

Following the Solar Barque

A Kemetic How-To



By Hmt-lart-Inpw Nebt-Rx

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*Dedicated to those in my life who have been with me upon this journey and those
who could not make it this far with me.*

I love you all

*Also thanks to DivineConsciousness, Who has been invaluable as an editor for my
many grammatical mistakes, and to my partner for their assistance.*

*Also to my Matron, Lady Hathor, without whom I wouldn't be here today. Dua
Hathor!*

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About The Author

I was born into a heavily Christian family in the year 1998. Growing up I went to church for the first 15 years of my life before finally leaving the faith. Shortly after leaving I began my journey into Kemeticism after hearing the call from Anubis, something I may speak more upon later. Overtime I began to discover myself even more and began working with more of the Netjeru and eventually taking the role and title of Priestess of Anubis. I'm now working upon opening up my own temple within which I can welcome all faiths while focusing on Kemeticism. I'm now sitting here at the ripe old age of 24 finally putting my thoughts to paper (well, digital paper, but close enough) hoping to help those who need a good beginner book. Dua Netjeru!

Chapter 1: What to Know as a Beginner

If you’re reading this book, it stands to reason that you are most likely either a novice Kemetic, someone who wants to learn more about the Kemetic faith, or are just interested in various pagan faiths. No matter your reason, this guide hopes to give information on the modern state of the Kemetic faith. I am not a member of Kemetic Orthodoxy so I won’t be able to speak much on that path or share many of the same ideals, but I will try to give an overview of that path with what I do know and try to recommend ways to learn more on your own.

I also want to state in the beginning of this book that I will rarely, if at all, be quoting things such as the pyramid texts and other ancient documents. I do this to keep this book as simple as possible. This book is meant to be a sort of “first step” onto the path, covering the basics. At the end of the book, however, I plan on giving recommendations on where to continue from here.

Kemeticism among other pagan faiths has seen an immense surge in popularity as younger people seek more freedom in their choice instead of blindly following what their parents followed. While Kemeticism may not be as popular as our Norse or Greek worshiping siblings, We still hold our fair share of followers. Within this chapter I will be listing what I believe are the 13 most important things to know when starting your path.

The first thing anyone should know is that when joining pretty much any pagan faith, is that every practice is different for every individual. While there are some things that most people agree on (one of my favorite being Anubis's love of chocolate), some things may differ between people, even those who worship the same Gods. While one person may insist that, for example, Hathor absolutely loves offerings of Twinkies, another may say that She absolutely hates it. This is what is known as UPG, or Unverified Personal Gnosis. UPG is defined as gaining knowledge from a spiritual being not listed in their history, mythos, etc. and instead gained purely from communication or intuition. (1)

There are quite a few explanations for UPG within pagan spaces, though my personal explanation and belief is that the Gods are, in a sense, divided amongst the world,

sending different parts of Themselves to communicate with different followers. The Anubis that I interact with may be slightly different than the Anubis someone else interacts with, whilst both are still part of Anubis as a whole. This gives the explanation that one part of Anubis may like milk, and another may reject it entirely, whilst most of Them accept similar offerings that are popular, such as water, bread, Lapis Lazuli, etc.

The second thing to know is that, unlike many more modern “mainstream” institutions, the Gods are not merciless, hateful monsters who would condemn you to an eternity of torture for not worshiping Them or even worshiping Them incorrectly. The Gods are quite forgiving often and care for their followers. While they do still require respect of course, they are not the “BOW DOWN BEFORE MY POWER, PATHETIC MORTAL” type often. You may come across one or two that may act this way, but most are comforting, caring and encouraging and are just happy to have people worshiping and working with Them. You can set up boundaries with Them and They often respect those boundaries. The Gods often just want you to be living your best life. As long as you’re a decent person you shouldn’t have any problems.

The third thing to know ties into the last part, and that's that your path is truly your own, and you can go at your own pace. You never have to rush, you don't have to worry about falling behind or that you're not as far along as others. You'll get there eventually. The Gods are patient and will be there when you get there, and if you need to take a break.

The fourth thing to know is that there may be a lot of different names for the Gods and a lot of different terms used among members of the faith. Many people refer to the Gods in their more common Greek names, such as Anubis, Hathor, Nephtys, Thoth, etc., while others would refer to Them in some of their more traditional names, such as Inpw, Hut-Hor, Nebt-Het, Djehuty, respectively. Both are completely fine and valid; it's about what you're comfortable with. Though I personally use Their traditional names, I'll mostly be using Their more well known Greek names in this book for the sake of simplicity, unless I'm quoting someone using the traditional name. I'll be including a chart here with several of the Gods with Their Greek and traditional names, and how to pronounce them.

English/Traditonal Netjeru Name Transliteration	Traditonal Pronunciation in IPA
Ra/Re	rei
Anubis/Anup	inɛpu:
Hathor/Hut-Hor	/ħu:t ħer
Set/Sutekh	'se:təx
Horus the Younger/ Heru/Heru-sa-Aset	'ħo:r(ə)
Horus the Elder/ Heru Wer	'ħo:r(ə) weɪr
Osiris/Wesir	wə'si:rə
Nephthys/Nebt-Het	nəbət ħu:t
Khnum/Khnemu	çenmu:
Thoth/Djehuty	dʒeħu:ti
Netjeru/Netjer	/nɛtʃəru:/

Please note that the transliterations are not exactly how the names would have been pronounced, but are instead how modern Egyptologists have interpreted them to how they would be pronounced. Many of the original pronunciations have been lost to time

The next part of this are some of the terms more commonly found within the Kemetic community. I'll list these terms below in a list:

- Kemeticism: The following of the Egyptian pantheon
- Em Hotep (or ii-wy Em Hotep): This is a common greeting in the Kemetic community, Translating to “In Peace” or “Welcome in peace!”(3)
- Ankh Udja Seneb: This term translates to “Life, Prosperity and Health!” and can be a common way of ending a letter, correspondence or even conversation. (4)
- Ma’at: Pronounced Mah-Aht, This term refers to many things, such as Truth, Justice, and Harmony. Ma’at represents all of what is right and just, and is

the foundation of Kemetic belief. Ma'at is also the name of a Goddess, who holds balance and peace.

- Netjeru: The Netjeru are the Gods; Netjer refers to a singular masculine deity, while Netjeret refers to a singular feminine. I will be referring to the Netjeru as such for the rest of the book, though I'll be referring to individuals as god/goddess.
- Dua: Dua simply means praise and is usually used in the context of saying "Dua Netjeru," "Praise the Gods" or can be used for an individual god, such as "Dua Inpw."
- Other terms will be covered throughout the book within their proper context, such as Ba, Ka, Henu, and Heka.

The fifth thing to know is that, while many dream of a big, fancy altar, having something small or even nothing at all is completely fine, and sometimes necessary for those who live in situations where being open about their faith can lead to potential harm. One solution for that problem is a small, pocket-sized travel altar, which I will cover later in the book. My Altar is constantly changing over time, as yours very well may as well.

The Sixth thing to know is that you don't need a large budget in order to worship properly. You don't need a fancy altar cloth, Golden Statues, or pristine worship tools. Almost all of what I use is handmade, and I will cover later in the book on how you can do this as well.

The Seventh thing is that you should never put yourself into a situation you are uncomfortable with. If anyone ever tries to tell you that you absolutely must do something for the Netjeru that you are uncomfortable with, DO NOT DO IT. Never go over what you're comfortable with, the Netjeru will understand.

The Eighth thing is that you should never be afraid to ask for help. The Kemetic community is full of wonderful people who are usually more than willing to lend a helping hand.

The Ninth thing is that Kemeticism is NOT a closed practice. While there are some who may claim this, Kemeticism has always been open, all the way back to ancient Egypt, where they openly welcomed foreigners to practice their faith. Many faiths around the world are in fact closed, such as many indigenous faiths; Kemeticism is not.

The tenth thing is to enjoy yourself. You are not constrained to a set of rules, nor are you bound to anything.

This is your faith and nobody can judge you for it. As long as you aren't actively hurting anyone or yourself, you're fine. Also don't be a prude; the Netjeru don't care what kind of language you use. Many pagans swear like a sailor and their Gods don't care; some of their Gods even laugh. Though I will do my best to avoid crude language as I want this to be a book that is appropriate for everyone.

The eleventh is a vital rule and one of the few universal rules of the faith. Do not under any circumstances worship the entity known as A/p/e/p or A/p/o/p/h/i/s/i/s. This isn't a joke; this entity is the opposite of Ma'at and the enemy of the Netjeru. This entity wishes to undo all of creation and existence, including the Netjeru and all life. Some people may claim it's ok to worship it; those people are wrong. Worshiping this thing gives it power and makes the work of the Netjeru harder. I will cover more about this entity later in the book and why it is not to be mentioned, as well as why you put slashes through its name like T/H/I/S/.

The twelfth thing is vital to research, and that is just because someone has a degree doesn't guarantee they are right. Of course these people tend to be the most knowledgeable and should be quite a few of your sources, but some sources *cough cough*E.A. Wallis Budge*cough

cough* are outdated and proven to be wrong. Always double check and cross reference your sources.

The Thirteenth thing is to remember to trust science. Quite a few faiths in the modern day, especially several of the christian sects, promote anti-science views and to put your faith above it. One notable example being the Jehovah's Witnesses view in regards to blood transfusions. Blood transfusions are strictly forbidden as they believe it will deny them of their eternal salvation. While they are free to believe this, it unfortunately leads to far too many unnecessary deaths. Always trust the advice of your doctor over the advice of a religious figure.

Chapter 2: Concepts of Kemeticism

While I discussed in the last chapter how many forms of paganism are very freeform and DIY, there are some factors that are pretty much concrete and essential to the faith. In this chapter I hope to cover some of these factors. From the ideas of the Ba and the Ka, to living your life in Ma'at.

I hope to cover most of what you need to know to get started. I will be covering these terms in incredibly simplified ways that are easier to digest, and when you wish to learn more there are quite a few places to learn, which I will point to at the end of the book

Starting out with Living in Ma'at. In the last chapter I covered briefly what Ma'at means, but I didn't really elaborate very far on it, only really defining it in a simple way.

- Ma'at is, in essence, the force that holds our very universe in balance. It is a cosmic force that encompasses everything about our lives. It shows what is just and righteous, and how we should live and interact with the world around us, and how those

around us should be treated. It is also the very opposite of Isfet.

- Isfet, on the other hand, is the embodiment of disorder, evil, and all that is wrong. This is often confused with chaos, which is one reason Set is often seen as an “evil” deity due to his nature as a deity of storms and chaos. This is very much not the case. Chaos is needed for balance to exist, and Set fills that role quite well. Isfet is the domain of A/p/e/p/, who will from here on out be referred to as “The unmentionable one”, and to commit Isfet is to go against the Netjeru.
- The Unmentionable One: This entity is the eternal enemy of the Netjeru. It is said that Ra battles this entity every night on His journey through the underworld, with several Netjeru aiding him by guarding his Barque. This entity controls Isfet and has the goal of eventually undoing all of creation and destroying all life, as well as the Netjeru.

The next concepts that I want to cover are parts of the individual, as well as their importance in the afterlife starting with the physical body, which is composed of the following:

- Ran: This is the name of the person. This lives on as long as it is spoken or written, which is why the names are written all over tombs and on statues. It is said to be protected by the cartouche around it. When people wanted to erase someone's existence, they would often chisel it out.
- Hau/Khat: This is the human body. Hau refers to the body while it is alive, while Khat refers to the body that can die, this is where the Ka is stored.
- Sahu: This is the mummified body. It is associated with the soul.
- Ab: This is the physical heart, though in the eyes of the ancient Egyptians, it was more similar to the soul. Upon death after your journey through the Duat, your Ab would be fed to Ammit if you did not weigh properly against the feather of truth.

The next parts are the not so physical parts of a person

- Ka: The Ka is a part of the soul, it is the double of you, your essential essence in both a spiritual sense and a physical sense. It is said to be able to wander while the

body sleeps, it is the connection between the body and the next life.

- Ba: The Ba is what holds your personality, often represented as a bird with a human head. The Ba is also the reason for bodily preservation after death, as the Ba is set to return in the morning to the body. This is released after death during the ceremony known as “The Opening of The Mouth,” which I will cover later on.
- Akh: The Akh is the soul when combined with both the Ba and the Ka.
- The Sheut: This is somebody's shadow, always with them. The shadow cannot exist without a person and vice versa. Statues are said to be shadows of people, and thus can allow them to live on after death. A modern version of this is a picture, as few people can afford to have statues built and preserved of themselves after death.

