



I AM IN ALL AND ALL IS IN ME



THE ANCIENT KEMETIC SCIENCE OF VIBRATION

THE TEACHINGS OF TEHUTI

Faheem Judah-El D.D.

**Historian, Author, Meta-physician, Researcher, Herbalist, Religion
Scholar, Mythologist**



THE ONE WHO IS ALL



I AM IN ALL AND ALL IS IN ME



About the author: Author, Kemetic Mystic, Meta-physician, Bible Scholar, and Mythologist

Faheem Judah-EL was born September 15th 1962 in Decatur Illinois. He is considered one of America's most prominent Meta-physicians or Spiritual Scientists.

Faheem has studied many spiritual disciplines such as The Egiptian Mysteries - The Greater Mysteries, Christianity - The Lesser Mysteries, The Ethiopian Mysteries, Metaphysics, Sumerian Theology, The Dogon Mystery Traditions, Sufi Traditions, Kundilini Chakra System, and the Life of Christ. He has written and published many books on spiritual concepts. Mr. Judah-EL has travelled to many parts of the world such as: Ethiopia, Egipt, Mecca, Mexico, Kenya, South Africa, Uganda and many Native American Mound Centers of North America. He has lectured at many Universities across America. Currently Mr. Judah-EL is an author, editor, and publisher at Axum Publication.

ISBN: 978-1-312-91658-6

All in All Publication / Axum Publications 2015.

All rights reserved, may be photocopied for educational purposes only.





I AM IN ALL AND ALL IS IN ME

INTRODUCTION

I am presenting this information as many have over the last 10,000 years to students and seekers of ancient Kemetic teachings, particularly to the students of the teachings of the Great Master Tehuti. This information is not for the believers, it is intended for the seeker and the knower.

The purpose of this work is to give to the students of the Kemetian Mysteries a guide towards the original principles of universal truth that will serve to reconcile the many bits of false doctrine that they may have acquired through the remnants of the various sects of religious doctrine. These seven principles are the bases or pillars to building the new temple in mind with the original sacred information of the Master Tehuti.

These seven principles are sacred and should be guarded closely, studied diligently, and applied throughout a lifetime.

Tehuti the Great Neter 'Scribe of the Neteru' who dwelt in the African Nile Valley, of old Kemet in the ancient of days. Tehuti's other names include Djehuty, Jehuti, Tahuti, Zehuti, Techu, or Tetu, Lord of the Khemetnu.

Tehuti was a very important Neter of the Kemetian pantheon, often depicted with the head of an Ibis. His feminine counterparts were Seshat and Maat. His chief shrine was at Khemetnu, where he led the local pantheon. He also had shrines in Abydos, Hesert, Urit, Per-Ab, Rekhui, Ta-ur, Sep, Hat, Pselket, Talmsis, Antcha-Mutet, Bah, Amen-heri-ab, and Ta-kens.



I AM IN ALL AND ALL IS IN ME

He was considered the heart and tongue of Ra as well as the means by which Ra's will was translated into speech. He has also been likened to the WORD-Logos of the Greeks and the mind of Neb-Er-Tcher (The All). In Christianity he is likened to the Arch-Angel Michael (One who dares to be like EL).

Tehuti, like many Kemetian Neteru and nobility, held many titles. Among these were "Scribe of Ma'at in the Company of the Neteru," "Lord of Ma'at," "Lord of Divine Words," "Judge of the Two Combatant Neteru," "Judge of the Rekhekhui, the pacifier of the Neteru, who Dwelleth in Unnu, the Great Neter in the Temple of Abtiti," "Twice Great," "Thrice Great," and "Three Times Great, Great."

He has been involved in arbitration, alchemy, writing, science, the arts, and the judging of the dead.

In Kemetian mythology, he has played many vital and prominent roles, including being one of the two Neteru (the other being Ma'at) who stood on either side of Ra's solar barge. In the underworld, (Duat), he appeared as a Kaf ape, Taht A'an, the Neter of equilibrium, who reported when the scales weighing the deceased's heart against the feather, representing the principle of Ma'at, was exactly balanced.

Tehuti was the scribe to the Neteru, who kept a great library of scrolls (the Akashic Records/DNA), over which one of his wives Seshat, (the Neter of writing) was also a keeper of records. As a great teacher he taught the Kemetians speech, literature, arts, measurements and



I AM IN ALL AND ALL IS IN ME

the recording of time. It is said that Seshat invented writing, while Tehuti taught writing to humanity.

Seshat was known as 'Mistress of the House of Books', indicating that she also took care of Tehuti's library.

Tehuti was the Neter of wisdom, known as the Ancient of Days, he never tasted death, and was able to incarnate throughout the course of human history to give knowledge and wisdom to humanity. He was later associated with Al-Khidr, Michael, Melchisedek, and Solomon.

Tehuti the great scribe wrote the story of our reality then placed it into grids for us to experience and learn through the alchemy of time and consciousness.

In the Kemetian Mythology Tehuti was the inventor of the 365-day (rather than 360-day) calendar, it was said that he had won the extra 5 days by playing a game of chance with the moon, then known as Iabet or Khonsu, for $\frac{1}{72}$ nd of its light ($5 = 360/72$). When the Ennead and Ogdoad systems started to merge, one result was that, for a time, Horus was considered a sibling of Auset, Ausar, Set, and Nebt-het, and so it was said that Hathor/Nuit had been cursed against having children during the (360) day year, but was able to have these five over the 5 extra days won by Tehuti.

In ancient Kemet God was always seen as one, who was self produced, self existent, immortal, invisible, eternal, omniscient, and is All. This one God is represented through the functions and attributes (Neteru-Angels), of His domain. The concept of God in ancient Kemet has



I AM IN ALL AND ALL IS IN ME

always been monotheistic, but misinterpreted by foreigners who didn't know what they were looking at.

E. A. Wallis Budge, however, agreed that Kemetian religion was monotheistic where **all the Neteru were aspects of the God Ra**, similar to the Trinity in Christianity and devas in Hinduism. In this view, Tehuti would be the aspect of Ra which the Kemetian mind would relate to the heart and tongue.

KEMETIAN MYTHOLOGY

His roles in Egyptian mythology were many. Tehuti served as a mediating power, especially between good and evil, making sure neither had a decisive victory over the other.

The ancient Kemetians regarded Tehuti as One, self-begotten, and self-produced. **(See Melchizedek – Hebrews 7:3)** He was the master of both physical and moral (ie. Divine) law, always making proper use of Ma'at. It is Tehuti who made the calculations for the establishment of the stars, the heavens, and the Earth, and everything in them, but it is his feminine counterpart Ma'at who is the force which maintained the Universe. **(See the story of Aleph in the Zohar)**

He is said to direct the motions of the heavenly bodies. Without his words, the Neteru would not exist. His power was almost unlimited in the Underworld and rivalled that of Ra and Ausar.



I AM IN ALL AND ALL IS IN ME

Tehuti played a prominent role in many Kemetian myths. Displaying his role as arbitrator, he had overseen the three epic battles between good and evil. All three battles are fundamentally the same but belong to different periods. The first battle took place between Ra and Apep, the second between Heru-Bekhutet and Set, and the third between Heru, the son of Ausar, and Set. In each instance, the former Neter represented order while the latter represented chaos. If one Neter was seriously injured, Tehuti would heal them to prevent either from overtaking the other.

Tehuti was also prominent in the Ausar myth, being of great aid to Auset. After Auset gathered together the pieces of Ausars' dismembered body, he gave her the words to resurrect him so she could be impregnated and bring forth Heru. When Heru was slain, Tehuti gave the formula to resurrect him as well. Similar to God speaking the words to create the heavens and Earth in Judeo-Christian mythology, Tehuti, being the Neter who always speaks the words that fulfils the wishes of Ra, spoke the words that created the heavens and Earth in Kemetian mythology.

In the Ogdoad cosmogony, Tehuti gave birth to Ra, Atum, Nefertum, and Khepra by laying an egg while in the form of an ibis, or later as a goose laying a golden egg.

Likened to the role of the Arch Angel Michael in Christianity (One who dares to be like EL), Tehuti was said to be the secretary and counsellor of Ra and with Ma'at (truth/order), he stood next to Ra on the nightly



I AM IN ALL AND ALL IS IN ME

voyage across the celestial heavens, Ra being a sun Neter. (Divine Light – Divine Conscious)

During the late period of Kemetian history as Greeks layed by the door steps of the great schools of learning waiting to become Initiated into the school of Tehuti (Thoth), the mystery schools and great libraries were destroyed, and the great wisdom of ancient Kemet was taken to Greece and later Rome, and taught without the proper interpretation. Neteru became known as gods, and Tehuti's qualities also led to him being identified by the Greeks with their closest matching god Hermes, with whom Tehuti was eventually combined, as Hermes Trismegistus, also leading to the Greeks naming his culture centre Hermopolis, meaning city of Hermes.

It was during this combining of Tehuti and Hermes that Tehuti took on the duty of messenger of the gods, and was identified with Hermes, Apollo, Mercury, Michael, and Gabriel, but Tehuti was not originally a messenger of the gods, he was the great Scribe of the Neteru.

To the Greeks Anbu (Anubis) was also viewed as the messenger of the gods, as he travelled in and out of the Underworld, to the presence of the gods, and to humans, as well. Some call this fusion Hermanubis.

In the Papyrus of Ani copy of the Egyptian Book of the Dead the scribe proclaims "*I am thy writing palette, O Tehuti, and I have brought unto thee thine ink-jar. I am not of those who work iniquity in their secret places; let not evil happen unto me.*" Chapter XXXb



I AM IN ALL AND ALL IS IN ME

(Budge) of the Book of the Dead is by the oldest tradition said to be the work of Tehuti himself.

FACT:

There was also an Kemetian Pharaoh of the Sixteenth dynasty of Kemet named **Djehuty** (Tehuti) after him, and who reigned for three years.

THOTH IN ANCIENT GREECE

As the ancient Greeks combined Thoth with Hermes they compiled the **Hermetic Text** referred to him as *Kore Kosmu*. What he knew, he carved on stone [metaphor for the physical plane] then hid most of the information. The sacred symbols of the cosmic elements he hid away using the secrets of Ausar, keeping and maintaining silence that younger ages of the cosmic time clock might seek them out. Thoth was said to have succeeded in overstanding the mysteries of the heavens and to have revealed them by inscribing them in sacred books which he then hid here on Earth, intending that they should be searched for by future generations but found by those of the Kemetian bloodline.

Some of these sacred books are referred to as the 42 Books of Instructions or the 42 Books of Thoth which describe the instructions for achieving immortality plus 2 more books kept separately. The dating of the books is somewhere between the third century BC and the first century AD. It is very important to note that the sacred writings of Tehuti –Thoth were never intended to leave



I AM IN ALL AND ALL IS IN ME

Kemetian culture and wind up in the hands of western occultist, and So-called Neo-pagan witches who don't truly understand the esoteric symbolism of the Hermetic writings. According to one legend Hermes Trismegistus, who was a grandson of Adam and a builder of the Kemetian pyramids, authored the books. (This is also not to be taken literally, but later to be a Freemasonic metaphor). But, in reality the books were written by several succeeding persons who took the information in a new direction.

THE GREAT WORKS OF TEHUTI

Thirty-six [36] of the books of Tehuti contained the entire Kemetian philosophy; four [4] books on astrology; ten [10] books called the *Hieratic* on law, ten [10] books on sacred rites and observances, two [2] on music, and the rest on writing, cosmography, geography, mathematics and measures and training of priests, six [6] remaining books concerned medicine and the body discussing diseases, instruments, the eyes and on women.

Most of the books of Tehuti along with others were lost during the burning of the royal libraries in Alexandria. The surviving books were secretly buried in the desert where they are presently located. Only the Adepts of the **Guardians of the Twelve Orders** know their location. What remains of the surviving Greek-Hermetic lore has been passed down through generation and published in many languages.



I AM IN ALL AND ALL IS IN ME

THE WORKS GIVING TO HUMANITY

- The most important and oldest is *The Divine Pynander*. It consists on 17 fragments all in one work. Within these fragments are many of the Tehutian concepts, including the divine wisdom and the secrets of the universe were revealed to Tehuti and the way in which Tehuti established his ministry to spread this wisdom throughout the world. *The Divine Pynander* apparently was revised during the first centuries AD but lost none of its meaning due to incorrect translations.
- *Poimmandres* or *The Vision* is the second book of *The Divine Pynander* and perhaps the most famous.
- It relates Tehuti' mystical vision, cosmogony, and the secret sciences of the Kemetians as to culture and the spiritual development of the soul.
- The third work - in the Greek - Hermes Trismegistus is the wisdom of the Hermetica - the Emerald Tablets of Thoth. It's all about alchemy, time and consciousness.



