

# OPHIUCHUS

*The Quarterly Journal of Sekhet-Bast-Ra Lodge*

---

---

**Ophiuchus**

AnnoIViv e.n.

☉ in ♃

☽ in ♃

Winter Solstice 1997 e.v.

Volume V Number 4

**U.S. Corporate  
Headquarters  
Ordo Templi Orientis**

Ordo Templi Orientis U.S.A.  
P.O. Box 10369  
San Bernardino, CA 92423-0369

**International  
Headquarters  
Ordo Templi Orientis**

OTO  
JAF Box 7666  
New York, NY 10116-4632

**Sekhet-Bast-Ra Lodge  
Ordo Templi Orientis  
c/o**

12101 N. MacArthur Blvd.  
Suite D-117  
Oklahoma City, OK 73162-  
1899  
(405) 720-6349  
<http://www.telepath.com/sbr/>  
[sbr@telepath.com](mailto:sbr@telepath.com)

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

## Table of Contents

### News & Recent Events

- ▲ Confessions of Co-Body Masters..... 3
- ▲ What we've been up to ..... 5

### The Book Shelf

- ▲ A Spiritual Guide by Michael De Molinos  
Installment 12 ..... 6
- ▲ Texts by Forlong Deux ..... 12

### Magick Chest

- ▲ QBL Corner  
Study of the Star Ruby..... 20  
Practical QBL.....24
- ▲ Winter Solstice Ritual..... 28

### Conscious Collections

- ▲ Literary Review..... 31
- ▲ Original Poetry..... 32
- ▲ Original Play..... 34

### Upcoming Events

- ▲ Calendar of Events..... 35

Copyright © 1997ev Ordo Templi Orientis, Sekhet-Bast-Ra Lodge, individual authors and others where mentioned. The viewpoints and opinions expressed herein are the responsibility of the contributing authors.

## Ophiuchus Editors

Fr. MEAAP MANTIS  
Sr. PLE

### Executive Editors

Fr. Hanahpu  
Sr. Ixel Balamke

### Comments and Inquiries may be addressed to:

Ophiuchus Editors  
Sekhet Bast Ra Lodge  
Ordo Templi Orientis  
c/o

1201 N. MacArthur  
Ste. D - 117  
Oklahoma City, OK 73162-1899  
(405)720-6349  
sbr@telepath.com

This publication, Ophiuchus, is presented quarterly at the Equinoxes and Solstices and is the official organ of Sekhet-Bast-Ra Lodge. Individuals may obtain issues for \$3.00 or yearly subscriptions for \$10.00 (outside the U.S. will require extra postage). Make Checks Payable to "Cash".



## News & Recent Events



### *The Confessions of Co-Body Masters*

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

When we started *Ophiuchus* several years ago, we first started out with the old copy & paste method of generating a newsletter. Now we have computer generated graphics, scanners, and other such technological wonders. After putting out 17 issues, we thought that it was time for a change and Soror Zire has stepped up to the task. She has wonderful command of language, computers, magic, and common sense. She will assuredly put together a wonderful newsletter. We will continue however to add our own four cents from time to time in a new column called *The Confessions of Co-Body Masters*. It is our own way to think, rant, laugh, discuss, and wonder at this unusual world.

We started thinking about all the topics that we could discuss first. A couple of interesting events have hap-

pened, some pleasant and one ... well let's just say unpleasant. However, we wanted to look at our new discussion group, *Θελημα* under Pressure, which tries to look at practicing *Θελημα* in the 'real world'. The class, which was inspired by Mordechai's School of Hard NOX, will discuss simple questions first. As the group evolves; the questions will grow too. In addition to members of the Lodge, various individuals from different backgrounds in the Order are responding via Email. The beginning questions were: "What magical and mystical practice/s do you do daily? weekly? monthly? yearly?", "What is your most important working (magical and mystical practice) that you do daily?", and "What is the funniest thing that you have done or has happened during a magical ritual?". On the surface these questions seem very simple, however the discussion was quite dynamic.

Thanks to those of you took the time to reply. The answers ranged from the very simple to the very elaborate. For example, the "most important daily working" question generated some interesting

variety. Most did simple banishings, writing in the Journal, reading the Holy

Books, etc. Some Thelemites performed very interesting personal rituals which would take a couple of hours. One of our personal favorite replies was: "All of them [ his daily practices], what is more important the elements, planets, or stars?" This individual's personal workings took a couple of pages and spawned an impromptu side discussion on the subject of time.

Many people who hold some office in the Order answered that work done for the Order is part of their magical practices. For example, take our Beloved King, there are roughly close to 2,000 members in U.S. Grand Lodge. Now if only a third of them take an Initiation in a year, there would be nearly 666 certificates that will have to be signed by our King (that is a lot of signatures and that doesn't include any new Body Charters or Initiation Charters) and that's only a small part of his Order work. Sweet Goddess, we are not even sure if some people have time to even sit and take a breather, let alone a glass of wine. Have we ever mentioned before that we love wine?

As for the "funniest thing in a ritual" question drew some hilarious answers. Some we will not mention to protect the embarrassed. However, one of the more serious happened when an individual was doing Goetia. The magician was having the demon swear an oath

on his sword by touching it. The demon touched it with considerable force causing

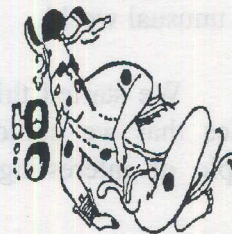
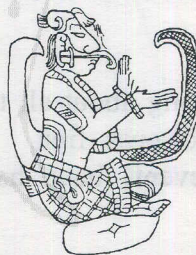
the surprised magician to lose his grip. He watched the sword fly from his hand and land outside the circle. He laughed about it later but at the time he was a bit horrified.

All in all, Θελημα under Pressure has been a great success. New and old members alike have learned from and enjoyed the class. It has been an exciting way to introduce Thelema, magick, mysticism, etc. In the future our discussion will include topics such as Vel Reguli, Samekh, the Book of the Law, and other more complex subjects. If you have an Email address and you would like to participate in the discussion, you can Email us at [sbr@telepath.com](mailto:sbr@telepath.com). Next time maybe we will talk about wine and its spiritual nature, or not.

93 93/93

*Love is the law, love under will.*

Hunahpu  
Ixel Balamke



## *What we've been up to*

93! 'Tis the season to party down! Nothing is more festive than the rebirth of the Sun and believe us December has been a busy month at Sekhet-Bast-Ra, ranging from our new discussion group Θελνμα under pressure to the outstanding winter solstice feast prepared by Fr. Agavatal. We tip our chef's hat to him. The Indian feast he prepared was definitely to be savored.

New persons interested in the attending and becoming part of the local body are calling in almost daily, something we really happy to see happen in Oklahoma. As we look forward to the Champagne Gnostic Mass on December 31 with anxiousness, it will be sad to see this eventful month end.

