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- *September 21, Anno IV ix
- *Sol in Virgo, Luna in Scorpio (Sidereal)
- *Sol in Libra, Luna in Sagittarius (Tropical)
- *September 21, 2001 e.v.

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

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a theory of maat

By Frater Corvus

"I bring it about that thou mayest know in thy heart the matter of Maat, mayest thou do what is right for thee."--Papyrus Beatty IV.

In other words...

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

It is not the purpose of this article to sway anyone's beliefs by attempting to prove or disprove an Aeon of Maat. In fact, my personal opinion changed several times during the research phase of this writing, and left me without a simple yes or no answer. Perhaps this paper will provoke some meditation on that concept in light of what we know about Maat's place historically.

My first assumption in this investigation is that the Lord (or Lady) of an Aeon expresses in concise form the nature of an Aeon. Isis embodied the concept of nourishment drawn from the Earth. Osiris embodied the concept of death and rebirth as a matter of redemption. Horus embodies the concept of do what thou wilt. Which leads to Maat. Therion, Achad, Grant, Nema and many others assert that the following Aeon is of Maat. What, then, is the nature of Maat? For this, I turned to classical sources.

"Egyptian Religion" by Siegfried Morenz provided what I believe is the best definition of Maat.

According to it: "Maat is right order in nature and society, as established by the act of creation, and hence means, according to the context, what is right, what is correct, law, order, justice and truth. This state of righteousness needs to be preserved or established, in great matters as in small. Maat is therefore not only right order but also the object of human activity. Maat is both the task which man sets himself and also, as righteousness, the promise and reward which await him on fulfilling it."

Interestingly enough, this is identical to what I see as the law of Thelema. It is also stated here that Maat is not just the principle against which the heart is weighed, as shown in the Egyptian Book of the Dead and other texts. It is the principle against which everything is weighed to determine its rightness.

This confused me. After all, if Maat is identical with the law of Thelema, then a future Aeon of Maat? Further investigation yielded some interesting information that led to the development of some ideas. First, to further quote Morenz:

"It (maat) is brought into being by the primordial god (Atum, Amoun) and then constantly refreshed or restored by the king," "maat is equated with 'the first time,' i.e. the act of creation," and also, "the end of disorder goes hand in hand with the establishment of maat."

The first conclusion that can be drawn from this is that Maat is an eternal principle. It is just as important now as it was in Ancient Egypt. Maat was brought forth in the beginning, and continues to exist, either as a reality or as a goal to this day. It is an essential for the universe to function properly.

The second conclusion is that the king in question causes an end to disorder by the establishment of Maat. This is very analogous to the Magus of the Aeon uttering his word, both destroying the "ill-ordered House of God" and initiating a new Aeon, more closely aligned to Truth, Balance, in other words, Maat.

This leads to one conclusion: That Maat is the principle against which the success of an Aeon is weighed. Note how "Do unto others as you would have others do unto you" fell into the tyranny and brutality that characterizes the ending of the Aeon of Osiris. There were too many masochists in the seats of power who expressed their own self loathing as sadism. It didn't balance with Maat. With the apparent identity of the Law of Thelema with the concept of Maat, it is more difficult to see an ending of this Aeon based on the weight of it versus the feather of Maat, but then again, I'm sure the early churches, sects and cults of the last Aeon never saw it coming

STELE SONGS

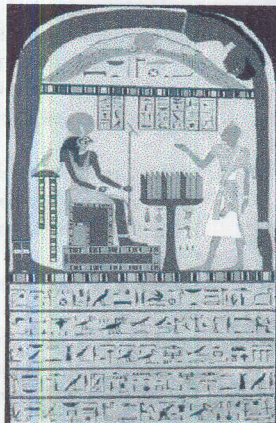
On the Stele of Revealing there are three hymns which



are typical of hymns used throughout the funerary texts. Since these three, by nature of being found on the Stele itself, have special significance to Thelemites, they are especially appropriate for use in ritual, as the familiar "Aka dua" chant has been used.

For those who do not have access to the phonetic pronunciation of the Stele text, here is my interpretation of their pronunciation. The rhythm of the Egyptian is apparent as they are spoken, and we have experimented with them being chanted with a drum accompaniment, being sung Gregorian chant style, or intoned over a singing bowl or other ambient sound.

A simple ritual can be made out of the hymns themselves, and I have found it to be a great morning devotional rite or basis for a personal Eucharist rite. The formula is basically a song of praise, a song of confession/self-examination, and a song of benediction. In my practice, I use the first song as an invocation before my Shrine, aspersing the Shrine and area during the first few verses, and making three crosses upon myself with "en ba-a, en akha-a, en sut-a". The second is sung before a moment of self-reflection, accounting my deeds and setting my goals for the day, and making my sacrifice/communion after the fashion of the Mass of the Phoenix. The third is sung as the blessing upon the day, and a reminder to go forth with joy and confidence.