I AM IN ALL AND ALL IS IN ME

THE ANCIENT KEMETIC SCIENCE OF VIBRATION

VIBRATION

"Nothing rests; everything moves; everything vibrates." --Tehuti.



Question: what and who is above creation?

Answer: The abode of human beings is known as the plane of Nasuwt, the abode of Angelic beings/Neteru is known as Malakuwt, and the Abode of Amen/The Absolute/The Source/ALL is known as Lahuwt in Sufi terminology.

Nasuwt = physical plane,

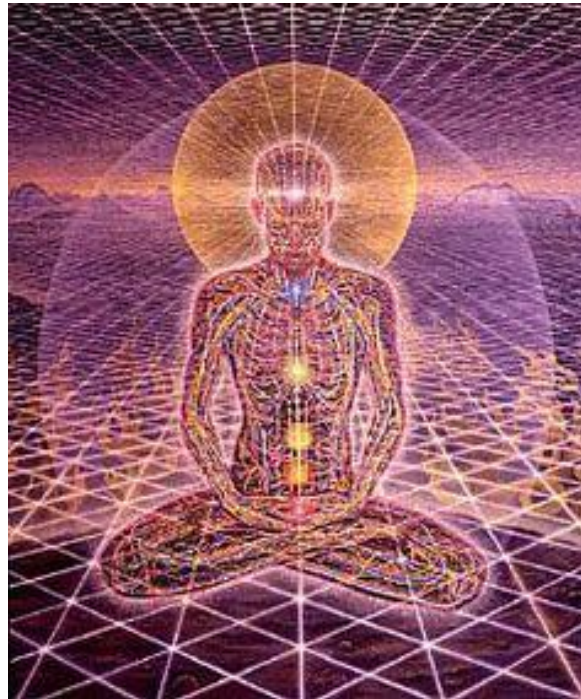
Malakuwt = mental plane,

Lahuwt = spiritual plane

**E to H1 - Ethereal Substance - Liquid - Solid - H1
returning to E - Solid - Liquid - Ethereal Substance**



I AM IN ALL AND ALL IS IN ME



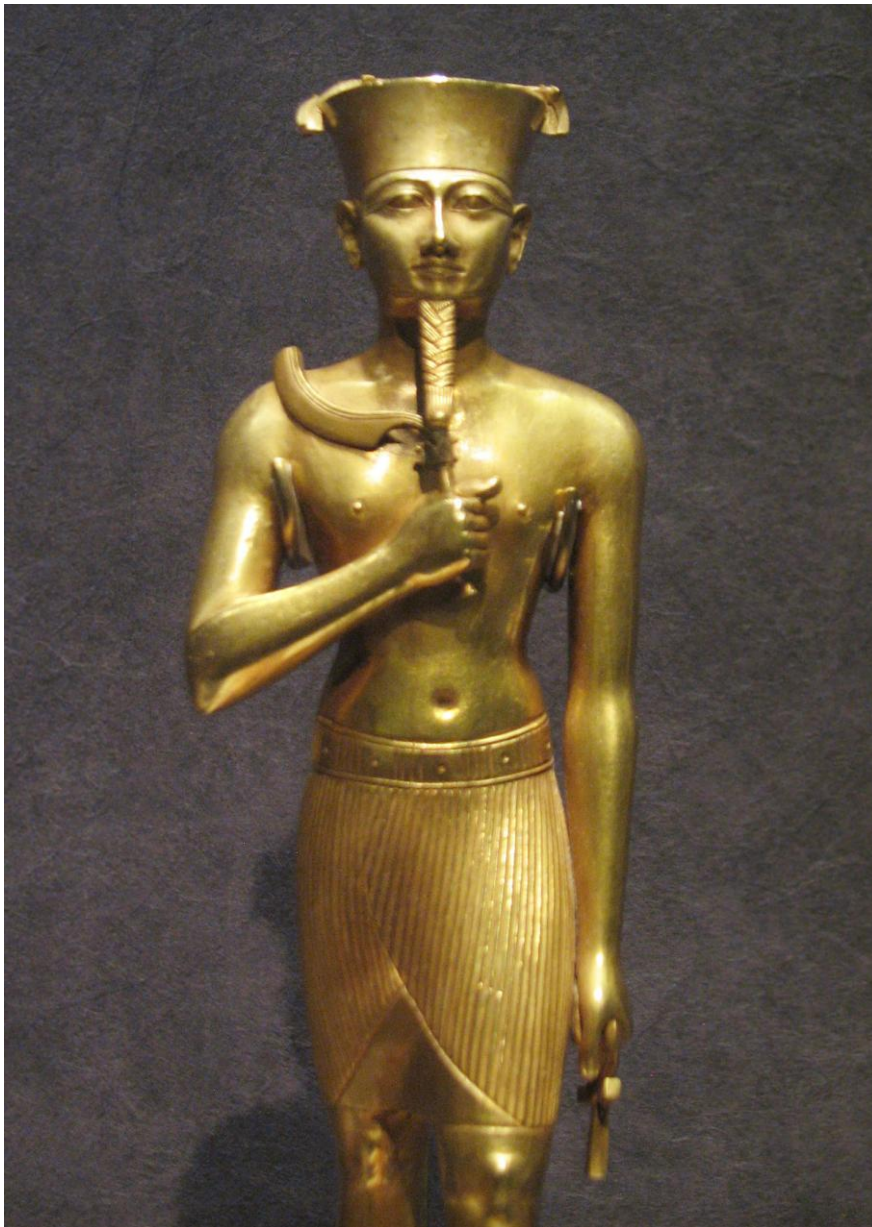
From the ancient Kemetian Mysteries the Neter Tehuti explains to us that everything spirals from internal to external, and the essential state of the Creator as (Amun/Amen) is hidden, absolute, and un-definable which first "**vibrates**" and then moves into a state of existence before creation which is an undifferentiated state of potential -- or the primordial sea/ocean/Nun, a chaotic state. This is the process of creation, from non-vibratory to a vibratory state.

Question: what does Amen represent?

Answer: Amen is un-definable, but it is because of Amen that everything can be defined. There are two dual principles which characterize the Amen: **One is the principle of *Mind*, the other is the principle of *Matter*. (Mind over Matter)**



I AM IN ALL AND ALL IS IN ME



Amen the hidden one + Ra the creative force = Amen Ra

The principle of Mind (**Sia**) is itself dualized into **Consciousness and Will**. Consciousness represents the **passive polarity**, and **Will the active polarity**, of the same essential quality. The principle of *matter* may be seen as a continuum, which should be called **Energy/Matter**, because "matter" is but one side of that continuum, which is "**slowed-down energy**"



I AM IN ALL AND ALL IS IN ME



**Tehuti - Heru, Passive polarity - Active polarity, Tongue - Heart,
Heru is the Divine Word, which is spoken by Tehuti**

Question: is this knowledge scientific or spiritual?

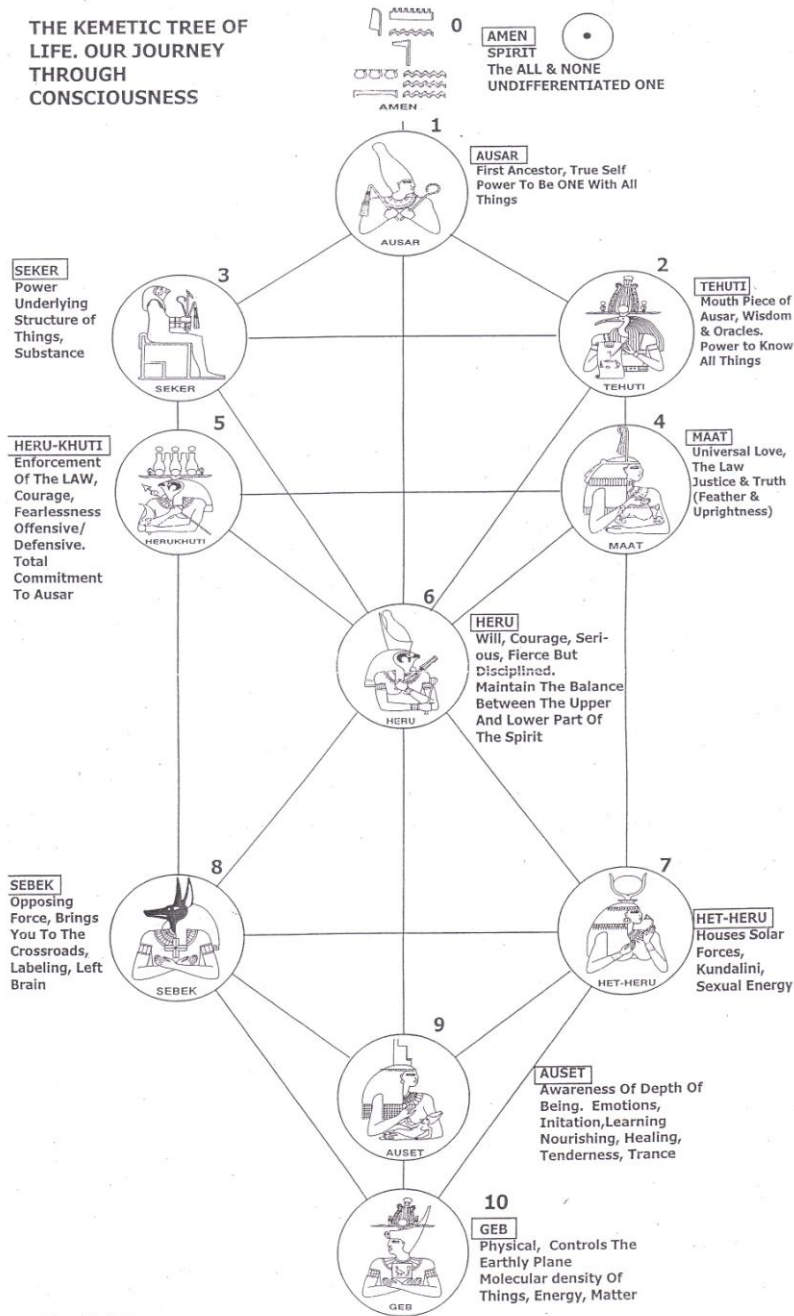
Answer: to the ancient Kemetians of the African Nile Valley there was no separation between man and the universe, or the subjective realm and the objective manifest realm. Everything comes from the unseen to the seen, and returns from the seen to the unseen. **(Refer to H1 to E - lecture by Faheem Judah-El)**

If we look at sphere 0 above the Tree of life, the essential quality of *Mind* is a state of bliss, salaam, shalom, peace, *hetep*, the Kemetian word for a state of unshakable inner peace. The essential quality of *matter*, at Sphere 0, in the state of Amen, is that of pure Potential, which means it is inert, and has not displayed any motion at that time. The Hindu word *nirvana* also characterizes the state of Amen, and means, literally, "**no motion**" (*nir* = "no" + *vana* = "motion").] **No vibration, no "things", therefore no space, and no time.** There is also no light, since light is a vibration of particles, and there is no motion.



I AM IN ALL AND ALL IS IN ME

THE KEMETIC TREE OF LIFE. OUR JOURNEY THROUGH CONSCIOUSNESS



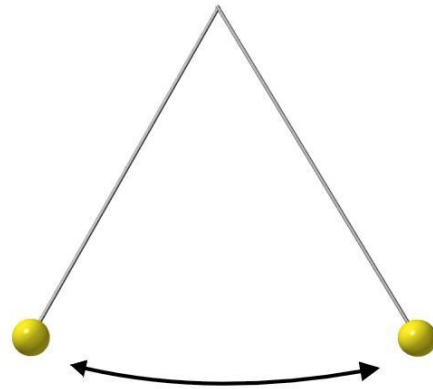
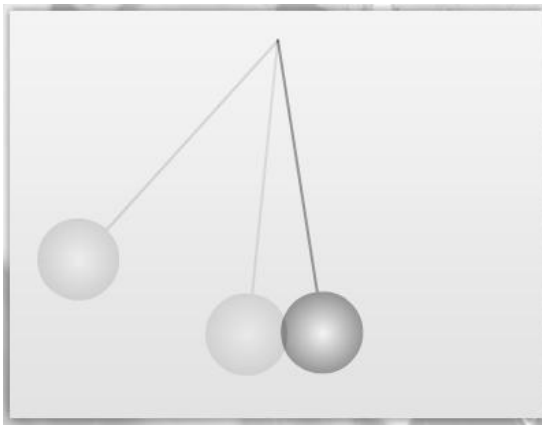
Question: what does vibration and motion have to do with the mind?

