



Volume 7  
Number 4

Sekhet Bast Ra Lodge  
& Sol Invictus Camp

Quarterly Journal

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\*December 21, Anno IV ix  
\*Sol in Sagittarius, Luna in  
Aquarius (Sidereal)  
\*Sol in Sagittarius, Luna in  
Pisces (Tropical)

W&B

*Do what thou wilt shall be the whole of the Law.*

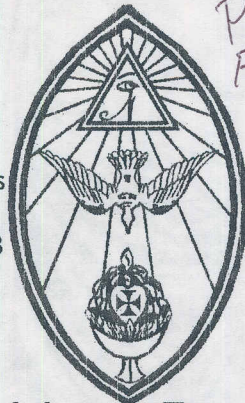
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Do what thou wilt shall be the whole of the Law.

Well, this is going to be the second year I have the privilege of working on Ophinchus. It has been an interesting year and I have learned alot. Between deadlines, lots of submissions or a lack thereof, hard drive crashes, information losses, creativity blocks, etc. and learning how to deal with these things, I think we will hit our stride in another couple of years.

This is the Winter Solstice Yule edition and, in addition to the "Confessions of Co-Masters" column, we are beginning a new column by Frater Eris called "A Quest for more Light". Also, we are beginning a book review/interpretation column, "The Good Book". As a bonus we are re-printing a series, previously published in Ophinchus in 1993-95, on Richard Burton, author of "Arabian Nights" and others.

We also, want to welcome Sol-Invictus Camp to the Ophinchus family. SI is a new Ordo Templi Orientis body in Arkansas and we are proud to have them. So, Congratulations Sol-Invictus and Welcome!

At the last Sekhet Bast Ra Lodge business meeting, and in correspondence with Sol-Invictus, SBR decided to no longer send event postcards. The Events Calendar's for SBR Lodge and SI Camp will be duly noted for each quarter in this newsletter.

Also, this will be the last FREE Ophinchus for members and associates receiving it at their personal address. Subscriptions are \$10.00 a year and we have enclosed a subscription form for your convenience. We hope you will subscribe.

Please remember, all submissions are accepted, be they articles, poems, short stories, opinions, art work(black and white preferable), rituals, etc. The only rule for publishing in Ophinchus is any submission that maliciously attacks or makes fun of someone elses beliefs or opinions will not be printed. However, this does mean a submission questioning beliefs or opinions respectfully, will be published.

Anywhoo, thank you for reading our publication, and we hope you continue to support us in our search for knowledge and enlightenment, and may we help you in yours.

Love is the Law. Love under Will.

AHBH  
Editor

*Do what thou wilt shall be the whole of the Law.*

~~This is article is not going to be on wine. Instead we are writing about another love of ours, Ancient Egypt, particularly~~

some of its deities. Since so many have asked us about Egyptian deities as to their meaning and what they can do, we decided to devote an article on the Egyptian Gods and Goddesses.

The first item that we will discuss is how Ancient Egyptians put together the names of their Gods, Goddesses, and themselves as well. Let's take Sekhet-Bast-Ra as an example. The first name tells you the primary or main physical deity. The deity in this case is going to have at least some traits of a lion; her principle power is magic, and she is the daughter of Ra. The second name tells you the characteristics that the deity will take on. This case Sekhet takes on the traits of Bast, which she represented the beneficial aspects of the sun and also Bast is the Goddess of sacred sexual practices. To put it a little more bluntly she is the Goddess of sex magic. The last name tells you what plane this deity works in. Ra is the God of the Sun, in this case this deity works on the solar plane.

To sum all this information up, Sekhet-Bast-Ra is the deity Sekhet that takes on the attributes, which causes her magic to be based on the mysteries of sex magic, and Sekhet-Bast-Ra works on the solar plane. If there are only two names, the deity works on all planes.

Also, there is an easy way to tell if a deity is male or female. If it ends with *tor it*, it is female. If it ends without the *tor it*, it is male. This makes an interesting light on the verse from the "*Book of the Law*": "I Hadit am the complement of Nu my bride." Asar and Isa are exceptions due to the fact that they are thought to have come from another religion or culture. Some scholars believe that they are the oldest of the Egyptian deities or they could be pre-dynastic Egyptian names. In ancient Egypt, all property was passed down from the female side of the family. Since Egyptians were so promiscuous, the only way to be sure of the family lineage was to keep it in the female side of the family. However, the husband would take care of the property and direct its usage.

