

# Yinepu (Anubis)

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## *Yinepu - The Guardian*

*Maat, Goddess personifying all the elements of cosmic harmony as established by the Creator God at the beginning of time. - including Truth, Justice, and Moral Integrity. The ostrich feather is her symbol. Maat plays an important role in the after life. For the deceased heart is weighed on the scales by Yinepu against the feather of Maat.*



**Y**INEPU is also known as Anubis, Inpew, Imeut, Lempw, Anpu and Anu-Oobist. Known as the jackal-god of mummification, he assisted in the rites by which a dead man was admitted to the underworld. But contrary to popular and some Egyptologists' opinion, Yinepu in fact was not associated with the jackal, but with the *desert dog*. This is based on inscriptions stating that Yinepu's face is "like (that of) a dog". Yinepu was worshipped as the inventor of embalming and who embalmed the dead Ausar (a.k.a. Osiris) and thereby helping to preserve him that he might live again. This is a story about the eighty-year battle to decide who would be ruler of the living. Many years ago, Seth, the god of chaos and destruction, became very jealous of his brother Ausar, for at the time Ausar was the Ruler of the Living, and was praised above all the others. Seth made up his mind that an end must come to this, and so he decided to kill his brother. When Seth found Ausar, Seth cut Ausar up into a thousand pieces and scattered them across the land of Kemet. Auset (a.k.a. Isis), the wife of Ausar, found the pieces and resurrected her husband long enough to become pregnant with her son, Heru (a.k.a. Horus). Ausar was taken to Yinepu immediately, who embalmed and mummified him. Being a God, Ausar became the Ruler of the Dead,

which helped Yinepu so he could concentrate his energies on watching the souls and transporting them to the Underworld. Priests wore Yinepu's masks during mummification. However, it is not clear whether the Yinepu mask was a later development influenced by the Ausarian myth or whether this practice was commonplace in the earlier periods too. Yinepu is portrayed as a man with the head of a jackal holding the divine sceptre carried by kings and gods; as simply a black jackal or as a dog accompanying Isis. His symbol was a black and white ox-hide splattered with blood and hanging from a pole. It's meaning is unknown. The African derived concept of Auset and Heru remained in early depictions of Mary and Jesus: Black Madonna and child reigned throughout Europe for centuries...

Yinepu had three important functions. He supervised the embalming of bodies. He received the mummy into the tomb and performed the Opening of the Mouth ceremony and then conducted the soul in the Field of Celestial Offerings. Most importantly though, Yinepu monitored the Scales of Truth to protect the dead from deception and eternal death. Some people considered Yinepu a patron of magic and felt that he could see the destiny of a person and was also known as the "announcer of death". Early in Egyptian history, Yinepu was a god of the dead. This role was usurped by Ausar as he rose in popularity. The Ancient Egyptians held a great reverence for Yinepu, who oversaw the embalming and mummification process as well as escorting the deceased through the procedures for entering the underworld.

The god of embalming is probably associated with the jackal due to the habits of jackals to lurk about tombs and graves. One of the reasons the early Egyptians sought to make their tombs more elaborate was to keep the bodies safe from the jackals lingering about the graves. It is only natural therefore that a god of mummification would be connected with them. By worshipping Yinepu, the Egyptians hoped to invoke him to protect their deceased from jackals, and later, the natural decay that unprotected bodies endure. Yinepu in jackal form as he appears on a shrine from the tomb of Tut-Ankh-Amon, 28th Dynasty. In the Coffin Texts Yinepu is called the son of Bast, probably due to the hieroglyph for Bast, which includes an unguent jar, which has a great importance in the

mummification process. But here he is also said to be born by the milk-goddess in cow form Hesat. In the Hall of Two Truths Yinepu was standing by the scales, overseeing the weighing of the heart of the deceased. Here he was called 'he who counts the hearts'. If the deceased passed this test and deemed as justified, Yinepu guides him or her to the throne of Wesir. As protector of the necropolis, Yinepu was known as 'He Who is Upon the Mountain'. The Egyptians believed that the god would keep watch over the tombs and graves from a high vantage point in the desert, ready to rush down to protect the deceased from desecration.