Answer: good question, think of the mind as a clock, and the pendulum of the clock represents your thoughts as



I AM IN ALL AND ALL IS IN ME

energy/matter, as the pendulum swings from left to right your mind through thoughts are in constant motion, it is when the pendulum reaches its apex and pauses, and changes directions or changes energy, that the mind rests, or reaches a state of stillness for a brief moment. This is known in meditation as "the space between your thoughts", a state of Amen, or Nirvana, a timeless state of peace, and stillness.





I AM IN ALL AND ALL IS IN ME

Question: can you explain the spiritual concept of Nirvana?

Answer: The concept of Nirvana was originally explained by The Enlightened One (566 - 486 B.C.). He reached Enlightenment, at the age of 35, awakening to the true nature of reality, which is Nirvana (Absolute Truth).

Question: where does the word Nirvana originate?

Answer: even though the Hindu word Nirvana means "no motion" (*nir* = "no" + *vana* = "motion"), or no vibration, no "things", therefore no space, and no time, the word Nirvana comes from the root meaning 'to blow out' and refers to the extinguishing of the fires of greed, desire, hatred and delusion. When these errors in mind are negated by wisdom, the mind becomes free, and full of light, and at the time of death one is no longer subject to rebirth. **"Nirvana is the ultimate happiness; it is complete stillness without vibration."**

The Buddha (Enlightened One) describes Nirvana as a state of 'deathlessness' or as Jesus called it 'eternal life', and as the highest spiritual attainment, the reward for one that lives a life of virtuous conduct, this is known in the Kemetian Mysteries as a **state of Amen.**

Nirvana can only be explained to the 'unenlightened' by negation.



I AM IN ALL AND ALL IS IN ME



The Enlightened One



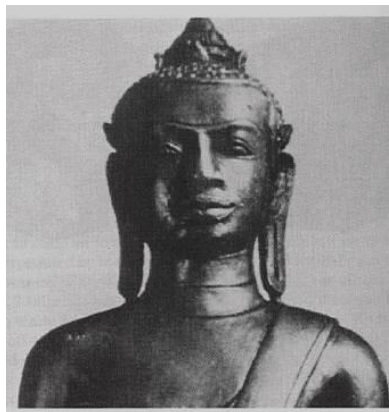
I AM IN ALL AND ALL IS IN ME

Question: Kemetian teachings and Buddhist teachings seem very similar, can you explain why?

Answer: well, there are some things I can tell you and there are other things that I cannot tell you, at least not in detail.

Question: why not?

Answer: because everyone in this room is not on the same level, you are all moving at different degrees. But I can answer your question in general terms. What you have to remember is, modern day religions are remnants of the teachings of Tehuti and the Kemetian Mysteries. From the Ancient Ethio-Egyptian Order sub-groups were developed around the world, the Essenes, the Brahamic Orders, and the Kemetian Mystics which later became a remnant called the Sufi Order. From the Brahamic Order came Siddhartha Gautama, who would one day become known as The Buddha ("enlightened one" or "the awakened"), Confucious, and Zoroaster, all having many subchapters of which resided in their own counties.



Siddhartha Gautama



I AM IN ALL AND ALL IS IN ME



The Great Teacher Confucius



Zoroaster



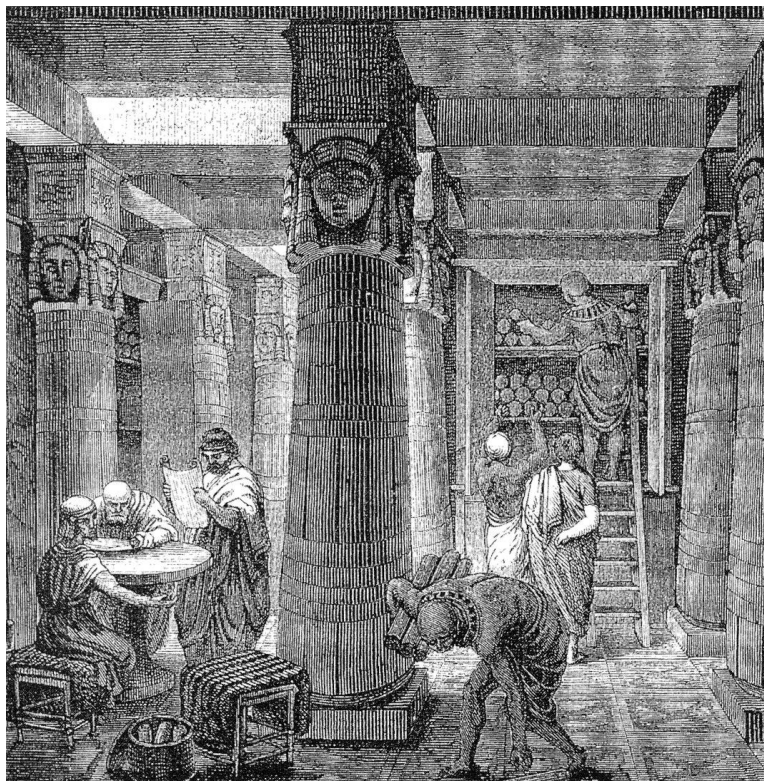
I AM IN ALL AND ALL IS IN ME

Question: where was this knowledge of ancient Egypt stored?

Answer: the knowledge of ancient Kemet was stored directly on the Temple walls, and later written down in books and stored in the large libraries of the great city of Alexandria, and Baghdad. There were thousands of books stored in Timbuktu as well as the ancient Kingdom of Salaam which was ruled by The Master EL-Khidr, Melchizedek.

Question: was religion taught by these teachers?

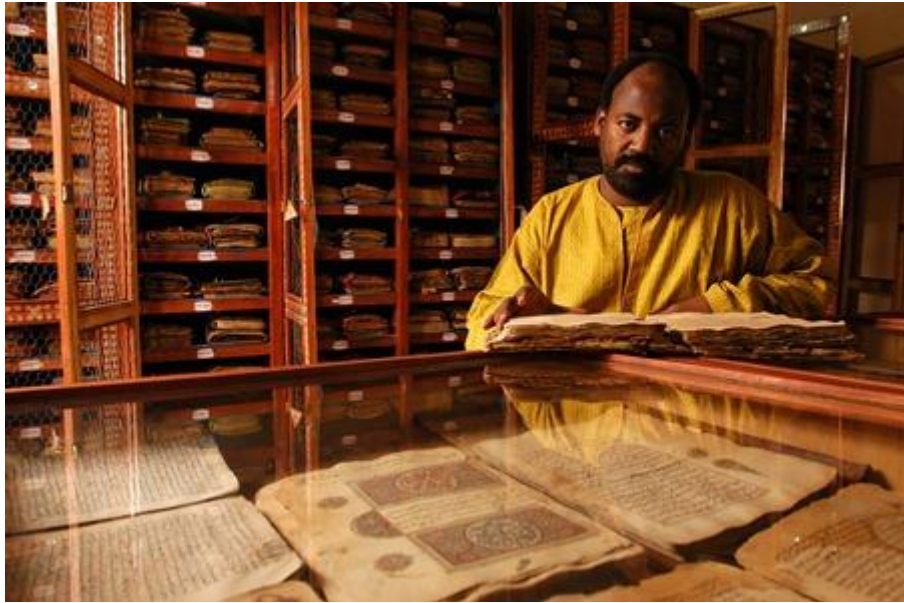
Answer: no, in the Mystery Schools knowledge of the sciences, mathematics, technology, time, and medicine was taught. These schools flourished until ignorant, and greedy men destroyed the schools and libraries.



The great library at Alexandria



I AM IN ALL AND ALL IS IN ME



The Great Library at Timbuktu



I AM IN ALL AND ALL IS IN ME

Question: what knowledge did these men take from the libraries?

Answer: they took ancient sacred writings and incorporated them into their mythological stories or beliefs, which brought about many false teachings around the world.

Question: what is the result today of what these men did?

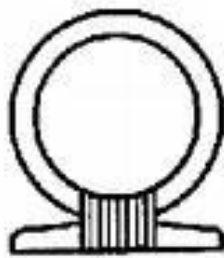
Answer: because these men were not of the sacred order and not groomed in the ways of the guardians, having looked into *The Mysteries of Life* without the ability to overstand the knowledge, these men interpreted the mysteries according to how they perceived them and consequently their interpretation gave rise to many false doctrines. They also began to display many ancient symbols and emblems, rites and rituals that they didn't truly understand, so they used the rituals in their new false doctrine, many that are found in secret societies today.

Question: what kind of symbols?

Answer: symbols which bear the art of the underworld,, and even some of the talismans and amulets of the ancient ones were reproduced, and sold as mere jewellery, never truly overstanding the true meaning of the symbols.



Ankh



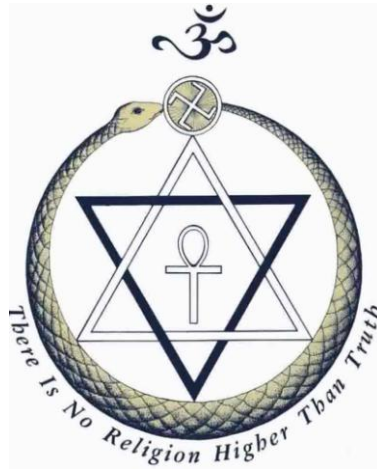
Shen Ring



Buddha, Confucius, Brahmah



I AM IN ALL AND ALL IS IN ME



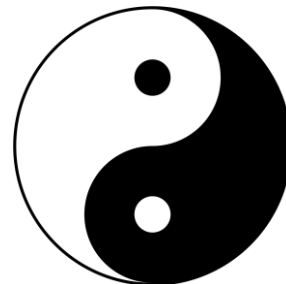
Theosophical Society



Rosicrucians



Alhambra



Zenism



I AM IN ALL AND ALL IS IN ME

Let's continue with the Science of Vibration

Question: does everything vibrate?

Answer: yes, everything vibrates, the great Neter Tehuti has taught humanity that not only is everything in constant movement and vibration, but that the "differences" between the various manifestations of the universal power are due entirely to the varying rate and mode of vibrations. Not only this, but that even THE ALL (The Absolute), in itself, manifests a constant vibration of such an infinite degree of intensity and rapid motion that from the naked eye it may seem to be at rest. In 1942 the brilliant scientist Dr. Nikola Tesla said, "**If you want to find the secrets of the Universe, think in terms of energy, frequency and vibration.**"

Question: what does vibrational rates and energy have to do with spirit?

Answer: the whole of the Universe is energy and of each basic element of the atomic chart consists of energy at different rates of vibration.

Question: what makes each element different?

Answer: the difference between any two elements is the difference in both atomic structure and vibrational rates. On the physical plane you are vibrating at a rate that is different then the rate on the spiritual plane. There is a



I AM IN ALL AND ALL IS IN ME

frequency or vibration of energy that fills the Universe. This energy is essential to all living cells, human, plant, and animal.

Question: how do we utilize this energy?

Answer: we utilize this energy with our minds. Every thought is transmitted by this energy, and every aspect of physical life depends on this basic energy or power of the Universe.

Question: can you explain our spiritual connection with energy?

Answer: positive energy is very important for spiritual growth and spiritual growth is our ultimate purpose and reason for being alive on this physical plane called (Ta) Earth. Each individual must learn how to utilize this energy for spiritual growth and development. If we use this energy constructively we can raise our level of consciousness, and vibrational rate or frequency, remember, every individual has a different rate of vibration.

Question: are you saying negative energy vibrates at a slower rate than positive energy?

Answer: yes, it is much denser. All of man's earthly problems are created by his thought projections. What we project from our mind in the form of thoughts, we create and receive.



I AM IN ALL AND ALL IS IN ME

Question: I'm a religious person, but what do I need to do to develop spiritually?

Answer: spiritual growth requires infinite love in your heart, and the elimination of negative thoughts, which dissipates the Sekhem, "the life force" or vital energy.

Question: can you give me an example of how elements correspond with the names and attributes of God?

