



Grand Temple of Maat



The Order of Maat

The Order of Maat, Inc.

Reserved Society of Writers & Webmasters devoted to mystical themes

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Khemetic Religion (KMT) and the 98° Nisut (AWS)



MEMBER
The Order of Maat

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High Priest of Ausar, Grand Temple of Maat

Em hotep!!

THE ORDER OF MAAT, INC. is a reserved society of writers and webmasters devoted to mystical themes, involved with political actions in all the world in order to promote peace. **THE ORDER OF MAAT**, Guardian of the True Light form Ancient Egypt, founded by Master Apis

(<http://svmmvmbonvm.org/mitm.htm>), is also a global source of information about KMT (Khemetic Religion), Egyptian Esotericism and Rosicrucianism originated by Prophet Akhenaten - Neferkheperura Waenra Amenhotep IV , 98° Nisut (AWS). Amenhotep IV was the son of the Pharaoh Amenhotep III and Amenhotep III's second wife Tiye. After taking control of the throne in 1346, Amenhotep IV transferred the city of rule from Thebes to a new city called Amarna (Akhen-taten). Supposedly, Amarna was the only spot in Egypt where the old religion had not tainted it, and where the natural surroundings outlined the city with a Sun-Disk-like design. Once Amenhotep IV had settled into his new city, he changed his name from Amenhotep IV to Akhenaten, in recognition of the Sun God (Aten) in 1344 BC.



Neferkheperura Waenra Amenhotep IV was the 98° Nisut of Khemetic Religion during a short period, because he founded the Monotheism in Ancient Egypt as a Grand Kheri-Heb of Aten, the Only Creator of Life on planet Earth, and changed his name from Amenhotep IV to Akhenaten. Akhenaten's beliefs were very similar to the beliefs of Judaism and Christianity. They both had only one God. However, Akhenaten's religion is not based on faith, but on the personification of the Sun Disk. Khemetic Faith have a lot of Gods and Goddesses - a Hierarchy in pyramidal construction which apex is just Aten, the Sun God. But Akhenaten lived by Maat, for Maat, under the 42 Laws of Maat, Goddess of Truth, Justice and Balance. He composed the Hymn to the Aten (Re) and the excerpt below shows his observance of the Sacred Principles of Maat:

*"When you rise you stir everyone for the King,
Every leg is on the move since you founded the earth.
You rouse them for your son who came from your body,
The King who lives by Maat, the Lord of the Two Lands,
Neferkheperure, Sole-one-of Re,
The son of Re who lives by Maat, the lord of crowns,
Akhenaten, great in his lifetime;
And the great Queen whom he loves, the Lady of the Two Lands,
Nefer-nefru-Aten Nefertiti, living forever.*

When Akhenaten journeyed to the Eternal Life the original Khemetic Religion was restored under the regency of Amun-Re (also the Sun God) with his complete pyramidal Pantheon of Gods and Goddesses, by the King Tut-Ankh-Amun. For a lot of members of the Khemetic Religion the revolution promoted by Akhenaten was just a heresy but I'm sure that this vision is not the exactly and accurate analysis on this theme. Meditating on this controversial matter I concluded that Akhenaten has elevated the Sun God to his appropriate status as the Supreme King of a natural consequence - the complete Hierarchy of Gods and Goddesses, including Maat as an unfolding of the total attributes of the Supreme Being for the Solar System, God Aten. Akhenaten will always be remembered as a great heretic ruler, who uprooted traditional Egyptian religions, and conjured a monotheistic religion that is very close in nature to Christianity and Judaism. His political power was not his strong point, but with the creation of his religion, and the vast change in art forms, Akhenaten will never be