Getting back to Sekhet-Bast-Ra. Of course Budge wrote about Sekhet-Bast-Ra, we have mixed thoughts about Budge. He was not known for going back and correcting his mistakes but he just writes the corrected information in a new book. Part of the reason Budge is so discredited by the academia is that he openly admitted to being a practicing magician. He was said to set up exhibits so that he and his cronies could do magic using the artifacts of the museum. His practices in ceremonial magic are thought by academia to have tainted his writings about Ancient Egypt. They may have been tainted and maybe at times he was right on the money. He was the one who helped Crowley and Rose get permission to spend the night in the King's chambers in the Great Pyramid of Khufu (Egyptian name) or Cheops (Greek name).

To digress a bit, Budge was also a friend of Boris Karloff. If you have ever seen the original movie "*The Mummy*", the part of the curator in the film was based on Budge. Boris used the artifacts from the Burlak Museum. The incense that he burned in the movie was 4,000-year old incense that was found in some tomb. Practically all the props were from the museum. Of course the museum got a large sum of money for the lending of the artifacts.

Any way here is what Budge wrote in "*The Gods of The Egyptians Volume 1*":

"It is probable that Bast was a female counterpart of the triune god Ptah-Seker-Asar, and that she possessed attributes which cannot at present be clearly defined. As a nature power she represents the gentle, fructifying heat of the sun, and its dynastic times Bast and Sekhet and Ra formed a deity whose existence is made known to us by a Chapter in the "*Book of the Dead*."

"In the vignette Sekhet-Bast-Ra is represented as woman with a man's head, and wings attached to her arms, and the heads of two vultures springing from her head or neck; she has the phallus of a man and the claws of a lion. On vulture's head is like that of Perhat, and has plumes upon it, and the other is like that of an ordinary vulture, and appears to have plumes upon it also; the man's head has up it the united crowns of the South and North, and taken together with the phallus they indicate that the body of the woman, who is here called Mut, was supposed to possess the generative and procreative powers of Ra."

The text that forms the chapter (from the "Book of the Dead") is a very interesting one, and reads:

"Homage to thee, O Sekhet-Bast-Ra, thou mistress of the gods, thou lady of wins, thou lady of the red apparel, queen of the crowns of the South and North, only One, sovereign of her father, superior to whom the gods cannot be, thou mighty one of enchantments (or, words of power) in the Boat of Millions of Years, thou who art preeminent, who risest in the seat of silence, mother of Pashakasa, queen of Parihaga-Kheperu, mistress and lady of the tomb, Mother in the horizon of heaven, gracious one, beloved, destroyer of rebellion, offerings are in thy grasp, and thou art standing the bows of the boat of thy divine father to overthrow Qetu. Thou hast placed Maat in the bows of his boat. Thou art the fire goddess Ammi-Seshet whose opportunity escapeth her not; thy name is Tekanhasesapusaremkakaremet. Thou art like unto the mighty flame of the goddess Saqenaqat, which is in the bow of the boat of thy father Harepukakashashabiu for behold, this is his name in the speech of the Negroes, and of the Anti, and of the people of Ta-Kensetet (Nubia). Praise be unto thee, O Lady, who art mightier than the gods, words of adoration rise unto thee from the Eight Gods of Hermopolis. The living souls who are in their hidden place praise the mystery of thee, O thou who art their hidden places praise the mystery of thee, O thou who art their mother, thou source from which they sprang, who makest for them a place in the hidden Underworld, who makest sound their bones and preservest them from terror, who makest them strong in the abode of everlastingness, who preservest them from the evil chamber of the souls of Hes-Hra, who is among the company of the gods. Thy name is Sefi-Per-em-Hes-Hra-Hapu-Tchet-F".

