A Theological Treatise on the Afrikan Origins of Christianity & Other Western Religions
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I give thanks, praise and acknowledgement to God Most High – The Creator of All – the one Source and Power though hidden, yet manifest in all things as all things; living and breathing itself as even us. We, who are of the Spiritual Society of Amen-Ra, call this Power, Presence and Reality by the name Amen-Ra.

Revered Richard Byrd, Meni Ka Ra, Senior Pastor and Spiritual Leader of the KRST Unity Center of Afrikan Spirituality is honored and acknowledged for creating an environment for the rebirth and restoration of the Afrikan Spiritual Teachings and Traditions. The Temple Complex that he oversees serves as a model for the rebuilding of the Afrikan Temples the world over. Meri Ka Ra is counted among those who “Dare & Do” and for that we are grateful.

I also acknowledge fellow ordained Priest of the Sacred Order of the Sons of Ra, Dr. Salim Faraji, Nesu Shepsu Heru-Ankh-Amen, Ph.D. Nubiology, History of Christianity & Africana Studies (Claremont Graduate University). Dr. Faraji is given gratitude and acknowledgement for receiving and preparing the Genesis chapter of the Principles of Faith for this document.

Finally, without the help of several others through their counsel, guidance, support and friendship this document would have been unlikely. Thus, I thank and acknowledge Wil “Ben El Wadi” Wade, Lissa Sprinkles, Reverent June Juliet Gatlin, Nana Enyo and Dr. Jahi Issa.

Calvin Kennedy, Heru Jehuti Bey Sa-Ra
Presiding Priest of the Sons of Ra
Sun shining into the Holy of Holies within Ancient Egyptian Temple
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Foreword

This *Theological Treatise on the Afrikan Origins of Christianity & Other Western Religions* fulfills the call to succinctly present the basis for the belief and understanding – what many have come to know as the obvious truth – for the African origins of Christianity & other Western religions. For the purposes of this work, the “other” religions refer to Islam and Judaism. However, it would be appropriate to include Hinduism, Buddhism and other so-called Eastern religions to those owing their founding principles to the Africans of the Nile Valley.

The Nile Valley refers to that great river valley that starts in the interior of Africa and pushes north to the delta regions of Egypt. These spiritual traditions were brought forth from the interior regions of Africa and articulated to the world from what today is known as Egypt. In the body of this work Ancient Egypt is referred to by its ancient and indigenous name of Kemet.

This work is not meant to be a historical document or a scholarly manuscript. Although, it stands the test of the historian and the critique of scholars as to the authentication of the facts presented herein. This is a document of theology as it articulates an understanding of Afrikan Spiritual Traditions and how they relate to the current renditions and understandings of Christianity and other Western religions. It is in no way all inclusive of the depth and breadth of African thought and spiritual traditions. Nor does it even begin to exhaust the multitude of “stories”, teachings, percepts and parables that Christianity and other religions “borrowed” from the African spiritual traditions. This work simply presents a basis for faith or, more appropriately, Knowledge. It is a doorway, an offering to begin to have a greater experience of ourselves, as we are instructed by the Ancient African Elders: “Man/Woman Know Thyself”.

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It is important to point out that the African mind and spiritual traditions bring forth an understanding of the divine, the cosmos, our relationship with each other that can be contrasted to the Western mind and way of perceiving and thinking in almost every conceivable way. This is most apparent in regards to the exoteric traditions of the Western world, which includes its religions, educational systems and social structures. There is evidence, however, that the esoteric traditions (hidden teachings) of the Western world do make some form of acknowledgment of the ancient African teachings. This is revealed in the traditions of Western Freemasonry, Jewish Kabala, The Rosicrucian Order, the teachings of Blavatsky and many other similar teachings and traditions.

As previously mentioned, this document presents a basis for faith. In fact, the body of this document constitutes the Principles of Faith of the Declaration of Existence for the Spiritual Society of Amen-Ra. The Spiritual Society of Amen-Ra is a divine and sovereign body of believers that have “remembered” themselves. Just as Ausar was cut up into fourteen pieces by his adversary, Set, and only through the divine love of his Sister/Wife, Auset, was he reconstituted to allow for the bringing forth of the divine Son/Savior, Heru, in order to restore his Father’s will on earth. We, too, have re-membered ourselves and have reconstituted through the African Love Wisdom Teachings in order to bring forth a “new day” on this earth.

Although this document is not meant to be construed as a historical document, the Author would be remiss to not make mention of the many scholars without whose commitment and sacrifice this work would be unlikely. Thus, we honor the life and work of Dr. Yosef A.A. ben-Jochannan affectionately known as “Dr. Ben”, Dr. Cheikh Anta Diop, Dr. John Henrick Clarke, Dr. Jacob H. Carruthers and many, many others too numerous to name that have followed in the tradition of the wise AfrikAn Ancestors. We must also acknowledge Gerald Massey for being an intellectually honest European scholar when that was not a popular position to take. His books Ancient Egypt the Light of the World Volume I & II, and The Book of the Beginnings Volume I & II served a key role as a basis and motivation for the aforementioned scholars to delve further and deeper into African history and spiritual traditions. Thanks to these great scholars, today we have many dynamic teachers.
that are working on various fronts in the mission of renaissance and resurrection of African people and humanity as a whole. This includes, but is in no way limited to, Dr. Asa Hilliard, Dr. Molefi Asante (www.asante.net), Professor Manu Ampin (www.manuampim.com), Runko Rashidi and Ashra Kwesi (www.kemetnu.com). This Author had the fortunate opportunity and experience to tour Kemet with a study group led by Ashra Kwesi and his wife Merira Kwesi in the year 6239 [1999]. All of the aforementioned scholars and teachers provide an excellent source of historical reference in regards to Kemet through books, lecture series, tours to the Nile Valley and multimedia presentations.

With the notable exception of Dr. Cheikh Anta Diop most of the elder scholars that have lighted the way to the true reconstruction of African history and spiritual traditions have been either been American or from the Caribbean. This illustrates an important aspect of the spiritual role and purpose that the African descendants in the western hemisphere are called to perform. Today we see the results of this work as more and more Continental Africans have become aware of distortions to the truth of the African historical role and spiritual traditions. Thus, they are now taking an active role in the reclamation of these ancient truths. These new scholars have the personal knowledge of their traditional language, culture, and history (oral & written) which allows them to see, in many instances, where the African-American scholar cannot. Therefore, they are able to close certain crucial gaps to knowledge. One such scholar is the Ghanaian, Osepetetreku Kwame Osei.