According KMT Tradition Yinepu was the son of Nephthys: and his father was Ausar. One myth says that Nephthys got Ausar drunk and the resultant seduction brought forth Yinepu. Yet another says she disguised herself as Auset and seduced Ausar and subsequently gave birth to Yinepu. Yinepu is credited with many parents. According to one tradition, he is the son of Re and Nephthys. The Greek writer Plutarchus, however, names Ausar and Nephthys as Yinepu' parents, whereas in the demotic magical papyrus (pMag.LL II). Yinepu' mother is Auset-Sekhmet rather than Nephthys. Yinepu' affiliation with Ausar can probably be explained as an attempt of the Ancient Kemetic priests (Kay Imaku) to explain the relationship between Yinepu and Ausar: both were closely associated with death and life after death. In the text of "Unas" (line 70) he is associated with the Eye of Heru, and his duty as the guide of the dead in the Underworld on their way to Ausar was well defined, even at the remote period when this composition was written, from we read, "Unas" standeth with the Spirits, get thee onwards, Yinepu, into "Amenti (the Underworld), onwards, onwards to Ausar." In the lines that follow we see that Yinepu is mentioned in connection with Heru, Seth, Thoth, Sep, and Khent-an-maati.

In the earlier tradition of the Coffin Texts Yinepu' mother is identified as the cow-goddess Hesat, whose principal cult centre was at Atfih. This tradition survived into the Late Dynastic Period, when Yinepu was called "lord of the cattle" because of his affiliation with the cow cult.

Egyptian god of the dead, Yinepu generally is represented as a black jackal or dog, or as a man with the head of a dog or jackal. His parents

were usually given as Re in combination with either Nephthys or Auset. After the early period of the Old Kingdom, he was superseded by Ausar as god of the dead, being relegated to a supporting role as a god of the funeral cult and of the care of the dead. The black colour represented the colour of human corpses after they had undergone the embalming process. In the Book of the Dead, he was depicted as presiding over the weighing of the heart of the deceased in the Hall of the Two Truths. In his role as psychopomp he was referred to as the "conductor of souls". The Greeks later identified him with their god Hermes, resulting in the composite deity HermYinepu. His principal sanctuary was at the necropolis in Memphis and in other cities. Yinepu was also known as Khenty-Imentiu - "chief of the westerners" - a reference to the Egyptian belief that the realm of the dead lay to the west in association with the setting sun, and to their custom of building cemeteries on the west bank of the Nile.

## Greek Version of Egyptian Yinepu

**Y**inepu was the son of Nephthys. By some traditions, the father was Set; by others, Ausar. (And by still other traditions his mother was Auset.) Yinepu was depicted as a jackal, or as a jackal-headed man; in primitive times he was probably simply the jackal god. Anubis is the greek version of his Kemetic name. During the Ptolemaic period Yinepu became associated with the Greek god Hermes as the composite god Hermanubis.

Probably because of the jackal's tendency to prowl around tombs, he became associated with the dead, and by the Old Kingdom, Yinepu was worshipped as the inventor of embalming, who had embalmed the dead Ausar, thus helping preserve him in order to live again. His task became to glorify and preserve all the dead.

Yinepu was also worshipped under the form Upuaut ("Opener of the

Ways"), sometimes with a rabbit's head, who conducted the souls of the dead to their judgement, and who monitored the Scales of Truth to protect the dead from the second death in the underworld.

The entire history of Kemet is littered with dual-aspecting, syncretism, pairings and triads, the idea that Yinepu is the Husband of Bast is not one for which I could find any precedent in the theology of the ancients. If anything, it appears to be a modern invention transposed from the affinity people of today's world have with their common pets: the domesticated dog and cat. However, it may be through a late Hellenic invention that we find Yinepu identified as the Brother of Bast.