The Winter solstice for 1997 occurred at 12:07 p.m. PST on December 21st. Since we have been in the holiday spirit of different cultures we thought we would post part of an American Indians poem about his view of Christmas.

Grandfather,  
This Indian Child  
You gave to us in a sacred way,  
And with his eyes  
He will see all that is good,  
And with his ears,  
He will hear all that is good,  
And the words he will speak  
Will be strong and powerful,  
In a most Sacred Way.

Grandfather,

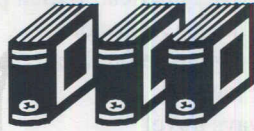
This Indian Child  
That you have brought before us,  
Your Native American Indian people,  
Will be like his Ancestor's  
That have gone before him  
On their journey,  
Will always travel  
Within the Sacred Circle of Life  
In a most Sacred Way.

Grandfather,  
This Indian Child  
Will use  
His Eagle Feathers,  
His Sacred Pipe,  
His Sacred Cedar,  
His Sacred Sage,  
His Sacred Sweetgrass,  
His Drums and Songs  
In his Sacred Sun Dance,  
In his Sacred Sweat Lodge,  
In his Sacred Ceremonies,  
In a most Sacred Way.

Grandfather,  
This Indian Child will be strong within,  
His tradition, culture  
And religion,  
An intricate heritage,  
In a most Sacred Way.

Grandfather,  
Thank you for each breath of life  
Tha you have given to our New Born,  
For tomorrow,  
Another Indian Child  
Will be born the "Indian Way."

Taken from  
"An Indian Prayer Christmas Day"  
December 25, 1992/Revised - 1995



## The Book Shelf



### The Spiritual Guide which Brings the Soul to the Getting of Inward Peace.

by Michael De Molinos

#### The Second Part.

#### Chapter XVII.

##### *Of Divine wisdom.*

Divine wisdom is an intellectual and infused knowledge of the Divine perfections and things eternal, which ought rather to be called *contemplation* than *speculation*. Science is acquired, and begets the knowledge of nature ; wisdom is infused, and begets the knowledge of the Divine goodness ; that desires to know what is not to be attained unto, without pain and sweat ; this desires not to know what it doth know, although it understands it all. In a word, the men who are scientific entertain themselves in the knowledge of the things of the world ; and the wise lives swallowed up in God Himself.

Reason enlightened in the wise is a high and simple elevation of spirit, whereby he sees with a clear and sharp sight, all that is inferior to him, and what concerns his life and estate. This is that which renders the soul simple,

illustrated, uniform, spiritual, and altogether introverted and abstracted from every created thing. This moves and draws away, with a sweet violence, the hearts of the humble and teachable, filling them with abundance of sweetness, peace, and pleasantness. Finally, the wise man says of it, that it brought him all good things at once : *Venerunt mihi omnia bona pariter cum illa* (Wisd. Vii. 11).

You must know that the greatest part of men live by opinion, and judge according to deceivableness of imagination and sense ; but the man who is wise judges of everything according to the real verity which is in it ; whose business is to understand, conceive, penetrate into, and transcend every created being, even to himself.

It is a great property in a wise man to do much and say little.

Wisdom is discovered in the works and words of the wise ; because he, being absolute master of all his passions, motions, and affections, is known in all his doings, like a quiet and still water, in which wisdom shines with clearness.

The understanding of mystical

truths is secret and shut up from men, who are purely scholastical, unless they be humble ; because it is the science of saints, and none know it but those who heartily love and seek their own contempt. Therefore the souls, who, by embracing this means, get to be purely mystical and truly humble, dive even to the profoundest apprehensions of the Divinity ; and the more sensually men do live, according to flesh and blood, the greater distance are they at from this mystical science.

Ordinarily it is seen that in the man who hath much scholastical and speculative knowledge Divine wisdom doth not predominate ; yet they make an admirable composition when they both meet together. The men learning, who by God's mercy have attained to this mystic science, are worthy of veneration and praise in religion.

The external actions of the mystical and wise, which they do rather passively than actively, though they are a great torment to them, yet are ordered prudently by them, by number, weight, and measure.

The sermons of men of learning who want the spirit, though they are made up of divers stories, elegant descriptions, acute discourses, and exquisite proofs, yet are by no means the word of God but the word of men, platted over with false gold. These

preachers spoil Christians, feeding them with wind and vanity ; and so they are, both of them, void of God.

These teachers feed their hearers with the wind of hurtful subtleties, giving them stones instead of bread, leaves instead of fruit, and unsavoury earth mixed with poisoned honey instead of true food. These are they that hunt after honour, raising up an idol of reputation and applause, instead of seeking God's glory and the spiritual edification of men.

Those that preach with zeal and sincerity preach for God ; those that preach without them preach for themselves. Those that preach the word of God with spirit make it take impression in the heart ; but those that preach it without spirit carry it no further than to the ear.

Perfection doth not consist in teaching it, but in doing it ; because he is neither the greatest saint nor the wisest man that knows the truth most, but he that practises it.

It is a constant maxim that Divine wisdom begets humility ; and that which is acquired by the learned begets pride.

Holiness does not consist in forming deep and subtle conceits of the knowledge and attributes of God, but in the love of God and in self-denial.

Therefore it is more frequently observed that holiness is more amongst the simple and humble than among the learned. How many poor old women are there in the world who have little or nothing of human science, but are rich in the love of God! How many divines do we see that are over head and ears in their vain wisdom, and yet very bare in things of the true light and charity!

Remember that it is always good to speak like one that learns, and not like one that knows. Count it a greater honour to be reputed a mere ignoramus than a man of wisdom and prudence.

However, the learned, who are purely speculative, have some little sparks of spirit, yet these do not fly out from the simple bottom of eminent and Divine wisdom, which hath a mortal hatred to forms and species. The mixing of a little science is always a hindrance to the eternal, profound, pure, simple, and true wisdom.

### Chapter XVIII.

*Treating of the same.*

There are two ways which lead to the knowledge of God---the one remote, the other near. The first is called *speculation*, the second *contemplation*. The learned, who follow scientific speculation by the sweetness of sensible

discourses, get up to God by this means, as well as they can that by this help they may be able to love Him ; but none of those who follow that way which they call *scholastical* ever arrives by that only to the mystical way, or to the excellence of union, transformation, simplicity, light, peace, tranquillity, and love, as he doth who is brought by the Divine grace, by the mystical way of contemplation.

These men of learning, who are merely scholastical, don't know what the spirit is, nor what it is to be lost in God ; nor are they come yet to the taste of the sweet *ambrosia*, which is in the inmost depth and bottom of the soul, where it keeps its throne, and communicates itself with incredible, intimate, and delicious affluence. Nay, some there are who do even condemn this mystical science, because they neither do understand nor relish it.

