

Introduction

The first step towards attaining spiritual purity is an acknowledgement of one's corrupt nature in which we cannot approach the Divine World of Ancestors and Neteru. Purification of oneself is not only symbolic of our desire to lead pure lives but it is also a literal transmission that affects the spiritual dimensions for personal transformation.

The cleanliness of both the mind and body are preconditions ordained by the World of the Gods that must be satisfied before we can merit entrance into their sacred space. Entrance into sanctified spaces without adhering to purification protocols is strictly forbidden. The Spiritual Purifications provided herein are tools employed in the temporary removal of corrupting human life experiences, while providing cleanliness and the purity of the spirit. This temporary state of purity is what permits us to gain access to the Divine World without being a threat.

In spirituality, the left and right hands have their specific delineated functions. The specificity of these functions is rooted in the divine principles of opposites, having no regard for an individual's natural preferences. The right hand is considered the "clean" hand while the "left" hand is "dirty". In performing the ablutions, the right hand is primary in performing most of the ritual, and from time to time used to transfer water onto the left hand.

Once the ablutions have been performed, one is now in a temporary state of purity which must be maintained by observing the following prohibitions:

- Do not speak to or touch a person over the age of 7 years, who has not performed their ablutions. Children under the age of 8 years are pure.
- Do not touch anything that is unclean.
- Do not think unclean thoughts.
- Do not burp, sneeze or pass gas.

Failure to observe anyone of the above renders one unclean, and thus requiring for the purification protocols to be re-done.

Only water is to be used in the performance of the purification ritual. Ablutions are not to be performed inside the same area where the toilet is found. They can be done before or after taking a bath; inside, outside or wherever is preferable for you.


PREPARATIONS



To self purify is an essential first step in initiation for one who seeks to embrace the spiritual principles of being a Kem and desires to enter woon-oo-h-t [the priesthood].

With water you will have washed the anal and genital areas using the left hand before commencing. To maintain physical cleanliness, this practice should be observed regularly after having bowel movement. This will ensure cleanliness that cannot otherwise be maintained with just the use of toilet paper. After completing this step, use an area outside the bathroom which you will have prior prepared for oo-ahb [purification]. Always precede the oo-ahb with washing the aforementioned body parts.

HANDS [raawy]

Using a container/pitcher of water you will wash your raawy [re-ewoo-ee]. While seated as illustrated below, hold the container/pitcher with the left [re-ewoo-ee] and pour a small amount of water into the  [ka-pooh: hollow of hand] of your right [re-ewoo-ee]. Wash both sides of [re-ewoo-ee], shake off excess water and utter the 1st chant as prescribed below. Repeat the steps for washing of the [re-ewoo-ee] and continue the chanting throughout numbers 2, 3, 4, 5, 6 and 7.

1. Wash [re-ewoo-ee] and chant: Em Ren Wsir
2. Wash [re-ewoo-ee] and chant: Em Ren Heru
3. Wash [re-ewoo-ee] and chant: Em Ren Aishat
4. Wash [re-ewoo-ee] and chant: Em Ren Nw
5. Wash [re-ewoo-ee] and chant: Em Ren Shw
6. Wash [re-ewoo-ee] and chant: Em Ren Tefnwt
7. Wash [re-ewoo-ee] and chant: Em Ren Geb



MOUTH [re]

Pour water into the [ka-pooh] of the right hand and transfer the same into the [re]. **DO NOT SWALLOW.** Hold the water inside the mouth and using the right index finger, wash the teeth and tongue. When done, expel the water out of the [re]. Shake off excess water from hands and utter 1st chant. Repeat the washing of the mouth and complete chants 2, 3,4,5,6 and 7.