Something important to remember is just because these were ideals in Ancient Egypt, they are not necessarily the case today. The Netjeru understand that not all of us can preserve our bodies forever, nor that we can necessarily

build large tombs and statues for ourselves. They understand, and I'm quite sure they are able to find a way to make it work. One example from before is the idea of using a picture to preserve your image. It is also unlikely that many of us will have someone to perform the opening of the mouth ceremony. The Netjeru are not stone statues, they can change over time, and I believe that they have come to the point where they can accommodate these issues. Modern Kemetics should have no reason to fear death when they lack what the ancients had access to. Do what you're able and the Netjeru will help with the rest.

The next part to cover is the afterlife itself, and some parts of it.

- The Akhu: Referred to as the blessed dead, these are the souls of those who come before us and are no longer with us.
- The Duat: The Duat is the Underworld, though for many not the final destination of the soul. After death the soul goes to the Duat, at which point they go on a long journey that eventually leads to the Weighing of the Heart.

- The Weighing of the Heart: This refers to the end of the soul's journey through the Duat. Upon reaching this, the soul goes before Osiris, Anubis, Thoth, and Ammit. Anubis places the heart upon the scales, where it is then weighed against the feather of Ma'at. If the person's heart weighs heavier than the feather, which would be the result of the person living an unjust life, the heart is cast into the mouth of Ammit, the Devourer, where it would then be destroyed and the soul would then essentially die a second time. This would leave the soul to restlessly wander the Duat for eternity. If the heart is lighter than the feather, the soul is pure and is allowed to pass into the Aaru.
- The Aaru: The Aaru is also called the Field of Reeds. It is the ultimate goal for a soul to get to. After passing the weighing of the heart, the soul is finally allowed to enter. This paradise is said to be everlasting joy, while almost being a continuation of your life on earth. This is where your soul can rest for eternity in happiness.

The next part that will be covered will be some of the paths of Kemeticism in the modern day.

- Kemetic Orthodoxy: Kemetic Orthodoxy is a modern practice of the religion of Ancient Egypt. It draws its name from “Kemet,” which is what Egypt was known as by its own people. This faith is heavily based on the original faith of the ancient Egyptians with very few changes to account for the modern day. This faith was founded in the 1980s by Rev. Tamara L. Siuda. (5)
- Solitary Kemeticism: This is the path that I consider myself a follower of. This path is one that is much more up to interpretation, and changes from person to person. It is the type of path that I described earlier in this book. On this path each practitioner creates their own path, rather than strictly following the path of those before them.
- Another larger path is the Fellowship of Isis, which takes a similar approach to Kemetic Orthodoxy, but instead takes from much later in antiquity, as well as focusing worship on Isis, as the name implies, and seeing her has the highest deity. (6)

I feel that I've covered a good amount of the basic ideas you'll need to go further into this book. Any other ideas will be explained more in context within their respective chapters coming up in the book. Dua Netjeru!

Chapter 3: Incorporating Other Practices

It seems most people who consider themselves pagan, Kemetics included, come from a path of witchcraft before paganism. Odds are you may be coming from this path as well, though it isn't guaranteed. If you are, you may be wondering to yourself if it's ok to consider yourself both a Kemetic and a witch (or whatever label you so choose).

When I began my journey away from the church, the first thing that I drifted towards was divination, specifically tarot cards. From there I slowly drifted more and more into witchcraft, eventually taking on the title of death witch due to that being the path I felt called to. About a year after this is when I discovered Kemeticism.

While some I talked to told me I couldn't be both, most people had no problem with it. While there are some religious paths that forbid witchcraft and such, most pagan ones embrace it with open arms. Many of these paths in the modern day often overlap with witchcraft. You just have to find a way to incorporate it into your worship. For example,

I dedicate my spirit and death work to Anubis, and work with him in the practice. Below I'll list some examples of other paths of witchcraft and examples for things you could do to incorporate into your practice:

- Kitchen Witchcraft: Bake or cook as an offering to your chosen Netjer, Isis especially is known for being a Goddess of cooking among several other things, as she tends to be known as the Goddess who covers many home and other domestic activities. Most of the gods openly welcome sweets and such, and will certainly appreciate the effort.
- Weather Witches:
- Crystal Witches: Many of the Netjeru have crystals associated with them and will likely bless these crystals, amplifying their effect with you.
- Green Witch: Geb is said to be within all of the earth, and that includes your plants. Perhaps offer this as an activity devoted to him. Many of the plants also make great offerings.

Another part of merging paths goes beyond witchcraft, as some choose to even incorporate other Gods from other pantheons into their worship. One of the most common for

Kemetic practitioners would be mixing the Kemetic and Greek Gods, as well as mixing the Kemetic and Norse Gods.

This is known as Religious Syncretism (7) and was actually really common near the end of Ancient Egypt as the Greek influence became more prevalent to the point that some even put multiple Gods into one, such as Hermanubis, a combination of the Greek God Hermes and the Kemetic God Anubis.

Pantheon mixing is generally welcomed, some even incorporate parts of faith not usually seen as welcoming of paganism, such as Christian witches, some Kemetics that worship Christ, etc. as long as the Gods you're worshiping agree to it. Some tend not to get along with each other, though I cannot attest to that much as all of the deities that I worship are Kemetic.

Sometimes even the deities of your pantheon may push you towards other faiths for you to incorporate. As I write this book I'm beginning my journey into Buddhism, as that is the path that the Netjeru have pushed me towards. Let your heart guide you, not the words of others. (which I do see the irony of saying within a book guiding beginners)

At the end of the day, all that matters is that you are happy on your path, and the Gods you choose to follow, no matter the pantheon, are good with you. Your path is your own to create; as long as nobody is hurt, do as you please.

Chapter 4: Reaching Out to the Netjeru and Knowing When They Are Reaching Out to You

When someone comes into Kemeticism, especially if coming from no faith or a faith forced onto them, it can be hard to know how to reach out to the Netjeru, or if the Netjeru are reaching out to them. Though for some it can be an incredibly easy thing to notice, such as obvious signs, to others it can take quite some time to know for certain.

My journey began after I left the Baptist church after almost 16 years. I had begun to have my doubts for some time before, but the corruption among the churches had become too much to bear and I just couldn't be a part of it anymore.

I felt without a real path for some time, though in my heart I felt something calling to me. I first started down the path of general witchcraft, which did give me insight but not answering the call I felt. I stayed in this for a while before focusing on spirit work and calling myself a death witch.

This felt closer to what I was seeking until one day the answer came and smacked me in the face.

I was walking down the street one day during a hot Texas summer, when the heat of the day, being at over 100°F, finally was taking its toll on me. I decided to go into the nearest store, which happened to be an antique store, to take shelter from the heat and possibly ask the shop owner for a cup of water, as many around here are happy to provide. It was at that point that as I walked in, what stood before me was a nearly 4 foot statue of Anubis on a table directly facing the entrance.

I knew that this may be the answer I was looking for. After resting for a bit in the shop, I went straight home and began my research. I had no clue that such a thing as Kemeticism even existed in the modern day, I had thought that such a faith had died out. Afterward I began learning as much as I could, taking in as much information as I could, Whilst of course filtering out what needed to be. This eventually led to where I am today.

Many of you are probably wondering why I told this story among others in the book. Is it for padding? Is she trying to bore you? Perhaps she's a narcissist? The real answer is to show the human side of the faith, to show some

of the experiences that we as humans may go through, and show to those who have possibly experienced similar situations that you aren't alone in this. I hope to tell more human experiences later in the book.

I'll start with knowing when the Netjeru are reaching out to you. To put it bluntly, you can't, at least never for certain. This is what differentiates faith from science. You cannot prove that the Netjeru are reaching out to you, or even that they are there. This is where faith and knowing your mind come in handy.

There are many things that can tell you when the Netjeru are reaching out to you though, the most common of which is signs. Many people may think that something is a sign, only for it to turn out to be nothing. The golden rule in these situations is as follows: **If you have to ask if it's a sign, it's not.**

Signs can be found in your everyday life, as the Netjeru can take form in almost anything in the world. Some signs are incredibly obvious, such as the large statue in my story; others are somewhat vague but can be interpreted over time, such as a friend of mine who found herself followed by black cats at least twice a week for months. These cats were almost always different, but never hostile and always welcoming.

Other signs can be just downright hard to identify at times, such as randomly finding bones on the sidewalk during your morning jog.

Sometimes the name or image of the Netjeru bounce around your head out of nowhere; sometimes you see their name wherever you look. Any reason you feel called to worship Them is as good of a reason as any. This seems to be a point that many beginners seem to miss so I'll reemphasize it: **ANY REASON YOU FEEL CALLED TO WORSHIP THE NETJERU OR ANY OTHER GOD IS AS GOOD OF A REASON AS ANY IF YOU WISH TO PURSUE IT.**

Another way to find out is, if you're able, through clearing your mind with meditation and listening out for Them. To some this way may be the simplest, though I always recommend combining it with another method for confirmation, as other spirits may try to falsely claim to be a Netjeru.

Another good way to find out if They are reaching out to you is through Divination. I usually recommend combining this with meditation to clear your mind prior to the divination, if you're able. Most methods of divination work, though I personally recommend Tarot and Pendulum

reading due to their simple nature and usually clear messages.

All of these methods are certain to help you figure out someone is calling out to you. The second step on this path is often seen as the most boring, though personally it's my favorite, and that is the research. Divination will rarely give you a definitive answer, and usually is more for pointing you along the path that you should go. Research is what will help you determine the identity of who is calling you. Several good sources will be listed later in the research section of the book.

The next section will cover knowing how to reach out to Them. This ties in with the previous section, and is actually almost a reverse of it. This time, we'll be beginning with the research.

I'm going to assume that you have a deity in mind that you want to reach out to. If not, most are welcoming to new followers and will openly embrace you. Many just starting out down the path will often reach out to some of the more well known Netjeru, such as Ra, Horus, Anubis, Bastet, and Sobek.

With your chosen god/goddess in mind, you begin by researching what they enjoy, perhaps any actions or

activities, and especially what they like as offerings. To use an example, when I began looking at how to research Anubis, one of the first things I found was a list of possible offerings to get his attention and to let him know. I decided to go with chocolate.

When you find out what'll make a good offering, the obvious thing to do is get your hands on it. Once you have your offering ready, I recommend , if you're able, setting up a space exclusively for this god/goddess and putting the offering there. Make it clear in your mind and your heart that you are offering to this god/goddess and that you wish for Them to receive it. If you are unable to set a space up for Them due to lack of space or due to unsafe situations, that is absolutely fine, and more about dealing with those situations will be covered later in the book.

Once you have placed the offering and feel ready to, begin meditating and open your mind to Them. You will most likely be able to feel when they are there. They may not make Themselves apparent to you the first time, and on rare occasions some may just not respond. The Netjeru have a will of their own and may not respond to each person who wants to follow Them, though this is incredibly rare. Just keep trying until you feel there is nothing to gain and your

efforts have become fruitless. If you truly wish to stop trying to reach out, that is perfectly fine. The relationship is a two way street, as all are, and you're free to stop whenever you feel the need or the desire to.

Sometimes the Netjeru will respond in other ways, often through a feeling of peace and caring. Sometimes, however, they will show that they are there over time, such as guiding you to better things in life, or perhaps your luck may be higher. While it's true that this may just be luck, it could just as easily be the Netjeru. If this is the case, they will likely reveal Themselves to you soon, just maybe not as soon as you think.

Patience is very important in this aspect; you need to understand that it may take time for Them to fully reveal Themselves to you, or that they may not reveal Themselves in the way that you would expect. This happens far more often than you may think, and it's perfectly okay. As said before, this part is where faith comes into play. Have faith that they will respond.

Once the Netjeru has revealed Themselves to you, that is when your relationship with Them truly begins. At that point your best bet is to continue learning and researching about Them. After this, the journey is yours to create as you

go, as everybody's relationship with the Netjeru, or any other Gods, is different for every person. May your journey with Them be pleasant and prosperous!

Chapter 5: Small Things You Can Do to Start

Knowing where to start once you've decided on the god/goddess that you want to follow can be an incredibly daunting task. You'll hear about all these different rituals, complex offerings, heavy amounts of divination, hours long meditations, and dozens of books you should read. These are all well and good as you progress, but it's hardly a good starting point and most don't have the means to do so immediately. Trying to dive in heavily won't do anything besides give you grief and anxiety.

