latter insight is the reason why many people who have applied some of these laws failed to deliver on the promises that they saw in the law. The school of positive thinking, for example, focuses only

on the law of the 8th sphere, and achieves partial, though relatively spectacular results. The very same applies to the school of creative visualization; the various schools of meditation (Transcendental Meditation, Zen, etc.); schools of physical energy manipulation (Qi Gong, Hatha Yoga, Pranayama, etc.); Faith based religions; Devotion based yoga systems (Bhakti Yoga, etc.), and so on.

The above summary also makes clear that the 10 laws from the first to the tenth sphere have been logically derived from the 0 sphere. This is the hierarchical (quantifiable) dimension of the Tree of Life.

The laws also reflect the relational or qualitative logical dimension of the Tree. A principle of the Tree, seen only in the Kamitic Tree of Life, is the complimentary relationship between any two spheres that together add up to 10—spheres 0 and 10; 1 and 9; 2 and 8; 3 and 7; 4 and 6; and 5 with itself. It is the mathematical center of the tree—the place of Justice, which must be uncompromising and independent.

Because complementary relationships complete each other, they represent principles and inner drives (expressions of the spheres—parts of the spirit—of the Tree of Life) that must be balanced in daily living in order to live a healthy and successful life. Our essence, Amen (sphere 0) is peaceful by nature, but our physical vehicle, Geb (sphere 10) is emotional by nature. Our Divine identity, the Self, Ausar (sphere 1) is one with all because of its identification with the undifferentiated peaceful Amen part of being, while our persona, Auset (sphere 9) is separated from others because of its identification with the

physical vehicle Geb (complement of Amen). Intuition, the knowledge that streams from within, from God's mind, Tehuti (sphere 2) must be balanced and reflected in the worldly information that comes through the human verbalizing intellect, Sebek (sphere 8). The power of the spirit that is subject to the destiny path, Sekher, (sphere 3) must be assisted by the flights of the imagination, Het-Heru, (sphere 7). We need the restrictions of Divine law, Maat, (sphere 4), yet we have been endowed with free will, Heru, (sphere 6). And since God neither protects nor punishes, justice depends solely on our selves. Hence, Herukhuti, Divine Justice (sphere 5) stands alone.

The laws also reflect the polarity relationships on the Tree. Spheres 2 and 3 are to each other what the positive and negative charges are in the atom, a magnet, etc. Energy (sphere 3) is always guided by information (sphere 2), why we are able to discern the laws governing the action of forces in nature (gravitation, light, etc.). There can be no law, sphere 4, if there is no means of enforcement, sphere 5. The energies conjured up by images, sphere 7, must be guided by the information verbalized in sphere 8. The only true sublimation of emotional commitment (devotion), sphere 9 is in their application to the realization of our Divine nature, Ausar.

Finally we can understand the subject of Destiny. We have seen that man's life is influenced and controlled by a web of principles and forces that have their origin in God's mind and spirit. It is a major part of the teachings of non-western spiritual cultures that before we come to earth, which we do many times, we are given a preview (by God's mind) of the lessons we will encounter on the way to

the realization of our divinity. Along with this preview we receive guidance on what is right and what is wrong. It is then up to us, given our free will endowment, to consent to the life that is ahead of us. Without such a preview, preparation, and consent there can be no just accounting for our action on earth. It would be an unjust, unmerciful and philosophically nescient God to put man on trial for his/her deeds on earth without due preparation.

What are we destined to experience in life? In some cases we are destined to experience material success and ease, in others material failures and difficulties. Both types of events serve the same purpose. Will we be at peace in the face of difficulties and material failure? Or will we be in pain? If we experience joy from a life of ease and material success, will we replace the pleasure with peace or pain, when the object of pleasure ceases to be in our life? It is clear then that the goal of destiny is happiness. The one thing, on which it depends, peace, is not destined. We must earn it through our efforts.

It is clear from the above presentation that the 11 Laws of God is not a mere enumeration of precepts. They are logically connected into a whole that is greater than their sum. Living all of them leads to the reception (QBL) of wisdom and power which are the requirements to reestablishing the peace upon which happiness depends.

