The Egyptian Book of the Dead (selections)


**Introductory Hymn to the Sun-God Re (plate 1): 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 or 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 are in joy, when they see Re in his appearing, his rays flooding the lands. The Majesty of this noble god proceeds, he has entered the land of Manu, the land is bright at his daily 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 off the 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.

**Introductory Hymn to Osiris (plate 2)**

Worship of Osiris Wennefer, the Great God who dwells in the Thinite nome, King of Eternity, Lord of Everlasting, who passes millions of years in his lifetime, first-born son of Nut, begotten of Geb, Heir, Lord of the Wereret-crown, whose White Crown is tall, Sovereign of gods and men. He has taken the crook and the flail and the office of his forefathers. May your heart which is in the desert land be glad, for your son Horus is firm on your throne, while you have appeared as Lord of Busiris, as the Ruler who is in Abydos. The Two Lands flourish in vindication because of you in the presence of the Lord of All. All that exists is ushered in to him in his name of ‘Face to whom men are ushered’; the Two Lands are marshaled for him as leader in this his name of Sokar; his might is far-reaching, one greatly reared in this his name of Osiris; he passes over the length of eternity in his name of Wennefer.

Hail to you, King of Kings, Lord of Lords, Ruler of Rulers, who rook possession of the Two Lands even in the womb of Nut; he rules the plains of the Silent Land, even he the golden of body, blue of head, on whose arms is turquoise. O Pillar of Myriads, broad of breast, kindly of countenance, who is in the Sacred Land: May you grant power in the sky, might on earth, and vindication in the God’s Domain, a journeying downstream to Busiris as a living soul and a journeying upstream to Abydos as a heron; to go in and out without hindrance at all the gates of the Duat. May there be given to me bread from the House of Cool Water and a table of offerings from Heliopolis, my toes being firm-planted in the Field of Reeds. May the barley and emmer which are in it belong to the Ka of the Osiris Ani.
Chapter 30b (plate 3): 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.

(Plate 4) Thus says Horus son of Isis: I have come to you, O Wennefer, and I bring Ani to you. His heart is true, having gone forth from the balance, and he has not sinned against any god or any goddess. Thoth has judged him in writing which has been told to the Ennead, and Maat the great has witnessed. Let there be given to him bread and beer which have been issued in the presence of Osiris, and he will be forever like the Followers of Horus.

Thus says Ani: Here I am in your presence, O Lord of the West. There is no wrongdoing in my body, I have not wittingly told lies, there has been no
second fault. Grant that I may be like the favored ones who are in your suite, O
Osiris, one greatly favored by the good god, one loved of the Lord of the Two
Lands, Ani, vindicated before Osiris.

Chapter 147 (plate 11)
The first gate: the name of its gatekeeper is ‘Inverted of Face, Multitudinous of
Forms’; the name of its guardian is ‘Eavesdropper’; the name of the announcer in
it is ‘Hostile-Voiced.’

Words spoken by the Osiris Ani, the vindicated, when arriving at the gate:
‘I am the great one who makes his own light. It is so that I might adore you,
Osiris, that I have come before you, the one purified by the efflux within you
against which the name of Rosetjau was made. Hail to you, Osiris, in your might
and power in Rosetjau. Raise yourself up, Osiris, by your might and your power.
Raise yourself up, Osiris, in Abydos, so that you might circulate around the sky
and that you might row before Re, so that you might see the folk. O you with
whom Re has circulated, behold I say, O Osiris, to me belongs the dignity of a
god. What I have said happens. My arm shall not be repulsed from it by the wall
of charcoal. Open the way in Rosetjau, so that I might cure the sickness of Osiris,
so that I might embrace the one who cut out his own divine standard, who made
his way in the valley. O great one, make the path of light for Osiris.’

The second gate: the name of its gatekeeper is ‘One who opens up the
breast’; the name of its guardian is ‘Seqed-face’; the name of the announcer in it
is ‘Wesed.’

Words spoken by the Osiris Ani, the vindicated, when arriving at the gate:
‘He lifts himself up, acting in front of these three, making judgments as a
companion of Thoth, and one who protects Thoth. Do not be weary, you just
secret ones, you who lived on truth in their years. I am the one weighty of striking
power, the one who makes his own way. I have traversed, so make a path for me.
May you allow that I pass and rescue. May I see Re among those who make
offerings.’
The third gate: the name of its gatekeeper is ‘One who Eats the Putrefaction of his Posterior’; the name of its guardian is ‘Alert of Face’; the name of the announcer in it is ‘Gateway.’

Words spoken by the Osiris Ani, the vindicated, when arriving at the gate:
‘I am the secret one of the cloudburst, the one who separated the Two Companions. It is in order that I might drive evil away from Osiris that I have come. I am the one who clothed his own standard, who emerges in the Wereret-crown. I have established offerings in Abydos. Open the way for me in Rosetjau because I have relieved the sickness in Osiris. I have painted his perch. Make way for me so that he might shine in Rosetjau.’

The fourth gate: the name of its gatekeeper is ‘One whose Face Repels, One of Multitudinous Voices’; the name of its guardian is ‘Alert One’; the name of the announcer in it is ‘One who Repels the Crocodile.’