The divine who doth not taste the sweetness of contemplation has no other reason to be given for it, but because he enters not by the gate which St. Paul points to, when he says, *Si quis inter vos videtur sapiens esse, stultus fiat ut sit sapiens* (1 Cor. iii. 18). If anyone among you seem to himself to be wise, let him become a fool that he may be wise ; let him show his humility by reputed himself ignorant.

It is a general rule, and also a



maxim in mystic theology, that the practice ought to be some experimental exercise of supernatural contemplation, before a search of the knowledge, and an inquiry after the full apprehension of it.

Although the mystical science does commonly belong to the humble and simple, yet, notwithstanding that, men of learning are not incapable of it, if they do not seek themselves, nor set any great value on their own artificial knowledge ; but more, if they can forget it, as if they never had it, and only make use of it in its own proper place and time, for preaching and disputing when their turn comes, and afterwards give their minds to the simple and naked contemplation of God, without form, figure, or consideration.

The study, which is not ordered for God's glory only, is but a short way to hell ; not through the study, but the wind of pride, which begets it. Miserable is the greatest part of man at this time, whose only study is to satisfy the unsatisfiable curiosity of nature.

Many seek God, and find Him not ; because they are more moved by curiosity that sincere, pure, and upright intention. They rather desire spiritual comforts than God Himself ; and as they seek Him not with truth, they neither find God nor spiritual pleasures.

He that does not endeavor the

total denying of himself will not be truly abstracted, and so, can never be capable of the truth and the light of the spirit. To go towards the mystical science, a man must never meddle with things which are without but with prudence, and in that which his office calls him to. Rare are the men who set a higher price upon hearing that speaking. But the wise and purely mystical man never speaks but when he cannot help it ; nor doth he concern himself in anything but what belongs to his office, and then he carries himself with great prudence.

The spirit of Divine wisdom fills men with sweetness, governs them with courage, and enlightens those with excellence who are subject to its direction. Where the Divine spirit dwells there is always simplicity and a holy liberty. But craft and double-mindedness, fiction, artifices, policy, and worldly respects are hell itself to the wise and sincere men.

Know that he who would attain to the mystical science must be denied and taken off from five things. *First*, From the creatures. *Secondly*, From temporal things. *Thirdly*, From the very gifts of the Holy Ghost. *Fourthly*, From Himself. *Fifthly*, He must be lost in God. This last is the completest of all ; because that soul only that knows how to be so taken off is that which attains

to being lost in God, and only knows where to be in safety.

God is more satisfied with the affection of the heart than that of worldly science. It is one thing to cleanse the heart of all that which captivates and pollutes it, and another thing to do a thousand things, though good and holy, without minding that purity of heart, which is the main of all for attaining of Divine wisdom.

Never wilt thou get to this sovereign and Divine wisdom, if thou hast not strength, when God cleanseth thee in His own time, not only of thy adherences to temporal and natural blessings, but further, to supernatural and sublime ones, such as internal communications, ecstasies, rapture, and other gratuitous graces, whereon the soul rests and entertains itself.

Many souls come short of arriving to quiet contemplation, to Divine wisdom, and true knowledge, notwithstanding that they spend many hours in prayer and receive the Sacrament every day ; because they do not subject and submit themselves wholly and entirely to Him that hath light, nor deny and conquer themselves, nor give up themselves totally to God, with a perfect divesting and disinteresting of themselves ; in a word, till the soul be purified in the fire of inward pain, it will never get to a state of renovation,

of transformation, of perfect contemplation, of Divine wisdom, and affective union.

### **Chapter XIX.**

*Of true and perfect annihilation.*

Thou must know that all this fabric of annihilation hath its foundation but in two principles. The first is, To keep one's self and all worldly things in a low esteem and value ; from whence the putting in practice of this self-divesting, and self-renunciation, and forsaking all created things, must have its rise, and that with affection and in deed.

The second principle must be a great esteem of God, to love, adore, and follow Him without the least interest of one's own, let it be never so holy. From these two principles still arise a full conformity to the Divine will. This powerful and practical conformity to the Divine will in all things leads the soul to annihilation and transformation with God, without the mixture of raptures, or external ecstasies, or vehement affections. This way being liable to many illusions, with the danger of weakness, and anguish of the understanding, by which path there is seldom any that gets up to the top of perfection, which is acquired by the other safe, firm, and real way, though not without

a weighty cross ; because therein the highway of annihilation and perfection is founded, which is seconded with many gifts of light, and Divine effects, and infinite other graces, *gratis datoe*. Yet the soul that is annihilated must be unclothed of it all, if it would not have them be a hindrance to it in its way to deification.

As the soul makes continual progress from its own meanness, it out to walk on to the practice of annihilation, which consists in the abhorring honour, dignity, and praise, there being no reason that dignity and honour should be given to vileness and a mere nothingness.

To the soul that is sensible of its own vileness, it appears an impossible thing to deserve anything ; it is rather confounded, and knows itself unworthy of virtue and praise ; it embraces with equal courage all occasions of contempt, persecution, infamy, shame, and affront, and as truly deserving of such reproaches ; it renders the Lord thanks, when it lights upon such occasions, to be treated as it deserves ; and knows itself also unworthy that He should use His justice upon it ; but above all it is glad of contempt and affront, because its God gets great glory by it.

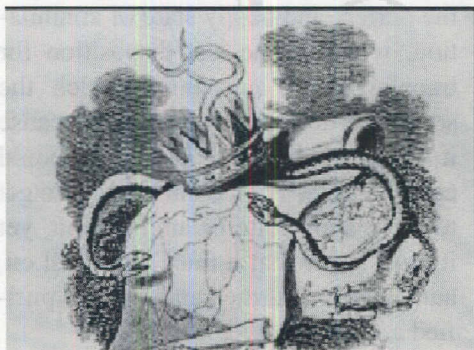
Such a soul as this always chooses the lowest, the vilest, and the most de-

spised degree, as well of place as of clothing, and all other things, without the least affectiation of singularity ; being of the opinion that the greatest vileness is beyond its deserts, and acknowledging itself also unworthy even of this. This is the practice that brings the soul to a true annihilation of itself.

The soul that would be perfect begins to mortify its passions ; and when it is advanced in that exercise, it denies itself ; then, with the Divine aid, it passes to the state of nothingness, where it despises, abhors, and plunges itself upon the knowledge that it is nothing, that it can do nothing, and that it is worth nothing. From hence springs the dying in itself, and in its senses, in many ways, and at all hours ; and finally, from this spiritual death the true and perfect annihilation derives its original ; insomuch, that when the soul is once dead to its will and understanding, it is properly said to be arrived at the perfect and happy state of annihilation, which is the last disposition for transformation and union which the soul itself doth not understand, because it would not be annihilated if it should come to know it. And although it do get to this happy state of annihilation, yet it must know that it must walk still on, and must be further and further purified and annihilated.