forgotten. When Western's esotericists extracted from Ancient Egypt mystical values and introduced it in his Mosaic-Kabbalistic-Christian-Masonic-Magick-Rosicrucian orders and fraternities (at this time over 220 of these organisations exist with presence on the Web) in order to re-create significant values according to the vision of each one of these occultists some transformations occurred. This "metamorphosis" including fraud on authentic Khemetic Symbols, and some recent orders and fraternities founded around 1800CE by Western's white men started initiations involving Gods and Goddesses from the Ancient Egyptian Pantheon. Various of these organisations used this formula to suck money from students, according to denunciations of some of them, posted in discussion groups and in Web sites. The several actual Golden Dawn orders are discussing on the Web the acceptance of self-initiation and opinions are strongly divided. Note GD Members: much content of self-initiation principles as absorption and assumption of God-Forms are just based in Akhenaten's ideas like personification of Sun God. We posted in mailing lists excerpts from this article requesting texts on this matter in order to assemble the best of them in an ebook on the theme "Akhenaten, Maat and Modern Rosicrucianism". It is an addition to the extensive list of ebooks on Rosicrucianism and Metaphysics that THE ORDER OF MAAT has compiled for its various free digital libraries and for ORDO SVMMVM BONVM as you can see at:

OS+B Digital Library: <http://svmmvmbonvm.org/livrariaos+b>

Rosicrucian Digital Library: <http://www.maat-order.org/library/>

Livraria Rosacruz Digital: <http://macarlo.net/livraria/>

Livraria Rosacruz Digital: <http://macarlo.com/livraria/>

Livraria Digital Rosacruz: <http://www.geocities.com/orosacruz/>

A significant amount of bucks was reserved for us by OS+B to this project but if it is not developed we intend revert these thousands of \$ USD to another project or simply donate this amount to No War Org. The original project expected for essays and articles by Rosicrucian students, mainly from GD, but we encountered difficulties in to obtain volunteers.

As the High Priest of Aten Ankhsamun Thutmose says in our [Akhenaten's Web Page](#), "Prophet Akhenaten was one of the first mental projections of Maat in the Plane Earth. Living by Maat, he composed the Hymn to the Aten. Akhenaten, Prophet of the Real Solar Disk (Immaterial Central Sun) is the Spiritual Ancestor of all Prophets..."

The Egyptian king or pharaoh, however, was not simply a priest mediating between god and man; the monarch was himself a god. He was an aspect of the totality of power in society and in nature. Early in the fourth millennium there are already indications that the Egyptians apparently tried to preserve and protect the physical remains of the dead and to provide them for use after death with the food and furnishings that had been valuable during life.

The building of elaborate tombs and gigantic pyramids was an expression of this belief in the afterlife. The mortuary arrangements of the Egyptians provide insights into Egyptian attitudes toward religion and philosophy, with the passing of time bringing even greater refinements.

Thus physically the Pharaoh was the human embodiment of the divine powers of the Nile and of vegetation, of life, death and resurrection of Osiris and Horus. Later on this concept was applied to mankind in general. Not everyman was truly Osiris-Horus as the pharaoh was truly so, but every man lived and died by virtue of the same divine vital forces and experienced the same renewal of life after seeming death. Thus human life and immortality were merged in the same process as natural and cosmic life and vitality. All other religions which originated in the Middle East were eventually affected and influenced by these beliefs.



Canonical List of Khemetic Kings

Nisutiu-bity em Tawy

The Good Gods and Goddesses, Rulers of the Two Lands, since Zep Tepi, as canonically accepted by the Khemetic Orthodox Early Dynastic/Archaic Period.

- 1. Nisutiu-bity em Tawy**
- 2. Meni Narmer**
- 3. Teti Hor-Aha**
- 4. Iti Djer**
- 5. It(er)a Djet**
- 6. Zemty Den**
- 7. Merybiya Anedjib**