In closing, it is important to realize that all men are endowed with the divine faculties that are the provenance of wisdom and spiritual power. The ability to receive and transmit God's Word and Power was never limited to one man or a select few. Salvation for each person and the

world depends solely on the fulfillment of the spiritual development of the individuals at the helm of their societies—family, nation, religious congregation, schools, etc. The world's destination is not a place where the majority of people remain in the human state—confined to the guidance of the ignorant human mind and blind emotions—and guided, in place by one man who has unfolded his divine endowments. This book has been written to give the citizens of the world the conviction through rational understanding of the metaphysical principles controlling their lives, that they will be able to bring forth, one by one and all, the Word and Power of God into the world.

INDEX

Ab man, 18
abyss, 98
Ahmes, 34
Ain Soph
 vs. Amen, 4
Alpha waves, 133
Amen, 9, 35
Amenta, 98
Angels
 lack free will, 114
astrology, 77
Atem, 10
Ausar
 resurrection of, 114,
 136
Ba man, 18
belief, 23
belief and faith, 110
Belief and faith, 17
Beta waves, 129
Bhagavad Gita, 92
big bang, 26
Big Bang, 31
Binah, 113
*Book of Knowing the
 Transformations
 (creations) of Ra and
 of Overthrowing Apep
 (evil)*, 97
challenges, 45, 47
chance, 32
 in creation, 26
consciousness
 and Self, 8
 is the Self, 36
creation
 process, 11
 reason for, 14, 15
cycles, 89
damnation, 102
Darwin
 Evolution theory, 89
Delta wave, 134
desire, 109
destiny, 1, 17, 19, 76, 77,
 103, 150, 152, 153
Destiny, 153
dialogue
 with God, 65
divination, 72
DNA, 32
doubt, 110
dreams, 136, 137
education
 defined, 61
emotional commitment
 devotion, 139
emotions, 138
 defined, 36
 separative, 76

 spiritual forces, 73
enemies, 86
energy
 defined, 73
evil, 101
 origin, 116
Faith based religions, 151
Fall
 of man, 100, 103
Gamma waves, 132
gnosis, 21
golden mean, 109
Good and Evil, 57
gravity, 33
Hatha Yoga, 151
heavenly marriage, 140
Heru Behutet
 Har Meggido, 104
Hetep, 4, 11, 18, 37, 38,
 45, 78, 108
hierarchical organization
 Tree of Life, 55
hierarchy, 55
human, 17, 99
I Ching, 62
Ifa, 62
ignorance
 and wrong doing, 100
imagination, 118
Immaculate Conception,
 139
individual
 defined, 8

individuality, 10, 47
innocent, the
 protection for, 87
interdependence, 88, 89,
 91, 144
intuition, 58
judgment, 51, 54, 109
 final, 109
Justice, 95, 97, 103, 105,
 151, 152
Kepler, Johannes
 astrology, 77
Kung Fu Tze, 62
Lao Tze
 and oracles, 62
law
 of physical forces, 77
Law
 Amen, 42
 Ausar, 46, 49
 Auset, 141
 Geb, 145
 Heru, 118
• Herukhuti, 105
 Het-Heru, 123
 Maat, 94
 Sebek, 128
 Sekher, 81
 Tehuti, 67
Law of Karma, 97
Laws of God
 defined, 19
 legein, 21

love, 85, 92, 93, 94, 147
force of oneness, 88
Maat
experimentation, 143
feather of, 109
magic, 74
Man
wordly vehicle of
God's consciousness,
15
man, first
Adam, 99
martyrdom, 75
mathematical series
mind of God, 28
mathematical thinking, 34
mathemtics
reveals God's
existence, 31
Messiah, 100
Metu Néter (Word of
God), 62
middle path, 109
miracles, 74
Mithraism, 21
Newton, Issac
astrology, 77
nirvana, 11, 37, 38, 74,
138
objectivity, 25, 54
oracles, 65
oracular systems, 62
Orpheus, 21
Paut Neteru, 1
Periodic Table of the
Elements, 27
Pranayama, 151
proof, 24
prophets, 66
protoplasm, 32
psychics, 66
Qi Gong, 151
Quantitative reasoning,
35
receptivity, 129
reincarnation, 102
relational organization
Tree of Life, 55
religion
and logic, 20
Revelation, 63
righteous, the
protection for, 87
sacrifices
human
animal, 140
Sahu man, 18
salvation, 100, 154
satan, 104, 114, 116
a man, 115
Satan, 101
science, 20, 35
scientific thinking, 35, 79
security
urge, 79
Self