## Into the Tomb of Pharaoh



**D**OMINATING the entrance to the Treasury stood a shrine, upon which crouched a large figure of Yinepu, the Jackal god. Carter: "Placed in the doorway, practically preventing ingress to the room, was the black figure of the jackal-like dog Yinepu, covered

with linen, and couchant upon a gilt pylon resting on a sledge with long carrying-poles. ... This watchful, life-size recumbent figure of the Yinepu-animal, carved of wood, and varnished with black resin, rests upon a gilded pylon supported by a gilt sledge with four carrying-poles. He was protected with a linen covering - actually a shirt dated in the seventh year of the reign of Akhenaten. Under this covering his body was draped in a thin gossamer-like linen shawl tied at his throat, and fastened around his neck was a long leash-like linen scarf. This was adorned with a double fillet of blue lotus and cornflowers woven upon strips of pith, twisted into a bow at the back of the neck. Under these, gilded on the neck of the beast, is a collar and another long scarf in facsimile of the linen one just described. His eyes are inlaid with gold, calcite and obsidian; the pectinations of the erect pointed ears are gilt; his toe-nails are of silver."

Yinepu was wrapped in a linen shirt which bore the docket of year 7 of the reign of King Akhenaten (aws), 98<sup>o</sup> Nisut of Kemet. Between his paws lay an ivory palette inscribed: "The royal daughter, Meritaten, beloved and born of the Great-Royal Wife, Neferneferutiti". Meritaten had been married to Tut-Ankh-Amon's immediate predecessor, Smenkhare, and may have been his half-sister.

Egyptians believed that a deceased person would require specific objects to safeguard his passage through the Underworld, as well as objects for use in his daily life in the afterworld. Here were jewelry, chariots, servants (shawabti). There was a model of a granary, and boats to enable the deceased to follow Re, the sun god, in his daily journey across the



heavens and his nocturnal one in the Underworld. In the entrance of the Treasury sat Yinepu, the jackal god, protector of the Ausar.

Beyond Yinepu stood the Canopic Shrine which contained the king's embalmed organs.

Carter wrote: "Facing the doorway on the farther side, stood the most beautiful monument I have ever seen. The central portion of it consisted of a large shrine-shaped chest completely overlaid with gold. Surrounding this, free-standing, were statues of the four tutelary goddesses of the dead, gracious figures, with outstretched protective arms, so natural and lifelike in their pose, so pitiful and compassionate, that one felt it almost sacrilege to look at them. ... Even though it was possible to guess the purport of this monument, its simple grandeur, the calm which seemed to accompany the four little gracious statuettes that guarded it, produced a mystery and an appeal to the imagination that would be difficult to describe. The shielding canopy overlaid with gold was supported by four corner posts upon a massive sledge, its cornice surmounted with brilliantly inlaid solar cobras; ... The central portion - a large shrine-shaped chest - also completely overlaid with gold and surmounted with solar cobras, concealed a smaller chest hewn out of a solid block of veined semi-translucent alabaster (calcite). This alabaster chest, with gilt dado, covered with a linen pall, and standing upon a silver-handled gesso-gilt wooden sledge, held the four receptacles for the viscera of the king. The viscera, wrapped in separate mummiform packages, were contained in four miniature gold coffins."

This outer shrine concealed the canopic chest, covered with a dark linen sheet, and carved from a single block of calcite. The four corners were encircled by the protective arms of the four guardian goddesses, as the outer shrine had been.

Removing the sloping roof of the shrine revealed four human-headed jar stoppers, in calcite, representing the king wearing the nemes-headcloth. Within the hollows beneath the stoppers, wrapped in linen, were four exquisite miniature golden coffins, similar to the second coffin, containing the embalmed internal organs of the king.

**The metaphysical nature of Yinepu can be known by the epithets shown below:**

***Khenty-Imentiu* - meaning 'Foremost of the Westerners' (the west was where the entrance to the underworld was located) indicating his leadership of those buried in the cemeteries.**

***Khenty-sek-Netjer* - 'presiding over God's pavillion' The gods pavillion was the place where the ritual of embalming took place and the burial chamber. It emphasizes his role as guardian, protector and guide for the dead.**

***Tepy-Dju-ef* - 'Yinepu who is upon his mountain' again another image of Yinepu as a protector of cemeteries.**

***Neb-ta-Djeser* - 'Lord of the sacred land' which again refers to the desert where the necropoleis and cemeteries lay. He is sometimes also called 'Jackal ruler of the bows' which is another aspect of Yinepu as a necropolis guardian.**

