The Book of the Dead (or, The Book of Going Forth by Day)

The following are a few brief excerpts from the Egyptian *Book of the Dead*. The book is basically a guide to the journey one embarks on en route to the afterlife. This journey culminates in the judgment before Osiris (described below) in the Hall of Two Truths. These instructions date as far back as 2400 BCE but were compiled onto scrolls for general consumption around 1550 BCE. The following is taken from the "Papyrus of Ani," for whom these instructions are provided.

INTRODUCTORY HYMN TO THE SUN-GOD RE

*Worship of Re when he rises in the eastern horizon of the sky by Ani*

He says: Hail to you, you having come as Khepri, even Khepri who is the creator of the gods. You rise and shine on the back of your mother (the sky), having appeared in glory as King of the gods. Your mother Nut shall use her arms on your behalf in making greeting. The Manu-mountain receives you in peace, Maat embraces you at all seasons. May you give power and might in vindication - and a coming forth as a living soul to see Horakhty - to the Ka of Ani.

He says: O all you gods of the Soul-mansion who judge sky and earth in the balance, who give food and provisions; O Tatenen, Unique One, creator of mankind; O Southern, Northern, Western, and Eastern Enneads, give praise to Re, Lord of the Sky, the Sovereign who made the gods. Worship him in his goodly shape when he appears in the Day-bark. May those who are above worship you, may those who are below worship you, may Thoth and Maat write to you daily; your serpent-foe has been given over to the fire and the rebel-serpent is fallen, his arms are bound, Re has taken away his movements, and the Children of Impotence are nonexistent. The Mansion of the Prince is in festival, the noise of shouting is in the Great Place, the gods in joy, when they see Re in his appearing, his rays flooding the lands. The Majesty of this noble god proceeds, has entered the land of Manu, the land is bright at his birth, and he has attained his state of yesterday. May you be gracious to me when I see your beauty, having departed from upon earth. May I smite the Ass, may I drive rebel-serpent, may I destroy Apophis when he acts, for I have seen the Abdju-fish in its moment of being and the Inet-fish piloting the canoe on its waterway. I have seen Horus as helmsman, with Thoth and Maat beside him, I have taken hold of the bow-warp of the Night-bark and the stern-warp of the Day-bark. May he grant that I see the sun-disk and behold the moon unceasingly every day; may my soul go forth to travel to every place which it desires; may my name be called out, may it be found at the board of offerings; may there be given to me loaves in the Presence like the Followers of Horus, may a place be made for me in the solar bark on the day when the god ferries across, and may I be received into the presence of Osiris in the Land of Vindication. For the Ka of Ani.
Chapter for not letting Ani's heart create opposition against him in the God's Domain

O my heart which I had from my mother! O my heart which I had from my mother! O my heart of my different ages! Do not stand up as a witness against me, do not be opposed to me in the tribunal, do not be hostile to me in the presence of the Keeper of the Balance, for you are my Ka which was in my body, the protector who made my members hale. Go forth to the happy place whereto we speed; do not make my name stink to Entourage who make men. Do not tell lies about me in the presence of the god; it is indeed well that you should hear!

Thus says Thoth, judge of truth, to the Great Ennead which is in the presence of Osiris: Hear this word of very truth. I have judged the heart of the deceased, and his soul stands as a witness for him. His deeds are righteous in the great balance, and no sin has been found in him. He did not diminish the offerings in the temples, he did not destroy what had been made, he did not go about with deceitful speech while he was on earth.

Thus says the Great Ennead to Thoth who is in Hermopolis: This utterance of yours is true. The vindicated Osiris Ani is straightforward, he has no sin, there is no accusation against him before us, Ammit shall not be permitted to have power over him. Let there be given to him the offerings which are issued in the presence of Osiris, and may a grant of land be established in the Field of Offerings as for the Followers of Horus.

Chapter for entering into the Hall of the Two Truths and a chapter of praising Osiris, Foremost of the Westerners.

Words spoken by the Osiris scribe Ani, the vindicated: I have come here in order to see your beauty, my two arms raised in exaltation to your real name. I have come here before the fir-tree came into being and the acacia was born, before the earth created the tamarisks. If I enter the secret place, I shall speak with Seth and I shall be friendly with the one who approaches me. The one whose face is veiled falls because of the secret things. He enters into the house of Osiris and he sees the secrets which are therein. The Councils of the Portals are the Blessed Dead.

Words spoken by Anubis in the presence of his entourage: A man has come from Egypt who knows our roads and our towns, and I am satisfied with him. I smell his odor as belonging to one among you. He has said to me; I am the Osiris scribe Ani, the vindicated, in peace and in vindication. I have come here to see the great gods and so that I might live upon the offerings which are their victuals, while I am the limits of the Ra, the Lord of Mendes. He allows me to fly up as a Benu-bird at my saying so, when I am in the river. I make a presentation of incense and I conduct myself in my kilt to the children, while I am in Elephantine in the house of Satis. I have sunk the bark of the enemies, I have crossed over to the
pool in the Neshmet-bark, I have seen the nobles of Athribis, while I was in Busiris, whom I have silenced. I have caused that the god have power over his two legs, while I was in the house of He who is upon his Mountain (Anubis). I have seen the One Preeminent of the Embalming Tent. I have entered into the house of Osiris, I have stripped off the bag-wigs of those who are yonder. I have entered into Rosetjau and I have seen the secrets which are therein. I have hidden the one whom I found missing. I have descended to Naref and I have clothed the one who was there naked. I have given incense to the women in the retinue of the commoners.