definition, 12
devoid of energy and
matter, 36
Set, 101
Shekhem, 113
sin, 101
Son of Man, 140
spheres of influence, 1
spirit
divisions, 99
Spirit
description, 12
spiritual force
supreme in world, 78
spiritual power, 1, 18, 19,
35, 39, 45, 47, 48, 56,
66, 73, 74, 76, 78, 79,
85, 91, 94, 108, 111,
112, 113, 116, 127,
145, 149, 154
State oracles, 62
stress, 39
stressful events, 38
subconscious
and oracles, 64
subjective expression, 24
subjective language, 25
Tarot, 62
Tehuti
source of science,
knowledge, 61
telekinesis, 72
telepathy, 70
temptations, 101
Theta waves, 137
Transcendental
Meditation, 151
transgressors, 56, 85, 95
Tree of Life
and polygons, 5
definition, 1
Truth, 54
unconsciousness
not self, 8
understanding
and spiritual power,
114
urges
spheres of the Tree, 4
value, 37, 51, 54, 55, 56,
64, 142
values, 57
Virgin Mary, 139
Voice of God, 67
and spiritual power, 75
Weighing of the Heart,
109
will, 13, 89, 116
and conviction, 110
defined, 8
defines man, 15
wisdom
and peace, 60
Word of God
oracles, 66

wrongs perpetrated by

others, 48

Other Books & CD's by Ra Un Nefer Amen

Metu Neter Volume 1: Great Oracle of Tehuti	\$19.95
Metu Neter Volume 2: Anuk Ausar	\$17.95
Tree of Life Meditation System	\$14.95
Healing the Errors of Living (Through Homeopathy, Music & Meditation)	\$11.95
An Afrocentric Guide to a Spiritual Union	\$11.95
Not Out of Greece	\$14.95
Tree of Life Qi Gong-Balancing Heaven & Earth	\$14.95
Tree of Life Qi Gong DVD	\$29.95

TREE OF LIFE MEDITATION CD'S-All CD's \$19.95

Meditation Tutorial 1: Learn to Meditate in 60 Minutes (CD)
Meditation Tutorial 2: Transcending Stress (CD)
Tree of Life Qi Gong CD (Companion to Book)
Geb-Ra Force Guided Meditation CD
Auset's Devotion Guided Meditation CD
Sorrows of Auset Guided Meditation CD
Het-Heru Peace, Pleasure & Pain Guided Meditation CD
Sebek 'Who Dat?' Guided Meditation CD
Sebek 'Aum Bam Gam' CD Removal of Negative Forces
Heru Guided Meditation CD
Heru Khuti 'Cut' Guided Meditation CD
Maat vol. 1 Guided Meditation CD
Maat vol. 2 Guided Meditation CD
Seker-t Guided Meditation CD
Tehuti 1: Guided Meditation: Word of God
Tehuti 2: Guided Meditation: Voice of God
Ausar Guided Meditation CD
Amen Guided Meditation CD

To order send check or money order made out to
Khamit Media Trans Visions, Inc. 1100 Albemarle Rd
Bklyn, NY 11218. NY State residents must add 8.625%
sales tax. Shipping is \$6.75 for the 1st item \$1.00 for
each additional. All major credit cards accepted. Send
a #10 SASE for a catalog or visit www.tauienterprises.com

Ab



3 0000 123 049 268

In 1985, Ra Un Nefer Amen received, through divine revelation, the Metu Neter (Word of God) oracle. Since its publication in 1990 - Metu Neter, volumes 1 and 2, - the oracle which gives insight into the condition of the individual's spiritual faculties as represented on the Tree of Life - hundreds of thousands of individuals have received unparalleled spiritual guidance in the affairs of their lives.

MAAT, THE 11 LAWS OF GOD

In Maat, the 11 Laws of God, Ra Un Nefer Amen shares the revelations he has received concerning the laws governing the principles and forces - correlated with the Tree of Life - that influence and govern people's lives. By observing them any spiritually mature person will gain access to wisdom and spiritual power, and thus serve as a vehicle for the manifestation of God in the world.



KHAMIT MEDIA TRANSMEDIA, INC.

www.tauenterprises.com