On each side of Sekhet-Bast-Ra in the vignette is a dwarf with two faces, one of a hawk and one of a man, and the body of Is fat; each has on his head the disk and plumes, and each has one hand and arm raised after the manner of Amsu, or Men. The name of one dwarf is Atare-Am-Tcher-Qemtu-Rennu-Par-Sheta, and that of the other, Pa-Nemma-Nemma. Finally, the last name given to Sekhet-Bast-Ra is Utchat -Sekhet-Urt-Hent-Neteru, and she is said to be the emanation of Mut, "who maketh souls to be as gods, who maketh bodies to be sound, and who delivereth thee from the abode of the fiends which is in the chamber of the evil one". According to the Rubric, the deceased for whom pictures of the goddess and the two dwarfs were made would become like the immortals, and worms would not eat his body, and his soul would never be fettered, and he would drink water at the source of the river, and would have a homestead of his own in Sekhet-Aanre, and he would become a star of heaven, and he would fight and overcome the fiends Tar."

And he wrote this from the Volume 2:

"In the text which accompanies the vignette, though the three-headed goddess is distinctly called "Mut" in the Rubric, she is addressed as "Sekhet-Bast-Ra" a fact which accounts for the presence of the phallus and the male head on a woman's body, and proves that Mut was believed to possess both the male and female attributes of reproduction."

Now that you understand a bit more about the nature of Sekhet-Bast-Ra, let's explore the individual deities. Sekhet is a lion goddess, daughter of Ra, and her name means "the powerful one". Her powers are that she is the mistress of magic and she represents the destructive powers of the sun. As the goddess of the destructive powers of the sun, she is seen as breathing fire when angry. She is also the goddess of war and battle. Her form is that of lion's head with a woman's body.

Once, she was angered by the followers of Set, who were fighting against Ra. She destroyed them but her anger had burned so bright that she began to kill all who committed the smallest crime against Ra. In order to calm her down Bast, Nepht-hys, and Isa got her drunk and convinced her to stop her campaign of death.

Sekhet's husband is Ptah, one of the self-created gods and a creator god as well. Sekhet didn't have any lovers; she could not survive a night with her. Ptah and Sekhet had a son, Nefertem, who is the sun god of Memphis and the god of perfumes. His name means "Tem the Younger". He is said to lay at night in a lotus safe from harm and each morning springs to life. Both Ptah's and Nefertem's form are that of a man.

Bast is tamer than Sekhet and in late Kingdom became very popular for her festival at Per-Bast or

Bubastis as the Greek called it. At first Bast did not represent the domesticated cats but the wild cats of the desert and the swamps. Her form is either of cat or a woman with a cat's head. She represents the beneficial aspects of the sun. In the early stages of Egyptian mythology Bast and Sekhet were the same deity. Sometime in the early first or second dynasty they became two distinct deities. As the goddess Bastet or Bast-Set, which means "renderer of flesh", is the protector of the Pharaoh. Several verses from the Coffin texts refer to Bastet as the protector of the dead as they traveled through the Tuat or the underworld. Bast didn't have a husband. She seemed quite happy just being everyone's mistress. Hoor, Ra, Set, Nephthys, etc. are just a few of her desired ones.

Bast's festival was one of the most popular of Egypt. All of Egypt came to a stand still when it occurred. Pilgrims would travel far and wide to attend. It seems that dancing, singing, playing of the sistrum (a musical instrument that is a hoop with small cymbals that makes a jingling sound), lots of drinking, and well, sex. Having sex with Bast's Priestesses or Priests who were dressed in cat masks was thought to be like having sex with the Goddess Bast. Like the celebrations of Dionysus they were more on the ecstatic side of life.

Ra whose name means "creator or creative power" was said in one myth to have created the Universe by masturbating. Thoth was said to have spoken Ra's secret name, which caused the creation of the Light and thus Ra was born. We humans were born from the tears of Ra. The right eye cried tears of wine and the left eye cried tears of vinegar. Thus our lot in life is one of joy and of sorrow. Wine was, by the way, the invention of Ra (you knew we had to work wine in somewhere). Ra's form is that of a falcon or a falcon headed man.

Ra travels in the Boat of the Sun. He enters at night into the Tuat where the condemned live. Ra is able to pilot through the treacherous waters of the Tuat by two fish, Abtu and Ant, who swim in front of the boat to help guide Ra through without fear of danger. It is said that each morning in the form of the cat, Mau, at the City of the Sun known as On by the Egyptians and Heliopolis by the Greeks, defeats the evil serpent, Apophis so that Ra can continue his journey as the Sun. Every morning the Priests and Priestesses recited "*The Book of the Overthrowing of Apophis*" to help Ra find his way.