8. Semerkhet

9. Qebeh Qa'a

10. Hotepsekhemwy

11. Nebnefer Raneb

12. Netjeren Ninetjer

13. Wadjnes Weneg

14. Sened

15. Perenma'at Sekhemib/Peribsen

16. Nebwyhotepimef Khasekhemwy

OLD KINGDOM

17. Nebka Sanakht

18. Netjerikhet Djoser

19. Sekhemkhet

20. Khaba

21. Huni

22. Nebma'at Senefru

23. Medjedu Khufu (Khnumkhufwy)

24. Kheperi Djedefra

25. Userib Khaefra

26. Kakhau Menkaura

27. Khentkawes (I) (female)
28. Shepseskaf
29. Irma'at Userkaf
30. Nebkhau Sahura
31. Userkhau Neferirkara Kakai
32. Shepseskara
33. Khentkawes (II) (female)
34. Neferkhau Neferefra
35. Setibtawy Niuserra Ini
36. Menkauhor Kaiu
37. Djedkara Isesi
38. Wadjtawy Unas
39. Sehoteptawy Teti
40. Merytawy Neferdjaheru Meryra Pepi (I)
41. Ankhkhau Antyemsaf Merenra
42. Netjerkhau Neferkara Pepi (II)
43. Nitocris (female)
44. Merenre (II)