The best thing to do when you start and have found your god/goddess you wish to follow is to take a minute, breathe, and contemplate. Get your thoughts together and think of where you want to go from here, where you feel you should put your energy next and what you feel that the Netjeru want from you.

In my opinion, the best possible path to take is to deepen your relationship with the god/goddess you follow, however you feel fit to do so. When I began, I personally dove deep into research about Anubis, his titles, his myths,

his roles, etc. Though I only recommend this if you enjoy reading and researching as much as I do, though I realize that many don't.

Something else you can do is to take time to meditate with the Netjeru. Take a bit of time each day, if you're able, and just clear your mind, relax yourself, and allow the Netjeru in. This can give you some of the most satisfying bonding of your practice.

While I know meditation can be hard to learn for those who haven't done it before, when you start learning you'll find it coming naturally over time. If you have ADHD or something similar that can inhibit your ability to clear your mind, that's completely fine.

My personal advice for this is to let the thoughts come, let them play out in your mind, and then let them pass on their own. Fighting them will only make them stay longer. This is what has worked for me personally, though it may not be for all.

Another thing that you can do to start is to find out what areas that the god/goddess you worship has domain over and become involved or even just learn more about that. One example is that if your goddess is Bastet, She has dominion over cats. You could become involved as a

volunteer at an animal shelter for example, or even just learn more about cats. If you already have cats, you can devote your care of them to Her. She also has dominion over the home. You could dedicate your housework to her, or perhaps make someone you care about a home cooked meal in Her name (though you don't have to tell them it's in her name if it's not safe to do so). If your god is perhaps Osiris or even Geb, you could take up gardening, growing your own food, or even just a small plant you care for in Their name.

Offerings are always a good way to further your practice. You don't need fancy wines or full turkeys or anything like that. Very mundane things can be amazing offerings, such as Water and Bread, Two of the most common. More about this will be covered in the Offerings and Ritual chapter later in the book.

One thing you should most definitely do is to learn some of the more important myths, the full texts of which can be found for free online and often audio versions can be found on youtube if you prefer to listen instead of read. Learning these stories and myths can help you have a deeper understanding of the Netjeru. Below I'll list several myths I feel are important to learn.

The first myth that should be learned is actually two myths that go alongside each other. The first is the story of Osiris and the Betrayal of Set. This covers how Set usurped the throne of his brother to take over and leads into the next myth. The next is the story of the battle between Horus and Set, otherwise known as The contendings of Horus and Set. This covers how Horus battles Set to take back the throne from his Uncle.

I feel that This myth is important as it is one of the most well known from Kemetic Mythology. It shows how each of these Netjeru were viewed in their time, as well as giving you an introduction to things such as the Ennead, considered one of the most important groups of deities.

The next myth would be the various creation myths. Particularly the creation story found in Hermopolis, as it is the most well known, though all are important in their own way. The other three are the Creation story of Heliopolis, Memphis, and Thebes.

These myths hold great significance as they affect many others, as well as giving insight into the Kemetic belief in creation. It also introduces you to the concept of the Ogdoad, which is the 8 primordial deities that are said to all be a part of creation

After this, I would recommend the Myth of the slaughters of Sekhmet. This story tells of Ra sending Sekhmet to wipe out humanity, and realizing his mistake. This story shows the connection between Sekhmet and Hathor. It also is honestly just a fun, short story.

The last that I'll recommend in this book, but is by no means the last you should read, is my personal favorite, the story of the Secret Name of Ra. This story involves Isis attempting to learn Ra's true name that is not known to even the Netjeru, so she could have power over him.

The final way I'll recommend in this book, though again nowhere near the last thing you should do to grow close to the Netjeru is to connect with other Kemetics. There are plenty of ways to do this thanks to the modern age! The easiest and most accessible way is through the internet. Many of us don't live near a Kemetic Temple, which is where the internet becomes an immense asset.

There are quite a few online temples out there, including the one I run myself. Services such as discord can allow you to find these quite easily and is where I run my temple. The next place to find fellow Kemetics would have to be social media. As much of a nightmare as the main social media sites can be, they're overflowing with pagans of every

branch. Twitter in particular has quite a few on there and is where I've met many of my Kemetic friends. Another big one that can be great for learning is the subreddit r/Kemetic, currently sitting at over 8,000 members.

While not as common, Facebook has quite a few groups too. Friends can be one of the greatest assets when learning almost anything, especially a faith. Taking the first steps on your own can be quite difficult, but having others to hold you up can make the journey much easier.

Chapter 6: Solutions for the Solitary Practitioner in an Unsafe Space

In the modern day, paganism of all branches is on a rapid rise, especially among younger people as they leave more traditional religions such as christianity. Though one of the major downsides is that many families are very deep within their faiths and will not accept anything else.

This can lead to anything from fights to disownment. Many young practitioners of paganism and witchcraft in general are forced to practice in private, often dubbed as “In the broom closet” to many witches, though the term has been adopted by many pagans.

This struggle is one I’m all too familiar with, growing up in the hyper Christian south. To this day, my family doesn’t know about my faith and I plan on keeping it that way. This route is completely fine for all, others are not entitled to know your faith, your beliefs, or anything along that line. Luckily there are plenty of things you can do to worship and honor the Netjeru in your daily life with your family being none the wiser.

Some of the things I've mentioned in the previous chapter, such as meditation, doing things in the Name of the Netjeru as a form of offering, are wonderful things you can do without raising suspicion. Though if that were all there'd be no point in making this chapter. Within this chapter I plan on sharing some of the most subtle ways that you can be in touch with your faith.

The first thing and probably the most well known is to make what's known as a pocket altar. These are, as the name suggests, an altar small enough that you can keep in your pocket. Or your purse if pockets aren't an option, as they unfortunately aren't for many people, though this is hardly a place for me to rant about my issues with the fashion industry

Pocket altars can be made from many things, but here I'll provide the instructions on how to make the most common kind. You'll need the following items to make it: An Altoids tin or an equivalent, a tealight candle, a few matches as well as a match striker strip, which is found on the end of all matchboxes to light them, a small stone possibly connected to the Netjeru if you like, I keep a piece of Lapis Lazuli in mine, as it is a very important stone in Kemeticism, and a small drawing of the god/goddess that the altar is

dedicated to, or even Their name on paper or inscribed to the metal if you like.

The altar itself is pretty self explanatory to put together.



Image 7-1, My personal mini pocket altar contains a tea candle, a piece of Lapis Lazuli, a match and striker underneath the candle, and a picture and hieroglyphic name of Anubis

You start by gluing the image of the god/goddess to the inner lid of the tin. From here you simply put the other items into the bottom and close it when you aren't using it.

When you use it, simply light the candle when you are using it. I'll post a picture of my personal mini altar below as a reference

The next thing that you can do is to offer your meals to the Netjeru as you prepare to eat them.

This works especially well if you're part of a family or with a group that chooses to precede their meals with a prayer. Simply offer within your mind the food to the god/goddess and begin eating. The prayer I often go with, if I'm offering to Hathor for example, would be: "*I offer this meal of (insert meal here) to you, O lady Hut-Hor, may it fill you and give you strength. I also offer this drink of (insert drink here) to you, may it quench your thirst*".

Obviously you fill in the spaces with the meal and drink you're currently about to consume. And as you consume the meal, the Netjeru consume it with you. In many faiths, it is common for offerings to be left alone for long periods, which can't necessarily work well in these situations, but luckily for us Kemeticism includes reverting our offerings by consuming them, which will be covered more in the rituals and offerings chapter of the book.

While on the topic of offerings, some non edible offerings can be left in places and attract no attention, which

provides a great opportunity to leave offerings for the Netjeru in secret. For example, you could have offerings of certain stones that They may like, you simply dedicate a small space for Them, even if it's in a drawer or something, and nobody will ever notice.

Another thing you can do as part of becoming closer to your faith is to begin studying ancient Egypt outside of the myths. While yes, you can simply pass off reading the myths as simply, well, reading old mythology. It is quite important to read about the world itself during those times, as it can provide important context to the myths and how the roles of the Netjeru came to be.

Plenty of fascinating books exist that can be found cheap online pretty easily, though as i've stated before, make sure you weed out the bad sources *cough cough*E.A. Wallis Budge again *cough cough*

Another literature solution is that if you worry that they may catch on to even that, many books are available in a digital format, to where you can even read them on your phone with the kindle or other ebook apps. I've personally built an entire digital library on my mobile device. Some books can be found even for free in some cases, though

always make sure these come from legal sources and the authors receive their share when possible.

One of the first things I did to subtly express my faith was to get 2 necklaces, one of the Eye of Horus, and another of an Ankh. The eye of Horus is said to be a protective charm when worn and the Ankh is a great symbol for life that many people would probably just assume is a different kind of cross when they see it, as most assume for me. The Eye of Horus may be a bit harder to explain if you were to wear one, though my excuse is that I tell people that it was a gift.

One of the most important things to remember is that the Netjeru will not be mad at you if you aren't able to express your faith openly, or build Them a fancy shrine or lavish offerings. They understand your struggle and know that you are doing the best you can, and that is all that they could ever ask of you. The Netjeru are not greedy towards their followers, they are loving, almost parental in many cases. No matter the amount that you are able to openly practice, it's more than enough for Them.

Chapter 7: Tools & Altars

Journeying into Kemeticism, there aren't very many tools that you'll need, to be honest you technically don't need any. But let's be honest, you probably want the fancy golden sistrum, the gorgeous altar, and the big statue of the Netjeru you follow. And there's nothing wrong with that. And if you don't then you honestly have more restraint than me. Though in this chapter I'll be going over the basic tools, none of which are technically necessary but can help your connection and give you new means of worship.

The first of these tools is known as the sistrum. The Sistrum is a rattle musical instrument, seen below

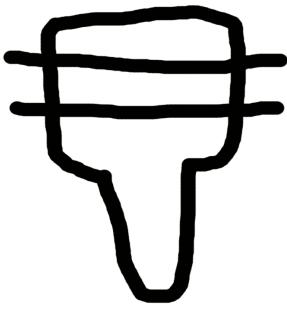


Nefertari playing a sistrum

The Sistrum is an instrument that originated thousands of years ago and was used as the primary instrument of worship for Hathor, Bastet, Isis, among others. This instrument is actually still used often in some cultures, and is quite common among modern Kemetics, especially those following the Netjeru mentioned previously.

While you can buy these online for between 50-200 dollars, I always go by the idea that things that you make yourself hold a deeper significance, so I'll be telling you the way I made my sistrum. The best part is that for many people, you can make this out of everyday objects you likely have lying around your house. It also only has a few ingredients.

To make this, you'll need: 2 wire hangers, something that can cut through that hanger, pliers to bend it, and tabs from a can. The number of tabs depends on what you want, I personally used 10, 5 on each of the two rows. You bend the hanger into the shape you'll see below in the image, which also shows the placement of the two bars and how much extra wire to have on them, which is mentioned in the next instruction.



After this, you'll measure the distance from one side to another. Cut a straight wire from the wire hanger a bit longer than that measurement, enough extra length to wrap around at least once on both sides easily. Do this twice. Once you do this, slide the tabs onto the two wires that you've cut, be sure to keep the same number on each wire. Bend the ends of the wires around each side, so that the wires are going straight across the gap with the tabs in the gap. You now have your sistrum!

If you feel that the wires holding the tabs slip a bit, you can wrap tape around above and below where the wire is wrapped to give it stability. You can also dip the tabs and wires in paint before you construct it if you so wish to give it an extra bit of detail. To play the Sistrum you've made, you simply shake it in rhythm. It's something you'll get the hang of over time.

The next tool to discuss is the offering plate and bowl. This item is pretty self explanatory, A bowl of your choice for liquid offerings and a plate of your choice for food offerings. Not much else to say about this.

The next and possibly most common tool is incense. Incense was a staple part of temples in ancient egypt, and even now can be found on most Kemetic altars. The incense is said to be the scent of the Netjeru. Any incense you feel appropriate are fine, though there are a few that are considered standard.

These are Myrrh, Frankincense, Lavender and Dragons blood. All of these can be found fairly cheaply at many stores, as well as online. Whatever form of incense you wish to use is fine, whether it be cone, stick, or even liquid, though stick incense is probably what you'll find most often to buy in stores.

