

NATURAL PRODUCTS AND HERBAL REMEDIES, HEALTH TIPS AND SERVICES

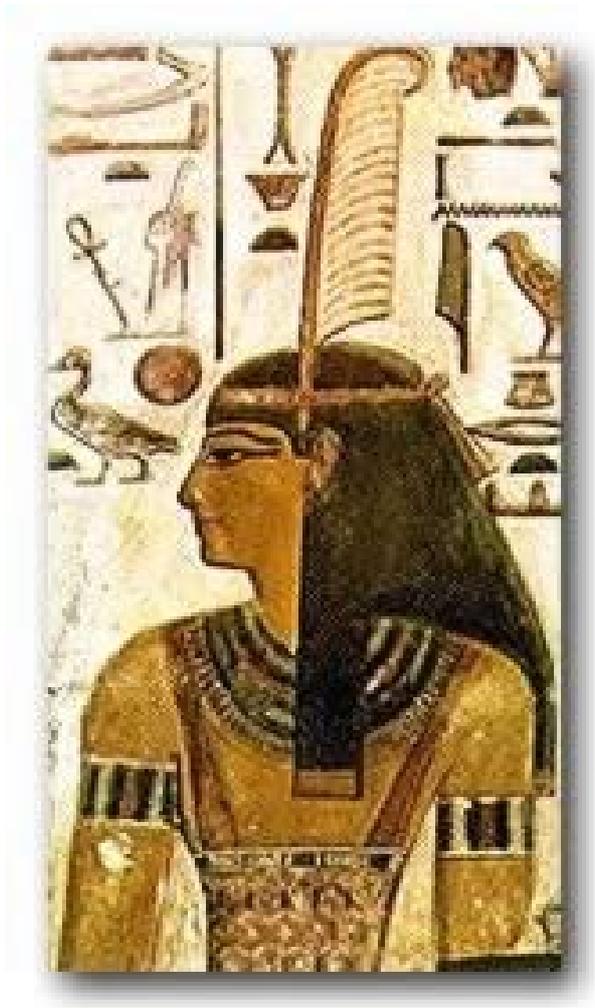
MAAT: The 11 LAWS OF GOD

 [choosenaturesguide](#)  February 4, 2017  [spiritual](#)

 [11 laws of god](#), [amen](#), [ausar](#), [auset](#), [geb](#), [hebrew tree of life](#), [heru](#), [herukhuti](#), [het heru](#), [kaballion](#), [kemetic tree of life](#), [kyballion](#), [law of amen](#), [maat](#), [qabala](#), [ra un nefer amen](#), [sebek](#), [sekhert](#), [sphere of tree of life](#), [tehuti](#)

“We can be at peace through the realization that the adversity is beneficial to act as the genuine demand for wisdom and spiritual power.”

– Ra Un Nefer Amen



“Maat: The 11 Laws of God” is a remarkable profound book written by Panamanian born, Ra Un Nefer Amen. Ra Un Nefer is the founder of the Ausar Auset society, a Pan-African religious organization dedicated to providing Afrocentric based spiritual training to people of African descent.

What are the 11 laws of God?

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

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

The presentation of the laws does not appeal to belief, faith or comprehension through some, as yet unmanifested, "higher spiritual" faculty. They appeal to man's reasoning power and common experience. The 11 Laws of God are analyzed in the 1990 publication of Ra Un Neter Amen's "[Metu Neter, Vol. 1: The Great Oracle of Tehuti and the Egyptian System of Spiritual Cultivation](#)".

Amen proposed that the 11 Laws of God are aimed at providing man with an unshakable conviction based on logically derived understanding, given that it is thus that the power of the spirit is mobilized to fully act in the world. There might seem to be a contradiction in the presentation of the Laws of God as being based on logical reasoning. The contradiction exists only in the minds of people who have failed to understand the foundations of science and of religion.