You must know that this anni-

hilation, to make it perfect in the soul, must be in a man's own judgment, in his will, in his works, inclinations, desires, thoughts, and in itself ; so that the soul must find itself dead to its will, desire, endeavour, understanding, and thought ; willing, as if it did not will ; desiring, as if it did not desire ; understanding, as if it did not understand ; thinking, as if it did not think, without inclining to anything ; embracing equally contempt and honours, benefits and corrections. Oh, what a happy soul is that which is thus dead and annihilated! It lives no longer in itself ; because God lives in it. And now it may most truly be said of it, that it is a renewed *phoenie*, because it is changed, spiritualised, transformed, and deified.



### GOTAMA'S SECOND OR TRUE BUDDHIST STAGE ON LEAVING GAYA

**I**  
Be up and doing, work for the good of all mankind,  
Regarding not thine own comfort, or salvation.  
Put away covetousness, self-seeking and aloth ;  
Be energetic in mind and body, but meek in heart and word ;  
Seek contemplation, so that thou mayest be full of wisdom,  
And seek learning in order to know and practise every virtue.  
Entertain no evil desires, nor think wrong of any one,  
Modestly regard thyself, and be fearful of sinning.  
Persevere in goodness however thou mayest be opposed,  
And forgive injuries however oft persisted in.

**II**  
Be willing to receive, and profit by reproof ;  
Have contentment and gratitude with sympathy for all ;  
Moderation in prosperity, submission in affliction

And cheerfulness at all times.  
He who can act thus will enjoy the  
perfection of happiness,  
And perhaps hereafter supreme reward.

### III

Yet, having done all, count not thyself  
good,  
Nor seek a return, even in personal  
happiness ;  
Virtue indeed has its own reward here  
and hereafter,  
But beware lest thou seek this in rites  
and ceremonies ;  
For that is no true virtue which seeketh  
reward,  
Which crieth "Give and it shall be  
given unto thee,"  
But that which, *un*influenced by any  
creed or faith  
Or hopes or fears, giveth, expecting no  
return.

### IV

He truly is divine who is pure in heart  
and life,  
Fearing only that he does not suffi-  
ciently show this  
By unselfish actions, sympathy, and  
kind words  
And full faith in the regeneration of his  
race.

### V

Not by birth art thou lowered, nor by

birth does the  
Wise man esteem thee, but by thy  
words and deeds  
Dost thou fall and rise in his just esti-  
mation.

Folly and ignorance is common among  
all ranks,  
Yea, the ascetic's garb oft covers the  
irreligious mind  
As does a humble as well as lordly  
guise, a celestial heart.

### VI

Encourage learning everywhere and at  
all times, for  
Ignorance is the chief cause of evils  
and superstitions.  
Knowledge is the only wealth which  
thieves cannot steal,  
And by zeal and diligence it can be  
garnered everywhere ;  
But as music cometh only by playing  
on instruments,  
So seek the company of, and ponder the  
words of the wise.  
Indolence soon defiles young and old.  
Hold high the torch  
And busy thyself in works of useful-  
ness and mercy.

### VII

Nought is so precious as the first steps  
to holiness,  
Nor so attractive and useful to all  
mankind;

Therefore specially cherish youthful efforts to goodness,  
They oft recur in later years when evil temptations wax strong.

### VIII

It is Nature's rule, that as we sow, we shall reap,  
She recognizes no good intentions, and pardons no errors;  
Therefore no deeds, virtuous or sinful, are to us of  
Small importance. All must bear some fruit  
And must follow us like shadows for good or ill,  
Mayhap to rankle secretly and for ever to poison our lives.

### IX

Begin by restraining and conquering thyself;  
Practise the art of "Giving up" -- of doing unto all  
As thou wouldst have them do unto thee.  
Weary not in well-doing, but be active and earnest,  
Sympathetic and benevolent even in thy thoughts  
Concerning others, and courteous in words and manner.  
Guard well thy thoughts for they determine what thou

Art towards others, as well as thy innermost spirit.

### X

Observe "the old rule" that soft words and looks dissipate anger.  
Return good for evil, justice for injustice;  
Remembering that hatred is only overcome by love;  
That as evil develops evil, so does good, goodness,  
And that righteousness yields happiness unto the doer.  
Seek not thus however, any personal boon or advantage  
But only the highest good of all sentient creatures.

### XI

Virtuous conduct comes naturally to him who Practises virtue,  
And his heart and life will be full with kindly activities--  
With the spirit of the charity, gentleness, purity and truth;  
Let these be precious to thee as the breath of life.

### XII

Believe not all ye hear, nor all traditions, however sacred;  
Nor though handed down through many generations,  
Believed by millions, and repeated by

the good and wise--

Thy respected teachers and most  
revered elders.

All are liable to err and to believe more  
conjectures,

And especially what cometh to us by  
birth and habit.

### XIII

Seek a reason for all things; analyze,  
investigate and see

If the subject be one tending to the  
general welfare:

Only then accept it, and live up to thy  
convictions.

### XIV

"To cease form sin, attain virtue and a  
pure heart

Is the religion of Buddhas," not rites  
and ceremonies;

Not reading of Vedas, shaving the head  
or going naked

In dirt or rough garments; no penances  
nor any

Prayers or sacrifices here availeth or  
cleanseth thee.

### XV

An angry nature, evil words, envy,  
hatred and malice

Defileth more than the eating of forbid-  
den flesh.

Sin can only atoned by ceasing to sin;  
No Priest can gain for thee or grant to

thee salvation,

And sacrifices but injure the innocent,  
are cruel and selfish.

Thou mayst not seek good by doing  
and evil deed,

And to inflict injury on any sentient  
creature is a

Breach of all the laws of just and moral  
conduct.

### XVI

Maintain the body in vigorous health if  
thou

Wouldst aid in good works and fellow-  
ship, for

Self-mortification and toil is not  
progress;

It is the teaching of the heretics and the  
slothful.

### XVII

The best penance is patient and silent  
long sufferance;

The best good, righteous desires and a  
chaste spirit;

Temperance in all things; pleasant  
speech;

Good words spoken in love and in due  
season:

The knowledge of noble truths and a  
mind

Which trembles not under worldly af-  
flictions,

These are treasures too little valued  
and Practised.

**XVIII**

If thou wouldst have mercy, be just and merciful;  
Sympathize with sorrow, and rejoice with the joyful,  
Ever striving to fill the world with loving-kindness.  
Till well thine own field, and help others to do likewise;  
And accept no exaltation to the prejudice of another.

**XIX**

Cultivate equanimity and patience under all conditions;  
Life is full of sorrows. They are part of Nature's order,  
Which the wise man accepts as inevitable,  
But does his best to alleviate and utilize.  
With this view he may seek for long life, power, and health,  
And this even for those who desire to follow in his steps,  
So that wrongs and miseries may be thus mitigated.