Ra's wife is Nuit but she seems to prefer her consort Geb. So Ra, becoming annoyed by this, has his son Shu to come between Geb and Nuit. Nuit and Geb became sad and the world began to suffer. In order to help Geb and Nuit Thoth came up with a clever plan. Thoth made a bet with the Moon God, Khonsu. Thoth won and in return obtained a bit of time from the Moon. During this time Thoth allows Nuit and Geb to be together. This time is when the moon is new moon. Another version of this myth states that there are five days, which are not in any month of the Egyptian calendar and during that time Nuit and Geb are together. Ra had several mistresses such as Bast, even Isa was said to have spent one night with Ra, Mut, etc.

Nuit is the sky goddess and the twin sister of Geb. In the "*Book of the Dead*" she provides food and drink for the dead. She and Geb had five children, Asar, Set, Hoor (the Egyptian name for Horus, which is the Greek name), Nephthys, and some myths Isa. Nuit and Ra had three children, who are Shu, Tefnut, and Sekhet.

Nu is a different deity all together than Nuit. Nu is a primal god that represents the Universe before its creation. He represents the primordial stew, from which the Universe and Ra was created.

Had means "brightness". This is actually a play on words for the Egyptians. You see in the initiation ceremony into his cult, you were hit over the head with a mace, and the last thing you saw before you passed out was a very bright light. Hadit is a female version of Had. It could be that the two are the same deity that shares both male and female traits and the ending denotes whether one is dealing with the male aspect or the female aspect of the deity.

Hoor is the son of Isa and Asar [two paragraphs back Hoor is the son of Isis & Geb, which is according to myths of the early Dynasties of Egypt]. Horus is his Greek name. His procreation was something of a miracle. You see Set had torn apart Asar and buried pieces of him all over the world. Isa found all the pieces to put Asar back together again except one, his phallus. So she created a wooden one in its place. She then did a miraculous piece of magic. She called her son, Hoor from the future to come into the present to be his father's phallus so that she could bear him. It worked!!! Ancient Egyptians proclaimed that "I am my own Father" due to the fact that Hoor was his own Father. The idea that one pro-creates oneself is truly a huge leap forward in metaphysical philosophy. Hoor, of course, spent most of his life avenging his father's death. Until finally Hoor and Set made a pact to share Egypt, which by the way, coincides with the time the historical Southern and Northern Egypt was being ruled by one Pharaoh. Hoor is a solar deity and god of Pharaoh's. Another name for Hoor is Heru, which means "he who is above".

Hoor's wife is Hat-Hoor, which means "house of Hoor". She is a solar deity like her husband. She is also the goddess of love and the home. She represents most often of the joyous, harmonious, and beautiful life. She is the goddess of wine as well. Her form is that of a cow-headed woman, as a cow, or as a beautiful woman with a cow-horned solar disk headdress.

Thoth is the Ibis-headed man who is self-created and spoke the word, which created light. He is the god of knowledge both known and unknown; he is also the god of language, writing, and all things academic. He is also known as the "Heart of Ra" and the "Divine One". In the Early Kingdom Thoth was known as Anpu (known as Anubis in the Greek). Later they split and became two separate deities. Thoth is said to be the author of the "*Book of the Dead*". His Books were highly prized and sought after by the Greeks. Ta-Nech is his scribe and before he died Thoth made him into a god. Ta-Nech is also a name of a family lineage in Ancient Egypt, from which Ankh-af-na-Khonsu came from.

Thoth also had the title of Tahuti, which speaks of his role in the weighting of the heart in the "*Book of the Dead*". The heart was placed on a balance scale and on the other side was the feather of Maat, the goddess of Truth. If your heart was too heavy, it was fed to Apep. Tahuti kept the record of whose heart was too heavy and whose was just right. Maat is his wife and his mistress is Seshet-a, goddess of secrets or sometimes books, which depends on who you read.