Answer: sure, there are five planes of evolution, and the plane of force:

1. Nasuwt – material plane
- THE PLANE OF FORCE
2. Malakuwt – mental plane
 3. Jabarut – astral plane
 4. Lahuwt – spiritual plane
 5. Hahuwt – plane of consciousness

Let's take an apple for example; when man bites into an apple he receives nutritional value from that apple, but that apple is first created in Lahut or on the spiritual plane, and is sent down to Jabarut the astral plane where it is projected, and on down to Malakut or the mental plane, from the mental plane it passes through the plane of force where it receives its nutritional or spiritual values. After this chemical assignment of the elements take place, the apple is sent down by way of a seed to the physical plane of Nasuwt where it becomes sustenance for human beings. This process begins with Rahman-Grace, and Rahim-Mercy two attributes of God. Everything that is given to humanity originated with HIS



I AM IN ALL AND ALL IS IN ME

99 names, these attributes correspond with the elements, and hold special powers. They have special functions in the creating and maintaining of the worlds. The 5 planes also correspond with the development of humanity:

1. Adam – the ordinary man – cognitive man
2. Insan – the wise man
3. Wali – the holy man
4. Qutb – the saint
5. Nabi – the prophet

hydrogen 1 H 1.0079																	helium 2 He 4.0026		
lithium 3 Li 6.941	beryllium 4 Be 9.0122											boron 5 B 10.811	carbon 6 C 12.011	nitrogen 7 N 14.007	oxygen 8 O 15.999	fluorine 9 F 18.998	neon 10 Ne 20.180		
sodium 11 Na 22.990	magnesium 12 Mg 24.305											aluminum 13 Al 26.982	silicon 14 Si 28.086	phosphorus 15 P 30.974	sulfur 16 S 32.065	chlorine 17 Cl 35.453	argon 18 Ar 39.948		
potassium 19 K 39.098	calcium 20 Ca 40.078	scandium 21 Sc 44.956	titanium 22 Ti 47.867	vanadium 23 V 50.942	chromium 24 Cr 51.996	manganese 25 Mn 54.938	iron 26 Fe 55.845	cobalt 27 Co 58.933	nickel 28 Ni 58.693	copper 29 Cu 63.546	zinc 30 Zn 65.39	gallium 31 Ga 69.723	germanium 32 Ge 72.61	arsenic 33 As 74.922	selenium 34 Se 78.96	bromine 35 Br 79.904	krypton 36 Kr 83.80		
rubidium 37 Rb 85.468	strontium 38 Sr 87.62	yttrium 39 Y 88.906	zirconium 40 Zr 91.224	niobium 41 Nb 92.906	molybdenum 42 Mo 95.94	technetium 43 Tc [98]	ruthenium 44 Ru 101.07	rhodium 45 Rh 102.91	palladium 46 Pd 106.42	silver 47 Ag 107.87	cadmium 48 Cd 112.41	indium 49 In 114.82	tin 50 Sn 118.71	antimony 51 Sb 121.76	tellurium 52 Te 127.60	iodine 53 I 126.90	xenon 54 Xe 131.29		
cesium 55 Cs 132.91	barium 56 Ba 137.33	57-70 * Lu 174.97	hafnium 72 Hf 178.49	tantalum 73 Ta 180.95	tungsten 74 W 183.84	rhenium 75 Re 186.21	osmium 76 Os 190.23	iridium 77 Ir 192.22	platinum 78 Pt 195.08	gold 79 Au 196.97	mercury 80 Hg 200.59	thallium 81 Tl 204.38	lead 82 Pb 207.2	bismuth 83 Bi 208.98	polonium 84 Po [209]	astatine 85 At [210]	radon 86 Rn [222]		
francium 87 Fr [223]	radium 88 Ra [226]	89-102 * * Lr [262]	actinium 89 Ac [227]	thorium 90 Th 232.04	protactinium 91 Pa 231.04	uranium 92 U 238.03	neptunium 93 Np [237]	plutonium 94 Pu [244]	americium 95 Am [243]	curium 96 Cm [247]	berkelium 97 Bk [247]	californium 98 Cf [251]	einsteinium 99 Es [252]	fermium 100 Fm [257]	mendelevium 101 Md [258]	nobelium 102 No [259]			

* Lanthanide series

lanthanum 57 La 138.91	cerium 58 Ce 140.12	praseodymium 59 Pr 140.91	neodymium 60 Nd 144.24	promethium 61 Pm [145]	samarium 62 Sm 150.36	europium 63 Eu 151.96	gadolinium 64 Gd 157.25	terbium 65 Tb 158.93	dysprosium 66 Dy 162.50	holmium 67 Ho 164.93	erbium 68 Er 167.26	thulium 69 Tm 168.93	ytterbium 70 Yb 173.04
actinium 89 Ac [227]	thorium 90 Th 232.04	protactinium 91 Pa 231.04	uranium 92 U 238.03	neptunium 93 Np [237]	plutonium 94 Pu [244]	americium 95 Am [243]	curium 96 Cm [247]	berkelium 97 Bk [247]	californium 98 Cf [251]	einsteinium 99 Es [252]	fermium 100 Fm [257]	mendelevium 101 Md [258]	nobelium 102 No [259]

The chemical elements of the periodical chart corresponded with the many Kemetian Neteru as attributes within ALL.

Question: can you give us an example?

Answer: let's take a look at Het Heru, "Netert of the Universe." Het Heru is the scientific equivalent of the element Hydrogen-H1, the first element. Hydrogen and helium account for nearly all the nuclear matter in today's universe. It is clear that hydrogen/Het Heru and



I AM IN ALL AND ALL IS IN ME

helium make up 98% plus of the ordinary matter in the universe. Het Heru/Hydrogen produces Helium (He), Het Heru gives birth to Heru-Horus or Helios-Helium which is the Sun.



The Netert Hathor-Het Heru -Hydrogen

Question: does modern science have similar views on energy and vibration?

Answer: Modern Science has proven that all that we call Matter and Energy are but "**modes of vibratory motion,**" and some of the more advanced scientists are rapidly moving toward the positions of the Kemetians who hold that the phenomena of Mind are likewise modes of vibration or motion.

Question: what is Universal Ether?

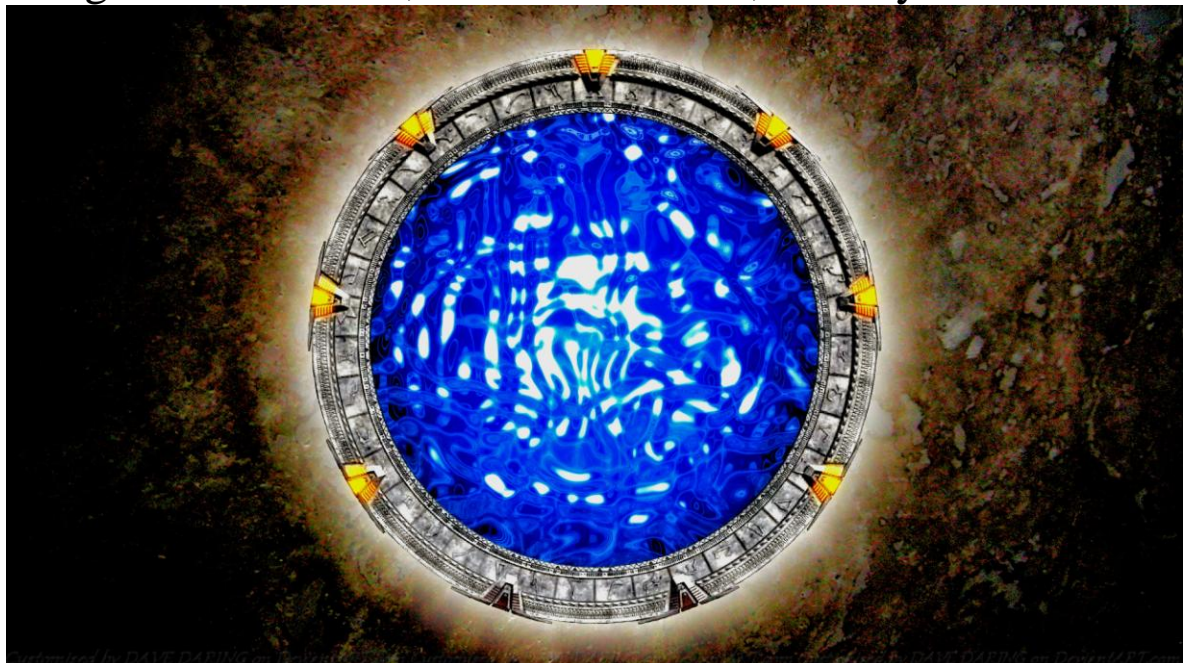


I AM IN ALL AND ALL IS IN ME

Answer: I explained this in a lecture called from H1 to Ether. Universal Ether, takes us back to "Nun" of ancient Kemet. The substance from "Nun" is not clearly understood by scientists, but held by the ancient Kemetians to be but a higher manifestation of that which is mistakenly called matter, which is **Matter/Energy/Force** at a higher degree of vibration.

Question: what is the substance called?

Answer: it is called "**The Ethereal Substance.**" The Kemetians taught that this Ethereal Substance is very elastic, and pervades universal space in all directions, serving as a medium of transmission of waves of vibratory energy, such as heat, light, electricity, magnetism, etc. The teachings are that the Ethereal Substance is a connecting link between the forms of vibratory energy known as "Matter" on the one hand, and "Energy or Force" on the other; and also that it manifests a degree of vibration, in rate and mode, entirely its own.





I AM IN ALL AND ALL IS IN ME



**The Neter "Nun" of ancient Kemet, symbolic of the chaotic ocean,
potential substance - "Ethereal Substance.**

The Ethereal Substance is a connecting link between the forms of vibratory energy known as "Matter" on the one hand, and "Energy or



I AM IN ALL AND ALL IS IN ME

Force" on the other; and also that it manifests a degree of vibration, in rate and mode, entirely its own.

Question: how does an object or person move from a hydrogen state to Ethereal Substance?

Answer: that is not easy to answer in such a short time frame, see my lecture called from H1 to E, but when an object reaches a certain rate of vibration its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, following the Principle of Vibration, are separated into the countless corpuscles of which they are composed. And finally, even the corpuscles disappear and the object may be said to Be composed of The Ethereal Substance.

The ancient Kemetians taught that if the vibrations were continually increased the object would mount up the successive states of manifestation and would in turn manifest the various mental stages, and then on to the Subjective or Spirit realm, until it would finally re-enter THE ALL, which is Absolute Spirit. The "object," however, would have ceased to be an "object" long before the stage of Ethereal Substance was reached, but otherwise the illustration is correct as it shows the effect of constantly increased rates and modes of vibration, on higher planes.

Question: Do vibrations influence the development of our "higher senses"?

Answer: ancient Kemetian "**Neb**s" Masters taught that all manifestation of thought, emotion, reason, will,



I AM IN ALL AND ALL IS IN ME

desire, mental state or condition, were accompanied by vibrations, a portion of which are thrown off and which tend to affect the minds of other persons by "**induction.**"

Question: what is induction?

Answer: induction is the principle which produces the phenomena of "**telepathy**", mental influence, and other forms of the power of mind over mind, of which we all have, to a certain degree depending on our vibratory rate.

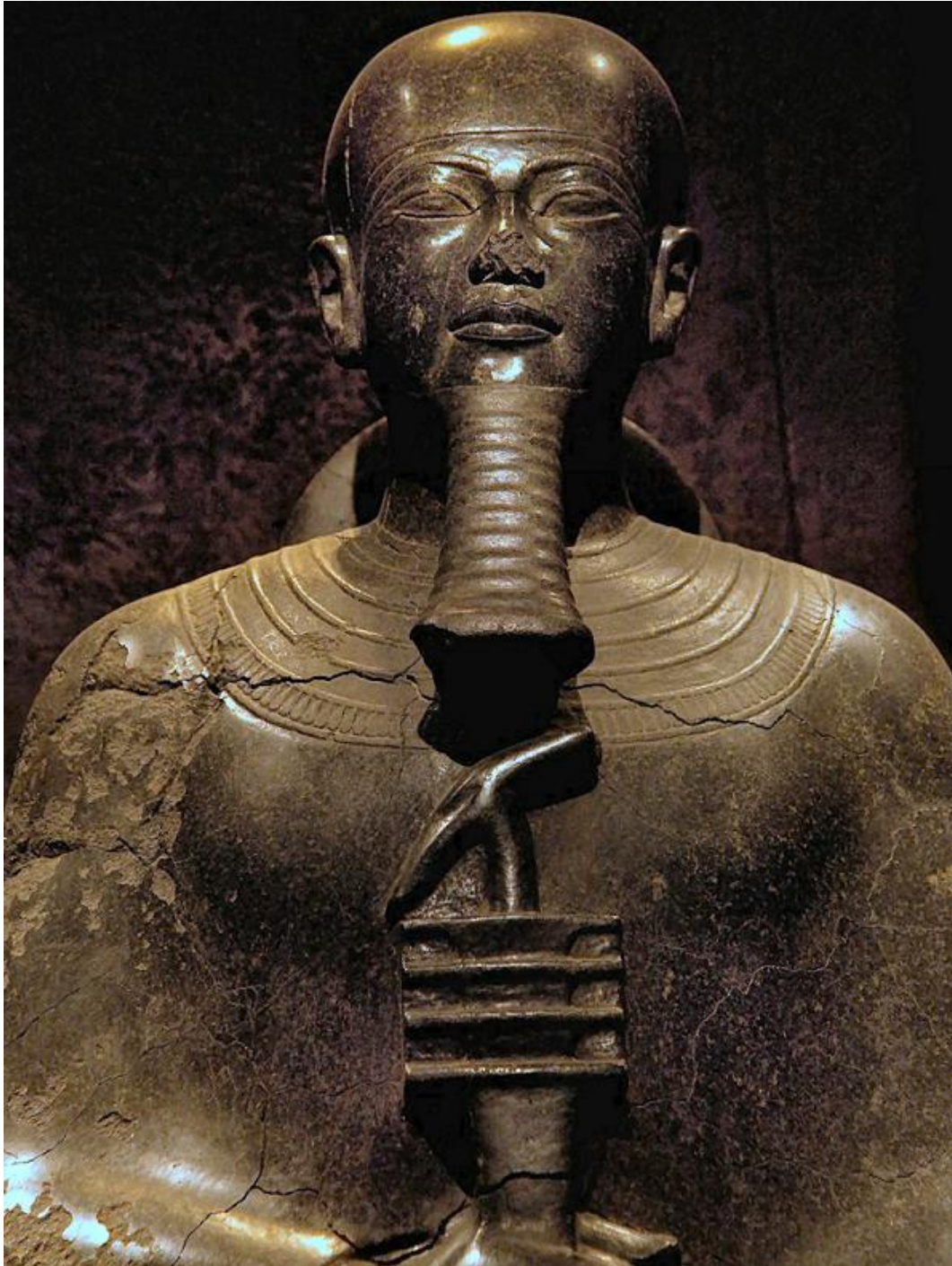
Question: did the common people see this as a form of magic?