O. Kwame Osei holds a B. A. Degree from the University of Cape Coast where he studied Linguistics. He did a postgraduate also in Linguistics from the University of Ghana, Lagon. Perhaps even more important than his scholarly work in Linguistics is the fact that Osei is culturally an Akan. Thus, he is able to draw from his own cultural traditions and knowledge as well as his university training. This makes him uniquely qualified to shed light in the area of ancient African spiritual traditions in a way that other Linguist cannot. In many ways he follows in the tradition of the great Senegalese scholar, Dr. Cheikh Anta Diop.

O. Kwame Osei has over ten books to his credit to include: The Ancient Egyptians Are Here, Civilization Began in Africa and The Origin of the Word Amen. It is
from these writings that we learn the true meaning and origin of the word Africa; that Ancient Egypt was once referred to as Kana; and the fallibility of the accepted notion that Africa is named for Leo Africanus.

The following quotations are from the book, The Ancient Egyptians Are Here:

"Indeed the word kana ‘pertaining to ka or the spirit’ was expressed by the common people as afri-ka and this is the origin of the name Afrika, to delatinize Africa." – page 30

Kana is a compound of “ka”, ‘spirit’ and “na” is an Ancient Egyptian word meaning ‘with’ or ‘relating to’ or ‘pertaining to’. (It is this na which, via the English language, has been internationalized in America-na, Africa-na, etc...). This is why Kana carries the literal English interpretation of ‘relating to spirit’ i.e. ‘a people who lead a spiritual life, ‘a spiritual people’, or ‘a religious people’... – page 3

"Those who think that Leo Africanus (Lion of Africa) gave his name to the Ancient Egyptians should remember that there should be an Africa before a lion of Africa. Moreover, the name Leo africanus which is Latin may be better translated as Leo the African.” – page 30

"Afrika is a compound of three morphemes:
1) ‘a’, the Akan noun formative discussed above,
2) fri ‘from’ ‘of coming from’ ‘pertaining to’ etc. and
3) ka ‘spirit’.
Thus Afrika and Kana had and still have the same meaning, i.e. ‘pertaining to the spirit’. The difference was that kana belonged to the elitist register, the priests and the Pharaohs etc., while Afrika belonged to the common people’s register, the register of the market women, the farmers etc. Thus Kana and Afrika referred to one and the same people...” – page 30

The hieroglyphic symbol for the Ka (spirit) is represented as . This
symbol represents a person with arms and hands raised upwards towards the Heavens praying or praising.

Thus we now know the true meaning of the words Africa and African. So when we say we are Africans then we are acknowledging that we come from the spirit. We are the People of the Spirit. This does not in any way delineate or separate the human family; for all originate out of Africa. Further, as is the subject of this Treatise, all spiritual traditions find their true origins and essence in the African spiritual traditions. Therefore, all that reconcile with their Mother Africa can call themselves African.

In light of this revelatory knowledge, the origin and true meanings for names of other lands must be reexamined. The idea that America is named for a relatively minor explorer named Amerigo Vespucci is unlikely. And now that we know the meaning of the word Kana it should place the name of the country called Canada in a new light. In fact, the Department of Canadian Heritage has this to say about the origins of the name Canada:

In 1535, two Indian Youths told Jacques Cartier about the route to “kanata.” They were referring to the village of Stadacona; “kanata” was simply the Huron-Iroquois word for “village” or “settlement.” But for want of another name, Cartier used “Canada” to refer not only to Stadacona (the site of present day Quebec City), but also to the entire area subject to its chief, Donnacona. The name was soon applied to a much larger area: maps in 1547 designated everything north of the St. Lawrence River as “Canada.”

These topics and others will be addressed in a forthcoming work from the Sons of Ra Ministries entitled The Spiritual Purpose & Destiny of America.

To return to the subject of this work, it is also relevant and important to examine the Amen tradition and the origin of the word “Amen” which is at least one commonality that Christianity, Islam and Judaism share. Dr. Salim Faraji and Dr. Jahi Issa are among those that comprise the four-square foundation of the Sacred Order of the Sons of Ra which is the sacred Priesthood that serves the Spiritual Society of Amen-Ra. They have taken O. Kwame Osei’s work, The Origin of the
Word Amen, which was initially released as a pamphlet, and re-released it as a book to which they added over 60 pages of new material.

They aptly subtitled the new release, “Ancient Knowledge the Bible Has Never Told”. In this book, which is available through the Amen-Ra Theological Seminary Press, the reader will learn that the Old Kingdom (1st dynasty – 3200 B.C.E.) Egyptian Kings and the Nubian (Sudanic) Kings were named after Amen. Additionally, the new material added to the book presents the following groundbreaking information:

- Amen is the name of an ancient African God
- The influence of Amen in the Old Testament
- Amen in the Greco-Roman world
- Amen in the New Testament and early Christianity
- West African traditions that still revere the ancient Amen tradition
- The Amen tradition in the African Diaspora

It is interesting to note that we also learn from the new release of the book that the old Negro Spiritual “Amen”, arranged by the famous African-American composer Jester Harrison, is actually a remnant of an ancient chant that was sung to the Amen in Ghana.

The Principles of Faith for the Spiritual Society of Amen-Ra are comprised of seven (7) chapters: 1) Genesis, 2) Children of Amen-Ra, 3) Divine Trinity, 4) Heru & Jesus, 5) Path of Maât, 6) Tree of Life, and 7) Cycles of Time. These Principles of Faith are not meant to be construed as an attempt to compare and contrast against Biblical stories. The intention is to show the origins of these teachings and their true meanings. The essence of what is being communicated by these “stories” is mystical in nature as it is meant to speak to the spiritual birthing and development in man/woman.

It was previously posited that the African mind and concepts – “African mind” refers to the indigenous African perceptions and communication untainted by outside forces and belief systems – can be considered to be diametrically opposed to what is accepted as Western concepts and belief systems. This is evidenced by African
traditional societies perceiving and experiencing the oneness of humanity as well as the integration of man/woman with the cosmos: “as above, so below”. This is contrasted by the Western World’s tendency to concentrate on the differences with each other and within humanity as a whole. It sees itself as set apart, apart from each other and apart from God. This is demonstrated by the popular sayings and beliefs such as: “us against them”, “dog eat dog world”, “only the strong survive”, and “original sin” to name a few. Further, the material world is seen as the ultimate concrete reality; this is contrasted by the African perception of experiencing the material world as an effect of an even greater reality. Segregated thinking is the dominant thinking/seeing mechanism for the Western World; while it can be said for African traditional societies and other indigenous societies that a more holistic way of thinking and seeing is the dominant mode for perceiving the environment. An excellent source for further study into this paradigm is Marimba Ani’s book, Yurugu.

This being said, when the Indo-Aryan first gained exposure to the spiritual teachings and traditions of the Nile Valley and the Indus River Valley he adapted these teachings and percepts to his mode of thinking and seeing instead of perceiving them as intended by the original creators. Thus, it became necessary for him to give steadfast anthropomorphic images to the spiritual concepts that he was introduced to. This is evidenced by the current popular interpretations of Biblical stories that are now common and accepted by society as a whole.