Another interesting deity is Apedemak. He is the lion god with the middle half of his body human and the later half is a serpent arising from a lotus. He is the son of Ra and Bast. His temple is found in Nubia. His worship mainly existed in Meroe but even Ramesses The Great sent resources to this remote temple to have more work done on it. In a hymn on the wall of his temple, he is described as the bearer of secrets, the benefactor of all mankind, the one who sends forth a flaming breath against his enemies, and his name means "He who wakes intact full of strength and power".

We have a great deal of information on Egyptian deities and could go on forever, but there will be other articles. If you have any questions about this article, you can contact us at [sbr@telepath.com](mailto:sbr@telepath.com) or through our PO Box.

And to those who were at NOTOCON, it was great to see everyone. Our wine presentation was way too long so we are going to have to do another one with less material. To everyone who put together NOTOCON, we stand and say to them, Bravo, Bravo, Bravo!!!

*Love is the law. Love under Will.*

Agape,  
Hunaphu and Ixel Balambe

# Sekhet Bast Ra Lodge Quarterly Calendar

Gnostic Mass will be held at Temple

Research & Classes will be held at Mem & ASBS's tent

## January

- Sunday 6 - 11am Gnostic Mass
- Saturday 12 - 7pm Goetia Research
- Sunday 20 - 6pm Gnostic Mass
- Saturday 26 - 7pm Initiation Study Guide  
Research (Initiates Only)

## February

- Sunday 3 - 11am Gnostic Mass
- Saturday 9 - 7pm Goetia Research
- Sunday 17 - 6pm Gnostic Mass
- Saturday 23 - 7pm Initiation Study Guide  
Research (Initiates Only)

## March

- Sunday 3 - 11am Gnostic Mass
- Saturday 9 - 7pm Goetia Research
- Saturday 16 - 7pm Movie Night at Mass  
Temple
- Saturday 23 - 7pm Vernal Equinox & Thelemic  
New Year Ritual at Mass Temple
- Sunday 24 - 11am Gnostic Mass
- Saturday 30 - 7pm Greater Invocation at Mem



## Richard Burton

Most are probably familiar with Burton's books such as the "Arabian Nights", "The Kasidah", "Sindh and the Races that Inhabit the Valley of the Indus", "Highlands of Brazil", "First Footsteps in East Africa", "The City of Saints" and, "Across the Rocky Mountains to California", etc. But the articles and pamphlets are slowly becoming rare finds. The following is a travel guide that Burton wrote for Mecca. It describes his pilgrimage to Mecca and was written in nine stages. The article also gives information concerning another Gnostic Saint, Mohammed. The pamphlet was first issued in 1865 by the British Museum.

### Stage One

*We are about to describe one of the most important scenes in the Mohammedan's life. A pilgrimage to Mecca, followed by a visitation to Medina, are, under certain limitations, obligatory upon all true believers, and many who have led evil lives date their reformation from the first sight of the holy shrines.*

*There is little doubt that this pilgrimage, like all others, began with a mixture of commerce and religion: the latter element now predominates. In former years, when traveling was more difficult, the hadjee (Haji) or pilgrim, wore, after his return home, a green turban. The custom is now obsolete in the more civilized lands. Maids, wives, and widows go through the ceremonial enactments, and "O pilgrimess!" is the civil address to women of the lower orders in Egypt and other Moslem lands.*

*Jeddah, the port of Mecca, and the capital of the Tehama province, lying on the eastern shore of the Red Sea, is the favorite landing-place of pilgrims. It is a truly tropical picture. Above, a pitiless sun rains yellow fire through air as blue as the turquoise. Below, is an ultramarine sea, streaked emerald green, showing where shoal water overlies golden sand, and dotted with coral rocks that form the dreaded "Gateways of Jeddah." Between the two lies the thin line of red-yellow ground, utterly sterile, with here and there sandy down-*

-sand rock pointed hills - an iron land. The town is a long streak of dull-brown ruins and white houses glaring as twelfth-cakes. The material habitations are oblong, like the old brick houses of England,

but decorated with the picturesque balconies and the huge hanging balconies of carved wood which the overland traveler sees for the first time at Malta. Jeddah is rudely fortified, and in 1817 it beat off thousands of wild Wahhabis or Arab Puritans.