***Imy-ut* - 'he who is in the place of embalming' and stresses the role in the mummification process. Yinepu was the god who provided the iron for the magical adze used in the 'Opening of the Mouth' ritual.**

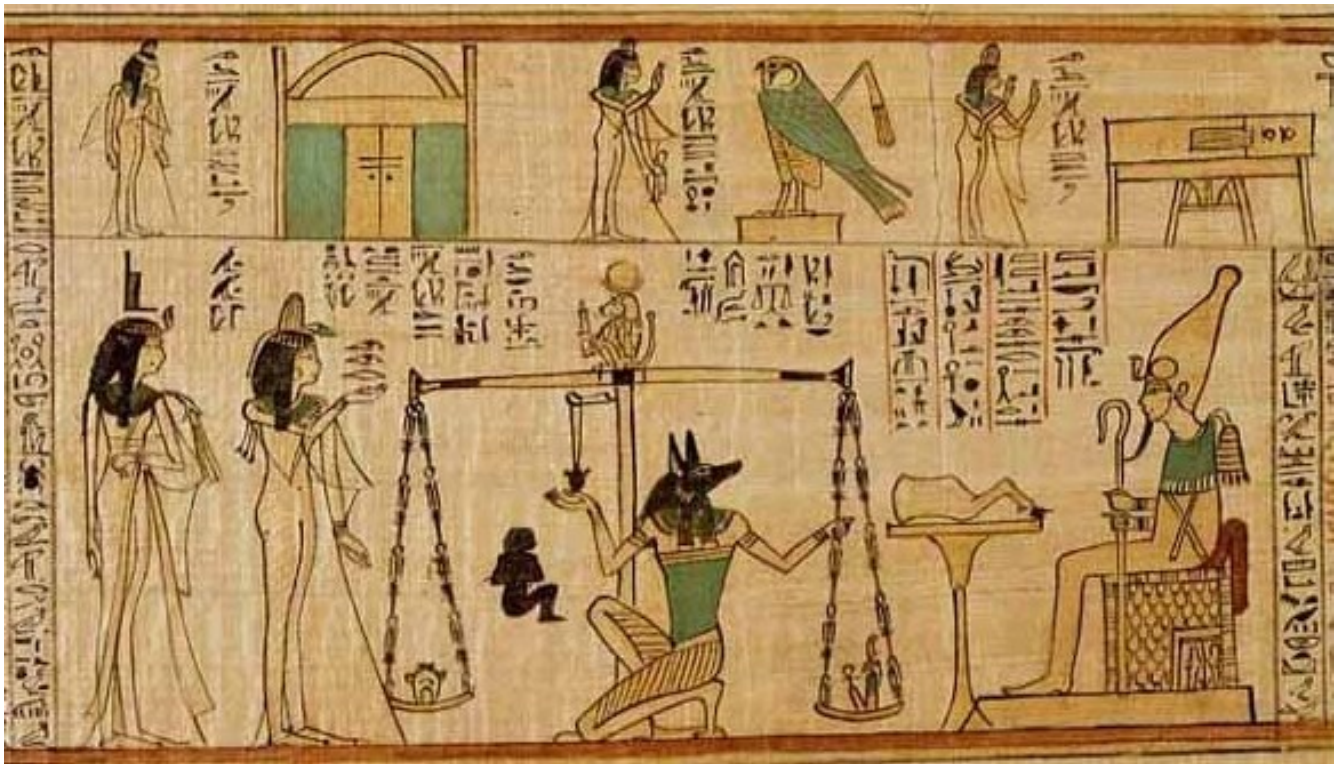
**Yinepu  
offering  
and  
receiving  
blessings**



## Weighing of the Deceased's Heart

**Y**INEPU, Master of Ceremonies, leads the deceased by his hand to the scales in the Hall of Maat. In the 'weighing of the heart' from the Egyptian "Book Of The Dead", the heart of the dead person was balanced against the feather of Maat, or truth. This scene comes from a copy of the "Book of the Dead" which was made for Ani, c.1250 B.C. (19th Dynasty). Ani was the Royal Scribe, Accounting Scribe for Divine Offerings of all the gods, Overseer of the Granaries of the Lords of Tawer. The original papyrus is now in the British Museum (BM 10470). If the heart was lighter than the feather the dead person was allowed to pass on into the underworld, but if it failed the test then the Eater of souls would devour the deceased. During this KMT ceremony Yinepu holds in his left hand the ankh, the symbol of life. The scales are topped by Ma'et (Maat), goddess of Justice, Truth and Order, wearing a feather on her head. Ammut, Devourer of the Dead. The critical weighing of the heart scene in "Book of the Dead" also shows (image below) Yinepu performing the measurement that determined the worthiness of the deceased to enter the realm of the dead (the underworld).