1. Wash the [re] and chant:
2. Wash the [re] and chant:
3. Wash the [re] and chant:
4. Wash the [re] and chant:
5. Wash the [re] and chant:
6. Wash the [re] and chant:
7. Wash the [re] and chant:



NOSE [fnD]

To wash the [fen-tja], pour water into the [ka-pooH] of the right hand and while keeping it in cupping shape, gently inhale until water and forcefully snort the water out the [fen-tja]. **DO NOT ALLOW WATER TO REACH THE SINUS.** Use the index and thumb fingers to clean the [fen-tja] and expel the water out. Shake off excess water from hands and utter 1st chant. Repeat the washing of the [fen-tja] and complete chants 2, 3,4,5,6 and 7.

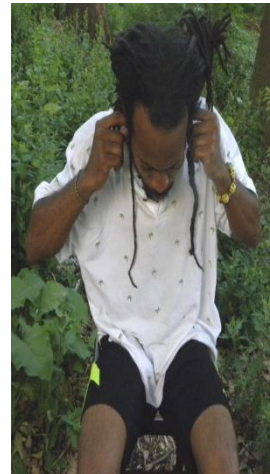
1. Wash [fen-tja] and chant:
2. Wash [fen-tja] and chant:
3. Wash [fen-tja] and chant:
4. Wash [fen-tja] and chant:
5. Wash [fen-tja] and chant:
6. Wash [fen-tja] and chant:
7. Wash [fen-tja] and chant:



EARS ♀♀☞ [nkwy]

To wash the [n-koo-ee], pour water onto the [ka-pooh] of the right hand and transfer a small amount of water onto the left hand while retaining some in the right hand. Maintaining both hands in cupping shape, cover both [n-koo-ee] allowing the water to enter. Use the index fingers to wash the [n-koo-ee] canal and the thumbs to clean the back part of the [n-koo-ee]. Shake off excess water from hands and utter 1st chant. Repeat the washing of the ears and complete chants 2, 3,4,5,6 and 7.

1. Wash [n-koo-ee] and chant:
2. Wash [n-koo-ee] and chant:
3. Wash [n-koo-ee] and chant:
4. Wash [n-koo-ee] and chant:
5. Wash [n-koo-ee] and chant:
6. Wash [n-koo-ee] and chant:
7. Wash [n-koo-ee] and chant:



FACE [Hr]

To wash the face, pour water into the [ka-poo] of the right hand and with the use of the same hand, wash the [heh-r] from the forehead hair line down to the chin. Shake off excess water from hands and utter 1st chant. Repeat the washing of the [heh-r] and complete chants 2, 3,4,5,6 and 7.

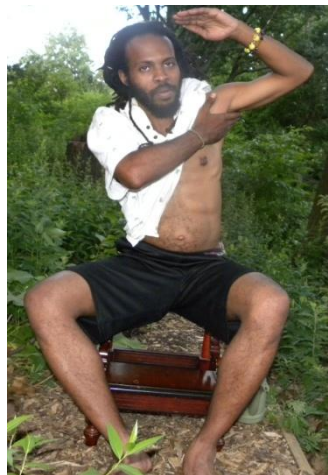
1. Wash [heh-r] and chant:
2. Wash [heh-r] and chant:
3. Wash [heh-r] and chant:
4. Wash [heh-r] and chant:
5. Wash [heh-r] and chant:
6. Wash [heh-r] and chant:
7. Wash [heh-r] and chant:



LEFT ARMPIT [hTTt]

Pour water onto the [ka-poo] of the right hand and wash the left [h-thw-thw-t]. Shake off excess water from hands and utter 1st chant. Repeat the washing of the left [h-thw-thw-t] and complete chants 2, 3, 4, 5, 6 & 7.

1. Wash [h-thw-thw-t] and chant:
2. Wash [h-thw-thw-t] and chant:
3. Wash [h-thw-thw-t] and chant:
4. Wash [h-thw-thw-t] and chant:
5. Wash [h-thw-thw-t] and chant:
6. Wash [h-thw-thw-t] and chant:
7. Wash [h-thw-thw-t] and chant:



RIGHT ARMPIT [hTTt]

Pour water onto the [ka-poo] of the right hand and transfer all the water from the right hand into the [ka-poo] of the left hand. Wash the right [h-thw-thw-t] using the left hand. Shake off excess water from hands and utter 1st chant. Repeat the washing of the left [h-thw-thw-t] and complete chants 2, 3, 4, 5, 6 & 7.