Many European vessels lie off the port during pilgrimage time, and in these days there are steamers from India and Egypt. The native buildings are of immense variety, and motion is given to the scene by canoes, fishing-boats, and catamarans, darting rapidly in all directions: their leg-of-mutton and gullwing sails (often mere sheets) turned from white to tender blue and lustrous green by the dazzling reflection of the water, recall to memory a shoal of dolphins off the Cape of Good Hope.

The pilgrim also are a motley throng. The blue-eyed and red-haired Moslem from Moscow meets his swarthy Chinese-like brother from Java or Yun-nan. The fierce Albanian with peaky face, bristling mustachio, and hand on pistol-stock, swaggers by the bumpkin from Sind or the Hindostan man, cat-like with stealthy tread. There are handsome Syrians with pale faces and curly yellow beards; Jew-like Moroccans conspicuous for huge noses and rugged faces; ferocious-looking Kurds and Afghans, dignified Osmanliss with Circassian feathers, and gentlemanly Constantinopolotans, all jostled by the mop-headed Somal of East Africa, and the wild black Takruri, whose burning desire to sight the holy shrines has hurried their painful steps across half the breadth of terrible Africa. The tall, well-bearded Persians, in conical lamb-skin caps, surmounting classical features, so like one another that all seem brothers, keep aloof from the crowd; they are heretics and they have reason to fear the large quarter-staves carried by the local police. (note: It was not till Burton got to Cairo at the beginning of his pilgrimage that Burton discovered the disrespect shown to the Persians. He started from London as a Persian Mirza, but changed to a 'Pathan', born in India of Afghan parents, at the advice of his friend Haji Wali.)

But these men, so different in appearance, almost all wear the same dress. Passina certain points on the coast then exchanged their

normal garb for that called "Ihram" or "Mortification." It is nothing but two cotton cloths, each six feet long by half that breadth, white with narrow red stripes and fringes; in fact, it is nearly the same as that adopted in our Anglo-Turkish baths. One of these sheets is thrown over the back, and, exposing the right arm and shoulder, is knotted at the side. The waist-cloth extends the middle, supports itself. All heads are bared to the rabid sun heat, and the insteps suffer severely.

Assuming this garb, the pilgrims recite: "Here am I! O' Allah! Here am I! No Sharer has Thou - Here am I! Verily the Praise and the Grace are Thine and the Empire; No Sharer hast Thou - Here am I!"

The directors of the Pilgrims' conscience now order them to avoid quarrels, bad language, and all immorality: they must religiously respect the sanctuary by sparing the trees, and by avoiding to take animal life; they may, however slay, if necessary, the "Five Nuisances" - a crow, a kite, a rat, a scorpion, or a biting dog. They must abstain from perfume washes, and cosmetics, from paring the nails and from dyeing, shaving, plucking, and cutting the hair; and, though they may take advantage of the shade, and even defend themselves from the sun by upraising the hands, they must never cover the head. For each infraction of these ordinances they are ordered to sacrifice a sheep; and it is popularly said by Moslems that none but their Prophet ("Apostle" or "Messenger" is a better translation) was ever perfect in the intricacies of pilgrimage. It is copious and full of exceptions as the Arabic language itself.

The women do the same as the men: this alone disproves the world-wide calumny against Mohammedans - namely, that half humanity has no soul, and consequently no future. Pilgrimesses exchange the "lisam", that coquettish fold of muslin which veils instead of concealing the lower part of the face, for a hideous mask of split, dried, and plaited palm-leaves, pierced with "bull's eyes" to admit the light. This "ugly" is worn because

dur the ceremonies a woman's veil must not touch her features. The rest of the outer garment is a long white cotton sheet, covering the head, and falling to the heels. One can

hardly help laughing when these strange figures first meet one's sight, and to judge from the shaking of their shoulders they are as much amused themselves.



## THE GOOD BOOK

PLATO'S THEORY OF  
KNOWLEDGE

THE THEAETETUS AND  
THE SOPHIST OF PLATO.

Translated, with commentary, by  
Francis M. Cornford.  
The Bobb-Merrill Company, Inc. 1957

First, let me inform you that I had never read Plato before. I had only seen or read quotes other people had used. Once I got passed the introduction and decided not to read the commentary, it went pretty smoothly and I found it very interesting.

As I was reading I made some notes with some questions and statements on how I understand and percieve the information I was reading. For example, is the true accomplishment the ~~summary~~

the soul and body into a Perfect Union? Is this the Will or Great Work?