**XX**

Nature gives blow for blow, not good for evil;  
Yet the wildest animals are overcome by kindness;  
The liar by truths; and the illiberal by

generosity.

Victory breeds hatred, and victors are ill at ease;  
He is the greatest conqueror who controls himself,  
And unselfishness is the surest path to peace;  
But be tranquil, and heedless of victory or defeat.

**XXI**

Think lightly of no sin, lest it overtake thee;  
Be vigilant, for only the well trained mind is secure;  
The diligent one who fears sloth cannot fall away.  
Meditation of Dhayna will give thee wisdom;  
And who so perseveres in this is nigh unto Nirvana.

**XXII**

Live up to thine own teachings and the highest knowledge;  
Be earnest though others are heedless, and scrutinize them  
Oply to correct thine own shortcomings, for all fall short,  
Neglecting what they should do, and doing what they should avoid.

**XXIII**

Be ever more ready to praise than to blame any,



For the fault-finder has no need to be himself faultless;  
Yet withstand the wrong-doer and the evil speaker,  
Instructing with judgement if they will hearken.  
Perchance ignorance error, or a wrong has misled,  
And by enlightening thou mayest guide aright.

#### XXIV

Be long, suffering, meek, pious, and tranquil ;  
Practise and accept what is good in all teachings ;  
Fine words without good actions are fruitless,  
And beguile alike to the teacher and the taught.  
Reason out thy faith earnestly and with simplicity,  
Submitting all to reason, thy surest guide amidst  
The fallacies and sophisms of creeds and philosophies.

#### XXV

Love and venerate thy parents, and respect the aged ;  
Help the young, the bereaved, the sick, and helpless.  
Take thought for thy friend, and fear to offend him.  
Let husbands love their wives, and

wives revere their husbands,  
Judge none hastily, harshly, or by outward appearances,  
But calmly and sympathetically, remembering that thou  
Too are far from having attained to the "Perfect Way."

#### XXVI

Thou must work to live, but chose a peaceful calling ;  
And give of thy earnings to the virtuous needy.  
Live righteously, doing as thou wouldst be done by ;  
Nor let ingratitude weary thee in well doing.  
Subdue thyself, if thou desirest to subdue others,  
And the former is yet harder task than the latter.

#### XXVII

Go forth, and *alone*, into all lands and preach holiness ;  
Trusting in its serene power, and in no arm of flesh.  
Instruct rich and poor, males and females, priests and peoples,  
Driving away ignorance, and befriending the wronged.  
Let thy words be as lotuses, rich in scent and in colour,  
Springing from the depths of a pure heart and mind.

**XXVIII**

Decry not other sects, faiths, or individuals,  
But accept truth under whatever garb it  
may appear :  
Rendering due honour unto whom hon-  
our is due.

**XXIX**

Doubts and difficulties must exist  
whilst minds endure,  
They are agents and progressive forces  
of man's nature,  
And must not hinder us in the pursuits  
of virtue  
However rugged and difficult they  
make the path.

**XXX**

Busy not yourselves anxiously and un-  
profitably  
About other worlds, gods, souls, spirits  
or demons ;  
Of thy coming hither and from whence  
; of the soul's existence,  
And if it be, of its going hence, when  
and unto where ?  
Nought is proven ; all this is unknown  
and unknowable,  
Whilst the duties of life are substantial  
and urgent.

**XXXI**

I have preached the truth, withholding

naught,

Nor recognising aught which others  
call esoteric.

To teach of souls or mysteries, or of a  
life hereafter,

Is a misleading and barren speculation  
for the masses ;

It leads them away from facts, which it  
usually distorts,

And from duties and studies, immediate  
and imperative.

**XXXII**

Let us strive for Nirvana or perfection  
even here,

By driving out all delusions, ignorance  
and stupidity ;

This is to turn aright the "Wheel of  
Law" and *Dharma*

Whilst craving after a future life is  
weakness and folly.

**XXXIII**

Let us break the many fetters which  
bind us to Self ;

Striving after *Sotapanno* or Conver-  
sion of the heart----

The development of goodness and pi-  
ous habits,

The destruction of all selfish delusions  
;

And of *Kama* or that evil spirit of  
sensuality

Which all ethics and religions alike  
condemn.

**XXXIV**

Askest thou of Brahma----the Spirit of  
the Universe ?

Such is incomprehensible, infinite,  
emotionless ;

Therefore weary not thyself, seeking  
after the hidden :

*Work* : for the paths of duty lie close  
before thee,

Behold thy brethren call unto the from  
the ground,

From miseries, perplexing and un-  
speakable,

Which, if thou wouldst, thou couldst  
alleviate.

**XXXV**

"Trouble not yourselves because I pass  
away ; "

It is of the nature of things that all must  
separate ;

For "whatsoever exists is without en-  
durance,"

And death may only a beginning of a  
new life :

By it we may live in the assemblies  
which follow---

Mayhap "in the foundation of a King-  
dom of Righteousness."

**XXXVI**

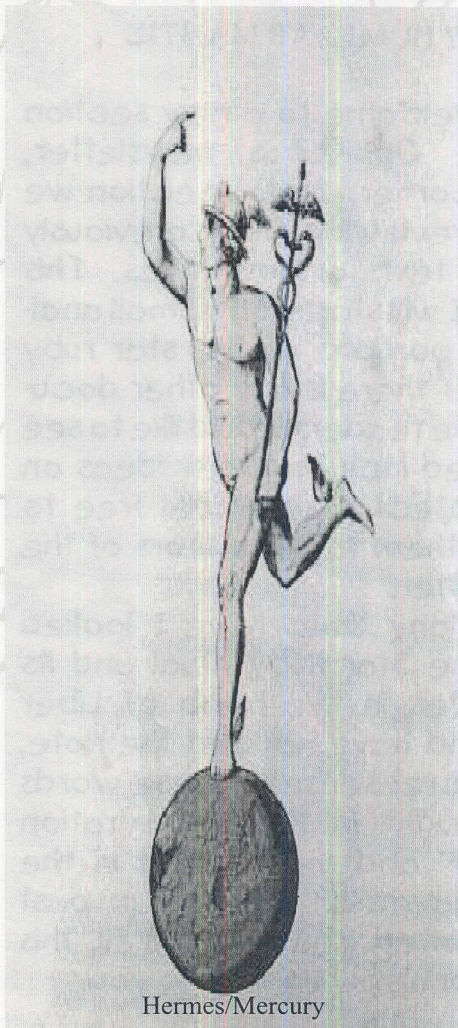
Ye, my disciples, have run well ; con-  
tinue to be

Earnest in the duties of life, vigilant

unto the end ;

So will ye reach unto supreme wisdom,

"An unconditional state---the fruition  
of enlightenment."