1. Wash [h-thw-thw-t] and chant:
2. Wash [h-thw-thw-t] and chant:
3. Wash [h-thw-thw-t] and chant:
4. Wash [h-thw-thw-t] and chant:
5. Wash [h-thw-thw-t] and chant:
6. Wash [h-thw-thw-t] and chant:
7. Wash [h-thw-thw-t] and chant:



RIGHT FOOT [rd imyn]

Pour water into the [ka-pooh] of the right hand and wash the [re-t imee-n]. Commence half way up the shin and down to the toes. Wash the back commencing just below the calf and include the ankles, heel, bottom of foot and toes. Shake off excess water from hands and utter 1st chant. Repeat the washing of the [re-t imee-n] and complete chants 2, 3, 4, 5, 6 & 7.

1. Wash hands and chant:
2. Wash hands and chant:
3. Wash hands and chant:
4. Wash hands and chant:
5. Wash hands and chant:
6. Wash hands and chant:
7. Wash hands and chant:



LEFT FOOT [rd iAbt]

Repeat as outlined for the right foot.

CROWN TO NAPE  [whnn mHA]


Pour a small amount of water into the [ka-pooH] of the right hand. Using a stroking action, apply the water beginning from the [ooh-ha-nen] to the [me-ha] of neck. Repeat three (3) times.



FINGERS  [antwy]

With the thumb, hold the pinky [an-t] and the index, middle and ring [an-too-ee] together. Wet the latter three [an-too-ee]. Using short brisk in/out movements, suck the same [an-too-ee] in seven (7) brief intervals. Bring elbows against the body with palms facing up and recite:




 em ren heka-ee-ooh ba-ee-ooh neter-oo
 [m rn hkAyw bAiw ntrw]

Translation: In the powerful name of the souls of Divine Beings

CONCLUSION

At the conclusion of the [ooh-ahb] and daily [woon-ooh-t] rituals, the below outlined actions must be executed. The first prayer, also known as Ra's prayer is recited either in sitting or standing position, forearms parallel to the ground and by bringing elbows against the body with palms facing up.



Sitting Position



Standing Position

FIRST PRAYER [snsw tpy]

There is nothing more powerful than words uttered to invoke the power of the Neteru using specific prescribed [he-ka-oo]. Powerful spells provide protection and mitigate the effects of negative energies resulting from daily experiences. The [sen-soo] of Ra is one such spell given to his shemsu or followers for use at any moment should the need arise. For its power to be realized, one must daily maintain physical and spiritual purity, inclusive of conduct that is in accordance with the Seventy Seven (77) Commandments/The Book of Divine Ordinances.

[pronunciation provided in brackets]


 nwk hkAw pwy
 [noo-k heka-oo poo-ee]

English Translation
 I am the living words of spiritual power


 wAb im r.g xAty
 [oo-ahb em ray-ee hhat-ee]


My mouth and body are pure


 rA ntrw hry wAty m r.g
 [Ra neter-oo hr-ee watt-ee em ray-ee]

Ra has placed the Neteru in my mouth


 nwk rA iAxw
 [noo-k Ra ee-yah-khoo]

I am the divine spirit of Ra



 nwk bA f hkAw
 [noo-k bah-fey heka-oo]

I am to his soul, words of spiritual power

After uttering the spell, the following must be repeated three (3) times. Place fingers of right hand on the forehead and while kept in position chant:

[pronunciation given in brackets]

English Translation


 m rn wsir
 [em ren woh-sr]

In the name of Wsir



Now place the right hand on the left shoulder and chant:


 m rn Hrw
 [em ren her-ooH]

In the name of Herw



Keep the right hand on the left shoulder. Now place left hand on right shoulder and chant:

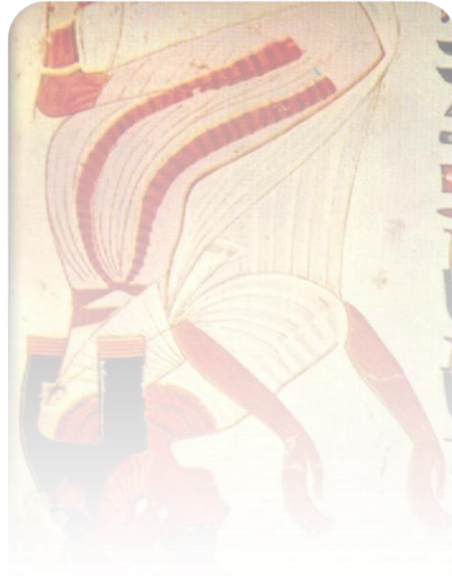
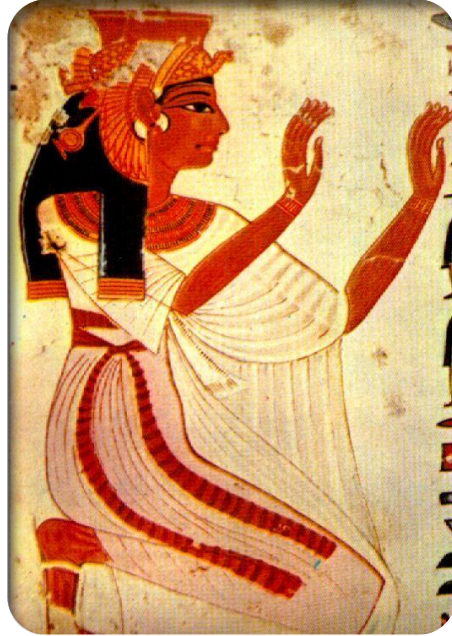

 m rn AySt
 [em ren Aishat]

In the name of Aishat

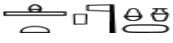


NB: This prayer is also used at the conclusion of Zem Zem.

M'TAMPRAYERS





On these days we sanctify time to make offerings of the Neteru  [hetep Neterw]. In an ideal natural environment, the times for hrw ntry Dsr would be reckoned in accordance with the rising and setting of the sun. The following times are provided as a strict guide. These are the designated times; Between 06:00 am and 11:00 am one must offer frankincense. Between 3:00 pm and 6:00 pm an offering of myrrh should be given. These herbs should be offered on a burning charcoal. No offerings are to be made after 6:00pm or before 6:00 am.

Upon entering your designated space, begin by lighting a candle. Burn the charcoal and place in an incense burner/holder. Follow with reciting the 2nd prayer as outlined below. Then follow with the ascending and descending hand positions as detailed below. At the conclusion of reciting, hold a small amount of the offering (frankincense/myrrh) in your right hand and make wishes. When done, place the offering on the charcoal amber. Proceed with lamentations and the rest of chants provided. For this period we also include the Neterw of the Dekan in addition to one of your choosing directly after chanting “hheper heka-oo Aishat ee-ma”.

Example: In the month of Mesut Re, the Neteru of the Remgeri dekan are Maat and Renenutet. Recite “Em Ren Maat” 27 times, “Em Ren Renenutet” 27 times and then “Em Ren” (Neter of choice) 27 times. Sit quietly or perform Ka’at Ibi exercises of choice. Conclude with snsw tpy.

Days of Rest



There is no performance of Zem Zem or observance of Holy Days on hrwy n htp. Only purifications are to be done. At the conclusion of reciting the snsw tpy, form the shape of a triangle using hands as demonstrated on page 0 and utter “Khafra” 3 times. This may also be done standing instead of kneeling.