The next tool to list is Natron. This is a mineral that is found throughout Egypt and is especially closely associated with Anubis and Embalming. Natron is what they used to dry the bodies before embalming, as it sucks out the moisture around it. In modern practice, it is most often used for purifying things, such as offerings (though not food and drink, trust me that doesn't end pleasantly) and tools, as well

as yourself. This is easier to come by than you would think, as you can make it yourself at home! It only requires 2 ingredients you can find at pretty much any supermarket. The recipe I use requires Sea Salt and baking soda, as well as an oven. The instructions to make it is as follows

- Preheat your oven to around 160 degrees
- Combine both ingredients in equal parts
- Grind these ingredients together
- Once grinded, mix with small amounts of water until it becomes like paste
- Spread this paste onto a baking sheet with baking parchment paper
- Bake for a minimum of 20 minutes
- check until the consistency is quite crumbly
- Let it cool somewhat, though not completely
- Seal in a dry air tight container as to prevent moisture absorption
- Your natron is now complete

The next tool is candles. These come in all shapes and sizes, and if you've been in witchcraft or even any other faith, you'll probably be quite familiar with them. Whatever form of candle you feel appropriate to use is fine. I personally use similar candles to what the catholics use for

their prayer candles, the pillar candles in glass with the image on them. Though I get them blank and put images of the Netjeru onto them, as seen below with my Anubis Candle.

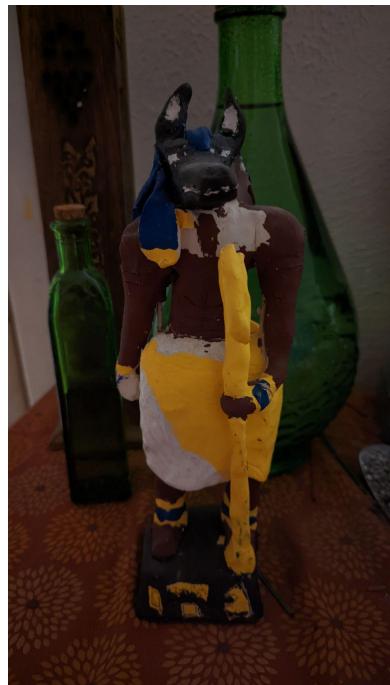


Figure 7-3

I also keep two candles for the Netjeru as a whole, alongside the ones mentioned previously dedicated to specific Netjer, as you'll see in the altar section

The next item will probably be the focal point of your altar, and that is the Statue (or in my case, Statues) of the Netjeru. This, as I'm sure you can guess, is a statue depicting the god/goddess you follow. Though I say statue, this section includes all depictions of the Netjeru, such as pictures, names, etc. These statues can be found in many places in many styles online, though I chose to personally make my

own for these out of clay, for the most part. I have one for several of the Netjeru that I follow, though not for all as my arthritis has left me unable to mold them, but that is neither here or there. My statue of Anubis is pictured below, though it has taken a bit of wear through several moves unfortunately.



The Final tool, though it could also be seen as a collection of tools, is the altar. This is what brings all of the previous items together. Altars come in all shapes and sizes, and are a reflection of the worshiper and their connection to the Netjeru. My personal altar, for example, is pictured below.



Below are altars from other Kemetics, to give you some ideas of what yours could look like



This altar was sent to me by Jessica, a Worshiper of Osiris and Isis



This altar was sent to me by Sohr, a follower of Anubis



*This altar was sent to me by DeathForever3 on reddit,
a follower of the Netjeru*



This Altar was sent to me by Jordy Jiménez Posada, A follower of the Netjeru. The swords are gifts to Sekhmet and Ra

Chapter 8: Offerings

Offerings are a staple of almost every religion, even some you wouldn't normally associate with offerings, such as christianity. No I don't mean the offering plate many of us were passed as a child in church, I mean prayer. While christianity may not have as many as other faiths, prayer is just as much of an offering as any.

Within Kemeticism, Offerings are said to be the nourishment of the Gods, it is what they sustain Themselves on. This makes offerings a pretty important part of the faith. You don't have to worry if you're low on funds or have none to spare, offerings are not just physical things, and these will be covered just as well as the physical offerings.

I will not be listing specific offerings for specific deities, unless some are just associated with a few specific deities more than others, as deity-specific offerings will be elaborated on in the chapter about the Netjeru.

The first form of offering we'll be discussing is prayer. Prayer is probably one of the most common offerings in the world, though many may not realize that they are making an offering when they're doing it. Prayer can be expressed in several ways. Some people think that all prayers must be

spoken aloud, though that's not the case at all. A silent prayer only spoken within your mind is just as powerful as one spoken aloud. Some example prayers will be covered in a few chapters, as well as how to make your own.

Prayer can also be expressed in song, sung out with music in the form of a hymn. I enjoy doing this, especially when paired with my sistrum. You can also simply write the prayer down on paper, perhaps in a journal, and it works just as well. No matter the method that you choose, the prayer is heard by the Netjeru just as well, and in most cases they have no preference.

The next form of offering is action. I briefly elaborated on this earlier when I was brought up doing things in the name of the Netjeru, such as volunteering at an animal shelter in the name of Lady Bast.

Though things do not have to be specifically related to a specific member of the Netjeru. Anything you do to make the world a better place can be done in offering. One example that I've done in the past is volunteering at a local food bank in their name. Though don't let offerings be the only reason you do things like this of course, We should strive to do good in general.

Now onto the more tangible offerings, The first of which I'll talk about is food. Most food can be offered to the Netjeru,(You may see some folks of various faiths argue over this online, such as the infamous tumblr incident of the sponge cake offering to loki, a fun story I recommend looking up) though some have certain preferences, and some have offerings that they'll almost always flat out refuse. These will be covered more later, for now I'm going to speak more on common offerings that are always a safe bet for any of the Netjeru.

Starting with food, the most common offering, both now and in antiquity, is by far bread. It is incredibly accessible, both to purchase and make for many. Any kind of bread works, though I personally enjoy making barley bread, as many ancient Egyptians made. You can find several different recipes for this online, and it's easy to make! Customize the bread however you like to give it your own personal touch.

Up next is sweets. Just like us, most of the Netjeru have quite a sweet tooth, and these offerings are almost always eagerly accepted. My favorite is to make cupcakes, which can provide offerings for multiple days if you offer one or two a day. The same can be done with cake, offering a slice a day.

You can also offer a twinkie you picked up from the corner store, all of these are fine. (Unless you're the people involved in the previously mentioned Loki Sponge Cake story). Though remember what you offer will likely be consumed by you later, so keep that in mind when deciding what to offer.

Next I'll be covering the common drinkable offerings. The first of which is probably the most accessible offering on this list: Water. Whether it be from your kitchen sink, to a well you dug yourself and fetched the water from, Water is an offering that you can't go wrong with. This was often offered alongside bread in antiquity, and is quite common an offering I give as well. offering drinks is said to quench the thirst of the Netjeru, and nice, cool water is said to be the quenchiest(Though I once heard someone claim Cactus juice was).

Up next is Alcohol. In antiquity, Beer was often offered to the Netjeru, though if you're like me in North America, offering American beer may be considered an insult and may be better offered as water. If you have good beer, however, it's a great offering. The most common alcohol offering that I give is wine, though when I had the means to make it I often offered mead.

Edible and drinkable offerings in ancient Egypt were either reverted through consumption by the one giving it, or eaten by the temple workers. Either way, most consumable offerings were eaten or drank as food could be difficult to come by, and leaving it could leave families with too little to eat.

Now onto offerings that should probably stay on the outside of your body. This can cover many things, such as jewelry, altar tools, crystals, or anything that holds significant value to you. The first of which is Jewelry.

Pretty much any form of jewelry can be given as an offering, especially if it contains a stone special to the Netjeru. One of the good things about jewelry offerings is that you can take it with you, so that you can always have a part of the Netjeru on you. I do this through my Eye of Horus necklace, my Ankh necklace, and my bead necklace I made, in which each bead represents a line of a prayer, similar to a catholic rosary.

Offering tools can be good as well, especially something like a Sistrum, a statue, a candle, or anything else. This can extend to things outside of Kemeticism if you practice other things, such as a wand if you practice witchcraft.

Crystals have become more and more common with the rise of witchcraft in the world, and this gives a good selection of offering items. The most significant crystal offering is Lapis Lazuli. This stone is said to be what the hair of the Netjeru is made of, which is why They are often depicted with blue hair, as pictured below. (Yes, that is hair, not a headdress as many seem to think)



Ra-Horakhty, With hair of Lapis Lazuli

Though the most important thing when purchasing and offering crystals is to ensure that they are ethically sourced. Far too many places are selling crystals cheaper that are obtained through inhumane methods such as slavery, among other things, and by buying these, you increase the demand for them.

No matter the offering, what matters is the intent behind it. From the smallest candle to the fanciest statue, the true value comes from what it means to you. Put your heart into your offerings and the Netjeru are sure to accept them joyfully.

Chapter 9:Akhu Veneration and if You Should do it

Ancestor worship is quite an important part of Kemeticism, and has been for thousands of years. Though I only use the term ancestor worship to give a general idea, the proper term is Akhu Veneration. Akhu refers to those who came before us, those known as the blessed dead.

Within Kemeticism, it is often believed that we only live on in the next life as long as some idea of us lives on in this life, which is why the names of pharaohs were all over their tombs, as well as statues of them. When people wanted to deny them an afterlife, these things would be destroyed.

Another way to ensure an afterlife was to make offerings in remembrance to the ancestors. Though the Akhu are in no way Gods, offerings play an important part to them, as they too require sustenance, and thus benefit from our offerings.

The belief that the dead require things in the next life from this life goes back as far as history is recorded, from the ancient warriors buried with their weapons, to the tombs

of the pharaohs buried with entire tombs filled with things from this world, and even in the modern day when people are buried with things important to them. These people would take what they were buried with into the next life, and those wealthy enough would make contracts with the temples to make offerings to them after their deaths. Though many of the more common people could not take much, that's where those who care about them come into play, making offerings to make up for this

Though this obviously suggests a heavy connection to family and those who came before, and that's not always the case for all of us. Many people have family who have treated them horribly, or those who came before were just not good people, and thus doing this can make you extremely uncomfortable. This is completely okay, and you are not required to do it if it's something that you aren't comfortable with. Not every ancestor deserves veneration.

If you still want to incorporate this idea into your practice, there are quite a few ways that you can do it. The people in your bloodline are not the only ones you have to venerate. If you have someone else close to you that you have lost, you could choose to venerate them. I do this with a few friends that I have lost who were family to me. If you

want to venerate someone more connected to the faith, perhaps venerate a pharaoh that holds significance to you, I've seen quite a few Kemetics doing this.

One thing I have to recommend against is venerating those whose faith does not suggest an afterlife, such as faiths that focus more on reincarnation. Not just because there hardly seems to be a point in offering to a spirit that may not be there and instead be reincarnated, but I personally feel that it spits in the face of their belief. Though that is mainly my personal view and if you wish to do otherwise, that is at your discretion.

Whichever way you choose to go about it, if you decide to go about it at all, is irrelevant. Making offerings to the Akhu is quite similar to making offerings to the Netjeru. It is considered important, though not necessary if not possible, to set up a separate shrine with separate tools for the Akhu, Ideally next to or close to the Netjeru shrine. I recommend putting up pictures of the Akhu if you're able, not just because it helps to preserve them, but also because it helps you become closer to the offerings. Other than it being a separate shrine usually, very little is different between making offerings to the Netjeru and to the Akhu, and thus

you can use similar offering methods, which will be covered in the next chapter.

As I've said before, every practice is unique and that goes for Akhu Veneration as well. Never do something you don't want to do, even if others say it invalidates your faith. That is not for them to decide, It's between you and the Netjeru.

Chapter 10: Rituals

Rituals are one of the most well known parts of any faith, especially paganism. Drinking the blood of your God before consuming their flesh, nearly drowning babies to cleanse and purify them, All while somebody swings around a ball filled with incense, It's all so dark and twisted. Oh wait, that's just Catholicism. Kemetic rituals are hardly as intense or macabre as this.

Ritual is defined by the Cambridge Dictionary as “a way of doing something in which the same actions are done in the same way every time” (8) And in this chapter, I’m going to cover a basic daily ritual that you can perform at home. More rituals for specific holidays will be found in the Calendar section in a few chapters, and sources for more rituals for other things will be put in the “Where to go from here” chapter.