FIRST INTERMEDIATE PERIOD

45. Wadjkara

46. Qakara Iby

47. Meryibra Khety

48. Wahkara Khety

49. Merykara

50. Kaneferra

51. Nebkaura Akhtoy

MIDDLE KINGDOM

52. Sehertawy Intef (I)

53. Wahankh Intef (II)

54. Nakhtnebtepnefer Intef (III)

55. Sankhibtawy Nebhedjet Sematawy Nebhepetra Montuhotep (I)

56. Sankhtawef Sankhkara Montuhotep (II)

57. Nebtawyra Montuhotep (III)

58. Wehemmesut Sehotepibra Amenemhat (I)

59. Ankhmesut Kheperkara Senwosret (I)

60. Hekaenma'at Nubkaura Amenemhat (II)

61. Seshemutawy Khakheperra Senwosret (II)

62. Netjerkheperu Khakaura Senwosret (III)

63. A'abau Nymaatra Amenemhat (III)

64. Kheperkheperu Maakherura Amenemhat (IV)

65. Sobekkara Merytra Sobekneferura Sobeknefru (female)

SECOND INTERMEDIATE PERIOD

66. Khutawyra Wegaf

67. Sankhibra Ameny Intef (IV) Amenemhat (V)

68. Auyibra Hor

69. Sekhemra-Khutawy Sobekhotep (II) Amenemhat (VI)

70. Userkara Khendjer

71. Sekhemra Sewadjtawy Sobekhotep (III)

72. Khasekhemra Neferhotep (I)

73. Khaneferra Sobekhotep (IV)

74. Merneferra Ay

75. Sekhemra Sankhtawy Neferhotep (II)

76. Aasehra Nehesy

77. Maaibra Sheshi

78. Meruserra Yakubher

79. Sawoserenra Khyan

80. Aawoserra Apepi (I)

81. Aaqenenra Apepi (II)

82. Anather

83. Yakobaam

84. Sekhemra Shedtawy Sobekemsaf (II)

85. Nubkheperra Intef (VII)

86. Senakhtenra Ta'o

87. Seqenenra Ta'o

88. Wadjkheperra Kamose

NEW KINGDOM

89. Nebpehtyra Ahmose (I)

90. Djoserkara Amenhotep (I)

91. Aakheperkara Djehutymose (I)

92. Aakheperenra Heqaiunu Djehutymose (II)

93. Maatkara Hatshepsut (female)

94. Menkheperra Djehutymose (III)

95. Aakheperura Amenhotep (II)

96. Menkheperura Djehutymose (IV)

97. Nebmaatra Heqawaset Amenhotep (III)

98. Neferkheperura Waenra Amenhotep (IV) (Akhenaten)

99. Ankhkheperura Nefernefruatn Merywaenra Smenkhkhara

100. Nebkheperura Heqaiunushema Tutankhamen

101. Kheperkheperura It-Netjer Ay

102. Djoserkheperura Setepenra Meryamun Horemheb

103. Menpehtyra Rameses (I)

104. Menmaatra Meryenptah Sety (I)

105. Usermaatra Setepenra Meryamun Rameses (II)

106. Bauenra Merynetjeru Hotephermaat Merenptah

107. Menmira Setepenra Heqawaset Amenmesses

108. Userkheperura Setepenra Merenptah Sety (II)

109. Sekhaenra Akhenra Setepenra Merenptah Siptah

110. Satra Meryamun Setepenmut Twosret (female)

111. Userkhaura Meryamun Setepenra Mereramunra Setnakht

112. Usermaatra Meryamun Heqaiunu Rameses (III)

113. Heqamaatra Setepenamun Heqama'at Meryamun Rameses (IV)

114. Usermaatra Sekheperenra Amenhirkhopeshef Meryamun Rameses (V)

115. Nebmaatra Meryamun Amenhirkhopeshef Netjerheqa Rameses (VI)

116. Usermaatra Meryamun Setepenra Itamun Netjerheqa Rameses (VII)

117. Usermaatra Akhenamun Sethirkhopeshef Meryamun Rameses (VIII)

118. Neferkara Setepenra Khaemwaset Mereramun Rameses (IX)

119. Khepermaatra Setepenra Amenhirkhopeshef Meryamun Rameses (X)

120. Menmaatra Setepenptah Khaemwaset Mereramun Netjerheqa Rameses (XI)

THIRD INTERMEDIATE PERIOD

121. Piankh

- 122. Khakheperra Setepenamun Panedjem (I)**
- 123. Maasaheretj**
- 124. Nesbanebdjed (I)**
- 125. Khakeperra Setepenamun Panedjem (II)**
- 126. Hedjkheperra Setepenra Meryamun Nesbanebdjed (II)**
- 127. Neferkara Amenemnisut**
- 128. Akheperra Setepenra Pasebakhaenniut (I)**
- 129. Usermaatra Meryamun Setepenamun Amenemope**
- 130. Aakheperra Setepenra Osorkon (the Elder)**
- 131. Netjerkheperra Setepenamun Meryamun Siamun**
- 132. Tyetkheperura Setepenra Meryamun Pasebakhaenniut (II)**
- 133. Hedjkheperra Setepenra Meryamun Sheshonk (I)**
- 134. Sekhemkheperra Setepenra Meryamun Osorkon (I)**
- 135. Heqakheperra Setepenra Meryamun Sheshonk (II)**
- 136. Usermaatra Setepenra Meryamun Takelot (I)**
- 137. Usermaatra Setepenamun Meryamun Osorkon (II)**
- 138. Hedjkheperra Setepenra Meryamun Sa-Aset Takelot (II)**
- 139. Usermaatra Setepenra Meryamun Sa-Bast Sheshonk (III)**
- 140. Usermaatra Setepenamun Meryamun Pami**
- 141. Aakheperra Sheshonk (V)**
- 142. Aakheperra Setepenamun Osorkon (IV)**