The deceased, well aware that he has not led a life as completely blameless as one might have hoped, implores his heart not to give him away, reminds it that their fate is intertwined, promises bliss in the hereafter, and even appeals to its altruism: a judge is happiest when his decision is favourable to the deceased.



Yinepu does the weighing, giving the scales a nudge in the right direction with the ankh

**O my heart of my being!**

**Do not rise up against me as witness,**

**Do not oppose me in the tribunal,**

**Do not rebel against me before the guardian of the scales!**

**You are my ka within my body,**

**The Khnum who prospers my limbs.**

**Go to the good place prepared for us,**

**Do not make my name stink before them,**

**The magistrates who put people in their places!**

**If it's good for us it's good for the judge,**

**It pleases him who renders judgment.**

**Do not invent lies before the god,  
Before the great god, the lord of the west,  
Lo, your uprightness brings vindication!**

(The Papyrus of Ani - M. Lichtheim, Ancient Egyptian Literature, Vol.2 p.121)

**In the Judgment Scene Yinepu appears to act for Ausar, with whom he is intimately connected, for it is he whose duty it is to examine the tongue of the Great Balance, and to take care that the beam is exactly horizontal. Thoth acts on behalf of the Great company of the gods, and Yinepu not only produces the heart of the deceased in the act of receiving a necklace and pectoral from Yinepu, who stands by grasping his scepter; in the vignette of the Chapter on the Papyrus of Nebseni Yinepu is seen presenting the heart itself to the deceased, and in the text below Nebseni prays, saying, "May Yinepu make my thighs firm so that I may stand upon them." In allusion to his connection with the embalmment of Ausar the god Yinepu is called Am Ut, i.e., "Dweller in the chamber of embalmment;" as the watcher in the place of purification wherein rested the chest containing the remains of Ausar he was called Khent Sehet, i.e., "Governor of the Hall of the god;" and one of his names as the god of the funeral mountain was "Tep-Tu-f," i.e., "he who is upon his hill." In the CXLVth Chapter of the "Book of the Dead" the deceased says, "I have washed myself in the water wherein the god Anpu washed when he had performed the office of the embalmer and bandager; and elsewhere the deceased is told that "Yinepu, who is upon his hill, hath set thee in order, and he hath fastened for thee thy swathings, thy throat is the throat of Yinepu (CLXXII. 22) and thy face is like that of Yinepu" (CLXXXI. 9).**

# Yinepu in Modern Hermetic Mysticism



**Anubis, by Ursula Vernon**

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**The BOOK OF Anubis**

**Liber 369: The Grimoire of Axis**

**Author Unknown**

**Wed Dec 14 1994**

**"... the mandala of Anubis, actually exists on at least four dimensions at once. Progression of complexity from simplicity is geometrically accelerated and ramified. As all maps of Self are ultimately false, nevertheless, some are useful to elucidate certain truths, and so are Holy. The Book of Anubis, though Holy, is subject to these limitations." In the beginning was the Self. Like a circle whose bound is never known; ecstatic and super-abundant is its "feeling." Whose center is ever fed by its boundless aura. Like unto no other, super-abundant, self-nourishing, procreating only onto itself, everbecoming more itself. By the immensity of its unknown bound, this formlessness is the archetype of form. This Holy formlessness is the fuel of its center, its freedom, its infinitude. And, verily, this center is the primal belief of the formless, the desire of the Self. And verily, this formlessness is the primal belief of center, the Vision of Self.**

**Time and motion and evolution are the perceived effects of the super-abundance of Self, the Ever-Becoming One.**

**No thought or conception can reach this Self for it precedes conception and forms. Nothing is outside this Self in its primal oneness; as empty belief, as ecstatic Self-love.**