Words spoken by the Osiris Ani, the vindicated, when arriving at the gate:
‘I am the Bull, the son of the Kite of Osiris. Behold, you witnesses for his father, the possessor of his grace. I have cut off harm from him. I have brought life for him at his nose for eternity. I am the son of Osiris, make a path for me, so that I might pass by in the God’s Domain.’

The fifth gate: the name of its gatekeeper is ‘He Lives on Worms’; the name of its guardian is ‘Shabu’; the name of the announcer in it is ‘Hippopotamus-faced, One who Charges Opposite.’

Words spoken by the Osiris Ani, the vindicated, when arriving at the gate:
‘I have brought to you the jaws which are in Rosetjau. I have brought to you the backbones. I have united his many parts thereby. I repulsed Apophis for you. I have spat upon his wounds. Make way for me among you, for I am the eldest among the gods, so that I might make purifications for Osiris. I have protected him in triumph. I have gathered his bones and I have pulled together his limbs.’
The sixth gate: the name of its gatekeeper is ‘Seizer of Bread, Raging of Voice’; the name of its guardian is ‘One who Brings his own Face’; the name of the announcer in it is ‘Sharp of Face, Belonging to the Pool.’

Words spoken by the Osiris Ani, the vindicated, when arriving at the gate: ‘I have come today, I have come today. I am the possessor of the Wereret-crown, the assistant of the magicians. I have protected truth. I have protected his eye. I have rescued the eye of Osiris for him. Make way so that the Osiris Ani might go off with you in triumph.’

The seventh gate: the name of its gatekeeper is ‘One who Prevails over Knives’; the name of its guardian is ‘Great of Triumph’; the name of the announcer in it is ‘One who Repels the Demolishers.’

Words spoken by the Osiris Ani, the vindicated, when arriving at the gate: ‘I have come before you, Osiris, so that I might be pure of evils. May you circulate around the sky, may you see Re. May you see the folk. O unique one, you are in the night bark as he circles the horizon of the sky. I say what I please to his dignity, to his power. It happens just as he says (even if) you repel (me) from him. You have made for me all the goodly paths to you.’

Recitation when reaching the seven gateways. It means that this blessed spirit will be able to enter these portals. He shall not be turned away; he shall not be repelled from Osiris. One shall allow that he be among the blameless blessed spirits in order that he might prevail among the chief followers of Osiris. As to any spirit for whom this is done, he shall be yonder as a lord of eternity in one flesh with Osiris. Do not use for anyone else — take great care!

Chapter 175 (plate 29): Chapter for not dying again
O Thoth, what is it that has come about through the Children of Nut? They have made war, they have raised up tumult, they have done wrong, they have created rebellion, they have done slaughter, they have created imprisonment, they have reduced what was great to what is little in all that we have made; show greatness, O Thoth! — so says Atum. You shall not witness wrongdoing, you shall not suffer it! Shorten their years, cut short their months, because they have done
hidden damage to all that you have made. I have your palette, O Thoth, I bring your inkpot to you; I am not among those who have done hidden damage, and none will work harm on me.

_Thus says Ani:_ O Atum, how comes it that I travel to a desert which has no water and no air, and which is deep, dark, and unsearchable?

_ATUM:_ Live in it in content!

_ANI:_ But there is no love-making there!

_ATUM:_ I have given spirit-being instead of water, air, and love-making, contentment in place of bread and beer — so says Atum. Do not be sorry for yourself, for I will not suffer you to lack.

_ANI:_ But every god has taken his place in the Bark of Millions of Years!

_ATUM:_ Your seat now belongs to your son Horus — so says Atum — and _he_ will dispatch the Elders, he will rule from your seat, he will inherit the throne which is in the Island of Fire.

_ANI:_ Command that I may see his equal, for my face will see the face of the Lord of All. What will be the duration of my life? — so said he.

_ATUM:_ You shall be for millions on millions of years, a lifetime of millions of years. I will dispatch the Elders and destroy all that I have made; the earth shall return to the Primordial Water, to the surging flood, as in its original state. But I will remain with Osiris, I will transform myself into something else, namely a serpent, without men knowing or the gods seeing. How good is what I have done for Osiris, even more than for all the gods! I have given him the desert, and his son Horus is the heir on his throne which is in the Island of Fire; I have made what appertains to his place in the Bark of Millions of Years, and Horus is firm on his throne in order to found his establishments.

_ANI:_ But the soul of Seth will travel further than all the gods.

_ATUM:_ I have caused his soul which is in the bark to be restrained, so that the body of the god may be afraid.
ANI: O my father Osiris, do for me what your father Re did for you, so that I may be long-lived on earth, that my throne may be well founded, that my heir may be in good health, that my tomb may be long-enduring, and that these servants of mine may be on earth; let my enemies be split open, may the Scorpion be on their bones, for I am your son, O my father Re; do this for me for the sake of my life, welfare, and health, for Horus is firmly established on his throne, and let my lifetime come to attain to the blessed state.

Chapter 125 (plate 31): 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 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 Ihy 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 bread-ration of the Gods.

O Upraised of Head who came forth from the shrine, I have not stolen the Khenef-cakes 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.

[Note: The remainder of this chapter is found in the Theban Recension.]
The Osiris Scribe Ani

FROM RIGHT TO LEFT:

Osiris Lord of Eternity

Imsety
Hapy
Duamutef
Qebhsenuef