[The transliteration and
"A Modern Analysis" of
Number 9, The Holy E
publishing (C) 1993, C

1st:

Ah ka dua
uf ur bau
ba ah shefut
didu neruf
en nacheru
kau her nestef
ur ar uaut
en ba-a
en akha-a
en sut-a
au aper-kua
ubena-a
am aper ar
n-a uat er
bet netet
Ra Atum Khepra Hut-H
am

Translation: Oh high or
great

one of power, the spirit of
dignity, who places fear
who shines forth upon hi
way for my soul, my spirit
equipped so that I might
an equipped one. Make
which
Ra, Atum, Khepra, and
are in.

2nd:

Aba'n mut-a
aba'n mut-a
hat-a en
unen-a tep ta
em aha r-a
em meti-a
em khesef r-a
em jajat
em rek r-a
em bah
necher a-a as
sma-en-a en ta
ami-urt aat
pet uah-a
tep ta

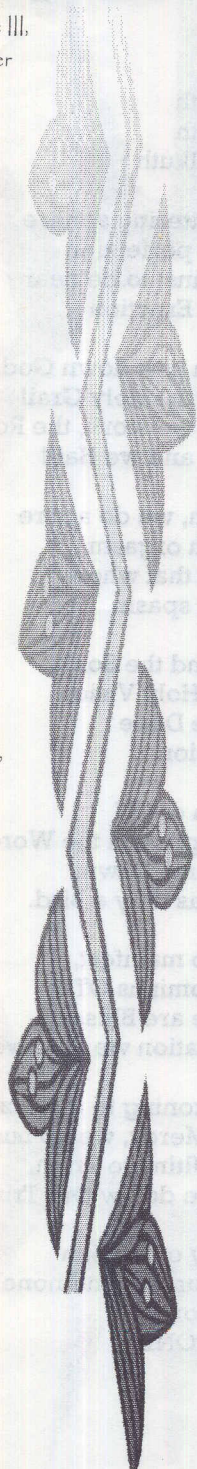
translation is that given in
from The Equinox Volume III,
Books of Thelema; Weiser
Ordo Templi Orientis]

ehr

ne, may he be praised, the

of great
of himself among the gods,
s seat, make
; my shadow. For I am
shine forth as
for me a way to the place

Hathor



Trans: O heart of my mother, O heart of my mother, O
heart I have while I am upon the
earth, do not rise up against me as my witness, do not
oppose me in the Tribunal, do not
be inimical against me in the presence of the Great
God, Lord of the West. I have joined
myself to the earth in the western side, great of the
sky, may I endure upon earth.

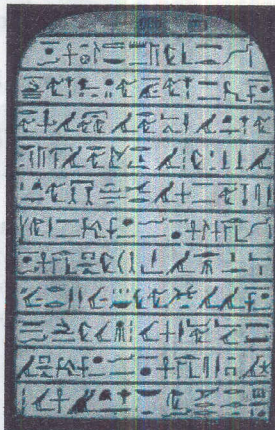
III:

ih wau pesed
em ihah
per Usir
ankh f n khonsu
mem ashawuk (*a as in cat: ash ah wook)
tui er rutee wha u
imiu aku
un nef duat
is Usir
ankh f n knonsu
per em heru er irt
mer retef nebet
tep tah
mem ankhu

Translation:

O Unique One who shines as the moon, may the Osiris [*
note, I think of this as the eternal, or
immortal one, rather than "the dead man"]

Ankh-f-n-khonsu go forth among your multitude to
the outside. O Deliver of those who are in the
sunshine, open for him the netherworld. Indeed,
the Osiris Ankh-f-n-khonsu shall go forth by day to do
all that which he desires upon earth
among the living.



Heliopolis

Thy feet set in thy path



Remember thy holy Math
And exit the sphere Malkuth

There shalt ye see a glittering sphere
Something of an Ashlar perfection
That something thou wanst to be near
Thou hast Iron, an Holy Erection

So much is the Tower, a cast down God
Here is Babalon, she of the Holy Grail
And that thing to which we work, the Rod
The Goddess, we love, and we Hail!

But to the pilgrim's path, we do adore
For that is in woe and in orgasm
the wonderous work of that whore
that creates the eternal spasm

Can you see the Sun, and the Son?
Surely you can, by the Holy Vision
Thy Will shall surely Be Done
If not by the Holy Derision

Truly to have the vision of ON
Thou hast much accomplished the Word
In Fraternity's wholesome Dawn,
The word is received, as if by a Bird.

The Dove of Iron we do manifest,
By the actions of the Dominus OTO
And that Holy Word we are Blessed,
The Sun, our Holy Obliation we do Owe.

Again, is Babalon beckoning to the Atziluth
And by Strength, and Mercy, we do Lust
For in that area is the Ultimate Truth,
It is that White Area, we do owe Our Trust

Seek therefore the City of the Sun
For therein you are yourself, and none
Isis, Aphophis, Osiris, one
Heliopolis, OTO, THE ONE