Hermes/Mercury



## Magick Chest



### QABALA CORNER

BY FR. MELAP MANTIS

Welcome to a new section of the Ophiuchus newsletter, QBLH corner. In this section we will be reviewing either previously written texts or new ideas. This article I will start with a small analysis of portions of the star ruby ritual. If there is any other document the readers would like to see reviewed including their ideas on the subject please feel free to submit them to the editors of the newsletter.

Many times have I looked over the Star Ruby ritual and its footnotes in the tomb of Liber ABA and have noticed the note, "the secret sense of these words are sought in the enumeration thereof" and many times in the past I have silently walked on past this pointed challenge. Well, this time I bring my findings to you.

Note: there are a multiple values for various letters in the greek alphabet. The one letter, sigma, which I will provide the multiple enumerations. The analysis will be used where the sigma final is 200 and the sigma everywhere else is 60.

The beginning of the ritual we have ourselves flinging our hand about in the air and expelling forcibly with our breath the words; ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ. So let's take a look at that.

ΑΠΟ = 151 or the tetragrammaton in full.

ΠΑΝΤΟΣ = 701, lo three wise men ( Raphael, Gabriel, Michael ).

ΚΑΚΟΔΑΙΜΟΝΟΣ = 556, mark, vestige, footstep or even Sharon.

This seems to accomplish in one phrase translated "away every evil spirit" what the entire LBRP accomplishes. The name of the god and the archangels are called forth and we apply then to us; either as a mark or vestige or in

their footstep.

The next part of the ritual seems very similar to the LBRP formation of the qabalistic cross. Forehead say ΣΟΙ, thy member say Ω ΦΑΛΛΕ, right shoulder say ΙΣΧΥΡΟΣ, left shoulder ΕΥΧΑΡΙΣΤΟΣ, clasp hands cry ΙΑΩ.

ΣΟΙ = 140(280), Kings; Angles of Tiphareth of Assiah and Briah.

Note on 280 : the number of squares in the vault referring to Equinox I-3 page 222, also citizenship, archangel of malkuth, letters of judgement final form.

Ω = 800, the bow, the sum of the 3 paths from malkuth

ΦΑΛΛΕ = 566, a secret (spelled in full) The shadow of death, redintegratio (renewal, restoration, reption)

ΙΣΧΥΡΟΣ = 1440(1300,1580); takes a bit of work here, =  $2^5 * 3^2 * 5$  or

$32 * 9 * 5$ . 32, completion of perfection, finality. Coalescence of the macrocosm with the microcosm.

9, stability in change

5, beginning of the great work, man's will.

We identify ourselves as god causing change in accordance with will.

Note on 1580:  $2 * 10 * 73$ ; reflection of the exalted wisdom

ΕΥΧΑΡΙΣΤΟΣ = 1746(1606,1886); =  $2 * 3^2 * 97$

2, a reflection

9, as above.

97, chesed as water and the father. Aquae El. Boni.

We see ourselves stability in the sense of the father of water. Usually the formula of creation or life is water and blood despite the aeon formula so you will just have to look to the formula of aeon of Thelema here. Looks like the affirmation of ourselves as the aspirant or Harpocrates.

Note on 1886: again  $23 * 41 * 2$ ; reflection of life going around in a circle, Nuit reference, you decide.

ΙΑΩ = 811, prime = live, to breathe, know.

In this cross we form we then make an association by form, in Kether, with the words

which bring forth our HGA as we rise from malkuth on all 3 pillars and

we identify that this secret is our rebirth. I become my god and that in this operation I shall perform according to the great work. I also fulfill in this operation countenance looking upon countenance forming the spiritual link. As such I issue the words which brings me to life.

Because of some peculiarities of the alternate enumerations I also give this analysis.

We create or identify ourselves with the temple of the adept rising from malkuth to all 3 pillars so in our operations we can see the exalted wisdom. In our unenlightened womb we transform it with the glyph of life so that we may LIVE. Take this from the actual translation "O phallus mighty beneficent" with the analysis we are indeed performing a union of opposite, created the temple in the sterile yoni and transforming it with the glyph life and bringing forth life; imitation of the process of creation. Here is a great example of using the formula of thelema, the union of opposites. Line sum in {}'s

For your entertainment. I've pro-

vided these of the Greek terms there enumeration for you to examine on your own.

Here are the 4 pentagram names from The Book of Lies

XAOΣ BABALON EPΩΣ ΨΥXH

871      156      1105      1708

$$871 = 7 * 13 * 67$$

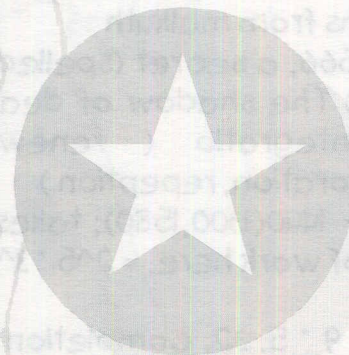
$$156 = 2 * 2 * 3 * 13$$

(probably better seen of course 12 \* 13 or the sun in the moon)

$$1105 = 5 * 13 * 17$$

$$1708 = 2 * 2 * 61$$

$$\text{Total} = 3840 = 2^8 * 3 * 5$$



This is the final speech.

ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ

250 510 621(481) {1381}

ΟΠΙΣΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ

1160(1020) 510 1352 {3022}

ΕΠΙ ΔΕΞΙΑ ΣΥΝΟΧΕΙΣ

95 80 1395(1535) {1570}

ΕΠΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΕΣ

662(802) 380(240) {1042}

ΦΛΕΓΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ

553 104 195 510 70 469(609) 1150 440 {3491}

ΚΑΙ ΕΝ ΤΗΙ ΣΤΗΛΗΙ Ο ΑΣΤΗΡ ΤΩΝ ΕΞ ΕΣΤΗΚΕ

31 55 318 416(556) 70 469(609) 1150 65 398(538) {2972}

Total sum of 13478 in 28 words =  $2 * 23 * 293$ .

The only thing I might mention here is that 293 forms a triangle on tree perhaps the descending red triangle referred to in chapter 69 in The Book of Lies.

1381 is prime.

3022,  $2 * 1511$

1570,  $2 * 5 * 157$

1042,  $2 * 521$

3491 is prime

2972,  $2 * 2 * 743$



## PRACTICAL Q ABABLA

Do What Thou Wilt Shall Be The Whole Of The

Law

By

ΜΕΛΑΡ ΜΑΝΤΙΣ

Often times a beginning magickian will come across a text or line in a tome or holy book that doesn't seem make sense, or the application thereof appears very fuzzy. What I would like to share with you is a process that I have used to bring forth such things and create a practical system for understanding the subject being studied.