Before telling you how to do any particular ritual, I need to cover the Henu gestures. There are 4 in particular, and will be shown down below. These definitions come from Persobek.org, a wonderful Kemetic resource. The gestures are as follows:

“– 1) **Offering:** either standing or kneeling, hold your arms out in front of you with your (cupped) palms facing the ceiling

– 2) **Praise:** stand facing the shrine, hold your arms close to your body, and have your palms held up facing the shrine at about head height

– 3) **Adoration/Jubilation:** kneeling on your right knee, with your left foot beside your knee, your right fist over your heart, and your left fist raised level to your head

– 4) **Deep Reverence/Submission:** full prostration/”kissing the ground”. I do this from a kneeling position, bending forward until my forehead touches the ground, keeping my hands near/beside my head. (You do not actually have to kiss the ground.)” (9)

The first ritual I'll cover is the one I perform daily at my altar (at least almost daily, arthritis can get in the way sometimes). It is a pretty simple ritual, modified from a ritual written by Sobekemiti of PerSobek.org. This ritual I've added a few parts of my own practice and removed one or two from it. Change, add, or remove from it to make it your own as you see fit. For my version of the ritual, the following things are required. Incense, Candles, an offering of some

kind, ritual oil, which I will put the recipe for, though you can make your own of whatever you please, and a shrine

- The first step is to make sure that you are clean. This varies person to person but overall at least wash your hands.
- Walk up to the shrine and begin preparation. Make sure the incense is in place, candles are ready, your lighter is ready, your oil is ready, your offerings are ready, and that you yourself are mentally ready.
- Once you are ready, anoint yourself with your oil, or anything else you wish to in its place and ask the Netjeru to bless you with it. I place some on my palms and wrists, drawing an ankh on each palm with it. Offer the praise henu gesture when done
- The Next step is to offer the candles and incense, dedicating each to the god/goddess of your choice, or just the Netjeru as a whole as you light them
- Offer a prayer of your choice to the Netjeru of your choice as the incense and candles begin to burn while in the Adoration henu gesture
- Stand back up and put the offering onto the plate/bowl/on the altar for non consumables
- Offer a second prayer in offering to the god/goddess it is being offered to, while holding your arms in the offering henu gesture
- Take the time to sit down and meditate while the offerings are being accepted. You'll know when they are accepted
- Offer praise henu while thanking the Netjeru for being with you this day
- Offer a small prayer to close the ritual

This is the ritual that I perform each day. I usually dedicate it to Anubis, Ra, Bastet, Taweret, Hathor, and recently Khepri.

I also like to expand on this at least once a month, under a full moon. I will list the modifications to change the daily ritual into a full moon ritual. This ritual also partially incorporates my witchcraft practice with moon water, so if you want to not incorporate it, that's completely fine. Here are the changes:

- Open the shrine to the full moon if possible
- As part of the preparation, place the container for moonwater in the window to absorb the energy of the moon.
- Offer this water to either Konshu, Nut, or both
- Make prayers to either or both of these Netjeru during your prayers
- Put a second, separate offering for either or both of these Netjeru
- Thank Them for being with you, and pray for blessings in the moon water.

I've said this several times, but this is one of the most important points of Kemeticism, and that is to make almost each aspect of your practice your own. Simply cutting and

pasting your practice from somebody else won't bring you any closer to the Netjeru, You'll just be going with the motions.

Let your heart guide you through each ritual, always put your full heart into it when reaching out to the Netjeru and you'll almost always find some success.

Chapter 11: Prayers

Prayers can be found throughout the world in all shapes and forms. From the priestess of Hathor thousands of years ago, to the modern hungover student praying to any gods that will listen that they'll pass the test they didn't study for and instead drank the night before (I may or may not be speaking from past personal experience). Prayer is something that binds us together as humans; it's part of the experience of being just that, human.

One very common misconception is that prayer is just being on our knees, either asking or begging for something from the Netjeru. While this can be part of it, it's hardly all of it.

Prayer in ancient Egypt was most often expressed and recorded in the form of hymns, prayers which are set to music. Many are also full of encouragement to the Netjeru, rather than petitions. Here is one example, an excerpt from a hymn to Ra, from the Papyrus of Ani:

*Be Praised, you who are come as Khepri,
Who came to be as creator of the gods!

You rise and shine down from the back of your mother,
Appearing gloriously as King of the Gods
Your mother Nut raises her arms to you,
Offering greeting,
The Western Mountain receives you in peace,
And Maat embraces you day and night.*

*May Re give the power and strength of vindication
And a coming forth as a living Soul to see Horakhty
To the Spirit of the Osiris, the scribe, Ani,
Redeemed under Osiris (10)*

As you can see, this is quite different from most hymns and prayers that you'll hear around the world. While any way you wish to format your prayer is fine, hymns are a traditional choice. However you choose to pray, the Netjeru hear them all equally as long as you are sincere in your heart. Also remember, just because these are labeled as hymns, they can be spoken instead of sung. That is a route that many Kemetics choose in the modern day.

Hymns are one of the best ways for becoming closer to the Netjeru. Not just reciting them, but even writing them.

Writing them requires a deeper knowledge rather than just a surface idea of the Netjer. It is a wonderful form of meditation and bonding.

Some prayers are little more than listing off various titles for the Netjeru, with a few lines here and there of praise and adoration. Below I'll share a hymn I've written for Hathor. This will give you a general idea of what a lot of modern Kemetic hymns and prayers look like, and afterwards I'll dissect the process of writing one so that you'll be able to write one yourself.

Hymn to the Lady of Song

Dua Hut-Hor

Blessed Lady of Song

May your music be heard by the world

Mistress of Life,

Lady of the Southern Sycamore

Your blessed sounds ring throughout the heavens

Lady of Dance,

Mistress of Dendera

May your blessings pour upon us

As we live in your image

Dua Hut-Hor, She who Brings Happiness

As mentioned, this is a hymn I wrote for Hathor. Usually in my hymns, I refer to the Netjeru by their traditional names, but any way you wish to refer to Them is fine. Within this hymn, I put a bit more focus onto her music, repeatedly praising her aspects of song and dance. Below I'll outline the process I go through in writing hymns, including this one:

- Start by choosing the god/goddess you wish to write the hymn about.
- After this, think about which aspect of the god/goddess you wish to talk about in the hymn, though in some there doesn't have to be a specific aspect focused on. In this hymn, I focused on Hathor being the Lady of Music.
- Learn some of the various titles that the god/goddess has and think about how you can incorporate these into their hymn. I chose the following titles: Lady of Song, Mistress of Dance, Lady of Life, Lady of the Southern Sycamore, Mistress of Dendera, and She Who brings Happiness.
- Start off with praise to the god/goddess. In this hymn, I started with Dua Hut-Hor, meaning Praise Hathor
- After this, I usually go with the rhythm as follows: Title, Title, Praise. Title, Title, Praise. Title, Title, 2 lines of

praise connected, ending with praise and title. If you go back and read the poem line by line, you'll understand this better than me typing one line at a time to explain. (I also don't want to drag this chapter out well beyond its welcome)

Once you get this idea down, writing hymns and prayers is much easier than you'd think. Though this isn't the only way to pray, just one of the more common ways that it's done in Kemeticism. If you wish to bring a prayer form from another faith, such as Christianity, that's ok. If you want to simply say a small thanks in your head during an offering, that's fine too. I keep hounding on this, but it's the most important point of the book. Your journey is your own, however you choose to walk it.

Chapter 12: Tips for Those Struggling Financially

Due to the world we live in, most of the people reading this book will likely be struggling financially, especially if you come from a poorer area like me. Lots of people seem to think you need fancy coverings for your altar, high end statues and endless amounts of candles, but things like that aren't financially feasible for most. That's why we have to get creative.

As I've said before, you technically don't need anything to be Kemetic, but if you want to set up an altar to make offerings and worship at, you'll most likely want adornments for the altar you're building, such as candles, statues and other things like that. Below I'll offer ideas for the solitary Kemetic on a budget, going item by item.

Starting with budget offerings, the key thing to remember is that cheap does not equal bad. If you want to take a slice of bread from a 99 cent loaf you bought at the gas station, that's completely fine. That's one option, but if you want to make the offering yourself, bread is an incredibly cheap and easy thing to make, and only requires a few ingredients. If you wish to go a more sweet route, a lot of

cake mixes only require water and the mix itself, and come out great!

As I mentioned earlier, water straight from the sink is a perfectly fine offering. What I personally do is go to the store, get a bulk 40 pack of generic water bottles, and use one per day for offerings. This gives me 40 days worth of liquid offerings for only \$3.99. Even if you do 2 water offerings a day, that's still 20 days of offerings.

While on the topic of liquid offerings, let's look at our options for cheap alcohol. One option I go with far more often than I'd like to admit is going to the local Dollar General and go to their wine section, which tends to feature bottles of wine for as low as \$3. If you have the patience to do so, you can also make your own alcohol for offerings, such as homemade mead. One of my friends offered mead that they brewed themselves every other night.

Moving onto candles and incense, these can be gotten pretty cheap already, though you can save even more if necessary. I don't have much to say about incense, other than some of the good cheap kind can be bought from Walmart or other supermarkets, usually for one dollar for a pack of 30-40. Candles on the other hand will vary in price greatly depending on what you're looking for. One piece of advice I

have is to make your own prayer candles like the one I showed earlier in chapter 7(figure 7-3). Several places sell blank candles of that size for about \$1-\$2, though if they don't have blank ones, you can get one of the catholic prayer candles most places sell and repurpose that, then printing off the image of the god/goddess(if you have access to a printer, you can draw Them on blank paper if you don't) that you're planning on offering it to and taping it onto the side, that's how the one in the picture was made.

Another cost saving measure that you can add onto this tip is to buy a 100 pack of tealight candles, which you can get for about 5 dollars, and instead of burning the prayer candle itself, simply set a new tealight candle at the top and light that each time. This may seem redundant but will save you quite a bit of time, effort and money over time, as you won't have to keep replacing the tower candle.

Moving onto statues, Making them yourself is significantly cheaper than buying one online or something, as well as giving you that closer bond from making it yourself. I made my statue out of modeling oven bake clay that I got for about 5 dollars, and paints are about 60 cents a bottle, bringing the total cost to around 8 dollars overall. If you want to avoid the effort, another good method that I see

people doing more lately is to simply have images of the Netjeru on their Altar, usually in a picture frame. However you choose to represent the Netjeru on your altar, if you even decide to at all, works just as well.

Next onto parts of the altar itself, most of these are quite simple. If you need an incense or candle holder for non prayer candles, a simple way to do it is to take a mug or other short non plastic cup, set the candle into the cup, fill it with rice to keep it stable and *voila*, You've got yourself a nice homemade candle holder. For incense, take a bowl, any kind will do, fill this with rice as well, make sure it's in there tight, and just like that you have something to keep your incense stable. Just stick the stick in and you're set

If you're looking for cheap ritual oil, a simple recipe is to fill a bottle with water, put a few drops of essential oil, or, if you have access to it, plant extract. You can use whatever plant/scent you feel most connected to, and mix it into the bottle. I cannot stress this enough, make sure it's only a drop or two. Trust me, overdoing it will not end pleasantly, especially for your nose. Not to mention the fact that essential oils can be damaging when applied directly to skin, undiluted.

If you're looking for a cheap altar cloth, go to stores that sell fabric in your area and check the clearance section. I came across an 8 foot roll of red cloth for around 5 dollars, more than enough to cover my entire altar. Another altar piece that some may disagree with, but I personally love, is that if you worship a god/goddess with an animal form, you can buy a figure of that animal and put that on your altar. For example, When I was starting out with my worship of Taweret, I went to the Dollar Tree and bought a figure of a hippo to represent her on my altar, seen below, until I could make a statue. Some people also use plush animals.



My Hippo figure, standing in front of the statue of Taweret I later made.

I'm sure I've missed some things, but I feel I've put enough here to point you in the right direction. No matter the price of your practice, all are equal in the eyes of the Netjeru.

Chapter 13: Research

No matter what faith you find yourself a part of, one of the most important things that you can possibly do is research. Without research, we develop blind faith and end up believing false or outdated information. *cough cough* E.A. Wallis Budge, Again *cough cough* I swear I need to get this cough of mine checked.

But in all seriousness, simply believing what you hear someone say without looking into it yourself ends up giving you a lot of false information. I once had someone tell me that Anubis was the god of farming. If I had believed this, it may have led to a few very confusing offerings. By all means, learning from others is a wonderful thing, especially from certified teachers and professors, but in most situations you'll want to check the information yourself. Unless that person has a degree in that field, look into the words they say. And if they do, Still be sure to double check as having multiple sources is very important and can provide a deeper insight into a topic.