140. Hedjkheperra Setepenamun Meryamun Herusaaset

141. Usermaatra Setepenamun Meryamun Padibast

142. Usermaatra Meryamun Sheshonk (IV)

143. Usermaatra Setepenamun Osorkon (III)

144. Usermaatra Takelot (III)

145. Usermaatra Setepenamun Rudamon

146. Usermaatra Meryamun-Sabast Iuput

147. Nemaaretj (Nimlot)

148. Neferkara Peftjawybast

149. Shepsesra Tefnakht

150. Wahkara Bakenrenef

151. Userma'atra Seneferra Menkheperre Piye

152. Neferkara Wahibra Shabaka

153. Djedkara Menkheperra Shebitko

154. Nefertemkhura Taharqa

155. Bakara Tanutamem

156. Wahibra Psamtik (I)

157. Wehemibra Nekau (Necho)

158. Neferibra Psamtik (II)

159. Haaibra Wahibre

160. Khnumibra Sa-Nit Ahmose (II)

161. Ankhkara Psamtik (III)

LATE PERIOD

162. Mesutira Cambyses (II)

163. Setutra Darius (I)

164. Xerxes

165. Artaxerxes (I)

166. Darius (II)

167. Amyrtaeus

168. Baenra Merynetjeru Nafaarud (I)

169. Maatibra Hakor

170. Kheperkara Nakhtnebef (I)

171. Irmaatenra Djedhor

172. Senedjemenra Setepenanhur Nakhtnebef (II)

173. Artaxerxes (III)

174. Arses

175. Darius (III)

176. Meryamun Setepenra Alexander (III) (Alexander the Great)

177. Meryamun Setepenra Phillip Arrhidaeus

178. Haaibra Setepenamun Alexander (IV)

179. Meryamun Setepenra Ptolemy (I)

180. Userkaenra Meryamun Ptolemy (II)

181. Iwaenneterjwysenwy Sekhemankhra Setepenamun Ptolemy (III)

182. Iwaennetjerwymenkhwy Setepptah Userkara Sekhemankhamun Ptolemy (IV)

183. Iwaennetjerwymerwyitu Setepptah Userkara Sekhemankhamun Ptolemy (V)

184. Iwaennetjerwyper Setepenptahkhepera Irmaatenamunra Ptolemy (VI)

185. Ptolemy (VII)

186. Iwaennetjerwy Meryptah Setepenptah Sekhemankhamun Ptolemy (VIII)

187. Iwaennetjerwy Meryptah Setepenamun Sekhemankhamun Ptolemy (IX)

188. Iwaennetjertwy Meryptah Setepenptah Irmaasenenamun Ptolemy (X)

189. Ptolemy (XI)

190. Iwaenpanetjernehem Setepptah Irmaat Ptolemy (XII)

191. Berenike (IV) (female)

192. Ptolemy (XIII)

193. Ptolemy (XIV)

194. Netjeret-merites Cleopatra VII (female)

195. Iwapanetjer entynehem Setepenptah Irmaatenra Sekhemankhamun Ptolemy Caesarion (XV)

KEMETIC ORTHODOXY PERIOD

196. Sekhenetma'atra Setepenra Hekatawy Tamara (female)



42 Admonitions of Ma'at



For 3500 years of recorded history before the advent of Christianity, the people of KMT (Egypt) lived by a moral and ethical code that has never been surpassed. Western civilization rejected the laws of Ma'at, made abstinence from sex the touchstone by which morals would be judged and thus chose the christianization of the Mosaic Law which includes the so called, "Ten Commandments." Fortunately, most modern governments have rejected all of the so-called commandments, except for the proscriptions against murder, stealing and perjury, which were common to all civilized nations long before the Jews.

We should not accept the Ten Commandments as either god-given, or as a code by which men should govern their lives. And for good reason. Under Mosaic Law, violation of any of the Ten Commandments was punishable by death. When the Ten Commandments are compared with the principles by which the ancient Egyptians governed their lives, the laws of the Judaeo- Christian- Moslem world are barbaric and meaningless. The principle that governs the "True Kemite" is Maat--a religious principle which is more than justice, it is Divine-Justice, personified in the Angel Maat, who exemplifies the eternal laws of the universe as, Right and Truth.

In the weighing of the wrongs man does in this life against the intent of his heart, Ma'at makes a distinction between sins and transgressions. A sin is a violation of the laws of the the Creator. That

is, laws pertain to the ordinances and requirements which the Creator has given for worship. This also extends to the commitment one makes to the Neters or Angels and the respect one holds for their gifts. Transgressions on the other hand, are offenses against our fellow mortals, their possessions, or the earth--or that portion of the earth on which we live. Thus, one sins against the Creator, but one transgresses against mortals.

Egyptologists have termed these principles "Negative Confessions" because they usually begin with the negative, "I have not." In the principles of Right and Truth, they are in fact affirmations of what one has not done in his life to live by Maat.

Transgressions Against Mankind

1. I have not committed murder, neither have I bid any man to slay on my behalf;
2. I have not committed rape, neither have I forced any woman to commit fornication;
3. I have not avenged myself, nor have I burned with rage;
4. I have not caused terror, nor have I worked affliction;
5. I have caused none to feel pain, nor have I worked grief;
6. I have done neither harm nor ill, nor I have caused misery;
7. I have done no hurt to man, nor have I wrought harm to beasts;
8. I have made none to weep;
9. I have had no knowledge of evil, neither have I acted wickedly, nor have I wronged the people;
10. I have not stolen, neither have I taken that which does not belong to me, nor that which belongs to another, nor have I taken from the orchards, nor snatched the milk from the mouth of the babe;
11. I have not defrauded, neither I have added to the weight of the balance, nor have I made light the

weight in the scales;