However, the only thing I would change is the commentary. I, personally, prefer to come to my own conclusions and form my own opinions. Next time I buy a "thinkers" book, I will try to buy one without the commentary.

I do recommend everyone read something of Plato's, if only for his reasoning and thinking outside the boundaries of the "norm". Although it can be dry reading, it is a good grey matter exercercise.

# Sol-Invincus Camp

## Quarterly Calendar

### January

- 3: Mass Practice 7pm
- 10: Dreamworking Workshop 7pm
- 17: Creative Ritual 7pm
- 24: Rising on the Planes 7pm
- 31: Crafting Magickal Weapons I 7pm

### February

- 7: Mass Practice 7pm
- 14: Dreamworking Liber AL 7pm
- 21: Creative Ritual 7pm
- 28: Crafting Magickal Weapons II 7pm

### March

- 7: Mass Practice 7pm
- 14: Discuss Social Philosophy Books (Art of War, Macchiavelli, Gracian, How to Win Friends and Influence People, etc.) 7pm
- 21: Creative Ritual 7pm

## WHY THE REAL ANKH-AF-NA-KHONSU PLEASE STAND UP!!

Note - \*In doing this paper the spelling of names which Thelemites are generally used to will be used in order to keep down the confusion. If one has done any research in Ancient Egypt, they will

how names are to be written. For example, Ankh-af-na-Khonsu can be found spelt Ankhaf-en-Khonsu, Ankhaf-enkhonsu, Ankhfen Khonsu, Ankh-en-of-Khonsu, etc.)

In 1983 we bought *The Holy Books of Thelema*. In it we notice several translations of the Stele of Revealing and several references to Ankh-af-na-Khonsu. We asked our soon to be camp-master, if he knew anything about Ankh-af-na-Khonsu other than what was printed in *The Holy Books of Thelema*. He didn't and he told us that he knew of no one else who did. Well we dislike not knowing, we went in search of Ankh-af-na-Khonsu. In *The Holy Books of Thelema*, it said of his lineage that his father was Bes-na-mut or Bes-na-Maut and also that his mother was a priestess-musician or sistrum player of Ammon-Ra, the mistress of the house of Ta-nech or Taneshi. Also Ankh-af-na-Khonsu was the priest of Mentu or Monthu, the Lord of Thebes, and the prophet of Ra-Hoor-Khuit. We also knew that he existed in the twenty-sixth dynasty. After all, ancient Egypt has been studied more than almost any ancient civilization. With this much information we thought that he wouldn't be hard to find. Boy, were we wrong.

In our research we found that there are approximately seven different Ankh-af-na-Khonsus and ten different Bes-na-Mauts. However, only four of the Bes-na-Mauts had sons named Ankh-af-na-Khonsu. This narrowed it down some.

Our next problem was that most of the books were very sketchy on genealogy and contradicted each other. We looked at stiles, coffin texts, and several translations trying to find out which Ankh-af-na-Khonsu without much luck until we came across a book with the answers to our quest. M.L. Bierbrier wrote *The Late New Kingdom (c. 1300 - 664 B.C.): A Genealogical and Chronological Investigation*. In the book includes family trees of the major families and the sources of the information. He also shows various different views on the genealogy of the families.

In the book there is a reference to Ankh-af-na-Khonsu who was a prophet of Mentu, the prophet of Ra-Hoor-Khuit (Ra-Harakhti), and overseer of the seal of the estate of Mut (some claim that this is a reference to being the Lord of Thebes). Bierbrier claims that this Ankh-af-na-Khonsu might be Ankh-af-na-Khonsu v. Ankh-af-na-Khonsu v was the son of Bes-na-Maut iv and his mother was Tabetjet. Ankh-af-na-Khonsu v lived during the reign of Psammetichus I, who lived in the twenty-sixth dynasty. This seems this fits what we do know about Ankh-af-na-Khonsu. Also it seems that Ankh-af-na-Khonsu v was an industrious person, because he acquired new offices that did not pertain directly to the cult of Mentu such as the prophet of Ra-Hoor-Khuit.