In a designated space chosen and prepared beforehand you may now assume a sitting position as illustrated in A below, by bringing your heels and knees together while placing hands on knees. For the elderly and those with physical conditions that limit mobility or cause severe discomfort that cannot be overcome, you may alternatively use a different position illustrated in B and C.



A































































B



C

The Second Prayer

In this assumed position of respect, you may begin to chant the following [sen-soo]:

							
Awn	ntry	iAh	HH	wtt	s-mssw	Dsf	
[Ah-woon	neter-ee	ee-yah	heh	ooh-tet	say mes-sue	djesef]	
							
rdy	tw	m	iby	nnty	bAgy	ntry	r ntrw
[Reddy	too	ehm	ee-bee	en-tee	bah	gah - ee	neter-ee chr neter-oo]
							
Ntr	kw.i						
[Neter	koo-ee]						
							
iwy	xA	kw.i	m	bik	Ntry		
[ee-wee	khah	koo-ee	ehm	beek	Neter-ee]		
							
wAb	kw.i						
[ooh-ahb	koo-ee]						
							
Ntr	kw.i						
[Neter	koo-ee]						
							
iAx	kw.i						
[ee-akh	koo-ee]						
							
wsr	xw.i						
[Ooh-zer	koo-ee]						
							
bA	kw.i						
[Bah	koo-ee]						
							
wn. f	ntr	mA	ntrw	m	ntr	grtt	
[Woon-fey	Neter	mah	Neter-ooh	ehm	Neter	ger-tet]	
							
iw. f	ntr	xAt. f	tmm. tw				
[ee-ooh fey	Neter	hhat fey	tem tyoo]				
							
Ntry	w	bAy	m	pr	sbwt		
[Neter-ee	ooh Bah-ee	ehm peh-r	Seb-oot]				
							
Ntry	f	bAy	m	Ntrw			
[Neter-ee	fey	Bah-ee	me	Neter-ooh]			
							
Ntr	Ntry	xpr	Dsf	pAtw			
[Neter	Neter-ee	hhe-pehr	djesef	pah-tyoo]			

English Translation:

- L1. The Divine Creator, the self created and begetter of the children.
- L2. Place within my heart the gift of the unexhausted Divinity and Divinities.
- L3. I am Divine
- L4. I am enthroned as the Divine Falcon
- L5. I am pure
- L6. I am Divine
- L7. I am exalted
- L8. I am fortitudinous
- L9. I am the soul
- L10. He is God existing among Gods in the World of the Exalted Ones
- L11. He is God wholly in his body
- L12. They made my soul divine in the house of Sebwt
- L13. He made my soul divine as the Gods
- L14. The self-created God and the Creator of Gods

For this portion, the prior seven recitations performed during the washing of body parts, will be recited while executing specific ascending and descending positions as illustrated below. Each set of chants i.e. “Em ren Wsr” is uttered once on each ascending and descending position. Proper breathing between each set of chants is an essential component of this portion. For instructions on breathing see page 24.

- 1st Set: Em Ren Wsir (on Positions 1 to 7)
- 2nd Set: Em Ren Heru (on Positions 1 to 7)
- 3rd Set: Em Ren Aishat (on Positions 1 to 7)
- 4th Set: Em Ren Nw (on Positions 1 to 7)
- 5th Set: Em Ren Shw (on Positions 1 to 7)
- 6th Set: Em Ren Tefnwt (on Positions 1 to 7)
- 7th Set: Em Ren Geb (on Positions 1 to 7)