The Bible is thought of as an historical document. This is incorrect; the Bible is not a historical document nor did the original Authors intend for it to be understood as such. Ancient Man would have found it odd that Modern Man with all of his so-called advancement would have thought that the stories in the Bible were an actual historical account. The original intent of the manuscripts that later became known as the Bible were to convey a truth that is mystical by nature.

As stated before, the West devalues mythology and mystical teachings. It is a culture that is rooted in survival instincts that can be attributed to the harsh environment and climate in which it arose; therefore, concrete or material reality is seen as the only reality. What is not seen or understood is that ancient traditional societies’ used “mythology” to communicate truths or mystical teachings. Thus, a
truth that is communicated through myth-form can reveal more truth than “believing” in the outer story or the historical account.

The stories that we are given in the Bible are blueprints for ourselves. They represent models for explaining and guiding us in our own spiritual evolution. We are Jesus. We are the Children of Israel. Both of these stories are conveying essentially the same message, albeit at different stages of spiritual unfoldment.

The knowledge of the universe and of various celestial events is communicated by the African Priests of the Nile Valley through “stories” and myth-form. Several of these “stories” have found their way into the Bible in one form or another. The significance of the celestial events is based on the precept “as above, so below”. Within each Man/Woman is the microcosm of the macrocosm, which is the universe.

It is the belief in the anthropomorphic “stories” that has actually placed the human family in various forms of bondage. Jesus as the Son of God is empowering to the Believer only if he is able to perceive that he also is the Son of God. Otherwise, an authority figure or group will use that belief system to place themselves in Lordship over the Believer.

If we are able to bear witness to one that climbs a mountain then it gives confidence that the mountain can be climbed. However, it does not exempt the rest of us from the task of having to climb the mountain in order to obtain the prize. At the early ecumenical meetings of the newly organized Christian Church for Rome it was decided that the divinity of Jesus is unique and special; this poses in the consciousness of humanity that the attainment of Christhood is not truly tenable. It will forever be based on a savior outside of one’s self to bring salvation to us individually, or coming from the sky to bring it to humanity as a whole. However, as the Course in Miracles teaches: “We are as God Created Us”. To assist us in this understanding, Priestess Iyanla Vanzant gives us a new perspective for looking at the word “god” that is illuminating and empowering for our soul realization. She describes “god” as the “gift of divinity”. What greater gift can be given to us by the Creator?
There has been much controversy and consternation with regards to the subject of the Anti-Christ. There are many that believe that a particular person will come on the scene that embodies this principle and will hold sway over the world for a time. However, in reality anyone or anything (organizations, groups, teachings, etc...) that works to kill or limit the divine spark within their brothers and sisters or humanity as a whole is representative of the work of the so-called Anti-Christ. Therefore, it is apparent that there are many that can claim the dishonor of attempting to stifle the spirit within. The divine spark is the Christ that is within or the KRST as the ancient African Priests described it to be.

The idea that one person or group has some form of an intrinsic “special relationship” with the divine creates a sense of separation from God for the human family. Holy is to be whole and God Most High is inclusive of all. Although an individual or group of individuals may have a specific message or mission to perform, all are as one before God. This leads us to the idea of a chosen people and how that concept is serving the powers and principalities of this current world system.

One such manifestation of the misuse of the “chosen people” myth is the current state of Israel. Far be it from God Most High – The Creator of All – to make one piece of land or a people “holy” (special or set apart in this instance) based on an ethnicity or racial type. The misuse of this idea is a major factor in the racial and ethnic strife and injustice that we see in the world today and have witnessed in its past. This includes even seemingly unrelated racial conflict and ideologues that have caused and continue to cause the world much pain and destruction. The state of Israel is being used by forces to foster conflict in the world that would otherwise be much more difficult to create.

The entire universe is holy as well as All who are in it and are living and breathing as manifestations of the will and life of God Most High. There is no land that is distinct or set apart as there are no people that are distinct or set apart. In a spiritual sense, however, we do choose whether to be set apart by following the guidance of our Inner Teacher and by consciously walking the Path of Maât.
Truthfully, we all stand as candidates for initiation. In fact, we are all going through initiation whether we consciously accept and realize it or not. We are on a path that leads to Atonement, which is most appropriately described as “At-One-Ment”. Thus, we are on the path back to Oneness with our Creator.

Jesus the Christ is illustrative of the candidate that has passed initiation and been found to be worthy. He has resurrected and now stands as one that has mastered the twelve (12) disciplines of the manifested universe. He is now as the thirteen or the Manifestor of the Universe.

This is the esoteric meaning of Jesus and the Disciples. Jesus as the Light Bearer has mastered the twelve manifestations of the physical universe, just as the Sun provides its light through each of the Twelve Signs of the Zodiac. This is what is actually being communicated through the Last Supper painting that we are all familiar with, which is the Sun as the center of the Zodiac. The Sun God Myths, which are numerous and indigenous to all parts of the world, all communicate a Savior Son of God that is modeled after the Sun and its manifestation and life giving expression through the Twelve Signs of the Zodiac. The Twelve Labors of Heracles is another example of a mythology that is conveying the same truth. Further, it is obvious that Heracles is none other than Heru. And it is from Heru that we get the word “hero”.

The following is from the book Key of Destiny by Harriett Augusta Curtiss and F. Homer Curtiss:

“It is as the Sun-God that he (Jesus) is surrounded by 12 disciples; ... it is as the Sun-God passing through the zodiac that he is represented successively in art and lore by the Lamb and the Fishes,” – the beginning and the end of the Zodiac. “I am Alpha and Omega, the first and the last.” - page 124

It must be remembered that “Sun Myth” stories are presenting a mystical allegory that speaks to the spiritual unfoldment and manifestation of the Son of God.
in the heart of each man/woman on their spiritual path. This, then, is the hidden truth or the greater truth that the Ancient Sages and Priests are communicating to us.

So it should also be quite apparent as to the meaning of the Twelve Tribes of Israel. Here it is Moses and then later Joshua that are a form of the Christ and a metaphor of the Initiate. In the Metaphysical Bible Dictionary, printed by the Charles Fillmore Reference Library, we learn that the Children of Israel represent the thoughts of God. The Initiate must free the “thoughts of God” from bondage and lead them to the Promise Land. The “thoughts of God” represent our truth and our authentic Self as we are known by God Most High. Bondage in Egypt is descriptive of being led, deceived and enslaved by our lower faculties and animal nature. This is the bondage of the ego mind, which is the mind that we create based upon a lack of true Knowledge or Gnosis. However, through prayer, meditation, ritual, discipline and walking the Path of Maât we are able to free the “thoughts of God (Children of Israel). This is the Exodus that must occur so that these “thoughts”, which is our true self (Ausar), can be expressed.