The process I shall use will of course incorporate application of the formula of YHVH. The Yod occurs during the reading of such text following the spark of "what in the hell is this". In this instance I shall go ahead and take the line from Liber AL verse II.76

The next part will be the analysis of the line. I come up with this in the numerical sense for the line. This is the first Heh of the tetragrammaton formula.

$$21+311+6+22+3+13+24+89+418 = 907$$

Now let's take a closer look at these numbers and there relationships.

This reduces to :

$$333 + 156 + 418 = 907$$

333 = Choronzon; also due to a new influence discovered that "Set at midnight" or SHT AN GER is also an 8 letter name that = 333, perhaps better used in this for the octogram.

156 = Babalon

418 = abrahamadabra, and all the others it represents

907 = (Aleph Resh Vau Nun final) ark . Prime.

Which one, Does it have an attribution to YHVH? Well, in abrahamadabra we have the pentagram and the hexagram. From the A.:A.: seal we see that Babalon is the Heptagram, and Choronzon is the Octogram made on the same basis as the others.

Hence :

$$8 + 7 + 6 + 5 = 26$$

$$\begin{aligned} &\text{Octogram} + \text{Heptagram} + \\ &\text{Hexagram} + \text{Pentagram} = \\ &\text{YHVH.} \end{aligned}$$

I also see a reflection of the 5 + 6 to 7 + 8 on the ToL where 5 is Pe, 6 is Resh, 7 is Daleth, and 8 is Beth.



Some further analysis.

$$333 + 156 = 489$$

Choronzon( Set at Midnight ) +  
Babalon = 489, Retribution

$$746 + 161 = 907$$

“The Names” + Coph Nia  
(Perfected Man) = 907

$$418 - 161 = 257$$

word of the aeon-COPH  
NIA(perfected man)= Magician

$$489 - 253 = 236 - 156 = 80$$

Retribution - the sum of the paths  
1-22 = A Handful - Babalon =  
Throne

This is the description of the  
ascension from Malkuth to Daleth.

$$746 - 257 = 489$$

“The Names” + Magician = Retribu-  
tion

$$489 + 257 + 161 = 907$$

Retribution + Magician + Heavenly-  
Man = 907

$$489 = 253 + 236 \text{ or } 253 + 156 + 80$$

sum of the paths +

Babalon + Throne.

See Above.

$$333 = 253 + 80$$

This is a representation of an  
ascension. On the ToL this equation  
represents Da'ath, Tiphareth and  
Malkuth; 333, 418 and 156 respect-  
fully. What is shown is that it ap-  
pears that Malkuth is raised to the  
path of Daleth ( Babalon placed on  
the throne), Tiphareth to Kether,  
and the Abyss to the true nothing-  
ness. This is not to suggest that the  
tree be rearranged, just an equation  
of the progression of man.

Further proof. Quoted from Crow-  
ley in “Vision and the Voice”

And the ring of the horizon  
above her is a company of  
glorious Archangels with  
joined hands, that stand and  
sing: This is the daughter of  
BABALON the Beautiful,  
that she hath borne unto the  
Father of All. And unto all  
hath she borne her.

This is the Daugh-  
ter of the King. This is the

Virgin of Eternity. This is she that the Holy One hath wrested from the Giant

Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kore they have called her, and Malkuth, and Betulah, and Persephone.

$$708 + 201 = 907$$

Angel of the Covenant or Perdition  
+ Light (AR) = 907

When done in the Thelemic current it looks like this.

$$333 + 156 + 418 + 93 = 907 + 93 = 1000$$

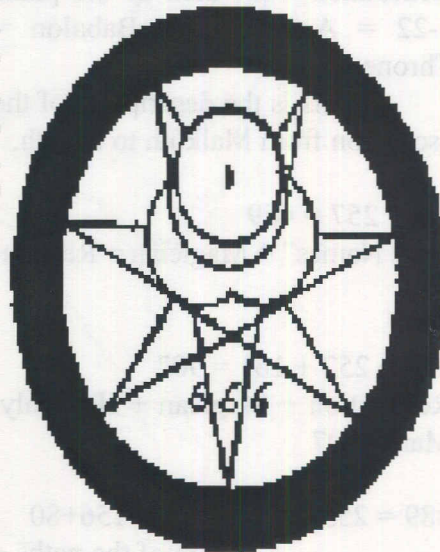
or look at it like this: 1(000)  
Kether next to Ain Soph Aur.

What we have now is the knowledge of the goal but, no mechanism is shown. We shall now try to form the mechanism with the application of the Vau portion of the

formula

To Mega Therion + Babalon = 822.  
What is left is 85 or the full spelling of Pe. Pe is the mouth and the Blasted Tower card. I refer you to "The Book of Thoth" on the card. Pe also crosses Samekh. This is very important.

So now we have the tools and the mechanism for accomplishing this task.

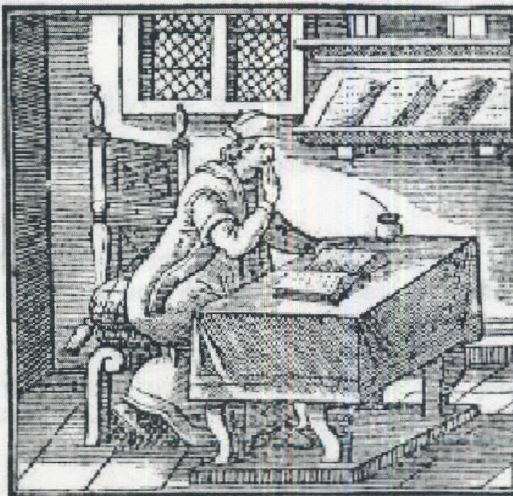


Liber 907. The Ascension of the Heavenly ( Solar ) Man.

1. Let the magickians be purified and consecrated of goal, mind and body.
2. The traveller should then manifest and empower the entire Tree of Life on himself.
3. At the conclusion of the formation of Malkuth. Let vehicle perform an invocation of Eve.
4. The traveller should then with all concentration energize Pe.
5. The vehicle, upon seeing the appropriate energy of Pe, should then rise and become the material Pe of action.
6. When the tower is blasted, the traveller transfers himself totally into newly freed self.
7. Eve catches the traveller and becomes his vehicle of ascention.
8. As they both rise and pass the heart, the traveller should name his holy guardian angel and as they rise he should dissolve the tree below him.
9. Upon Eve reaching her height she releases the traveller and the magickian consumes the eucharist. Eve being redeemed and placed upon the throne. The magickian is reborn upon the consumption of the eucharist into Coph Nia and becomes as so.

To finalize the formula, the magickian would then make use of the final Heh of the tetragrammaton formula by the actual use of the ritual. He can then through the scientific method determine if the analysis is correct and document the results of the ritual.

Love Is The Law, Love Under Will.



## **Winter Solstice Ritual**

By Beriah Octavius

### **Temple**

Standard Temple implements  
in the east is an Altar with the tablet of Sol  
on it.

in the west is an altar with the tablet  
Saturn on it.