Preparation



Position 1



Position 2



Position 3



Position 4



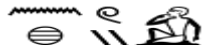
Position 5



Position 6

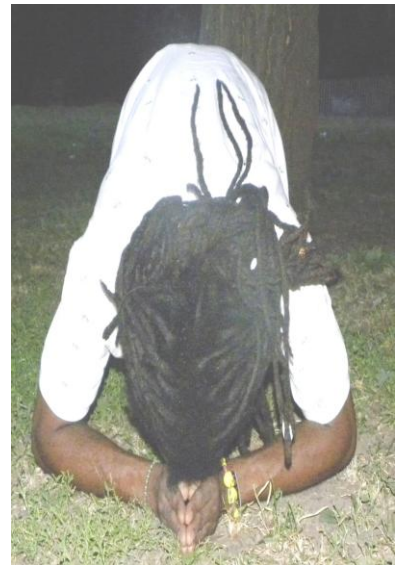


Position 7



Through [nkhoo-ee] you are able to communicate with your ancestors. Your ancestors are your first line of defense in every area of your life. They hold a great deal of influential power for your personal benefit. It is to them that you must turn to seek for guidance and to express gratitude for their blessings. It is to them that one must communicate their personal well being, success, achievements, wishes, challenges faced and struggles. For those things one wishes not to have, one beseeches their power to have them removed from their destiny and be granted those that are desirable.

To take the [nkhoo-ee] position, glide hands from either sides of the body to the front. While maintaining slight contact with the floor, bring palms together as you lower the elbows to the floor. Your chest will rest on the thighs and your forehead (bridge of nose) will be brought to rest on the hands as shown below.



The prayer comprises of three (3) parts, namely: 1) Invocation. 2) Supplication. 3) Conclusion.

All ancestors of my mother's lineage and all ancestors of my father's lineage

I call upon you all; those known and unknown.

I present myself and ask that you hear my words.

I recognize that your dwelling is within my being.

In humility and respect I bow myself in your presence.

I greet and honor you all.

Accept my expression of gratitude for your blessings

Incline your ear and attend to my needs with your assistance

As Heru, I came into this world with weaknesses

I desire to embody the spirit the fighting spirit of Heru;

In order to overcome corruptions within my mind and heart

Grant me endurance and sufficiency of strength

With the same enable me to subdue the evil within

I wish to be a good disciple of divine laws and principles

Grant me the foresight to make wise decisions in my life

I wish to be a better father/mother; a better sister/brother

A better husband/wife; a better teacher and student of life

Protect me in my path from all forms of danger both seen and unseen

Grant me spiritual eyes to perceive reality with clarity

Help me to reclaim the dignity and pride that was stolen from you

That I be instrumental in re-establishing your acclaimed greatness

I wish to live in accordance to the laws contained in Great Book of Divine Ordinances

As I purify my life daily, I wish for the favors of the Divine World to distill upon me

I ask that you convey my wishes and advocate them on my behalf before the Neteru

And may their blessings be transmitted to me through you.

To conclude, use the four (4) fingers of both hands and place the finger tips flat on the ground. In three (3) intervals using both finger tips, touch the forehead and the ground. Turn the palms of hands to face upwards and say "Em Ren" (the Neter or Netert of your choice) and sit up.



NB: List of Neteru is found on the ritual calendar provided with this manual.

The Chants

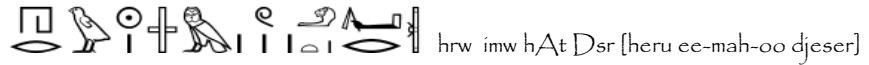


gA [gah]

The following sets of chants are to be done in multiples and the lowest being nine (9) times each. The recommended number for the purpose of receiving an enhanced degree of benefit is to chant each **twenty seven (27)** times. More can be done if desired but must be in **multiples of nine** ; /psDt/ ~[psee-jet] e.g. nine(9), eighteen (18) **twenty seven (27)***, thirty six (36), forty five (45), fifty four (54), sixty three (63), **seventy two (72)***, etc. When the Neteru revealed themselves to humanity, they did so in a particular order as provided below. It is absolutely imperative that one does not deviate from the order in which the chants are provided.