Behold, these things have been told to me concerning the one to whom I shall speak when he shall be weighed in our midst.

*Then shall say* the Majesty of Anubis concerning this:
Do you know the name of this gateway, as many say to me?
Then the Osiris, the Scribe Ani, the vindicated, shall say: In peace and in vindication: 'You Dispel Light' is the name of this gate.

*Then shall say* the Majesty of Anubis: Do you know the names of the upper and lower portions of the door?
'Lord of Truth, Master of his Two Legs' is the name of the upper portion; 'Lord of Strength, the One who Commands the Cattle' is the name of the lower.

Pass you on then, for you know, O Osiris, Scribe of the Accounting of the Divine Offerings of all the Gods of Thebes, Ani, the vindicated, possessor of reverence.

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THE DECLARATION OF INNOCENCE BEFORE THE GODS OF THE TRIBUNAL

O Wide-strider who came forth from Heliopolis, I have not done wrong.

O Fire-embracer who came forth from Kheraha, I have not robbed.

O Nosey who came forth from Hermopolis, I have not stolen.

O Swallower of Shades who came forth from Kernet, I have not slain people.

O Terrible of Face who came forth from Rosetjau, I have not destroyed the food offerings.

O Double Lion who came forth from the sky, I have not reduced measures.

O He-whose-Eyes-are-in-Flames who came forth from Asyut, I have not stolen the god's property.
O Burning One who came forth backwards, I have not told lies.

O Breaker of Bones who came forth from Heracleopolis, I have not stolen food.
O Orderer of Flame who came forth from Memphis, I was not sullen.

O He-of-the-Cavern who came forth from the West, I have not fornicated with the fornicator.

O He-whose-Face-is-behind-him who came forth from his hole, I have not caused (anyone) to weep.

O Anointed One who came forth from the chapel, I have not dissembled.

O Hot-Legs who came forth at twilight, I have not transgressed.

O He-who-is-Blood who came forth from the place of slaughter, I have not done grain-profiteering.

O Eater of Entrails who came forth from the Council of Thirty, I have not robbed a parcel of land.

O Lord of Truth who came forth from Hall of Two Truths, I have not discussed (secrets).

O Strayer who came forth from Bubastis, I have brought no lawsuits.

O Planter who came forth from Heliopolis, I have not disputed at all about property.

O Doubly Evil One who came forth from the Busirite Nome, I have not had intercourse with a married woman.

O Wammety-serpent who came forth from the place of execution, I have not had intercourse with a married woman.

O He-who-Sees-what-he-has-brought who came forth from the House of Min, I have not (wrongly) copulated.

O He-who-is-over-the-Great-Ones who came forth from -?-?, I have not struck terror.

O Demolisher who came forth from -?-?, I have not transgressed.

O Proclaimer of Speech who came forth from Weryt, I have not been hot-tempered.

O Youth who came forth from the Double Scepter Nome, I have not been neglectful of truthful words.

O Dark One who came forth from darkness, I have not cursed.

O He-who-Brings-his-Offering who comes forth from Asyut, I have not been violent.

O Proclaimer of Voice who came forth from Wenis, I have not confounded truth.
O Possessor of Faces who came forth from Nedjefet, I have not been impatient.

O Captain who came forth from Weten, I have not discussed.

O Possessor of Two Horns who came forth from Asyut, I have not been garrulous about matters.

O Nefertum who came forth from Memphis, I have not done wrong, I have not done evil.

O He-who-does-not-allow-Survivors who came forth from Busiris, I have not disputed the King.

O He-who-Acts-as-he-Wishes who came forth from Antinaiopolis, I have not waded in the water.

O lhy who came forth from the Primordial Waters, my voice was not loud.

O He-who-Prospers-the-Common-People who came forth from Asyut, I have not cursed a god.

O Uniter of Attributes who came forth from the Cavern, I have not made extollings.

O Uniter of Good who came forth from the Cavern, I have not harmed the breadration of the Gods.

O Upraised of Head who came forth from the shrine, I have not stolen the Khenefcakes from the Blessed.

O He-who-Brings-his-Portion who came forth from the Hall of the Two Truths, I have not stolen Hefnu-cakes of a youth, (nor) have I fettered the god of my town.

O He-who-Brightens-the-Land who came forth from Faiyum, I have not slain sacred cattle.

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My hair is Nun; my face is Re; my eyes are Hathor; my ears are Wepwawet; my nose is She who presides over her lotus-leaf; my lips are Anubis; my molars are Selket; my incisors are Isis the goddess; my arms are the Ram, the Lord of Mendes; my breast is Neith, Lady of Sais; my back is Seth; my phallus is Osiris; my muscles are the Lords of Kheraha; my chest is He who is greatly majestic; my belly and my spine are Sekhmet; my buttocks are the Eye of Horus; my thighs and my calves are Nut; my feet are Ptah; my fingers are Orion; my toes are living uraei; there is no member of mine devoid of a god, and Thoth is the protection of all my flesh.