Within this chapter, I hope to demonstrate effective research techniques, Things to look out for, and things to

probably avoid. Some of this may line up with things you may have learned in school, and some of these may make a teacher have a heart attack, especially the first one.

The first thing I'm going to tell you would have my teacher smacking me in the back of the head with a textbook, but one important thing to remember is that Wikipedia is a really good place for research.

Hold on, before you toss the book to the side because you think I'm a fool, I'm not finished. Wikipedia itself is obviously changeable, and can be edited by almost anyone. But if you find something interesting, for example an article on Bastet worshippers, scroll to the bottom of the page, and you'll find the sources for this, which can give you really good sources to learn from. Though always try to check if these sources are good as well.

The next is that a wonderful way to do research is to be social. Find Kemetic Forums, websites, and other social places. Talk to more experienced Kemeticks and many of them are more than happy to point you in the right direction of where they learned. Though it's important to remember that just because somebody has more experience than you doesn't mean that they are always right.

The last thing in regards to finding sources is that scholarly sources are your best friend. Things such as peer reviewed studies by egyptologists can be some of the most informational things you can find, even if they aren't the most enthralling thing to read for most people, unless you're me of course.

The next thing I want to talk about is how to keep your research efficient, as well as preventing burnout or boring yourself to death if it's not really your thing. Most of this can also be applied to students in school or college if you want, many of these techniques got me through university in one piece.

The first thing is that you need to have a method for keeping your research organized. For this it's all about what you find works best. For me, I used software to keep notes separated in different notebooks in OneNote. This helps you keep things separated well, as well as something you can check on multiple devices.

Though this kind of thing doesn't work for everyone, some learn better through physically writing it down. If possible though I recommend digital as it works across multiple devices, as well as being able to be changed and

updated from almost everywhere. If you use flashcards to learn, Quizlet is an amazing tool for you.

Preventing burnout in research is crucial, as burnout lowers your motivation to continue overall and can keep you from progressing in your research. To prevent this several tools and methods exist, some of which I'll list below, especially the ones I use.

The first one is the Pomodoro method. This method focuses on focusing on one thing for short periods of time with small breaks in between. You start by setting your timer for 25 minutes, and focus on one thing for this entire time period. In the case of research, this could be one topic in particular, such as one aspect of the Netjeru.

After the timer ends, put down a mark to keep track and take a five minute break. Rinse and repeat until you have 4 marks, at which point you take a longer break to get your energy back. This method helps the information sink into your mind during the short breaks, while also breaking it up into chunks to keep it interesting by alternating topics every 25 minutes, preventing burnout.

The next is to reward yourself with positive reinforcement at certain intervals. For me, I'll eat a blueberry for every 10 minutes of research, though you can

obviously set your own limits and rewards. Positive reinforcement helps to retain information and associate learning with good things.

If you do succumb to exhaustion and burnout, which is guaranteed to happen at some point, It's important to know what you can do to get through it without losing your motivation. If not you risk falling further back, leading to even more burnout and exhaustion.

The first thing to know is that you shouldn't feel bad about yourself for succumbing to this. It happens to us all, it's a natural part of research. Feeling guilt about the inevitable is pointless and is just needless suffering. Once you fully process that, you'll find much less of your motivation slipping away during these periods.

The second thing is that you need to form a self care routine to get yourself back to your ideal self. The more efficient your routine is, the quicker you'll be back on your feet. My personal self care ritual for burnout consists of the following:

I start by making myself a nice cup of Earl Gray Tea. This helps to calm both my nerves and my mind. After this, I lock myself away to meditate. This helps to get me back to my right mindset. After this, I take some time to read about

something unrelated to the research to keep my mind busy with something different. I usually take the rest of the day off from research and such, and end the day with a nice restful sleep. This usually gets me to the other side of my burnout and ready to get back to work. If you have someone who can help keep you motivated, that also works wonders. For me that's my partner and my cat, for you it could be anyone or anything.

The final bit of advice I have is to prioritize taking care of yourself. You can't learn if you're not in good mental shape, all of the information will go in one ear and out the other. If you're like me, you may feel guilty for not doing enough and taking care of yourself instead. Taking care of yourself is never a bad thing.

There's an old saying that I've seen attributed to several people, but I believe that the original quote is from Eleanor Brown, and that is "You cannot pour from an empty vessel" meaning that if there is nothing within you to give, meaning no energy, that you can't help others. You have to prioritize yourself first if you want to help others, and this applies to research as well. If you don't have the energy within yourself to put in, then your research will not be fruitful.

Take all the time you need for research, you have the rest of your life to figure it all out. The Netjeru have been here long before any of us and will be here long after the last traces of this book turn to dust. They have no problem waiting for you to take your time.

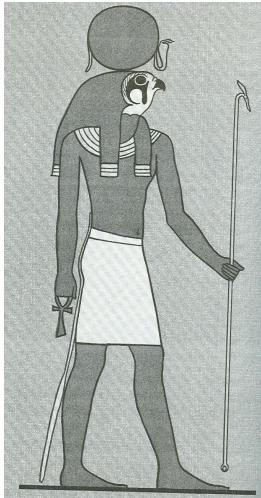
Chapter 14: About the Various Netjeru, And Those Who Follow Them.

Within this chapter, I hope to give you some basic information for each of the Netjeru listed, many of which are the first that some worship when coming over to Kemeticism, offerings that they generally enjoy, as well as a few stories courtesy of a few followers who were kind enough to contribute them to this book. This is only a very brief overview of each to give you an idea of who they are, otherwise this book would drag on far too long

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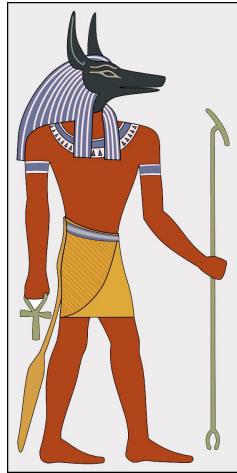
Ra:



Ra, also known as Re, is most well known for being the one who is said to raise the sun and push it across the sky, usually in three different forms throughout the day. Rising in the east as Ra-Khepri, sailing across the sky as Ra-Horakhty, and then Khnum-Ra in the evening with the setting sun. Once the sun set, Ra would travel through the underworld each night and fight with the a/p/e/p/ with the help of other Gods upon his solar barque, for which this book was named.

Some common offerings for Ra include pretty much anything related to the sun, such as sun-based crystals, as well as sweet foods and treats. Some things you can do as a form of activity worship is to go outside and enjoy the sun, perhaps growing plants in the window or in a garden if possible, thanking him for the nourishment the sun provides.

Anubis:



Anubis, also known as Anpu, is known as The Great Embalmer. He is said to have created the first mummy when he embalmed Osiris after his death. He also weighs the heart against the feather of Ma'at after we die. He was also seen as the god of the dead before that position was filled by Osiris.

His priests ran the funeral industry in ancient Egypt and were the ones who took care of burials, embalmings and things like that.

Some offerings to Anubis include skulls, bones, and other things typically associated with death. Food offerings can include things like chocolate, tea and milk, along with the standard bread/water offerings. Some things you can do as a form of activity worship is to walk around the local cemetery, cleaning when needed. You can also confront your fear of death if you have one

Bastet:



Bastet, also known as Bast, is said to be one of the Eyes of Ra and one of the Goddesses of joy, dance, perfume, and protection. In some places she was also considered to be a warfare goddess, to the point she was said to be an aspect of Sekhmet, as both share the role as the Eye of Ra. This is also a common conflation as Bastet was originally depicted as a lioness before being depicted later as a cat. Her main cult center was Bubastis.

Some good offerings for her include perfume, A sistrum, as she is quite often shown holding it. Aside from offering the instrument, you can also play it as an offering to her. Other offerings can include fish, though you must be careful not to leave it too long, otherwise it will go bad quickly. Some people also offer catnip to her, as well as cat toys and other things that they then give to their cats.

Djehuty:



A story from Clementine, on being called to Djehuty

When I entered junior year of college, I was introduced to paganism. I instantly went for Kemeticism, because my entire life I've been drawn to Egypt. I also grew up in Memphis, Tennessee, kind of like Memphis, Egypt.

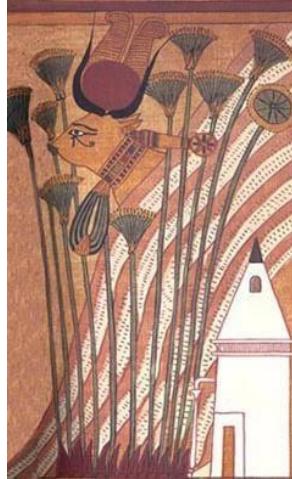
Well, the first one to approach was Djehuty. I instantly said yes. He's been my patron for 4 years now. I've worked with many deities but he's the only one who's been here since the start. Recently he "proposed" for me to be his godspouse and of course I said yes. He's so special to me."

Djehuty, also known as Thoth, is often shown as either an Ibis or as a baboon, and is also the god of knowledge. He is often referred to as the scribe of the Netjeru. He is also said to have once played Konshu in a game of Senet in order to gain 5 extra days of moonlight from him that were not part of the year, allowing Nut to give birth to her 5 children. These days will be elaborated on in the calendar chapter. He is said to hold all knowledge and is the one that the Netjeru would turn to when they didn't understand or couldn't figure

something out. He is also the one who ensures that the scales of judgment stay balanced, leading to him also being known as a god of justice and balance. Many also considered him a god of magic.

Some common offerings to him include writing items, such as pencils, pens, notebooks, and other things like that. Books are also good offerings to him. One incense that he really seems to enjoy is Lavender. One thing that I often do is dedicate my research to him, including the research done for this book. Many students also desperately pray to him during midterms and finals, and I can't say I'm exempt from that group.

Hathor:



I have decided to put my own story here, as Hathor is my Matron Goddess.

I'm not one to often open up about my feelings, so this will be a rare look into the author. I have lived a rough life at times, and some were worse than others. I was working on a friend's farm one day, helping out to try to distract myself from my negative thoughts. I was honestly at one of the lowest points of my life and was feeling like doing something that I would never be able to undo. I desperately needed something of comfort in my life. I was sitting against the fence post, taking a break and crying a little bit from mental anguish, when I felt something come over me, something that I can only describe as blissful and maternal. I stopped crying and tried to figure out what this sudden bit of joy was. I felt it was the Netjeru, though I didn't know anything beyond this, as it was unfamiliar.

During this time, I was still fairly new in the faith, and Anubis was the only god that I was worshiping at the time. I called out from my heart, though not aloud as those around me would deem me insane, but in my soul I called out to this god/goddess to identify themselves so that I may properly thank them. I didn't hear anything, but instead was visited by one of the cows, who had just been let out of the pen. I knew this cow well, as I had fed her many times. She laid under the tree next to me, resting beside me, and I knew in my heart that this was a sign. I went home, began researching, and found Hathor.

I could feel that this is who was reaching out to me, and it's been a long happy journey from there. Well, at least mostly. I was not the brightest back then and decided to offer my dinner as an initial offering to her. Normally this would be fine and all, but tonight we happened to be having beef hamburgers. I didn't realize my mistake until I noticed the

offering wasn't being accepted, at which point I scrambled to find an appropriate offering of Myrrh, Frankincense and Tea. Luckily I feel she understood my mistake.

Hathor, also known as Hut-Hor, is often depicted as a cow, a woman with a solar disk and horns, or a mixture of the two, is one of the eyes of Ra. She is also said to be the calmed form of Sekhmet. Her roles include being the Lady of Dance, the goddess of the sky, as well as being the goddess of healing, fertility, love, music, dance, and childbirth.

Some common offerings to Her are Myrrh, Gold, Sistrum(both playing and offering the instrument itself), Sycamore. You can also offer singing, dancing, and playing music of all kinds for her. One of my favorite UPGs that I discovered myself is that She likes Jazz. And as mentioned in my story, for the love of all that is holy, do NOT offer beef products.

The next part I want to mention is what's known as the seven hathors. These are 7 goddesses who either have the horned solar disk, or are in the form of cows. They played several instruments, including the sistrum, and were present at the birth of children. While being present there, it is said that they would pronounce the child's fate. They were also known to help in issues of love, as well as protecting people from spirits, especially children.