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

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

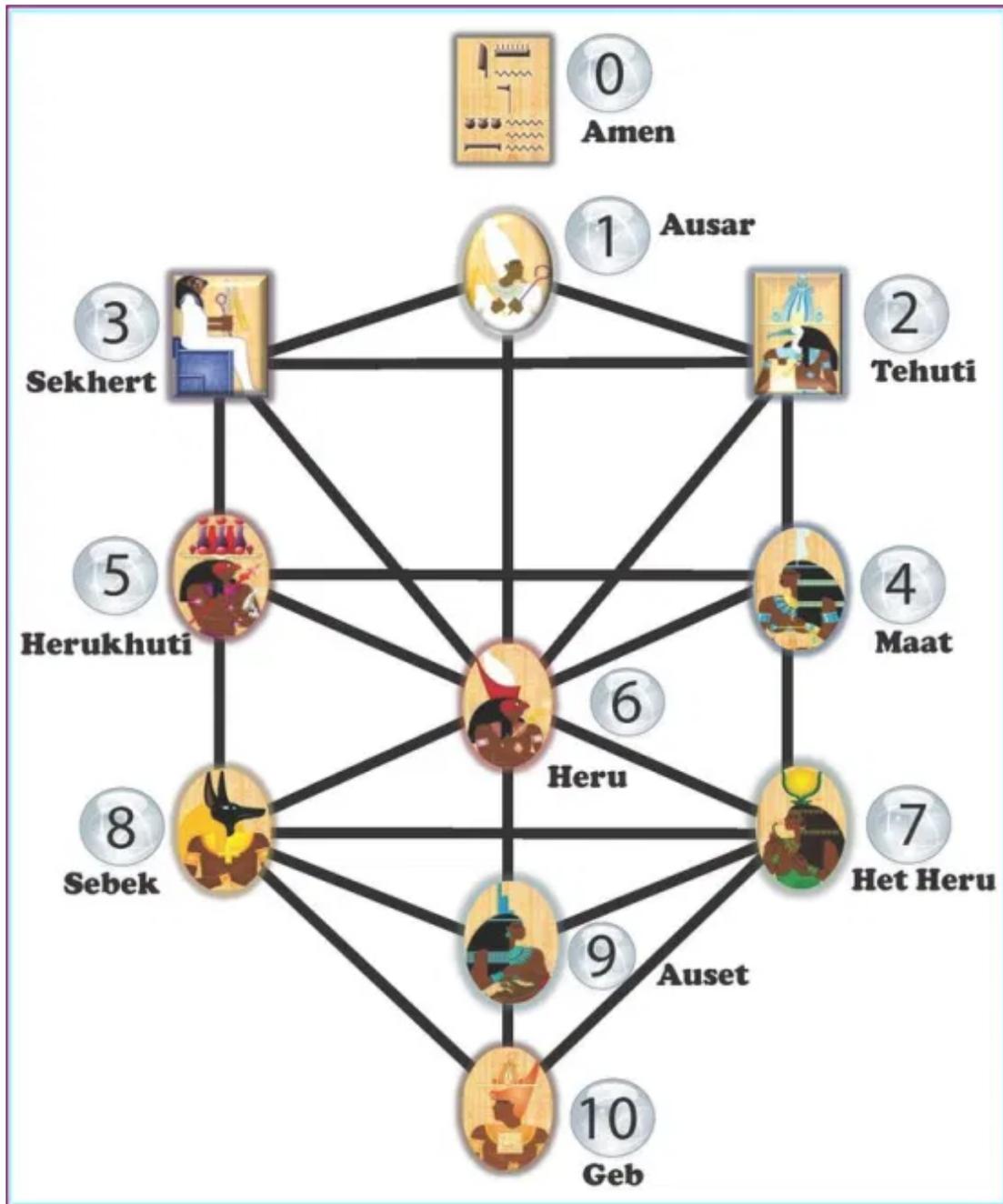
The erroneous argument that places religion and spirituality in a separate category from science, mathematics and logic—belief and faith versus reason and knowledge.

Prologue

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

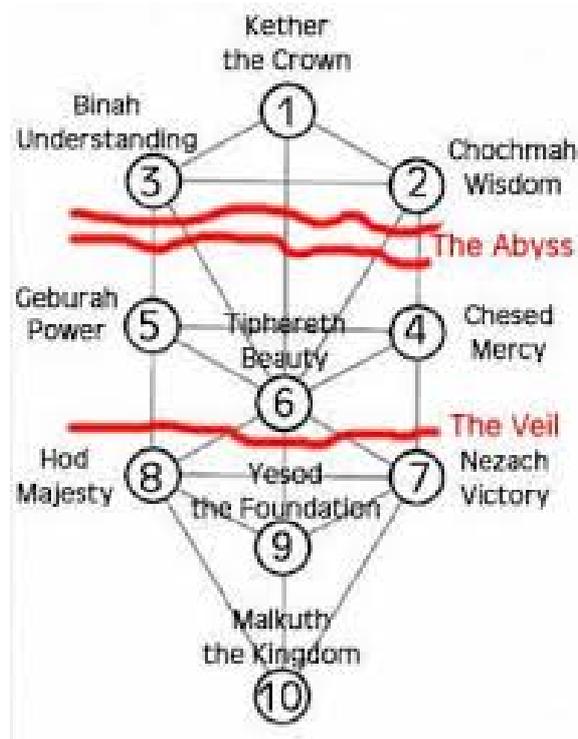
In 1985, Ra Un Nefer Amen received through divine revelation, the Metu Neter (Word of God) oracle. Since its publication in 1990 – Metu Neter, volumes 1 and 2, – the oracle which gives insight into the condition of the individual’s spiritual faculties as represented on the Tree of Life – hundreds of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