It is appropriate to point out here that as to the historical account, there is no evidence of there ever being an Exodus from Egypt of a people who called themselves Jews or Hebrews to a land that today we know as Palestine. Here a historical account means using the discipline of history, which would require archaeological evidence. Archaeology is defined as the following:

“The systematic recovery by scientific methods of material evidence remaining from man’s life and culture in past ages, and the detailed study of this evidence.” – The American Heritage Dictionary

Based on the definition as set out above, there is no evidence of a people who practiced a culture or religion called Judaism in antiquity. There is no evidence for a people called Jews or Hebrews, for a people that spoke or wrote Hebrew or had a nation known as Israel in antiquity. In fact, the word “Jew” did not come into existence until the 18th Century, prior to that the word did not exist in any language. This exemplifies how and why a myth may convey more truth than the actual historical account once it is properly understood.
Thus, as we pass through the stages of initiation on the path back to God Most High – The One Source & Creator of All – we establish the four-squared foundation of the New Jerusalem in our hearts. As it rises in the hearts of us individually it will manifest on earth as a sufficient number of those Sons and Daughters bring it forth into the physical earth manifestation. This, then, is the realization and the coming of the New Jerusalem.

It is interesting to note that the Eastern Orthodox Christian Churches, which include the Ethiopian and Greek among others, can be considered to be in alignment with the ancient teachings in certain key points. One of the key sayings of the Eastern Orthodox Christian Church is as follows:

“God became Man, so that Man may become God.”

In the Gospel of Thomas, which was considered apocryphal by the organizers of the new state religion for Rome, a powerful and illuminating verse that is attributed to Jesus appears below:

“If you bring forth what is inside you it will save you. If you do not bring forth what is inside of you it will destroy you.”

May this work serve as an opening and a guide to light the path as we travel the way back home. Our path as Initiates to Divine Knowledge is within.

We too shall stand in the center of the twelve as a Sun in the Zodiac as Manifestors of the Universe; for we are Co-Creators with God and we extend creation through eternity. And so it is that we hear our Father/Mother God say:

“Thou art my beloved Son, in whom I am well pleased.”
Principles of Faith

I. Genesis — “Gene of Isis”

We affirm the Spiritual Society of Amen-Ra extends back to the date of 36,768 B.C.E. beyond pre-dynastic civilization according to the knowledge of the Great Year as observed by the ancient inhabitants of the Nile Valley and East Central Africa. The earliest epigraphic and textual documentation of Amun is cited in the Pyramid Texts of Unas where the Amun is described as a quality and property of Nun—Primordial “Inisting” Matter. In the cosmological system of the ancient city of Khmun (Hermopolis) Amun is again rendered as a descriptive quality and property of Nun—Primordial Inisting Matter.

The theologians and philosophers of Khmun were most famous for the ontological philosophy of the so-called “Ogdoad,” the eight primeval gods. The indigenous name for this spiritual and cosmological tradition was the Khemmenu—the eight attributes of Infinite Reality. Amun was affirmed to be a dimension of reality and consciousness that is prior to the creation of the physical and objective world. This state consists of complementary opposite forces that are affirmed to be Hidden, Eternal, Dark and Inactive. The Amun is described as the “One without a Second.”

Amen was venerated in Nubia at the ancient cities of Meroe and Napata at the Great Holy Mountain of Gebel Barkal near what is now called El Kurru and El Nuri. In Upper Kemet at the Holy City of Uaset (Thebes) Amun in the form of Amun-Ra was venerated at the Ipet Isut or the Temple of Karnak. At Uaset Amun was part of a Triad consisting of Amun, Mut and Khonsu. The warrior neter Montu was also an important aspect of the Amun tradition at Uaset. The traditional ram iconography of Amun in the Nile Valley originated in Nubia. Several Kings and Queens throughout Nubian and Kemetic history were named after the Amun. The Amenemhat Kings of the 12th Dynasty, the Amenhetep Kings of the 18th Dynasty,
and Kings Taneyidamani and Arkhalamani and Kandakes (Queens) Amanitore and Amanishekheto of the Meroitic Empire are but a few examples. In essence the Amun tradition reigned supreme in ancient Nubia and Upper Egypt (Uaset) throughout Nile Valley History.

During the New Kingdom period Amun is synthesized with Ra to form Amun-Ra. The antiquity of the Sons of Ra is evident in the cultural and spiritual tradition of Ra, called the Psdjet or Ennead as documented in the Pyramid Texts of the Old Kingdom, the oldest religious texts in the world. The apex and supremacy of the Sons of Ra culminated in the founding of the city of Annu or “Per-Ra” House of Ra during this same period and would reign supreme throughout Kemetic history. As indicated in the ancestral sacred texts the Sons of Ra are those who have perfected their character and spirit and thereby reclaimed their Divinity in Ausar, becoming risen and resurrected in the Land of Amun (Amen-Ta). The Sons of Ra are Sons/Daughters of Light, Radiant Ones, Luminous Beings who have ascended to become as Ra traversing the Celestial Plane of Nut in the Bark of Millions of Years standing in the company of the immortals/Neteru/Ancestors giving command and direction. Thereby affirming Power, Dominion, and Sovereignty in Concert with and Relation to ALL REALITY and phenomenon, immaterial and material.

In a Hymn to Amun-Ra during the New Kingdom period it is declared, “His name is Hidden in Amun, He is Ra in face, His body is Ptah.” The theologians of Uaset (Thebes) assert that the One Divine Force is invisible and hidden (Amen) and yet, it is the creative agency of the world (Ra), who shapes and fashions phenomenon through mind, will and creative utterance (Ptah). These three attributes together represent the threefold manifestation of Divine Reality. The theologians and philosophers of Uaset affirm Amun-Ra as inclusive of all the neteru and today what we identify as the Orisha, Vodu, Loa, Abosun, Santos and all other African Creative Expressions of the Divine. Because The Divine is essentially Hidden and No-Thing it transforms Itself into a myriad of forces and intelligences, even ourselves. It is Unity and Differentiation, the One and the Many at the same time.

The rise of Kings Alara, Kashta, Piankhi, Shabaka, Shabataka and Taharqa during the Egyptian (Kemetic) 25th Dynasty marked the recapturing of
Kemet and the launching of a cultural renaissance unparalleled in Nile Valley history. The Amun tradition remained influential during the Greco-Roman period. Alexander of Macedon travels to the Oracle of Amun at the Oasis of Siwa to declare himself as “Son of Amun” and subsequently inscribe his image with ram horns on his imperial coinage. Let us not forget that the Amun appears in Greek New Testament literature in the Apocalypse of John (Revelations) 3:14 as the “true and faithful witness, the Amen the beginning of the Creation of God.”