Ankh-af-na-Khonsu also had a brother, Pediamn II. He was the prophet of the noble staff of Ammon, prophet of Ammon in Karnak, *web* (*web* means pure and was used for the priests who officiated at the offering of drinks to the gods) priest of the roof-temple of Ra in the estate of Ammon, *web* priest of Ament residing in Karnak upon the first and third phyles, and overseer of the seal of Mut, the great.

His family lineage is also interesting. On his mother's side of the family she is the first cousin to the well-known Fourth Prophet of Ammon, Montemhat. Tabetjet is also the direct descendant to the Pharaoh Osorkon II. Her family contains many important priests and priestesses of Ammon-Ra, which also follows with what is known about Ankh-af-na-Khonsu's mother from the Stele of Revealing.

On his father's side, it seems that Ankh-af-na-Khonsu I acquired the offices of prophet and priesthood of Mentu in the twenty-second dynasty. His descendants have been priests to the cult of Mentu ever since. Also, he is a descendant of Bak-an-Khonsu I who was the High Priest of Ammon during the reign of Ramesses, the Great. This sums up everything that we have learned about Ankh-af-na-Khonsu. Much of the lineages are till very sketchy. However, new archaeological evidence and information could change or substantiate what is known about Ankh-af-na-Khonsu. If anyone has any new information or doesn't agree with this research, feel free to write us at the Sekhet-Bast-Ra Lodge address. We encourage progress, not dogma.

### References

----- QELHMA, *The Holy Books of Thelema*. 1983. Samuel Weiser. York Beach, Maine. Bierbrier, M.L. *The Late New Kingdom (c. 1300 - 664 B.C.): A Genealogical and Chronological Investigation*. 1975. Aris and Phillips Ltd. Warminster, England.

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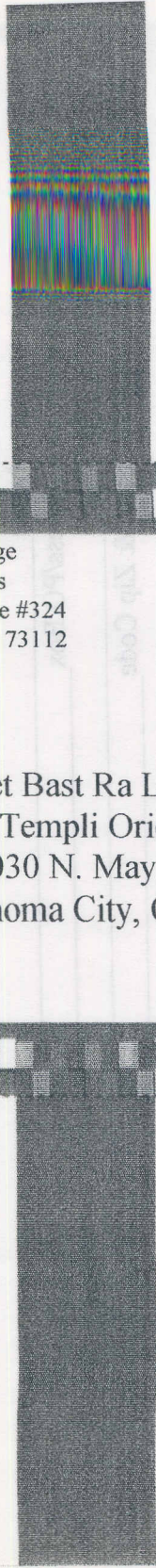
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## **The Quest for more Light.**

*A column by Dr. Ben Sanders*

Do what thou wilt shall be the whole of the Law.

This column is dedicated to the transmission of the Gnosis. A place where Brothers and Sisters may come together to share information they have found to be illuminating to their path. If you have something you would like to contribute towards the edification of your bretheren, I encourage you to send it to the editor. It can be a work you have read or written or an experience that revealed a truth to you.

Love is the Law. Love under Will.


## Clever Priests?

Ihy and Hetep, two High Priests who served the Pharaoh Amenemhet I, cleverly and secretly built their own burial chambers within a dead Pharaoh's sacred burial area. So that they could enjoy the royal afterlife and become gods after death like the Pharaohs, Ihy and Hetep surely took great risk to invade a royal burial area. No other nonroyal Egyptians are known to have purposely placed their tombs in an area reserved for Pharaohs. Their burial chambers lie at the end of an underground shaft connected to an aboveground temple. Their tombs extend just inside the wall around Teti's pyramid. The wall bears designs, inscriptions, and artwork typical of the period of Teti. The site was discovered some 70 years ago, but archaeologists are only now coming to a fuller realization of the significance of the find.

Ihy and Hetep were part of the mortuary cult that preserved the memory of Teti, a Pharaoh who ruled 300 years before Amenemhet I. While Amenemhet I was distracted with the building of his own pyramid, Ihy and Hetep used the opportunity and their own money and power to build portals to a royal afterlife.

Other archaeologists have argued that the Priests were allowed to attach their tombs to the Pharaoh in order to help him in the afterlife and through the dangerous route of the underworld journey. However if this were true, why didn't other Pharaoh's do the same.

The answer may never be known.

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*See other box, has more info.*