What is the Tree of Life – Kamatic vs. Hebraic Tree of Life



The 11 laws of God are based on the Kamitic Tree of Life, which was referred to, among several names, as Paut Neteru or “Company of Gods”. The Sphere of the

Tree of Life is understood a place or environment within which a thing exists and/or originates from. The Sphere of the Tree of Life corresponds, then to the principles and forces that influences man's thinking, feelings, actions and destiny. They are best taught as spheres of influence.



The Hebrew Qabala tradition and its Greek offshoot Kyballion believes that they are only 10 spheres on Tree. Qabala comes from the Canaanite verb. "Qbl" meaning to receive. It is a set of teaching that prepares one to receive God's wisdom and spiritual power.

The Tree of Life is nothing more than a system for classifying the influences operating in the spirit of Man and of God. These influences are experienced by all people as urges or inner drives. We are driven, for example by the urge to congregate and unite with other – marriage, family, nation etc. This urge originates from the 1st sphere of influence Ausar of the Kamitic Tree, Kether of the Hebraic. We are all driven by the urge to happiness. We don't engage in the host of life pursuits for their own sake. At the end there has to be enjoyment and satisfaction in marriage, careers, mountain climbing, etc. The urge to happiness is closely allied to the universal drive for inner peace. No one seeks aggravation. It is peace that we need for the healing and optimum functioning of our facilities. This urge originated from the 0 sphere of influence-Amen of the Kamitic Tree, Ain Soph of the Hebrew Tree. It is the influence in our lives that was misunderstood by the Hebrew. They thought that the Ain Soph was incomprehensible to man. Truth is, it is the root of the Tree, hence of man's being. It corresponds to the original unconditioned and undifferentiated state of the energy and substance that is modified to form man's vehicle ("soul", "mind" and "body") of the manifestation in the world. It remains at the core of our being beckoning to us to return/and or manifest it in our daily life. It is the Hetep of the Kamatic spiritual teaching and the Nirvana of Hinduism. It is our original peaceful state, that we must reclaim

and manifest in place of the pain and suffering that robs us of our bid for happiness.

This is not the only difference between the Kamitic and Hebraic Tree of Life. A set of principles organized through the Tree of Life acquire properties not unlike those of polygons. I.e. their meanings and values are derived from their interrelationship. Thus the validity of the assignment of a principle to any sphere of the the Tree of Life is determined by its relationship to other principles through their assignment on the Tree, and does not rest, therefore on tradition or authority. The Tree speaks for itself.

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

Because the influences operating in man's spirit are forces that are immutable in nature, given that they are the same forces operating throughout nature—the forces of gravitation, the forces in the atom, of magnetism, etc—we must know the laws that govern them, if we hope to gain control over them and express the correctly in our lives. In fact, we must or we will eventually perish at our own hands.

Laws of God or Laws of Influences

Law of Amen

You were made in the likeness of a peace that nothing can disturb.

Reclaim your peace that you may attain to your reason for coming into existence – the enjoyment of life.

Reasoning:

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

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

Amen Truisms:

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

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

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

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

Law of Ausar

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

Reasoning:

If attaining our natural state of peace in situations of challenge enhances our intuition and spiritual strength, then we should not label situations of challenge as detrimental to our being. If a bad event cannot be avoided, what is the point of allowing it to degrade us, when it can be used for enhancement by simply manifesting the proper attitude?

Ausar Truisms:

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

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

Law of Tehuti

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

Reasoning:

If we can intuit the Word of God by cultivating our ability to be at peace in situations of challenge, why give in to anger, fear, lust, etc.? If we have access to the Word of God (wisdom) which is superior to our own minds, why rely primarily on our minds?

Tehuti Truisms:

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

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

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

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

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

Law of Seker

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

Reasoning:

If we have access to God's spiritual power through the cultivation of the ability to be at peace in situations of difficulties, why give in to anger, fear, lust, etc.? Why shouldn't we be at peace in the face of difficulties?

Seker Truisms:

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

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

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

Law of Ma'at

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

Reasoning:

If we have access to a peace that cannot be disturbed by anything in the world—our nature—if we are one with all, if we have access to spiritual power, why then can we not love those who commit transgressions on us—especially when the act of loving is the generation of the most powerful force in the universe? If we are one (Ausar), then the good I do to you I have done to myself—is this not the key to wealth and health?