Festival Procession of Amen-Ra

Ra’s Description of His Creation, from the Book of Knowing the Creations:

Thus said Ra, the Lord of All, Lord of the Utmost Limits, after He had come into being: I am the one who came into being as Kheper. He who comes into being and brings into being. When I came into being, being itself came into being. All beings came into being after I came into being. Heaven had not come into being. Nor had earth come into being. Nor had the ground been created or the things which creep and crawl upon it. I raised up beings in the primordial waters as inert things. I found no place on which to stand. I formed it from the desire in my heart; I laid the foundation through Maat. I created forms of every kind. Many were the forms, which issued forth from the commands of my mouth. Not yet had I established Shu, the power and principle of light and air. Nor sent forth Tefnut, the power and principle of moisture. There existed no one who acted together with me. I conceived it in my own heart. And there came into being a vast number of forms of divine beings as forms of offspring and forms of their offspring from them...
II. Children of Amen-Ra

The Children of Amen-Ra are the Children of Israel. The story of the Children of Israel as told in Hebrew Mythology is taken from the Ancient Text and represents the cosmological journey of the Children of Amen-Ra. ISRAEL translates to YS-RA-IR in the Ancient Kemetic language as follows: YS is “place”, RA is “Creator”, and IR is “create”. Therefore YS-RA-IR means “the place that Ra created”.

The story of the biblical Exodus was not meant to tell of a physical exodus of a “chosen people” to a new land, but of a cosmological journey for those that follow the Teacher of Righteousness. As we follow the wisdom of our Exalted Ancestors and our Inner Guides and Teachers, we follow the Teacher of Righteousness. Thus, Moses is not a Hebrew word, but a Kemetic word which means to “draw from”.

Acts 7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

The Kemetic word Aiu becomes Jew, as it is the Aiu who follow Heru from darkness to light through the Amenta (underworld). Far be it from God to create an elect based on a racial or ethnic type. For all are called, yet there are few that choose to follow.

From the book “Ancient Egypt The Light of the World” and the Ancient Text the “Book of Amenta”:

These are the twelve as the children of Ra, who cultivate the fields of divine harvest in the plains of Amenta, where they reap for Ra as followers of Heru the beloved son: “They labor at the harvest, they collect the corn. Their seeds are favored in the land by the light of Ra at his appearance.”

Lower Egypt is the mythical land of death or darkness, leading to the world of life and light. It is here that Heru says to the flocks of Ra, which are in
the Hades of Egypt and the desert, “Protection for you, flocks of Ra, born of the great one who is in the heavens” as Amen-Ra.

These flocks are the chosen people, the deified elect, as the children of Amen-Ra. Amenta was the land of darkness until it was lighted by the nocturnal sun... And God prepared a secret mysterious dwelling for his children where the glorified elect were hidden in the light. Ra says to the earth, “Let the earth be bright. My benefits are for you who are in the light. To you be a dwelling.” “I have hidden you.”

In the Original Kemetic Text the “elect” are chosen as the cultivators of the fields, which are made for the purpose of cultivation. We are instructed that we must, individually, work in this life to reap the benefits of our labor. And not, as is the contemporary version, rely on the labors of others or through vicarious atonement of the “One” Savior.

And so we seek the Divine Presence within through daily practice of meditation and prayer; practicing good speech, which is correct thought, word and deed. Through the transformational power and presence of the indwelling KRST we succeed.

The Aiu or Jews, then, are those who “rise for Ra.” These are those who follow Anhur, a form of Heru, or as Moses to the heaven of eternity, Mount Hetep (Jerusalem), as the paradise of spirits perfected.

Auset hiding Heru in the bulrushes
King Akhenaten of the 18th Dynasty, Son of Amenhotep III and Queen Tiye, breaks with long held tradition by revealing the Way of Knowledge to the foreigners (Indo-Aryans) in order to bring forth to all of humanity the Law of Oneness. Akhenaten is often credited with introducing monotheism to a world that is polytheistic. In truth, he reintroduces the more ancient symbolisms and teachings of Ra-Herukhuti (Heru on the Horizon). Furthermore, polytheism as currently understood or based on the Greco-Roman model was never an Afrikan understanding as the Kemetic Deities represent various expressions and aspects of the One Source or One God.

Akhenaten continues in the traditions established by his parents. His Mother, Queen Tiye, is very active in the administration of the affairs of Kemet. In alignment with Maât and the most ancient practices of the Nile Valley, Akhenaten restores the feminine principle by empowering his wife, Queen Nefertiti, in leadership roles of Kemet.
Queen Nefertiti is prominently featured with her husband making offerings to Aten. Akhenaten builds the new capital called Akhetaten (Horizon of Aten), at Amarna, which is at the perfect geographic center of the country symbolizing the restoration of balance to the society.

Akhenaten's Hymn to Aten, and compared to Psalm 104:

**Akhenaten's Hymn**

- The world is in darkness like the dead, Every lion cometh forth from its den: all serpents sting, Darkness reigns.
- When Thou rises in the horizon...the darkness is banished... Then in all the world they do their work.
- All trees and plants flourish...the birds flutter in their marshes...All sheep dance upon their feet.
- The ships sail up stream and down stream alike...The fish in the river leap up before thee: and thy rays are in the midst of the great sea.
- How manifold are Thy works!...Thou dist create the earth according to Thy desire, men all cattle...all that are upon the earth

**Psalm 104**

- Thou makest the darkness and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey...
- The sun rises...Man goeth forth unto his work and to his labour until the evening.
- The trees of the Lord are full of sap...wherein the birds make their nests...The high hills are a refuge for the wild goats
- So is this great and wide sea, wherein are thing creeping innumerable, both small and great and beasts...There go the ships.
- O Lord how manifold are they works! In the wisdom hast Thou made them all...The earth is full of thy creatures
III. Divine Trinity

The principle of the Divine Trinity is introduced in Ancient Kemet. This Divine Trinity or Triad takes many different forms. The story of Ausar (Osirus), Auset (Isis) and Heru (Horus) is the archetype tradition for the Biblical representation of the Father, Son and Holy Spirit, which parallels this Ancient Kemtic Tradition. Auset represents the feminine aspect of God: the nurturing, unconditional loving, patient, faithful and giving. We restore the feminine aspect of the divine to the Godhead. The restoration of the Goddess represents the restoration of balance, harmony and love. It is necessary and required for balance, harmony and love to be restored to the Earth. Thus, the Spiritual Society of Amen-Ra does resurrect the Goddess, thereby freeing women from the oppression as wrought by the Greek, Asiatic and Others.
Carved on the walls of the Temple Shemayit-Ipet, called Luxor by the Arabs, are scenes that depict the following (from the book “Nile Valley Contributions to Civilization”):

1. **The Annunciation** – The Netcher Djhuti is shown announcing to the virgin Auset the coming birth of their son, Heru.