Osiris:



A story from Jessica, whose altar was featured earlier, on being called on by Osiris

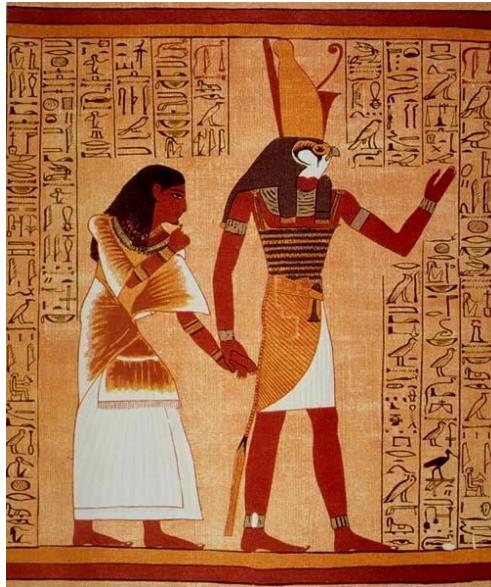
I had an extremely vivid dream where I was crouching in a corner, hiding, and crying. I was lost and alone and scared. Osiris came to me and picked me up from the floor. He embraced me and spoke to me. He told me his name (which at the time I didn't recognize) and asked if I could love him. I took it as I did in the phrasing of Christianity of loving God, and agreed. When I woke up, everything about the dream stuck with me for years. It took research to find out who Osiris was, and at the time I heavily doubted anything about it. I knew the ancient Egyptian religion was dead. As far as I was aware no one worshiped those gods anymore. I convinced myself I had to be wrong and stayed agnostic for many years.

It wasn't until a few years ago I ran into the name "Kemetic" and fell into a rabbit hole. I had already been kind of praying to Osiris and Wadjet for a while, but when I found the Kemetic sub I honestly felt so relieved. I felt like I finally wasn't crazy for being drawn to these gods. That I wasn't alone. That's when I started praying in earnest and set up an altar. Since then I feel like I've finally found my footing as a person, and have been blessed enough to also dream of Set. Hopefully I'll be able to be openly Kemetic soon, but it's a scary prospect. I fully credit Osiris for bringing me to this place in my life. For most people it's Anubis who comes and shows the way, but Osiris came to me for some reason I still don't fully understand. However, I'm incredibly grateful for it and for him.

Osiris, Also known as Wesir, is the ruler of the dead, as well as resurrection. He was also an agricultural god before taking on the role of King of the Dead. He is also said to be the first mummy, after being slain by his brother Set and resurrected and mummified by Anubis. He sits at his throne and oversees the judgment of souls, and welcomes those worthy into the Aaru, The field of reeds, which is what all souls aspire to enter.

Some good offerings for him are anything related to death or agriculture, though some specific ones are beer, lapis lazuli, certain stones such as malachite and turquoise, and anything you've grown yourself. One thing it is commonly advised against offering him is the elephant fish, also known as the Medjed. This fish is said to be the one that ate a particularly important part of him when he was cut up and cast into the Nile by Set.

Horus the Younger:



Horus the Younger, also known as Heru-Sa-Aset, is the god of the sky. He is also the God of kings, as well as ruler of the gods in some stories. The Pharaohs were said to be the incarnation of Horus on the earth. He is also the god who fought Set for the throne after Set usurped and killed Osiris, Horus's father. He is often known as the God who united the two halves of Egypt. He was named after Horus the elder, his uncle.

Some offerings include bread, water, feathers, anything related to royalty, and several incense, such as myrrh, patchouli, frankincense, and dragon's blood. Cooked meat is also said to be a really good offering

Taweret:



Taweret, also known as Tawert, is the Goddess of childbirth, women, the home and children. She is most often represented as a hippopotamus. She is said to be a great protector, and is seen as one of the fiercest of the Netjeru. She didn't have a particular temple, but instead was often worshiped in the home. Pregnant people would often wear amulets of Taweret. She was demonized later on.

Offerings to her are things such as Myrrh, Frankincense, Depictions of Hippos, Things given to your children, milk, and flowers, along with common offerings such as bread, water, and things like that.

Other Netjeru:

In this section I won't go into much detail, instead list a few other notable Netjeru and what they're known for. First is Set. Set is the brother of Osiris, god of storms and chaos, and is the one who killed Osiris to take over the throne. He was later beaten by his nephew Horus the younger who then took the throne.

Next is Aset, also known as Isis. She is the wife of Osiris, goddess of magic, as well as health, marriage, and knots. She is the mother of Horus, and kept him hidden until he was able to take back the throne. She is also known as the friend of slaves, sinners, and those who are beaten down.

Up next is Nephthys. Nephthys is the mother of Anubis and wife of Set. She is the goddess of death and mourning, and is said to escort souls through the Duat. She is also the sister of Aset.

The next is Ptah. Ptah is one of the most important gods in Kemeticism, as He is the god of creation, fertility, craftsmen and art. He is said to have existed before all things, including the Netjeru Themselves.

The final entity that I wish to mention is not of the Netjeru, but instead is the enemy of Them. I mentioned it earlier in the book, but it is A/p/e/p, the unmentionable one.

It is referred to as the unmentionable one, as it is common in Kemetic belief, and others as well, that mentioning the name of something or someone gives Them power. This is why we don't call it by name, and when we do we put slashes through the letters. This entity is actively working to destroy the Netjeru and undo all of creation, it is the ruler of Isfet, and Ra actively battles it during the night as the solar barque passes through the Duat. We combat this in our daily lives by living in accordance with Ma'at. Some may think it's cool and edgy to worship this thing, but it's not. It is actively causing harm and anyone who does this is not welcomed by the Netjeru.

I hope this guide is a good starting place to learn about some of the netjeru. As I'm sure you'll want to learn more, I'll be listing some good research sources and recommendations towards the end of the book.

Chapter 15: Syncretism, You Put Who and Who Together?

Syncretism is a term you may not have heard of, but you probably already know the general idea, at least to a point. To put it simply, syncretism is combining two gods into one new god. This can be from several things, from two gods showing similar attributes and eventually being worshiped as one, to some gods using syncretism to have different aspects of Themselves. Sometimes gods even combine with gods from other pantheons.

While this concept exists in various faiths, there are few if any in which it is as prominent as Kemeticism. An excellent resource for learning about this is Neos Alexandria, found at <http://www.neosalexandria.org/>. Almost every god combines with another at some point, often with multiple over time. One notable case is that of Ra, the god of the sun.

Ra is probably one of the Netjeru with the most combinations. It is said that as the sun rises, he takes the form of Ra-Khepri, combining with the scarab god Khepri to move the sun into the sky. During the day he combines with Horus to become Ra-Horakhety, and at night, He becomes Khnum-Ra, Who sails through the night fighting off the

unmentionable one. Ra also combines with Osiris to become Ra-Wesir, Ruling over the underworld, among several others

Syncretism is also common among followers of other religions who wish to incorporate Kemeticism into their faith. The most common of these are with the Greek pantheon. This is due to the high number of Greek people moving into Egypt in the new kingdom and the late new kingdom. One popular example of this is Hermanubis, a combination of the Greek god Hermes, and the Egyptian god Anubis.

These two gods were said to fill similar roles within each society, and this led to a combination by the Greek people coming to Egypt. Though this wasn't exclusive to Greek worshippers, Hermanubis and others found high popularity among the Egyptians.

Gods such as Hermanubis are not exclusive to that time period, however. Plenty of worshippers still exist today, especially among Hellenic-Kemetic pagans.

The concept of Syncretism exists in some other faiths as well, though they may not want to admit it. One such example is the Christian idea of the trinity; the father, son and holy spirit. These three entities are combined and

worshiped as one. Though if you tell a lot of Christians that, they may not be too happy about it.

Whether you wish to worship the gods in their singular form or combined, it's completely fine. Some prefer only to worship singular; some feel more drawn to the Syncretistic forms. Either way is perfectly fine, whatever you feel called to do.

Chapter 16: Ma'at, The Laws of the Netjeru

Ma'at is a term you'll hear thrown around a lot in the Kemetic Community, whether it be in regards to the Goddess Herself, The 42 Laws, or the very concept of Ma'at and justice. Hearing all of these things can muddle your idea of It a bit for beginners. To help with this, I'll go over each form of It and explain how they all tie in together.

Starting out with the Goddess Herself, Ma'at is the Goddess of justice, truth and harmony. She is also the one who helps to weigh the heart for judgment in the afterlife. She uses her feather of truth to weigh against the heart of the deceased to judge if they are worthy to enter the afterlife, or if their hearts will be thrown to Ammit, the Devourer.

The next part of Ma'at is commonly referred to as "The 42 Laws of Ma'at." These are not actually laws but confessions. It is said you have to confess these as your heart is being weighed. If this confession is honest, your heart will be fine. The 42 confessions are as follows:

1. I have not done wrong.
2. I have not acted with violence.
3. I have not stolen.
4. I have not slain men or women.
5. I have not acted unjustly.
6. I have not caused pain.
7. I have not wasted food.
8. I have not told lies.
9. I have not desecrated holy places.
10. I have not spoken evil.
11. I have not abused my sexuality.
12. I have not caused the shedding of tears.
13. I have not sown seeds of regret.
14. I have not been an aggressor.
15. I have not set my mouth in motion against any person.
16. I have not been deceitful.
17. I have not stolen anyone's land.
18. I have not been wrathful and angry except for a just cause.
19. I have not falsely accused anyone.
20. I have not been angry without reason.
21. I have not seduced anyone's husband or wife.
22. I have not polluted myself.

23. I have not terrorized anyone.
24. I have not polluted the earth.
25. I have not turned from words of right and truth.
26. I have not uttered curses.
27. I have not prejudged.
28. I have not initiated a quarrel.
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 committed treason against my Ancestors.
33. I have not used evil thoughts, words, or deeds.
34. I have not done evil.
35. I have not been arrogant.
36. I have not cursed anyone in thought, word, or deeds.
37. I have not committed fraud.
38. I have not mistreated children.
39. I have not mistreated animals.
40. I have not blasphemed the Netjeru.
41. I have not defrauded temple offerings.
42. I have not plundered the dead.

(In regards to #11, this is often understood to mean sexual assault. #21 is regarding non-consensual seduction, and #22 regards addictions such as alcohol and other drugs, though this is specifically about addiction, not casual use.)

As I'm sure you can tell, most of these are incredibly easy. And for others, it's okay to not always follow these; nobody can perfectly. During our time on earth, they can serve as a reminder of a way to live in a way that is pleasing to the Netjeru. We all slip up, and the Netjeru know that and understand completely. The Netjeru also do not see all of these equally. For example, as common sense would dictate, #8, I have not told lies, is a much smaller transgression than #42, graverobbing. So while some of these are incredibly minor, others are incredibly severe, such as #4, 11, 17, 21, and 37-42.

Finally, Ma'at is a concept overall. Ma'at is a complicated thing to define, but to very roughly boil it down, Ma'at is Justice; It's balance; It's truth. It's also the opposite of Isfet and evil. It is how we are supposed to live our lives, and is the way of the Netjeru. To go against Ma'at is to hurt the Netjeru and displease Them. There is no real single definition to it.

Chapter 17: The Kemetic Calendar and the Never Ending Amount of Festivals

The Kemetic Calendar is quite easily one of the most chaotic calendars within paganism. Some calendars, depending on your practice, some you need to calculate yourself. More festivals than you can imagine; what more could you need? Within this chapter I'll give you a pretty basic overview of the different calendars, one of the most important holidays, and even how to calculate your own Kemetic New year.

To further elaborate on my first statement, there are 4 different calendars within Kemeticism depending on your belief. The first is the one you probably know best, the Gregorian Calendar. This is your standard January to December calendar that you use in your everyday life. The second is one of the more commonly used within non-orthodox Kemeticism, the Amentet Nefer calendar, which currently states that the year is 422 as I began to write this book in May of 2022. Up next is the Kemetic Orthodoxy Calendar, which states that the current year is 28. The final

calendar, which isn't used very much but is by some, is the Coptic church calendar. According to this calendar, the current year is 1737.

While the Gregorian calendar starts its new year on January 1st, Kemetic new year, also known as Wep Ronpet, is a bit more tricky. While the Gregorian calendar follows the rotation around the sun and has a set number of days, Wep Ronpet is set based on the first appearance of the star, Sirius, in the night sky.