Ma'at Truisms:

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

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

Law of Herukhuti

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

Reasoning:

If adversity which cannot be avoided is not the cause of suffering that follows our failure to reclaim our original nature (peace), then we must make spiritual growth our highest priority. If we are one (Ausar), then I must refrain from doing you wrong (even self-defensively wishing you ill) to avoid doing me wrong—the key to justice and protection from others.

Herukhuti Truisms:

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

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

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

I sow justice towards men and reap it from God.

Law of Heru

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

Reasoning:

If we have been given free will, why should we give in to emotions that have proven to be detrimental to our well-being? Why not choose to be at peace in all situations of challenge, especially since this is the key to wisdom, power and happiness?

Heru Truisms:

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

My freedom to choose is the essence of my divinity.

I will, therefore I am free.

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

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

My emotions are children of impotent revolt.

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

Law of Het-Heru

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

Reasoning:

Het-Heru corresponds to one of the tools through which behavior is programmed. Through the understanding of the law such programming can be done at will. If we have the tools to program any desired behavior at will, then we can choose to allow only peace and pleasure to manifest as our emotional reactions to all events.

Het-Heru Truisms:

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

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

Joy is the engine of success and it comes from within, therefore I am successful.

I am Ausar. I cannot be other than joyful.

I am joyful because I will myself to be joyful.

Law of Sebek

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

Reasoning:

Sebek corresponds to [one of] the tools through which behavior is programmed. Through the understanding of the law such programming can be done at will. If we have the tools to program any desired behavior at will, then we can choose to allow only peace and pleasure to manifest as our emotional reactions to all events.

Sebek Truisms:

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

My positive thoughts flow naturally from my being Ausar.

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

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

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

I am that, therefore I think.

Law of Auset

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

Reasoning:

Auset corresponds to [one of] the tools through which behavior is programmed. Through the understanding of the law such programming can be done at will. If we have the tools to program any desired behavior at will, then we can choose to allow only peace and pleasure to manifest as our emotional reactions to all events.

Auset Truisms:

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

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

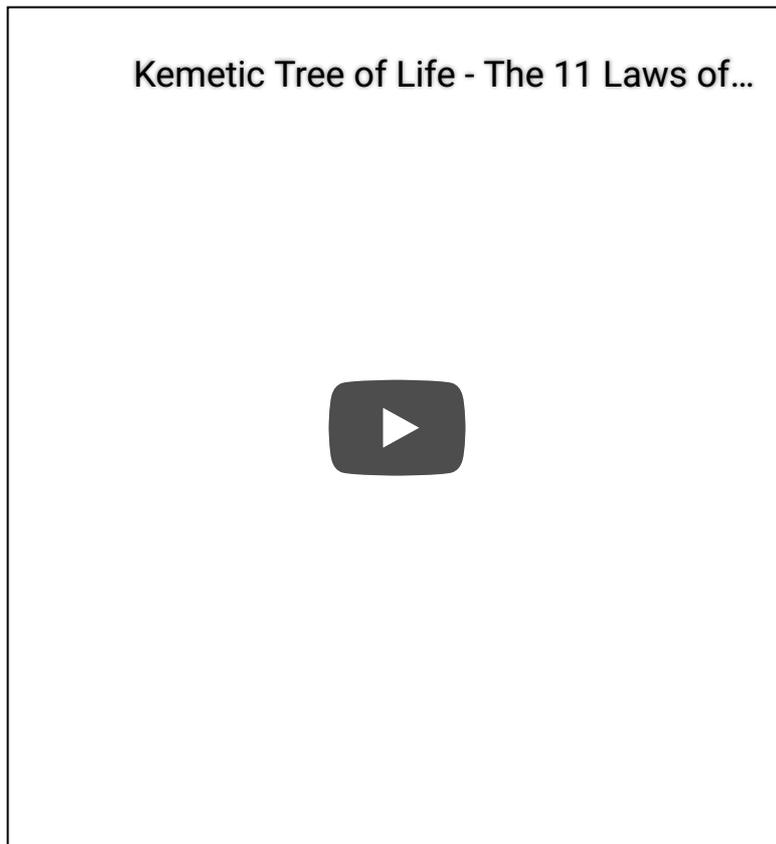
My ability to cultivate the experience of remorse at will and to apologize in any situation of transgression assures me a solid foundation in my quest to become Ausar.

Law of Geb

Know that from heaven you came and to heaven you will return, seek not enduring works on earth. You are the master of the earth through your likeness with God.

Reasoning:

Our physical nature is totally amenable to reprogramming. Since we have the laws and faculties to do so, why not dedicate the use of our will to program desirable ends in our lives—peace, happiness, health and prosperity?



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