Answer: magic is a western or foreign term, the ancient Kemetians of the African Nile Valley knew that the **Principle of Vibration** was the underlying source of the phenomena of the power manifested by the (**Nebs**) **Masters**, who were seemingly able to manipulate the Laws of Nature, but in reality, were simply using one Universal law against another; one principle against others; and who accomplished their results by changing the vibrations of material objects, or forms of energy, and thus performing what seemed to be magic, but in reality was the science of vibration.



I AM IN ALL AND ALL IS IN ME

"He who Overstands the Principle of Vibration, has grasped the "Was Sceptre or Sceptre of Power."



THE NETER PTAH WITH "WAS SCEPTER AND TET"



I AM IN ALL AND ALL IS IN ME

THE VISION OF TEHUTI



THE VISION OF TEHUTI

ONE day, Tehuti, after reflecting on the origin of things, fell asleep. A dull torpor took possession of his body; but in proportion as the latter grew benumbed, his spirit ascended into space. Then an immense being, of indeterminate form, seemed to call him by name.

"Who art thou?" said the terrified Tehuti.

"I am Ausar, the sovereign Intelligence who is able to unveil all things. What desirest thou?"

"To behold the source of beings, O divine Ausar, and to know Neb-Er-Tcher."

"Thou shalt be satisfied."

Immediately Tehuti felt himself plunged in a delicious light. In its pellucid billows passed the ravishing forms of



I AM IN ALL AND ALL IS IN ME

all beings. Suddenly, a terrifying encircling darkness descended upon him.

Tehuti was in a humid chaos, filled with smoke and with a heavy, rumbling sound. Then a voice rose from the abyss, the *cry of light*. At once a quick-leaping flame darted forth from the humid depths, reaching to the ethereal heights. Tehuti ascended with it, and found himself again in the expanse of space. Order began to clear up chaos in the abyss; choruses of constellations spread above his head and *the voice of light* filled infinity.

"Dost thou understand what thou hast seen?" said Ausar to Tehuti, bound down in his dream and suspended between earth and sky.

"No," said Tehuti.

"Thou wilt now learn. Thou hast just seen what exists from all eternity. The light thou didst first see is the divine intelligence which contains all things in potentiality, enclosing the models of all beings; the darkness in which thou was afterwards plunged in the material world on which the men of earth live. But the fire thou didst behold shooting forth from the depths, is the divine Word. Neb-Er-Tcher is the Father, the Word is the son, and their union is Life."

"What marvellous sense has opened out to me?" asked Tehuti. "I no longer see with the eyes of the body, but with those of the spirit. How has that come to pass?"



I AM IN ALL AND ALL IS IN ME

"Child of dust," replied Ausar, "it is because the Word is in thee. That in thee which hears, sees, and acts is the Word itself, the sacred fire, the creative utterance!"

"Since things are so," said Tehuti, "grant that I may see the light of the worlds; the path of souls from which man comes and to which he returns."

"Be it done according to thy desire."

Tehuti became heavier than a stone and fell through space like a meteorite. Finally he reached the summit of a mountain. It was night, the earth was gloomy and deserted, and his limbs seemed as heavy as iron.

"Raise thine eyes and look!" said the voice of Ausar.

Then Tehuti saw a wonderful sight. The starry heavens, stretching through infinite space, enveloped him with seven luminous spheres. In one glance, Tehuti saw the seven heavens stretching above his head, tier upon tier, like seven transparent and concentric globes, and the sidereal centre of which he now occupied. The Milky Way formed the girdle of the last. In each sphere there rolled a planet accompanied by a genius of different form, sign and light. Whilst Tehuti, dazzled by the sight, was contemplating their wide-spread efflorescence and majestic movements, the voice said to him:

"Look, listen, and understand. Thou seest the seven spheres of all life. Through them is accomplished the fall and ascent of souls. The seven genii are the seven rays of the word-light. Each of them commands one sphere of the spirit, one phase of the life of souls. The one nearest



I AM IN ALL AND ALL IS IN ME

to thee is the Genius of the Moon, with his disquieting smile and crown of silver sickle. He presides over births and deaths, sets free souls from bodies and draws them into his ray. Above him, pale Mercury points out the path to ascending or descending souls with his caduceus, this contains all knowledge. Higher still, shining Venus holds the mirror of love, in which souls forget and recognize them in turn. Above her, the Genius of the Sun raises the triumphal torch of eternal beauty. At a yet loftier height, Mars brandishes the sword of justice. Enthroned on the azure sphere, Jupiter holds the sceptre of supreme power, which is divine intelligence. At the boundaries of the world, beneath the signs of the Zodiac, Saturn bears the globe of universal wisdom.

"I see," said Tehuti, "the seven regions which comprise the visible and invisible world; I see the seven rays of the word-light, of the one God-Neb-Er-Tcher who traverses them and governs them by these rays. Still, O master, how does mankind journey through all these worlds?"

"Dost thou see," said Ausar, "a luminous seed fall from the regions of the milky way into the seventh sphere? These are germs of souls. They live like faint vapours in the region of Saturn, gay and free from care, knowing not their own happiness. On falling from sphere to sphere, however, they put on increasingly heavier envelopes. In each incarnation they acquire a new corporeal sense, in harmony with the surroundings in which they are living. Their vital energy increases, but in proportion as they enter into denser bodies they lose the memory of their celestial origin. Thus is effected the fall of souls which come from the divine ether. Ever more and more



I AM IN ALL AND ALL IS IN ME

captivated by matter and intoxicated by life, they fling themselves like a rain of fire, with quivering of voluptuous delight, through the regions of grief, love, and death, right into their earthly prison where thou thyself lamentest, held down by the fiery centre of the earth, and where divine life appears to thee nothing more than an empty dream."

"*Can souls die?*" asked Tehuti.

"Yes," replied the voice of Ausar, "many perish in the fatal descent. The soul is the daughter of heaven, and its journey is a test. If it loses the memory of its origin, in its unbridled love of matter, the divine spark which was in it and which might have become more brilliant than a star, returns to the ethereal region, a lifeless atom, and the soul disaggregates in the vortex of gross elements."

Tehuti shuddered at these words, for a raging tempest enveloped him in a black mist. The seven spheres disappeared beneath dense vapours. In them he saw human spectres uttering strange cries, carried off and torn by phantoms of monsters and animals, amidst nameless groans and blasphemies.

"Such is the destiny," said Ausar, "of souls irremediably base and evil. Their torture finishes only with their destruction, which includes the loss of all consciousness. The vapours are now dispersing, the seven spheres reappear beneath the firmament. Look on this side. Do you see this swarm of souls trying to mount once more to the lunar regions? Some are beaten back to earth like eddies of birds beneath the might of the tempest. The rest



I AM IN ALL AND ALL IS IN ME

with mighty wings reach the upper sphere, which draws them with it as it rotates. Once they have come to this sphere, they recover their vision of divine things. This time, however, they are not content to reflect them in the dream of a powerless happiness; they become impregnated thereby with the lucidity of a grief-enlightened consciousness, the energy of a will acquired through struggle and strife. They become luminous, for they possess the divine in themselves and radiate it in their acts. Strengthen therefore thy soul, O Tehuti! Calm thy darkened mind by contemplating these distant flights of souls which mount the seven spheres and are scattered about therein like sheaves of sparks. Thou also canst follow them, but a strong will it needs to rise. Look how they swarm and form into divine choruses. Each places itself beneath its favourite genius. The most beautiful dwell in the solar region the most powerful rise to Saturn. Some ascend to the Father, powers themselves

amidst powers. For where everything ends, everything eternally begins; and the seven spheres say together: 'Wisdom! Love! Justice! Beauty! Splendour! Knowledge! Immortality!'

"This," said the hierophant, "are what ancient Tehuti saw and what his successors have handed down to us. The words of the wise are like the seven notes of the lyre which contains all music, along with the numbers and the laws of the universe, the vision of Tehuti resembles the starry heaven, whose unfathomable depths are strewn with constellations. For the child this is nothing more than a gold-studded vault, for the sage it is boundless space in which worlds revolve, with their wonderful



I AM IN ALL AND ALL IS IN ME

rhythms and cadences. The vision contains the eternal numbers, evoking signs and magic keys. The more thou learnest to contemplate and understand it, the farther thou shalt see its limits extend, for the same organic law governs all worlds."

The prophet of the temple commented on the sacred text. He explained that the doctrine of the word-light represents divinity *in the static condition*, in its perfect balance. He showed its triple nature, which is at once intelligence, force, and matter; spirit, soul, and body; light, word, and life. Essence, manifestation, and substance are three terms which take each other for granted. Their union constitutes the divine and intellectual principle *par excellence*, the law of the ternary unity which governs creation from above downwards.

Having thus led his disciple to the ideal centre of the universe, the generating principle of being, the master spread him abroad in time and space in a multiple efflorescence; For a second part of the vision represents divinity *in the dynamic condition, i.e., in active evolution; in other terms the visible and invisible universe, the living heavens. The seven spheres attached to the seven planets symbolise seven principles, seven different states of matter and spirit, seven different worlds which each man and each humanity are forced to pass through in their evolution across a solar system. The seven genii or the seven cosmogonic gods signify the superior, directing spirits of all spheres, the offspring themselves of inevitable evolution. To an initiate of old, therefore,*



I AM IN ALL AND ALL IS IN ME

each great god was the symbol and patron of legions of spirits which reproduced his type in a thousand varieties, and which, from their own sphere, could exercise their action over mankind and terrestrial things. The seven genii of the vision of Tehuti are the seven Devas of India, the seven Amshapands of Persia, the seven great Angels of Chaldæa, the seven Sephiroths of the Kabbala, and the seven Archangels of the Christian Apocalypse. The great septenary which enfolds the universe does not vibrate in the seven colours of the rainbow and the seven notes of the scale, only; it also manifests itself in the constitution of man, which is triple in essence, but sevenfold in its evolution.