While this does not change often, it can change from year to year and based on location. While some may celebrate based on when the star first appears in the Egyptian sky, others prefer to celebrate when the star first appears where they are. Some even adjust the entire calendar to where they are, though most only do this for Wep Ronpet. They then follow a more set calendar for the rest of the year in order to synchronize with other Kemetics more easily.

The Kemetic calendar is composed of 360 days, 12 months, 30 days each, as well as what are known as the 5 Epagomenal Days. These are the days that are said to exist outside of the calendar, the ones given to Nut so she could birth her 5 children. I'll explain more about that soon.

Here I'll list some of the more well known and major festivals and holidays, though there's plenty more for you to add to your practice if you wish.

The first and quite possibly the most important of the holidays is Wep Ronpet, as well as the 5 Epagomenal days that precede it. It is said that when Nut was impregnated by Geb, Ra forbade Her from giving birth on any day of the 360 day year. To help Her with this, Djehuty gambled with Khonshu, the God of the moon. It is said They played 5 games of Senet, and for each time that Djehuty won, He was given a day.

After winning 5 times, this gave Nut enough time to give birth to each of Her children on days that aren't considered part of the year. The children were born in the following order: Osiris, Horus, Set, Isis, and Nephthys, thus causing us to celebrate Their birthdays on the 1st, 2nd, 3rd, 4th, and 5th Epagomenal Day respectively. It is recommended that you set up a small shrine each day to the Netjeru born on those days if possible.

At the end of the Epagomenal Days, we celebrate Wep Ronpet. As mentioned before, this is the Kemetic new year. Due to the fact this is based on the position of the stars relative to us, it can occasionally change from year to year

and based on location. To help with this, as I'm sure many of us are not star trackers in our spare time, there is a simple method that we can use. Start by going to the website in-the-sky.org/ephemeris.php. I'll now explain the steps to calculate.

- First change your location on the right to as close to your current location as possible. If it's only a town or two off, that's fine.
- Once that's done, make sure the only things checked under "display options" is "Show rising and setting times" and "Show observability."
- Make sure that the "Object type" field is set to "Any," and in the "Object" field you simply input "Sirius."
- Make sure to use your local timezone, and make sure the rows are set to "100."
- Set the "Start date" as "June 1, (current year)," and click "Update."
- When you scroll down you should see a table with several rows. Most of these are irrelevant. What you're looking for is "Observable (hover mouse)." Keep scrolling down until it changes from "Not observable" in the table to having a timeframe. The first day that has a timeframe instead of "Not observable" is the date for

Wep Ronpet for you. The five days before that are the Epagomenal Days. For example, in Cairo, Egypt, Wep Ronpet falls on August 7th, 2022.

- If this is all too much for you to do, or the website doesn't work and you can't find an alternative, the simplest solution is to find out from others in the community when the more "community accepted" day is and go with that. Or even choose whichever day in that area of time works for you; that's completely fine as well.

Some things you can do to celebrate Wep Ronpet include baking, meditating, prayer, offerings, and divination. One common celebration is known as Execration. The most common thing to do for this is to get a small clay flower pot, paint an image of a/p/e/p/ as well as write the things hurting you on it, and then smashing it into as many pieces as possible. This is said to banish Isfet and the unmentionable one from your life for the year to come as well as banishing those things that are hurting you.

If you're not one for smashing pots and would prefer something a bit more delicious, one common thing I've seen people do that I really like is bake a cake or cupcakes with

the unmentionable ones image on them in icing, as well as the things hurting them. By cutting up and consuming the cake, you get the same result.

While there are many, many other festivals that you can celebrate as well during the year, none of us have the time nor energy to celebrate every one, nor do I have space to cover them in this book without doubling the length. For most, they'll research the festivals that relate to the Netjeru that they worship and go from there. However many or few holidays you choose to follow are completely fine. Some people only celebrate Wep Ronpet; some don't even celebrate that. It doesn't make you any less Kemetic.

Chapter 18: Whelp, You're Dead, Now What? A Kemetic Guide to the Afterlife

The Kemetic afterlife can be quite a tricky thing. While there are some things that are pretty well set in stone, such as the weighing of the heart and the Aaru, other things are a bit more vague, especially in the modern day.

Within this chapter I plan on giving basic advice for what a Kemetic can do when their time comes, what would and wouldn't be okay, and what you may expect on the other side of death.

The modern Kemetic is almost guaranteed to not have access to a traditional Ancient Egyptian burial and such, and that's completely okay. No matter how much or how little you have, we can all make our way through the Duat and to the Aaru.

If you ask 10 different Kemeticks about what's needed and required to make it through the Duat, who can go through the Duat, and what must be done in the mortal world before you can go to the Duat. While we as humans can never truly have confirmation until our time comes, we

can have a general idea based on things such as history and our own faith.

I suppose the best way to start is by explaining the basic idea of the afterlife within Kemeticism, and then explaining the parts in order. In the simplest terms, when we die, our souls go to what is known as the Duat. Throughout the trials of the Duat we make our way to the Hall of Judgment, where we are judged at the throne of Osiris, and our hearts are weighed on scales against the feather of truth by Anubis to determine our fate, whether or not we are allowed into the Aaru, the field of Reeds.

The Duat is the realm that we start out in when our time on this earth comes to an end. It can also be considered for many a final trial. After we die we start our journey on getting through it, facing countless challenges to hinder our path. There are said to be several things that can be done to ease our journey, such as what we're buried with, among other things.

Once we finish, we'll find ourselves at the throne of Osiris, where as I mentioned before, we will find our hearts weighed on the scales by Anubis to determine if we will be allowed to pass into the Aaru, or if our hearts will be fed to Ammit, the Devourer. When our hearts are consumed by

Ammit, they are destroyed in what is essentially a second death, and we are denied a true afterlife.

When our hearts are weighed on the scale, they are weighed against the feather of truth, also known as the feather of Ma'at, as it comes from the Goddess Ma'at, the Goddess of Justice. If our hearts are heavier than the feather, it means that we did not live a just and good life, and thus we are fed to Ammit. However, if our hearts are lighter than the feather we are allowed to pass into the Aaru. This ceremony is shown below in the depiction from the Book of the Dead of Ani, in which Ani and his wife enter the judgment hall and stand before the Netjeru.



(Public Domain)

The Aaru, also known as the Field of Reeds, is where our journey ends for eternity once we pass the Weighing of the Heart. Within this place we know true peace and live amongst the Netjeru. In many aspects we continue our daily lives, but with no pain, no suffering, and no hatred; a peace that our world can only hope to come close to.

I'm sure this may leave you with a lot of different questions; some of the most common I hear are, "Does this mean I have to be buried," "Do I have to be embalmed," "Is there any way around this," and "What happens if I can't do it?" I'll address some of these questions as best as I can.

The first question is, "Do I have to be buried?" And the answer to that is absolutely not, at least if you don't want to be. While it is true that in Ancient Egypt people were buried and mummified in order to preserve the body for the afterlife, that was hardly the only way it was done. Some other ways were statues, paintings, and things of that nature.

The reason that the body was preserved in the first place is that it was meant to be a reflection of the soul in the afterlife and so the soul could resemble it. Essentially acting as a reminder of what to look like, which is why things like statues and paintings could work. Another thing that the body is said to be used for is to house the soul during its

return to the mortal realm. In the modern day, plenty of things could fill the place for these things, the most notable of which would be a photo. Though some modern Kemetics believe that such things are no longer needed. At the end of the day it becomes a matter of preference.

Another question I often hear is, “Do I have to have certain items, such as the Book of the Dead? Will I be denied an afterlife without it?” The answer is once again absolutely not! While, yes, having a copy of the Book of the Dead, which is a collection of instructions and spells for making it through the Duat, is certainly helpful, it isn’t a requirement.

The last question I’m going to answer in this chapter is, “What would I have to do to fail the weighing of the heart?” While there is of course the 42 Laws of Ma’at, at the end of the day we just have to live an overall good life, in a way that is pleasing to the Netjeru. This doesn’t mean dropping everything and becoming a religious leader, devoting every second to the Netjeru. It simply means that we just need to exist in a way that makes us happy, doesn’t harm others, and keeps the Netjeru in mind when we can. The Netjeru know that we make mistakes, and they will forgive us. They don’t expect us to be perfect, they just want us to simply be us. We’ll never be perfect, so there is no need to strive to be so.

Chapter 19: History and Why It Matters.

History is one of the most important factors within religion, particularly paganism. This is especially true within Kemeticism, doubly so if you want to base your faith more on reconstructionism. But even if you're not a reconstructionist, these things are still incredibly important to know.

Our faith is one that has existed longer than most on this earth, being traced back over 4,500 years ago ⁽ⁱⁱ⁾, most likely farther but that's just how far back we've found so far. Our faith is also shaped by the time it was most prevalent in. Even if you're not a reconstructionist, it's almost guaranteed that you will use some factors of the ancient faith within your practice.

History is what gave us the Netjeru as we know Them. The ideas of Them that we have are a direct result of the history of the faith. In their truest forms, the Netjeru are beyond our comprehension. The ideas we have of Them and their forms, as well as our knowledge of their aspects, come from history. One well known example is that Anubis took

on the jackal-headed form due to the fact that jackals were often found near the tombs. They were said to be guarding these, thus giving them a connection to mortuary practice and ties to Anubis.

Much of what we see as staple offerings are also a result of their time, usually things that would be common among the populace such as beer, wheat, and meat. These things were beloved by the people, and thus they wanted to share them with the divine.

Knowing the world that the Netjeru were most known in can also give you closer ties to Them. We are able to expand our relationship with Them throughout the ages, instead of just as we know Them now. Think of it like learning your family's history and discovering things about your grandparents. You can take these things you learn and talk to your grandparents about them and thus become closer with them.

By ignoring history, we inadvertently try to separate the Netjeru from their origins. We unintentionally disrespect Them by trying to make Them only in the image we want to see Them in. This removes Their truth, what made Them exactly what They are, and how They were worshipped for thousands of years. The Netjeru do not exist in a vacuum,

and it is our duty as worshippers to understand the world they thrived in.

Just as you would want to know the past and history of your partner and friends to develop a closer bond with them, the same applies to the Netjeru.

Chapter 20: Thank You & Where to Go from Here

We've finally made it to the end. I cannot thank you enough for reading this book. This is my first attempt at writing a book as well as one of my first attempts to teach others about the faith, though one book is hardly enough to learn about a faith. That's why below I'll put a few recommended sources that are a great way to expand your knowledge in regards to the faith and why I recommend them.

Sesh Kemet

Sesh Kemet, which can be found at seshkemet.weebly.com, is an absolutely wonderful website that gives you access to information on many aspects of Kemeticism. Some examples of what you can find are information on many of the Netjeru, such as rituals, holidays, offerings, calendars of the Kemetic holidays, and a Kemetic dictionary among other things. It's an absolutely wonderful website that I would certainly recommend.

The Twisted Rope

<https://thetwistedrope.wordpress.com> leads to another Kemetic website with quite a few resources, especially for beginners but certainly has something for even the most experienced practitioner.

Sharon LaBorde

Sharon Laborde is a Kemetic reform author, writing such books as “Following the Sun” and “Circle of the Sun” as well as running the Youtube channel, “Kemetic Independent.” On this channel she uploads information on Kemeticism and beginner’s resources and holds religious service live streams every Friday, of which I am a huge fan and watch whenever I’m able. These give a time for those of us who don’t have other practitioners around us a chance to interact with others of the faith. She is one of my favorite figures within the faith and is a huge inspiration, and I cannot recommend her enough!

Temple of the Children of Anubis (as well as other Kemetic chat servers)

I'm not usually one to promote my own stuff, but here I use it as an example. The Temple of the Children of Anubis is a multifaith discord server that serves as a temple for those who wish to be there. While we welcome all faiths, we focus on Kemeticism. Aside from mine, there are plenty of other Kemetic discord servers, as well as other kinds of Kemetic groups. Bonding with others of the same faiths is a great way to grow in it.

I suppose this is where I wrap up and end the book. When I started this I honestly never expected it to be more than a pamphlet, and yet here we are. Thank you all so much for reading, and especially to all those who motivated me to keep going when things got tough.

If there is any advice that I can give you to end this book properly, it's this: Just keep pushing forward and take your time. The Netjeru know you're doing your best; rushing through won't help. No matter how long it takes, They'll be with you the whole way. May the Netjeru guide

you forward, and may They bless you throughout your life.
Dua Netjeru!

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