2. **The Immaculate Conception** – The Netcher Kneph, who represents the Holy Ghost, and the Netcher Het-Heru (Hathor) are shown symbolically impregnating Auset by holding ankhs (symbols of life) to the nostrils of the virgin mother-to-be.

3. **The Virgin Birth** – Auset is shown sitting on the birthing stool and the newborn child is attended by midwives.

4. **The Adoration** – The newborn Heru is portrayed receiving gifts from three kings, or Magi while being adored by a host of gods and men.
IV. Heru and Jesus

Heru represents the Divine Son, who restores good and his Father’s will on the earth. Within us Heru is the aspect of choosing to follow Divine Will and not the urgings of our animal or lower nature. Christ comes from the Greek word “Kristos”, which is in reality the Kemetic word KRST (KARAST) meaning Anointed. The ancient practice of anointing in oils and resins of the mummified deceased was known as to Karast the mummy. This being done so that the soul of the deceased can be known as an Ausar in the spirit realm or underworld.

*John 19:40* Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
The following lists a few of the several hundred similarities between Heru and Jesus:

**HERU**
- Heru was with his mother, the Virgin, until 12 years old, when he was transformed into the beloved Son of God, as the only begotten of the Father in heaven.
- From 12 to 30 years of age there is no record in the life of Heru.
- Heru at 30 years of age was made a man of in his baptism by Anup.
- Heru, in his baptism, made his transformation into the beloved son and only begotten of the Father – the Holy Spirit, represented by a bird.
- He was brought forth singly and as one of five brethren.
- Heru was the Son of Geb, his father on earth.

**JESUS**
- Jesus remained with his mother, the Virgin, up to the age of 12 years when he left her “to be about his Father’s business.”
- From 12 to 30 years of age there is no record in the life of Jesus.
- Jesus at 30 years of age was made a man of in his baptism by John the Baptist.
- Jesus, in his baptism, is hailed from heaven as the beloved son and only begotten of the Father – the Holy Spirit that is represented by a dove.
- He was brought forth singly and as one of five brethren [James, Joses, Simon, Judas].
- Jesus was the Son of Joseph, the father on earth.

Romans 8:14 For all who are led by the Spirit of God, are sons of God.

1 Thessalonians 5:5 For you are all sons of light and sons of the day; we are not of the night or of darkness.
V. Path of Ma’at

The Most High God stands upon Ma’at. Ma’at defines the divine laws that rule and govern the universe. In order for God to create, Ma’at must first be in existence. Out of chaos Ma’at is created; all that is created is done so by Ma’at. We create as God creates; all that we create is through Ma’at. Therefore we build for eternity, because we create like God; we co-create with God. All that is not based on Ma’at will shortly pass away. As above so below, Ancient Kemet is a reflection of Heaven on Earth.

As Ra emerges from his celestial ark he stands upon Ma’at. He stands on Ma’at as Ptah to speak the creation into existence. Ptah is the word of God, the heart and mind of the Creator. Ptah stands on the pedestal that is Ma’at. We conceptualize this pedestal as comprising a fourfold foundation: (paraphrased from “MA’AT: Returning to Virtue – Returning to Self”)

- **Love** – humans are created in and by love; love is a movement towards righteousness, harmlessness in thought, word and deed at many levels;
- **Life** – enlightened life is the goal, life is the greatest gift and all were charged to imbue all activities with *life*;
- **Creativity** – since the universe is creative and humans are considered made in the image of the divine, they must be creative also;
- **Awareness**, is sought in ever deepening and expanding levels – even in death (transcending life). The Uraeus (serpent) emerging from the forehead of usually the king, queen or neters (gods and goddesses) speaks to this higher level of mind.
The Spiritual Society of Amen-Ra observes Maat to be self-evident and true. Therefore, this Society practices Maat and adheres to its principles and virtues in all undertakings and occurrences.

From “Temt Tchaas, Egyptian Proverbs”:

“The sky is at peace, the earth is in joy, for they have heard that the King will set right the place of disorder. Tutankhamon drove out disorder from the Two Lands, and MAAT is firmly established in its place; he made lying an abomination, and the land is as it was at the first time.”

**Principles of Maat.**

Maat is the daughter of Ra; she is the fulfillment of Divine Cosmic Order. We observe that there are Seven Principles of Maat. These Seven Principles define the foundation from which the laws of creation adhere to and must harmonize with. Maat measures all: our personal lives, our community, our society and our world. That which is not in harmony with Maat is thrown out and discarded. That which is lasting and true finds itself in harmony with Maat. These Seven Principles are as follows:

1. **Order**
2. **Balance**
3. **Harmony**
4. **Compassion**
5. **Reciprocity**
6. **Justice**
7. **Truth**
MAÅT IS:
“TODAY AS YESTERDAY, TOMORROW AS TODAY”

“And God the mind being male and female both, as Light and Life subsisting, brought forth another Mind to give things form, who, God as he and she was of Fire and Spirit, formed Seven Rulers who enclose the cosmos that the sense perceives. Men call their ruling Fate.”

“MAÅT is great and it’s effectiveness lasting; it has not been disturbed since the time of Ausar. There is punishment for those who pass over it’s laws, but this is unfamiliar to the covetous one... When the end is nigh, MAÅT lasts.”

Virtues of the Initiate.

The Spiritual Society of Amen-Ra adheres to the instruction by the Ancestors that an initiate must demonstrate certain virtues prior to initiation into Love and Wisdom Systems of Ancient Kemet. The Kemetic Elders promote Ten Virtues of MaÅt that an initiate must master. Mastery of these virtues serves as a sign of readiness to receive knowledge and an indication of one’s commitment to live life consciously and righteously. The Sacred Order of the Sons of Ra, which houses Ordained Priests/Priestesses and Ministers that serve the Spiritual Society of Amen-Ra, adheres to these Ten Virtues of MaÅt as follows:

1. “Control of thought”
2. “Control of action”
3. “Devotion to one’s purpose”
4. “Faith in the master’s ability to teach the truth”
5. “Faith in one’s ability to assimilate the truth”
6. “Faith in oneself to act with wisdom”

7. “Freedom from resentment under the experience of persecution” (Bear insult)

8. “Freedom from resentment under the experience of wrong” (Bear injury)

9. “Ability to distinguish between right and wrong”

10. “Ability to distinguish the real from the unreal”

We therefore recognize that when the student is ready, the teacher appears. Those that seek instruction from the Sacred Order of the Sons of Ra adhere to the Ten Virtues of Maat.

“Speak MAAT; do MAAT.”