"Thus," said the hierophant in conclusion, "thou hast reached the very threshold of the great arcanum. The divine life has appeared to thee beneath the phantoms of reality. Tehuti has unfolded to thee the invisible heavens, the light of Ausar, the hidden Neter of the universe who breathes in millions of souls and animates thereby the wandering globes and working bodies. It is now thine to direct thy path and choose the road leading to the pure spirit. Henceforth dost thou belong *to those who have been brought back from death to life*. REMEMBER THAT THERE ARE TWO MAIN KEYS TO KNOWLEDGE. This is the first: **'the without is like the within of things; the small is like the large; there is only one law and he who works is One. In the divine economy, there is nothing either great or small.'** And this is the second: **'Men are mortal Neteru and Neteru are immortal men.'**



I AM IN ALL AND ALL IS IN ME

Happy is the man who understands these words, for he holds the key to all things. Remember that the law of mystery veils the great truth. Total knowledge can be revealed only to our brethren who have gone through the same trials as ourselves. Truth must be measured according to intelligence; it must be veiled from the feeble, which it would madden, and concealed from the wicked, which are capable of seizing only its fragments, which they would turn into weapons of destruction. Keep it in thy heart and let it speak through thy work. **Knowledge will be thy might, faith thy sword, and silence thy armour that cannot be broken."**

The revelations of the prophet of Amon-Râ, which opened out to the new initiate such vast horizons over himself and over the universe, doubtless produced a profound impression, when uttered from the observatory of a Theban temple, in the clear calm of an Kemetian night. The pylons, the white roofs, and terraces of the temples lay asleep at his feet between the dark clusters of nopals and tamarind trees. Away in the distance were large monolithic shrines, colossal statues of the Neteru, seated like incorruptible judges on their silent lake. Three pyramids, geometrical figures of the tetragram and of the sacred septenary, could be dimly seen on the horizon, their triangles clearly outlined in the light grey air. The unfathomable firmament was studded with stars. With what a strange gaze he looked at those constellations which were depicted to him as future dwellings! When finally the gold-tipped barque of the moon rose above the dark mirror of the Nile which died away on the horizon, like a long bluish serpent, the neophyte believed he saw the barque of Auset floating over the river of souls which



I AM IN ALL AND ALL IS IN ME

it carries off towards the sun of Ausar. He remembered the *Book of the Dead*, and the meaning of all the symbols was now unveiled to his mind after what he had seen and learned; he might believe himself to be in the crepuscular kingdom of the Amenti, the mysterious interregnum between the earthly and the heavenly life, where the departed, who are at first without eyes and power of utterance, by degrees regain sight and voice. He, too, was about to undertake the great journey, the journey of the infinite, through worlds and existences. Tehuti had already absolved him and judged him to be worthy. He had given him the explanation of the great enigma "One only soul, the great soul of the All, by dividing itself out, has given birth to all the souls that struggle throughout the universe." Armed with the mighty secret, he entered the barque of Auset. Rising aloft into the ether, it floated in the interstellar regions. The broad rays of a far-spreading dawn were already piercing the azure veils of the celestial horizons, and the choir of the glorious spirits, the Akhimou-Sekou, who have attained to eternal repose, was chanting: "Rise, Râ Hermakouti, sun of spirits! Those in thy barque are in exaltation. They raise exclamations in *the barque of millions of years*. The great divine cycle overflows with joy when glorifying the mighty sacred barque. Rejoicing is taking place in the mysterious chapel. Rise, Ammon-Râ Hermakouti, thou self-creating sun!" And the initiate replied proudly: "I have attained the country of truth and justification. I rise from the dead as a living god, and shine forth in the choir of the Neteru who dwell in heaven, for I belong to their race."



I AM IN ALL AND ALL IS IN ME

Such audacious thoughts and hopes might haunt the spirit of the adept during the night following the mystic ceremony of resurrection. The following morning, in the avenues of the temple, beneath the blinding light, that night seemed to him no more than a dream . . . though how impossible to forget . . . that first voyage into the intangible and invisible! Once again he read the inscription on the statue of Auset: "My veil no mortal hand hath raised." All the same a corner of the veil was raised, but only to fall back again, and he woke up on the earth of tombs. Ah, how far he was from the goal he had dreamed of! For the voyage on *the barque of millions of years* is a long one! But at least he had caught a faint glimpse of his final destination. Even though his vision of the other world were only a dream, a childish outline of his imagination, still obscured by the mists of earth, could he doubt that other consciousness he had felt being born in him, that mysterious *double*, that celestial ego which had appeared to him in his astral beauty like a living form and spoken to him in his sleep? Was this a sister-soul was it his genius, or only a reflection of his inmost spirit, a vision of his future being dimly foreshadowed? A wonder and a mystery! Surely it was a reality, and if that soul was only his own it was the true one. What would he not do to recover it? Were he to live millions of years he would never forget that divine hour in which he had seen his other self, so pure and radiant.

The initiation was at an end, and the adept consecrated as priest of Ausar. If he was an Kemetian, he remained attached to the temple; if a Greek, he was permitted, from time to time, to return to his own country, therein to



I AM IN ALL AND ALL IS IN ME

establish the reverence of Auset or to accomplish a mission.

Before leaving, however, he swore a formidable oath that he would maintain absolute silence regarding the secrets of the temple. Never would he betray to a single person what he had seen or heard, never would he reveal the doctrine of Ausar except under the triple veil of the mythological symbols or of the mysteries. Were he to violate this oath, sudden death would come to him, sooner or later, however far away he might be. Silence, however, had become the buckler of his might.

On returning to the shores of Ionia, to the turbulent town in which he formerly lived, amidst that multitude of men, a prey to mad passions, which exist like fools in their ignorance of themselves, his thoughts often flew back to Kemet and the pyramids to the temple of Amon-Râ. Then the dream of the crypt came back to memory, and just as the lotus, in that distant land spreads out its petals on the waves of the Nile, so this white vision floated above the slimy, turbulent stream of this life.

At chosen hours, he would hear *its* voice, and it was the voice of light. Arousing throughout his being the strains of an inner music, it said to him: "The soul is a veiled light. When neglected, it flickers and dies out, but when it is fed with the holy oil of love, it shines forth like an immortal lamp."



I AM IN ALL AND ALL IS IN ME

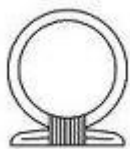
Footnotes

1 *The Vision of Tehuti* is found at the beginning of the books of Tehuti under the name of *Poimandres*. The ancient Kemetian tradition has come down to us only in a slightly changed Alexandrian form. It has been attempted here to constitute this important fragment of Tehutian doctrine in the sense of the lofty initiation and esoteric synthesis it represents.

2 It is unnecessary to state that these Neteru bore other names in the Kemetian tongue. The seven cosmogonic Neteru, however, correspond with one another in all mythologies, in meaning and attributes. They have their common root in the ancient esoteric tradition. As the western tradition has adopted the Latin names, we keep them for greater clearness. Here I have used the original Kemetian names, and not the Greek rendering.

3 In the Tehutian teachings, man was considered in this life to have consciousness only of the animal and the rational soul, called *hati and bai*. The higher part of his being, the spiritual soul and the divine being, *cheybi and kou*, exist in him as unconscious.