**Therefore, are all selves, entities, beings, and things its ramifications, its multitude of beliefs and forms.**

**In its primal ecstasy of Self-love, Self has conceived of itself its duality. "For I am divided for love's sake." Yes, it has conceived of itself its force and form, its Will and Imagination, its primal duality for "love's sake." For the primal unity is the essence of ecstatic love as the experience, the emotion.**

**And the primal duality is the original means of its expression.**

**Beliefs are "forms" of Self, containing and expressing desire. Desire or Will is bound in belief.**

As Self conceives it creates dual beliefs of greater complexity, and of necessity, greater intelligence to unify the components of belief. Intelligence is the ability for components of a belief to interact.

As conception creates dual beliefs of greater and greater complexity, first structure, then life, then intelligent life is built up. But the component beliefs of the sphere (or system) of living, intelligent beliefs are small and many in their capacity to believe.

The first belief is division, producing duality (Will and Imagination). The second belief is synthesis, expressed duality, producing tetragrammaton. By this process complexity and intelligence are built up from Self.

Eventually beliefs reach a sphere of organic "life" and intelligence. What we usually call "ourselves" (Identity) is a complex and intelligent belief.

Yea, and here is a great mystery. For in its ever newness, Itself's ever-becomingness, It has accumulated its past forms of belief, it has stored these in Itself. For memory is the essence of Soul, its order intelligence and continuity. And in the multitude of beliefs that is self's manifold expression of desire, what we call "ourselves" and other selves, and these past beliefs and incarnations of Self exist in the memory of Self called Soul.

Memory is the essence of what we call the "subconscious" and is one and the same with desire energizing a belief and becoming accessible to intelligence.

Memory and the subconscious exist in the successive spheres of belief that start just outside "yourself" and extend concentrically out and back.

Self's force is the energy of its desire, self-desire ever leaping into form. Ever energy is encoded, containing information, ever desire becoming belief. Ever is belief surrounding self as it's ever-changing body, and this multitude of beliefs and forms all have Self for their center, yea, they all have the same Self for center. But the multitude of diverse and reacting forms/beliefs give the impression of multitudinous self and myriad entity

to intelligent beliefs.

Simple beliefs are of large capacity to believe though relatively unintelligent. Complex beliefs are of small capacity to believe though intelligent.

Capacity is "sacrificed" to intelligence and vice-versa. The primal dualities are the parents of all, while "we" build machines in a small corner of the universe.

Vital Beliefs are all those forms of belief (being forms of Self) that are not perceived by "ourselves" (a complex, intelligent belief) as being Self.

Therefore what we usually call "ourselves" is a complex, intelligent belief, capable to some degree of believing in turn. But we can only truly believe one thing at a time, for thoughts (being the name that we, having been believed give the beliefs that we in turn believe), are dual and conception has occurred.

We are only free to believe before conception has occurred. This is in relation to the sphere of complexity we are in at the time of conception. In each unity of belief there is only enough energy to awaken (make real or vital) one of the dually arising beliefs at the moment of conception. Even though in time they may alternate, they cannot exist simultaneously.

Ask yourself, "is it raining outside?" In the moment before you look you are free to think that either is or it is not. Once you look you are free to believe only one or the other. In quantum physics this is known as the collapse of the state vector.

This is the relationship of a complex, intelligent belief to a less complex and vital belief of encoded energy in physical forces. This less complex belief is considered objective phenomena while "ourselves" seem subjective in respect.