“The wise person who acts with MAAT is free of falsehood and disorder.”

Seven Liberal Arts & Sciences.

The Spiritual Society of Amen-Ra practices the study and disciplines of the Arts and Sciences. Through this discipline the Initiate liberates the human body from its bodily impediments and rises from the Mortal Level through the Level of the Intelligences to finally reach the Level of a Son of Light, which is to be One with the Universe.
The Seven Liberal Arts and Sciences form the foundation of study for the Initiate. This foundation is first developed by the Kemetic Priests of the Nile Valley and it is the cornerstone of the Western University Systems. The University is a place where One studies the Universe. These Seven are as follows:

1. Grammar
2. Rhetoric
3. Dialectic
4. Arithmetic
5. Geometry
6. Music
7. Astronomy

"Those who understand or believe will be persecuted and ridiculed."

"The wise ones serve the higher planes and rule the lower, in this way one operates the laws instead being a slave to them"
Declarations of Innocence.

Maät has maintained order and balance in all of creation from the very first occasion. She is symbolized by the ostrich feather, scales and outstretched arms with wings. When we leave this plane of existence we stand before the scales in the Hall of Maāti. There, the feather is used in the ritual of the “Weighing of the Heart” to determine if one has been overly burdened by incorrect and unbalanced living. The heart, therefore, must be as light as a feather. This is the judgement scene in the Hall of Maāti where those deemed acceptable are Maa-Kheru.

The Maa-Kheru are those who were the speakers and livers of truth on earth. They are transformed into Truth personified, through the KRST Principle they become. They are the Akhu, Exalted Ones, Heavenly Host and Christed Beings.

Thus, we recite the 42 Declarations of Innocence that are to be recited in the Hall of Maāti:

1) I have not committed sin.
2) I have not committed robbery with violence.
3) I have not stolen.
4) I have not slain men and women.
5) I have not stolen food.
6) I have not swindled offerings.
7) I have not stolen from God.
8) I have not told lies.
9) I have not carried away food.
10) I have not cursed.
11) I have not closed my ears to truth.
12) I have not committed adultery.
13) I have not made anyone cry.
14) I have not felt sorrow without reason.
15) I have not assaulted anyone.
16) I am not deceitful.
17) I have not stolen anyone’s land.
18) I have not been an eavesdropper.
19) I have not falsely accused anyone.
20) I have not been angry without reason.
21) I have not seduced anyone’s wife.
22) I have not polluted myself.
23) I have not terrorized anyone.
24) I have not disobeyed the law.
25) I have not been excessively angry.
26) I have not cursed God.
27) I have not behaved with violence.
28) I have not caused disruption of peace.
29) I have not acted hastily or without thought.
30) I have not overstepped my boundaries of concern.
31) I have not exaggerated my words when speaking.
32) I have not worked evil.
33) I have not used evil thoughts, words or deeds.
34) I have not cursed anyone in thought, word or deed.
35) I have not spoken angrily or arrogantly.
36) I have not cursed anyone in thought, word or deed.
37) I have not placed myself on a pedestal.
38) I have not stolen that which belongs to God.
39) I have not stolen from or disrespected the deceased.
40) I have not taken food from a child.
41) I have not acted with insolence.
42) I have not destroyed property belonging to God.
"No one reaches the beneficent West unless their heart is righteous by doing MAÁT. There is no distinction made between the inferior and the superior person; it only matters that one is found faultless when the balances and the two weights stand before the Lord of Eternity. No one is free from the reckoning. Thoth, a baboon, holds the balances to count each one according to what they have done upon earth."

"God sheds light on they who shake the clouds of Error from their soul, and sight the brilliancy of Truth, mingling themselves with the All-sense of the Divine Intelligence, through love of which they win their freedom from that part over which Death rules, and has the seed of the assurance of future Deathlessness implanted in him. This, then, is how the good will differ from the bad."
VI. Tree of Life

“Anuk Ausar!” This is the on-going aspiration and realization of all those that are of the Spiritual Society of Amen-Ra just as it was of the Ancient Ones of the Nile Valley. “Anuk Ausar”, which is “I am Ausar”. Ausar represents our Higher Self. It is the Self that is created by God Most High and it stays in alignment in perfect unity, harmony and love with God and all Created Beings. It is the Christ Self that exists as our True Self.

We acknowledge that our true Being is best described as a Mind-Body-Spirit Complex. We learn from Ra Un Nefer Amen that the Ancient Ones referred to this as the Paut Neteru or the Kamitian Tree of Life. The Tree of Life is comprised of 11 principles or mental/spiritual faculties. The first principle or the zero (0) sphere is the causative principle and/or the source of creation. This principle represents the cause of the nine (9) emanations of the spirit, which can be grouped into three (3) groups of three (3), represented by a triangle. The nine (9) emanations of the spirit are that which creates and administrates the tenth (10th) sphere, which is physical reality. Thus, the zero (0) sphere is the cause and the tenth (10th) sphere is the effect.

This Kamatian Tree of Life is the basis and foundation from which the Jewish Teaching known as Kabbalah is derived. The Kemetic term of Ka-Ba-Ra, which means Spirit-Soul-God, is also used to describe this awareness. Further, it is interesting to note that every Muslim is encouraged to make at least one pilgrimage or Hajj to Mecca, the holiest city of Islam, in their lifetime where they walk around the Ka'abah – that contains the Holy Black Stone – seven (7) times.
The following provides an illustration that represents the Tree of Life:

And so it is that our Mind-Body-Spirit Complex is comprised of these eleven (11) principles. The first cause at the zero (0) sphere being Amen that is the source for the nine (9) emanating principles (Ausar, Tehuti, Seker, Maat, Herukhuti, Heru, Sebek, Het-Heru and Auset) that create and maintain the effect, Geb, which is the 10th sphere and the physical reality. It must be noted that the body, our physical vehicle, is the last of the principles and only an effect of the emanating principles, which is in direct contradiction to the concepts of the western world.
The following provides a summary description of each of the aforementioned eleven (11) principles:

<table>
<thead>
<tr>
<th>Principle</th>
<th>Sphere</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amen</td>
<td>0</td>
<td>Concealed, the Subjective Realm; infinite source of life-force and spiritual matter.</td>
</tr>
<tr>
<td>Ausar</td>
<td>1</td>
<td>The True Self or Higher Self. The ability to unify all aspects of our lives.</td>
</tr>
<tr>
<td>Tehuti</td>
<td>2</td>
<td>The Divine Will; the source of learning from within. The ability to bring forth solutions to all problems.</td>
</tr>
<tr>
<td>Seker</td>
<td>3</td>
<td>The source of Spiritual Power.</td>
</tr>
<tr>
<td>Maát</td>
<td>4</td>
<td>To understand and live in divine harmony with all things.</td>
</tr>
<tr>
<td>Herukhuti</td>
<td>5</td>
<td>The power to enforce spiritual laws; establish equilibrium and courage to act.</td>
</tr>
<tr>
<td>Heru</td>
<td>6</td>
<td>Relates to our will. Initiator of activities not compelled by: emotions, likes or dislikes (lower aspects of behavior); freedom of will relates here.</td>
</tr>
<tr>
<td>Het-Heru</td>
<td>7</td>
<td>The imaginative faculty.</td>
</tr>
<tr>
<td>Sebek</td>
<td>8</td>
<td>The intellectual faculty.</td>
</tr>
<tr>
<td>Auset</td>
<td>9</td>
<td>The personality.</td>
</tr>
<tr>
<td>Geb</td>
<td>10</td>
<td>The physical body.</td>
</tr>
</tbody>
</table>

Thus we are to live and be guided from the higher realms and not the lower aspects of our Being. Heru, which represents our “free will”, is to be subjected to and joined with Ausar our True Self. Thus we can say that “my will and my Father’s will are one”. Therefore, it is at Heru where we choose. This is the cross. And to die on the cross is to die to the lower aspects as being the guiding forces in our lives. And thus, Ausar is restored to the throne. We resurrect as our True Self. The lower aspects of our Being (Het-Heru, Sebek, Auset, & Geb) are now led by the higher (Ausar, Tehuti, Maát, & Herukhuti). This is manifested by proper use of the imagination and intellectual faculties; the ability to bring this knowingness into our conscious awareness; to establish and maintain our devotion to a specific object; and to have vitality and health.
The two thieves that are on each side of the cross represent "regret for the past" and "fear of the future". It is through our spiritual practice of prayer and meditation that we bring forth Heru as the divine Son that does his Father’s Will on Earth; this is the power, presence and activation of the indwelling KRST.
VII. Cycles of Time

Ra emerges from the Barque (i.e. Ark) of a Million Years out of Nun. He is accompanied by eight gods. Nun represents the primordial waters of creation and the eight gods represent the aspects of creation, four male and four female. This is the Ogdoad the eight primeval gods — the eight attributes of Infinite Reality — as developed in Hermopolis during the Old Kingdom. Amen is affirmed to be a dimension of reality and consciousness that is prior to the creation of the physical and objective world. Thus Amen is known as the “unmoved mover”, whereas Ra represents the creative force of the universe. It is not the sun, but the creative power behind the sun that is best represented by the appearance and attributes of the sun; bringer of light, life, regeneration, removes the darkness and sparks the creation.

The Ogdoad becomes the Ennead (divine nine) in Annu with Ra added to Barque

The Biblical story of Noah’s Ark is an anthropomorphic rendition of this Ancient Cosmology. The four male and four female attributes of creation that are the Ogdoad are represented by Noah, His Wife and Noah’s three Sons and Their Wives to equal four male and four female on Noah’s Ark, which corresponds to the Ark of Nun. The flood or deluge represents a cosmological event that is recorded by the Kemetic Priests of the Nile Valley.

The Elder Kemetic Priests have charted the heavens for thousands upon thousands of years. The African Ancestors bring us the knowledge of the Great Year that is approximately 26 thousand years, which is known as the procession of
the equinox. To have observed this great year, we know that the African Priests observed this for over two cycles (i.e. over 52 thousand years).

Within the great year are the seven rulers of time or pole stars. Thus each star rules for 3,714 years then it falls in the deluge. Hence, the biblical deluge or flood is referring to the cosmological event of the pole star falling into the deluge even as a new star is being born. The Great Year of 26 thousand years is divided into 12 ages that correspond to the zodiac, which we move through in a backwards motion. And each age is approximately 2,160 years.

The star system Sirius is of particular importance to the African Priests and Elders. This is the companion star to our solar system and each solar system revolves around the other. The Kemetic Priests have charted the time it takes for this evolution. This is called the Sothic Period and it is 1,461 years. In the Kemetic teachings and the Dogon teachings this is the abode of the gods and from where we originate.
Sirius is the star that rises on December 25th. Three stars in the Orion Constellation point to this star as it rises in the east. This represents the three kings or wise men and Sirius represents the Virgin Mary as it is the Star of Bethlehem. The pyramids on the Giza Plateau are aligned in the configuration of the three stars of the Orion Constellation. The shafts of the pyramids are in alignment with Sirius and Orion’s Belt. The temples of Ancient Kemet are built to allow the inner chamber, or holy of holies, to be lighted by Sirius.

The African Priests established the current solar calendar in 4240 B.C.E. We therefore acknowledge this date as being the beginning of the current cycle of time. Thus, the year 2000 A.D. in the Roman calendar corresponds to the Year 6240 in the African calendar. And, as we move to a new era, a new age, this is a time for renewal. The Ancient Ones wrote about a time of disorder, unrighteousness and ignorance. They warned us of a time when all the sacred teachings would be scorned and the people would follow every sort of evil and vice; a time when lies and deceit would rule the day and the hearts of men. This is the ebb and flow of the universe. Now is the time for the renewal for the light shines in the dark.

We resurrect, rebuild and re-constitute ourselves. As it is written, the ancient teachings would be brought forth in this time of revelation to bring the light of truth to men and women of the Earth. So now we prepare the way and make the path straight; this is the time of renaissance!

MAÂT HOTEP!

“Be as the Sun and Stars, that emanate the life giving essence; give life without asking anything in return; to be a Sun, breath rhythmically and deeply; then as RA shall you be.”

Ra traversing the Celestial Plane
Selected Ancient and Modern Pictures & Symbols

The picture depicts Imhotep as vizier to King Djoser of the 3rd Dynastic Period. Imhotep, which means Prince of Peace or “he who comes in peace”, is recognized as the world’s first multi-genius. He is the designer of the step pyramid and he is considered to be the father of medicine. He is venerated by the Greeks as Asclepius, God of Medicine, who is referenced in the Hippocratic Oath.

The picture is from the Scottish Rite Masonic Temple on Wilshire Blvd. in Los Angeles, California.

This is an artist’s rendition of temple carvings of the deity Khnum at the potter’s wheel forming man from clay. Khnum is one of the most ancient deities of Kemet extending into pre-dynastic periods. In addition to being the fashioner of human beings, he is also the protector of the source of the Nile.

Ritual procession of Ethiopian Coptic Priests. It is Notable that the Coptic Priests chant accompanied by the shaking of a sistrum, which is the same tinkling musical instrument used by the ancient Egyptian Priests.
References


 The Bible, Revised Standard Version, translated from the original tongues, being the version set forth A.D. 1611, revised A.D. 1881-1885 and A.D. 1901, compared with the most ancient authorities and revised A.D. 1952, American Bible Society, New York.

 Other References