Beginning





I AM IN ALL AND ALL IS IN ME

Notes



I AM IN ALL AND ALL IS IN ME

Notes



I AM IN ALL AND ALL IS IN ME

Notes

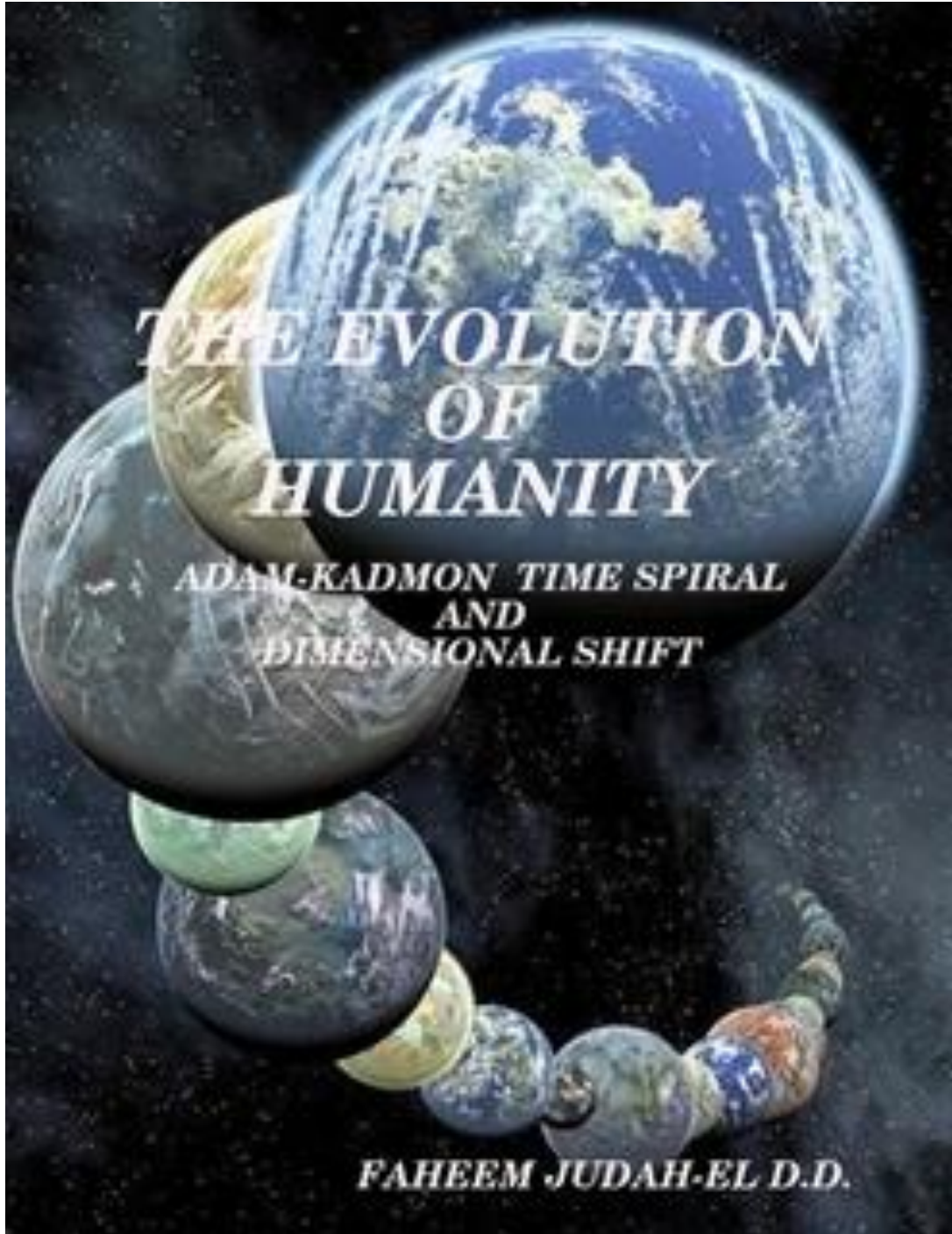


I AM IN ALL AND ALL IS IN ME

Notes

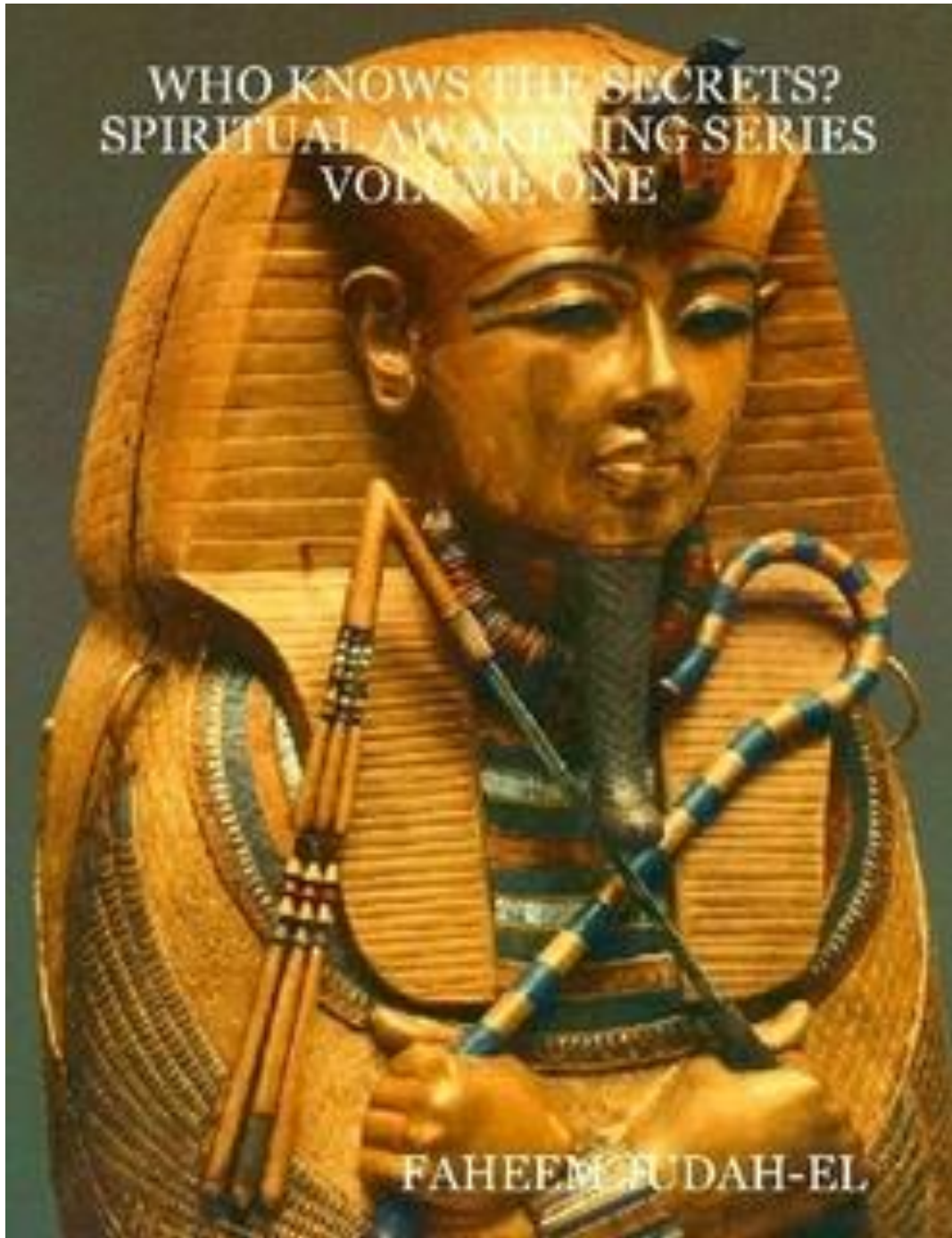


I AM IN ALL AND ALL IS IN ME
BOOKS BY FAHEEM JUDAH-EL
www.lulu.com/egipt



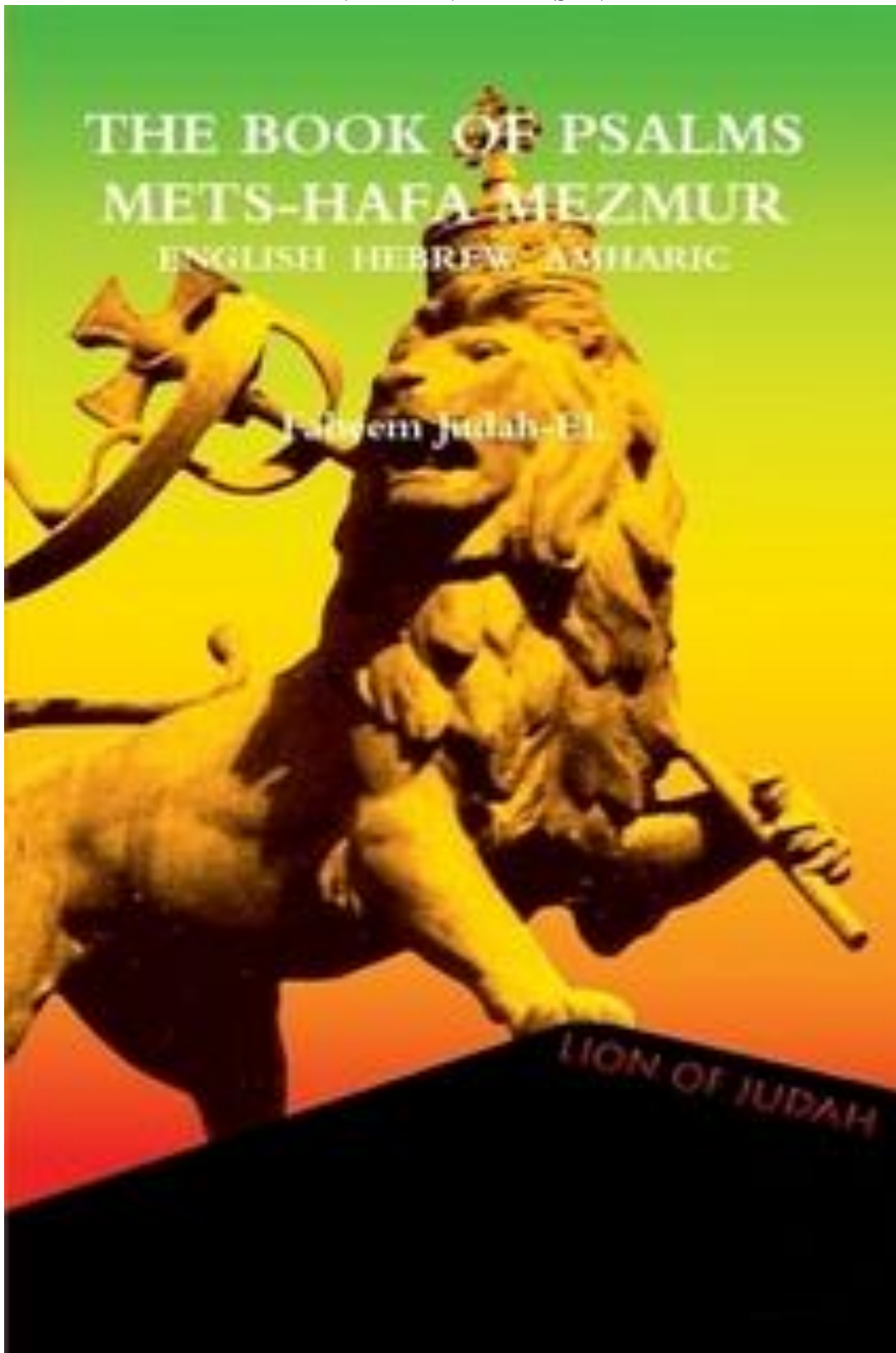


I AM IN ALL AND ALL IS IN ME



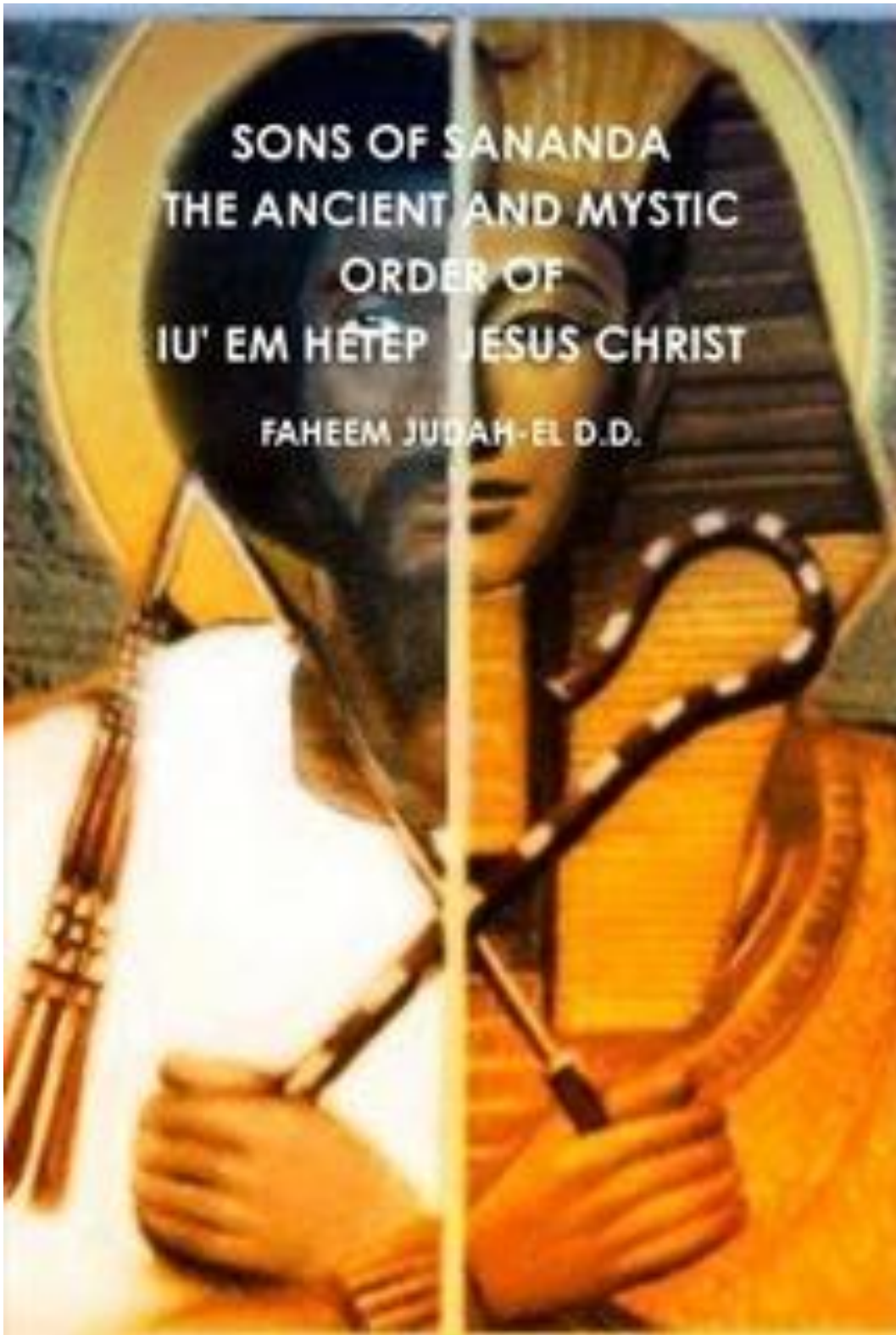


I AM IN ALL AND ALL IS IN ME



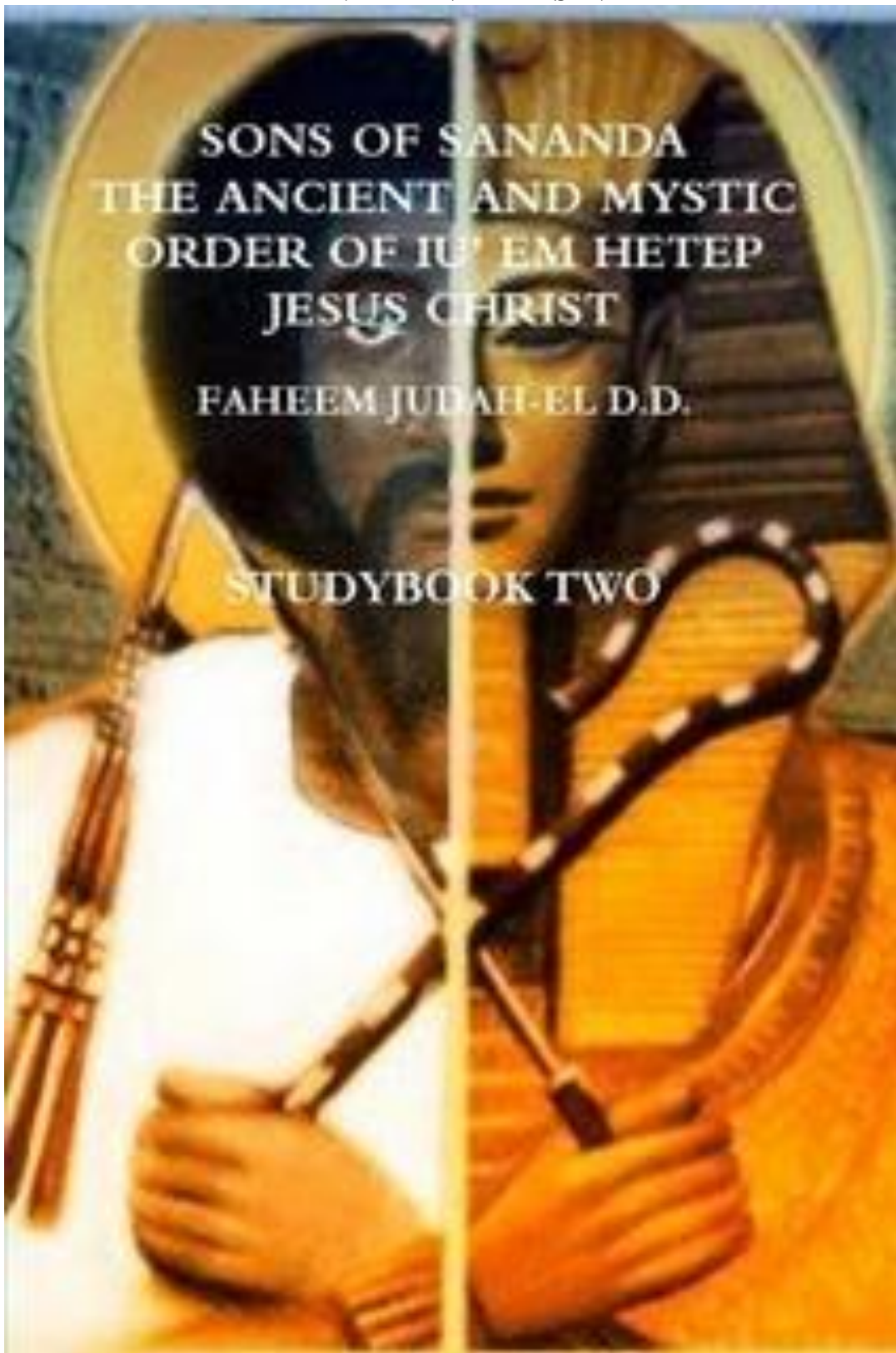


I AM IN ALL AND ALL IS IN ME





