

Excerpt from the book

Imhotep the African: Architect of the Cosmos by Robert Bauval and Thomas Brophy. Pages 118-119

“In these early days of Egyptology however, scholars have not yet understood that this reddish glow in the east that appears an hour or so before sunrise was called akhete by the ancient Egyptians, and was regarded as a sort of cosmic “combustion chamber” or, better still, a rebirth chamber that the dead celestial bodies pass through on their way out of the underworld, taking on new life as they emerge into the light of day. The Akhete, according to American Egyptologist James P. Allen, an expert on this issue, is not the horizon per se, as many have supposed, but rather a region below it. Allen calls this zone the “Akhfier”, as it was there that the dead sun and stars were regenerated and rebirthed as akhs—spiritualized beings or light spirits.

To become an akh, then, was the ultimate purpose of the elaborate rebirth rituals described in the various funerary texts of the Egyptians. Allen thus correctly concludes that the pyramids or the funerary temples or tombs were, in a real sense, the “hardware” needed to achieve this objective. As Allen puts it: “Though usually translated “horizon”, the akhet is in fact a region below the visible horizon, rather than a dividing line between night and day: it is the region through which the sun passes in the hour between its emergence from the Duat (underworld) at first light and its appearance in the sky at dawn. The akhet is more than a zone of passage, however: it is literally the “place of becoming Akh”, where the deceased ba and the sun together are transformed into a newly effective (akh) mode of existence.....

Any astronomer, even an amateur, quickly realizes that the rebirth cycle described in the ancient text is actually observable, because the non-circumpolar stars—like, for example, those of Orion, Leo, and Canis Major (containing Sirius)—do in fact disappear into the western horizon (into the underworld). Visually, the star “disappears” because the sky is too bright with daylight; it cannot be seen the whole time it is passing above the horizon. After 70 days or so, Sirius emerges again in the east just before sunrise (in the akhet). It is evident, at dawn, after enduring 70 days in the tenebrous duat-underworld, the star’s light mingles with the red glow of the dawn light (the light of the not yet risen sun), and is now deemed to be in the akhet, where it undergoes the transformation or rebirth into an akh and emerges into the day sky—i.e. the world of the living.

Commentary by Daniel Giamario

The very same thing is true for the rising of Venus (and Mercury), as with a bright star like Sirius or Vega, and of course, the Sun. I have always been adverse to using the exact conjunction of Sun/Venus to start the Venus synodic cycle.

Likewise, I have always followed the examples of the ancients who always used the very first visibility of the crescent Moon as the *New Moon*. The invisible Sun/Moon conjunction is universally used by modern astrologers and astronomers but was not used by ancient cultures. Shamanic Astrology emphasizes and prioritizes what our physical eyes can actually see. Thanks to Bauval and Brophy, we understand the Egyptians had a very specific understanding of the zone just before the Heliacal rise of the Sun and Sirius.

Shamanic Astrology sees this portion of the Venus and Mercury synod as being the most mysterious and Sacred of their phases, just before the emergence of a brand new archetype! (The Mars cycle is different because the heliacal rise of Mars is very faint. The transformational rebirth process is definitely happening in the Akhet, but in the rebirth from the underworld, and not a total shapeshift into a brand new archetype. That occurs with the FAR more visible and dramatic achronychal rising of Mars in East.)