 b rA [ee-b Rah]	 ima ee-mah]	27x	The heart of Ra is within me.
 b imn [ee-b min]	 ima ee-mah]	27x	The heart of min is within me.
 b ptAH [ee-b P'tah]	 ima ee-mah]	27x	The heart of P'tah is within me.
 b xnmw [ee-b Khunum]	 ima ee-mah]	27x	The heart of Khunum is within me.
 b imsw [ee-b msu]	 ima ee-mah]	27x	The heart of msu is within me
 b tm [ee-b T'ch-m]	 ima ee-mah]	27x	The heart of T'em is within me.
 Xpr hkAw [hheper heka-oo]	 wsir Ws-r	 imA ee-mah]	27x The becoming of the word Wsr is within me.
 Xpr hkAw [hheper heka-oo]	 hrw Heru	 imA ee-mah]	27x The becoming of the word Heru is within me.
 Xpr hkAw [hheper heka-oo]	 aSt Aishat	 imA ee-mah]	27x The becoming of the word Aishat is within me.

This concludes the Zem Zem. You may sit quietly meditate on the accompanying effects or practice Ka'at |bi exercises. When finished, **recite 1st prayer** on page (12), place hands in **Position 1** as shown in page (18) and say: Khafra (3x). You are now ready to begin or end your day.



A specific day on the sidereal calendar is set aside to make offerings **Aabw** to your ancestors **imw hAt**. It is imperative to maintain consistency in giving **aabw** from the commencement of observing **hrw imw hAt Dsr**. Immediately after performing purifications **wAb**, and while in the state of **wAb** the **Aabw** is prepared. The most common forms of **Aabw** for **imw hAt** are fruits with honey, milk with a pinch of salt, prepared food or unleavened fried cakes. One can offer one or the other. Money can also be exclusively offered at sacred temples/shrines. We are encouraged to offer what we can afford in order to assist in the expansion of the work of our **imw hAt**. After preparing the **Aabw**, proceed to the designated space for **Zem Zem**.

Follow **Zem Zem** instructions as outlined in the previous page and after reciting “**Xpr hkAw ASt imA**” add the set of chants below, followed with closing. On **hrw imw hAt Dsr** it is a time to share a meal with your ancestors as you would with your living family members. At the conclusion of **Zem Zem** you leave enough for your **imw hAt** and take a sufficient portion of the **Aabw** to eat and to also share with family, guests and neighbors. The etheric energy of the food is what the **imw hAt** receive.

<p>lb msty [ee-b Mesthi]</p>	<p>imA ee-mah] </p>	27x	The heart of Mesthi is within me.
<p>lb hApy [ee-b Hapi]</p>	<p>imA ee-mah] </p>	27x	The heart of Hapi is within me.
<p>lb dwA mwt.f [ee-b Duamutef]</p>	<p>imA ee-mah] </p>	27x	The heart of Duamutef is within me.
<p>lb qbsn.f [ee-b Khebsenuf]</p>	<p>imA ee-mah] </p>	27x	The heart of Khebsenuf is within me.
<p>lb qbwy [ee-b Kheb-ooey]</p>	<p>imA ee-mah] </p>	27x	The heart of Khebui is within me.
<p>lb Shbwy [ee-b Shah-b-ooey]</p>	<p>imA ee-mah] </p>	27x	The heart of Shahbui is within me.
<p>lb HwDA.wy [ee-b Udja-ooey]</p>	<p>imA ee-mah] </p>	27x	The heart of Udja-ui is within me.
<p>lb hnxyss wy [ee-b Henkhses-ooey]</p>	<p>imA ee-mah] </p>	27x	The heart of Henkhses-ui is within me.

BREATHING

Breathing from the belly increases your lung capacity, promotes circulation, and sends more oxygen to the brain. This breathing exercise is one of the most effective methods for reducing anxiety and focusing your attention on the present moment. It also helps reduce high blood pressure, stimulate the digestive process, and regulate intestinal activity.

Getting Started:

1. Sit comfortably with your back relatively straight in the worshipper's position.
2. Begin by observing the natural inhalation and exhalation of your breath without changing anything.
3. Inhale through the nose, filling the belly up with air. Feel the expansion of the belly.
4. Exhale through the nose, expelling the air from the belly.