I AM IN ALL AND ALL IS IN ME



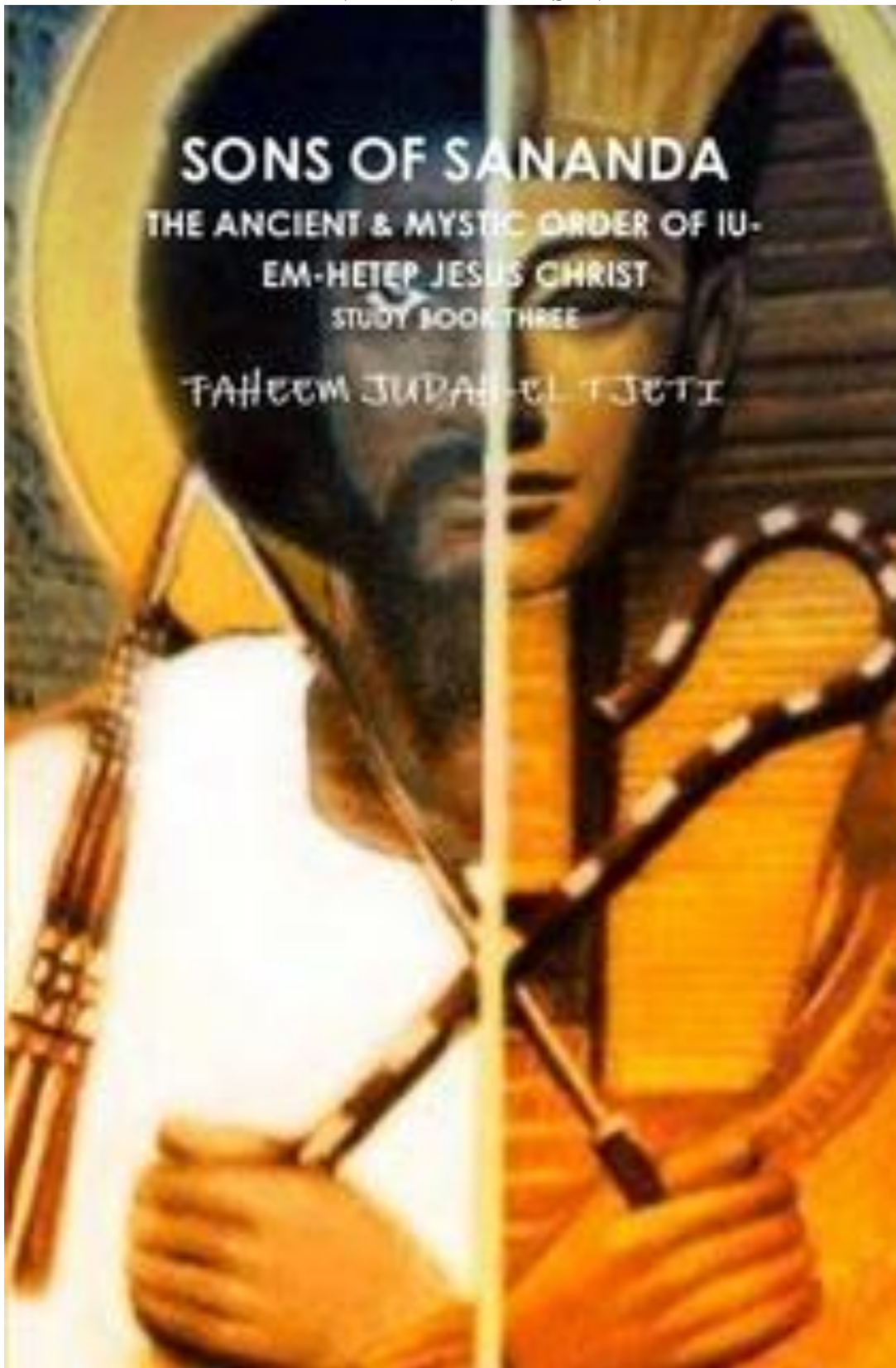
SONS OF SANANDA
THE ANCIENT AND MYSTIC
ORDER OF IU' EM HETEP
JESUS CHRIST

FAHEEM JUDAH-EL D.D.

STUDYBOOK TWO

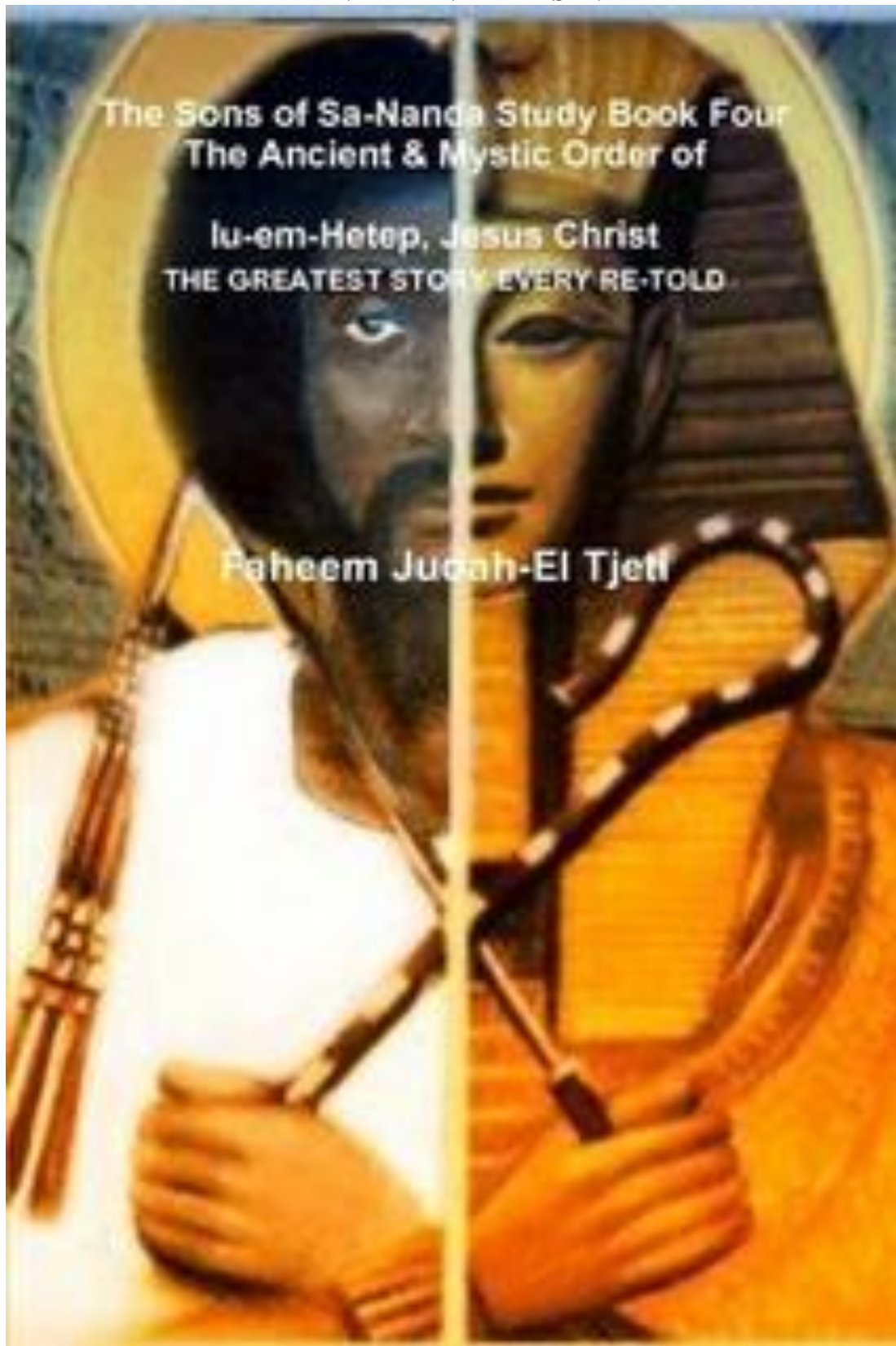


I AM IN ALL AND ALL IS IN ME





I AM IN ALL AND ALL IS IN ME



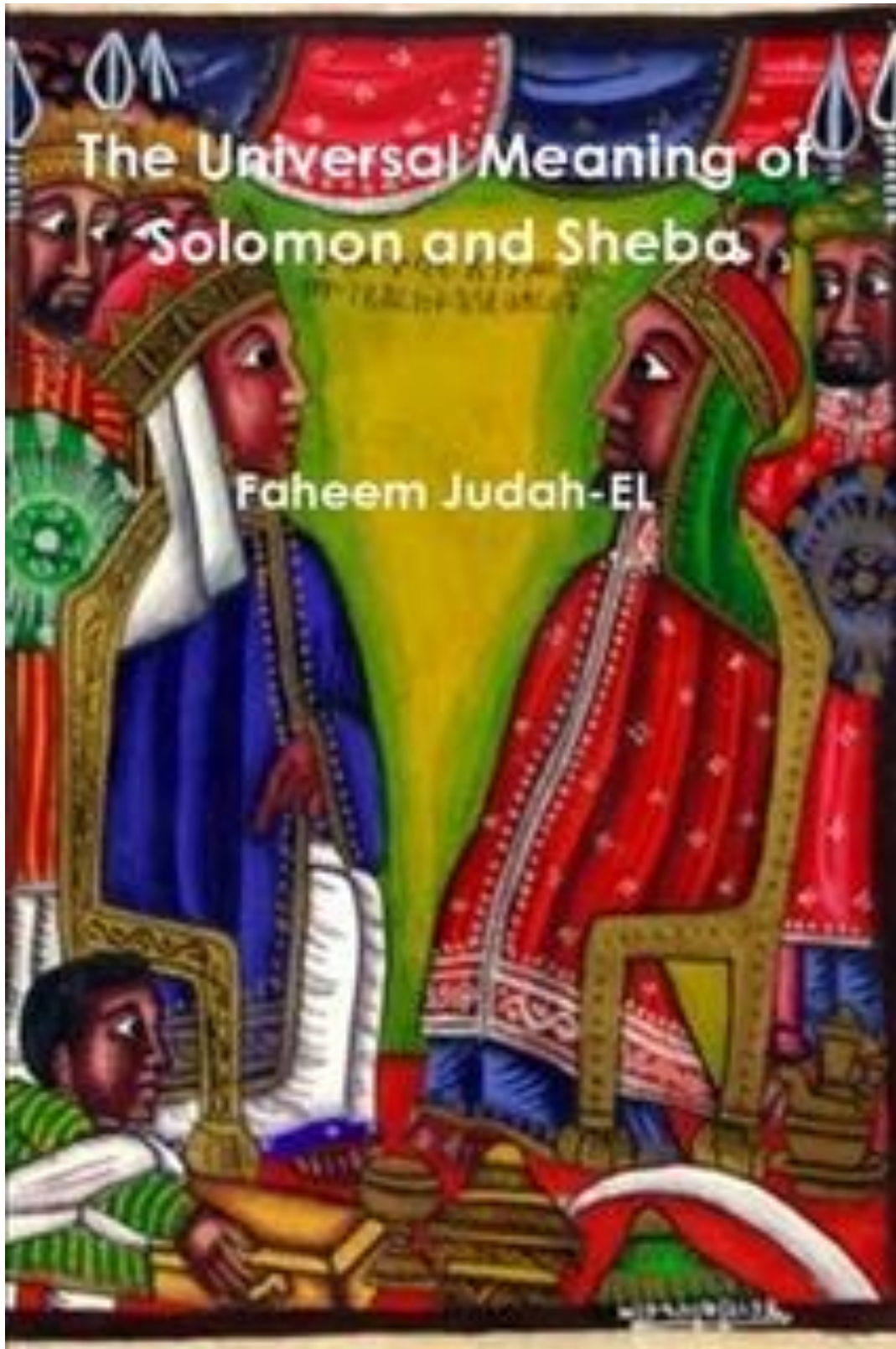


I AM IN ALL AND ALL IS IN ME





I AM IN ALL AND ALL IS IN ME





I AM IN ALL AND ALL IS IN ME

CITED WORKS

Brown, Brian The Wisdom of the Egyptians 1923.

Judah-EL, Faheem Vision of Tehuti 2015.