12. I have not laid waste the plowed land, nor trampled down the fields;

13. I have not driven the cattle from their pastures, nor have I deprived any of that which was rightfully theirs;

14. I have accused no man falsely, nor have I supported any false accusation;

15. I have spoken no lies, neither have I spoken falsely to the hurt of another;

16. I have never uttered fiery words, nor have I stirred up strife;

17. I have not acted guilefully, neither have I dealt deceitfully, nor spoken to deceive to the hurt another;

18. I have not spoken scornfully, nor have I set my lips in motion against any man;

19. I have not been an eavesdropper;

20. I have not stopped my ears against the words of Right and Truth;

21. I have not judged hastily, nor have I judged harshly;

22. I have committed no crime in the place of Right and Truth;

23. I have caused no wrong to be done to the servant by his master;

24. I have not been angry without cause;

25. I have not turned back water at its springtide, nor stemmed the flow of running water;

26. I have not broken the channel of a running water;

27. I have never fouled the water, nor have I polluted the land;

Sins

28. I have not cursed nor despised God, nor have I done that which God does abominate;
29. I have not vexed or angered God;
30. I have not robbed God, nor have I filched that which has been offered in the temples;
31. I have not added unto nor have I minished the offerings which are due;
32. I have not purloined the cakes of the gods;
33. I have not carried away the offerings made unto the blessed dead;
34. I have not disregarded the season for the offerings which are appointed;
35. I have not turned away the cattle set apart for sacrifice;
36. I have not thwarted the processions of the god;
37. I have not slaughtered with evil intent the cattle of the god;

Personal Transgressions

38. I have not acted guilefully nor have I acted in insolence;
39. I have not been overly proud, nor have I behaved myself with arrogance;
40. I have never magnified my condition beyond what was fitting;
41. Each day have I labored more than was required of me;
42. My name has not come forth to the boat of the Prince;

It should be obvious that the Forty-two Adonitions of Right and Truth are far more inclusive than the so-called Ten Commandments. Even when the rest of the Jewish laws are considered, they pale in the light of the KMT Law. Punishment for the Personal Transgressions was reserved for the judgment of the Gods--not in this life, but in the judgment of Maat. The punishment for sins in KMT was banishment from the community. As for the Transgressions against mortals, the

punishment was exacted to fit the crime. In ancient Egypt, the death penalty was seldom used, and then only under unusual circumstances. Periods as long as 150 years went by without a single execution. Yet KMT, for the most part, was without crime. Crime rose only when immigrants brought their barbaric customs into KMT, which, because KMT was the center of the ancient world, occurred more often than the Egyptians wished.

The Khemetic solution to a rising crime rate was not to pass harsher punishments, or to make it a crime to carry a weapon. No! The solution was to eliminate the root cause of crime. In the 20th Dynasty, during the rule of Rameses IX (1121-1112 BCE), crime was so rampant that even the graves of the Pharaohs were being robbed. To combat this problem, the Pharaoh expelled 260,000 Semites from the country. This expulsion would become the Exodus of the Jews. The expulsion virtually eliminated crime in the country--while the Hebrews who were expelled, would claim that they had borrowed the gold and silver they had robbed from the graves. It is only after this so-called-exodus, that archaeologists find any evidence of massive Hebrew occupation the land of the Palestinians who had migrated to that portion of the Mediterranean coast two generations earlier. This exodus occurred a mere 20 years before Jewish tradition has Saul establishing the Jewish kingdom, not the 400 years claimed in the Bible. It was, again, the Jewish god who, according to the Bible, ordered the genocide of the Philistines, which is the Greek name for the people who called themselves Palestinians. And it is the same genocide order of the Jewish god that would be out today if it were not for the outrage of more civilized nations.



Questions, comments

Questions regarding this text, or regarding any other aspects of our Order of Web sites, should be sent via e-mail to me: kaneferanpu@maat-order.org . I will read every message submitted and try to reply promptly to every one. I may also file your comments to improve the site, or review and discard the information.



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