Suppose, then, that as we look at the rain we think, "I wish it were not raining." That is we desire from a complex, subjective belief to affect a

**change in a simpler, vital belief.**

**Experience has shown us that we cannot, in the normal state, believe effectively in opposition to a simpler, vital belief. For though the simpler, vital belief has less intelligence, it has more capacity to believe than a complex belief. We might be able to use our "power" or "medicine" which is intelligence to stop the rain, but as yet intelligence has not developed the means. We might persist, desire being strong enough, and attempt to develop the means, but in all probability it would have stopped raining of itself long before we had developed the means, or, we would have ceased to desire the change.**

**"Ourselves," as a complex belief actually exists on all the spheres of complexity/simplicity at once. As belief progresses from sphere to sphere, as complexity increases, more and more energy is bound up to maintain the complexity of the belief. This energy bound to complexity is what we call intelligence. Therefore, complex beliefs are less and less aware (immediately) of other beliefs as Self. For energy must be available to belief for it to become "real," that is, Self.**

**The formula of Magick is that energy must reach the sphere of a belief preconceptual to the belief desired. This requires that complex beliefs become simple. Degrees of simplicity equals availability of energy and capacity to believe. In fact, they are the same!**

**To try to energize a belief without reaching the required simplicity is either totally unsuccessful or exhaustive of the belief that is trying to affect the change. This exhaustion is a desired state as it frees the energy necessary to charge the new belief, but the new belief must be coded in terms not immediately intelligible or much or all of the energy will be re-focused to maintain the rational structure in which the desire is formulated, and will again tie up the energy (desire). Symbols are better than intelligent thought. Sigils are more potent yet for this purpose.**

**Care should be taken in the means of exhaustion so that the complex is not permanently damaged but simply exhausted.**

**Sigils may be made in a variety of ways. Unfamiliar languages, coded**

music, enumerations, special geometrics, mudras (provided they are not too "intelligible"), and many others. (Use your living imaginations).

By these means we may acquire the capacity to believe "it is not raining" (or whatever) or better yet "the sun is shining" or "the air is dry." It is not wise to use a negative of the belief we wish to change as energy may affect the positive rather than the negative, i.e. the "raining" rather than the "not".

Symbols are useful to make accessible to our belief knowledge, information and/or experience of other beliefs as we may desire. Symbols are forms either pictorial and accessible to intelligence or arbitrary and intelligent by constant use in intelligent systems. Energy made available through exhaustion and linked to a symbol reformulates in intelligence (within a complex belief) and is experienced "subjectively." Subjective beliefs are components of complex beliefs. Complex beliefs are preconceptive in relation to subjective beliefs. Therefore, subjective beliefs can be affected by "thought" i.e. the energy bound by intelligence.

What are called affirmations are used to energize (through exhaustion) one subjective belief as opposed to another, as beliefs always exist as dual. To constantly repeat to ourselves "I am happy" will bring about the desired happiness provided that one is capable of focusing though effectively and energetically and that there is no hidden conflict with a more vital or simple belief.

Some affirmations of a complex belief are usually undetected. These include such things as moral codes, aesthetics, of an intelligent belief conglomerate/system, i.e. "culture." Be not ruled by a hidden belief.

To affect the "objective" world of vital, simple beliefs requires total exhaustion of the intelligent belief "ourselves" - a kind of total oblivion, ecstasy or "death" of ourself and the released energy informing an unintelligible symbol or sigil.

"You will perform great works, though they not be known. By being the true self all things come of their own momentum.

"Verily, I am where you put your pen, and I am in the setting sun. When you look and search for me, you look only for yourself - your self free from the association you make.

"When you look for me I am the Empty Places. When you be, I am there, ever-becoming, ever taking fresh forms.

"You divide yourself by a process of reflection from me and are ever empty, searching, desiring. Revert, then, to a time before divisions - a time of wholeness and joy.

"Wind yourself like the serpent coiled to spring. But when you strike, let go. Let go of all. Let go of self and then shall your will no longer suffer from opposition. For what is there to oppose?

"In the silence that is death new life is born, and those embracing death are free.

"New tools I make from the crucible of your soul. Let light come from darkness, ever fresh, let it take form and serve its purpose, then let its death be its reward.

"Ever onward winds the serpent of life, ever devouring what was, ever growing new skins, ever sloughing off old."

## Prayer to Yinepu

*The earth speaks: The doors of the earth-god are opened for you, the doors of Geb are thrown open for you, you come forth at the voice of Yinepu, he makes a spirit of you like Thoth, you judge the gods, you set the bounds to the celestial expanses between the Two Wands in this your spiritualised state which Yinepu commanded. (From The Pyramid Texts: 796-798)*

April, 6247 AFK

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## **EDITOR'S NOTE:**



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