Black Cloth to cover Saturn

Gold-Yellow for Sol.

LBRP or Star Ruby

LBRH or Star Sapphire

GIRP (invoking Sol, visualising the plane-  
tary seal not the circle with a dot)

Face East say:

**Prayer to be said  
before the moving or Calling Forth  
Any of the Celestial Intelligences  
to Visible Appearance  
by the following  
keys or Provocations**

(Taken from "a Treatise on Angel  
Magic' Edited by Adam McLean." ,with  
some small changes appropriate for this  
ritual.)

O Almighty Immortal immense  
incomprehensible and most High God the  
only Creator of Heaven and Earth, who by  
Thy Word alone hast in they Omniscience  
among the rest of they marvelous and  
wondrous works placed and appointed

many Hierarchies of Sacred Celestial An-  
gels from thy mighty and unspeakable  
Throne unto the fiery Region as minister-  
ing Spirits of several names, natures, de-  
grees, Orders and offices, residing in those  
Eleven Orb, or Spheres placed one above  
the other as the proper Mansions of those  
blessed Angels or Mediums or superior  
Messengers both mediate and immediate  
of divine grace, light and mercy and  
amongst the sons of men form the begin-  
ning of time called sacred Celestial Intelli-  
gences from the Orb, Region Element of  
Fire, from the superior to the inferior in  
their several and respective Orbicular  
Mansions, Orders and Offices do serve  
before thee and obey they Commandments  
and most high Commands as in thy divine  
Will and pleasure in they Unity of the  
blessed Trinity is decreed and appointed  
andalso by they most Gracious and merci-  
ful permission to minister unto and illumi-  
nate the understanding of they servants the  
sons of men and buy their frequent appear-  
ance verbal converse friendly community,  
Angelic Archidoctions and other spiritual  
instincts continually From time to time  
and at all times directing instructing and  
inspiring them in all true science and  
sapience and also to fulfil they divine will  
and good pleasure therein to all such of  
they humble and true servants whom Thou  
art graciously pleased to Show forth thy  
Bountiful and paternal Mercies.

We thy most sinful and undutiful  
servants Unworthy of the least of they  
blessings yet with an assured Confidence

of thy Heavenly Benignities so in thy holy fear, humbly prostrate ourselves before thy almighty presence, at the sacred feet of thy fatherly goodness and Clemency in all contrition of heart Earnestness of spirit humbly beseeching thy Omnipotent Majesty to have mercy , pity and compassion

upon us and to pardon all our sins and offences that we have committed against thee and in they infinite mercy graciously to dignify us this celestial dignity by the power of thy holy spirit and grant These thy glorious Ministering angels or blessed intelligences who are said to govern or reside in the nine orbs order or Hierarchies as they are severally and respectively therein placed and set over;

That is to Say:

1 Metatron in the ninth moveable Heaven in the Order of Seraphims,

2 Raziel in the Highest Orb or starry Heaven, or firmament in the Order of Cherubims,

3 Cassiel or Zaphkiel and Jophiel in the seventh Orb or Heaven of Saturn in the order fo Thrones

4 Sachiell or Zadkiel in the sixth Orb or Heaven of Jupiter in the order of Domination

5 Samael in the fifth Orb or Heaven of Mars in the Order of Postates

6 Michael in the fourth Orb or Heaven of Sol in the Order of Virtues.

7 Anael in the Third Orb or Heaven of Venus in the Order of Princi-

palities

8 Raphael in the Second Orb or Heaven of Mercuy in the Order of Archangels.

9 Gabriel in the first Orb or Heaven of Luna in the Order of Angels,

Messengers of divine Grace from the Superior to the Inferior residing and bearing office in each respective Orb of Heaven and Hierarchies severally and distinctly in general and particular, and residing in Orbicular Spheres, Angels, Orders, Mansions, Dominions and the Heavens by thine divine goodness and permission and at our humble request, invitations and invocations may move descent and appear before us in this circle , which we shall call receptacles as being convenient for the receiving of all Angelical and spiritual presence in their Appearances and for that purpose set here before us.

The which we beseech thee lord to bless and to dignify first with they omnipotent Confirmation and secondly by the influence of the angelical confirmations by them conveyed, therefore and conjoined thereunto, and also by their splendid presence in actions and that in and through the same they may transmit their luminous rays or true and real presence in appearance to the sight of our eyes and their voices to our ears that we plainly and visibly see them and or beside them visibly to be seen and to be heard of us as shall please they divine will and shall best or most benefit and comfort and

also befitting our convenience in these actions, Inquisitions, matters or things.

That we thus humbly beseech thee to give and grant unto us and all things else that shall be necessary for us, which great benefits thou hast been pleased and mercifully here to emit and give out ancestors and forefathers and also lately to such of thy servants (as we have humbly faithfully unfeignedly and obediently besought thee for true wisdom by divine wand angelical inspirations and instruction ) which they have fully enjoyed by the Ministry of thy sacred Angels.

Move to the west and Draw with the Dagger The seal of the planet Saturn upon the Tablet of Saturn on the altar while saying,

“I call through the Current of Saturn to witness this ceremony to celebrate the climax of the flow and the revelation of the new current which is born in its wake.”

Then turn to the Eastern altar, remove the cloth to reveal the tablet of Sol,

Draw the Seal over the tablet with the chalice saying:

“ I call forth Sol to formulate the new current in the wake of its predecessor.”

Magician then charges the tablet with the force of the Sun, visualising it as the birth

of a child within the tablet, expected to grow and eventually die when its purpose is complete, when satisfied the magician moves to the west and says:

“May the flow of Saturn be whole and be complete”

Visualize the Seal Dissolving back into the tablet, then cover the Tablet. Move to the East and Say:

“May the New Current bring with it fresh resolutions.”

Do the same, then cover the tablet in the east.

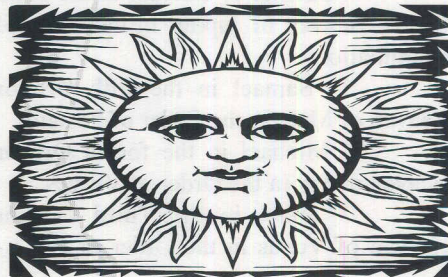
Then Close Circle

GBRP (banishing Sol)

LBRH (or Star Sapphire)

LBPR (or Star Ruby)

(Alternatively use the GIRH for the invoking of the planets, but the sentiment is the same.)





## Conscious Collections



### Book Review:

#### Angles, Demons & Gods of the New Millennium

by  
Lon Milo DuQuette.

*Do What Thou Wilt Shall Be the Whole of the Law.*

After a long wait trying to get a copy of Lon DuQuette's *It* appears that the wait was well worth it. Bravo again for another tome of blatant and sublime knowledge. I have to admit that when I first saw the book I thought it might be a cataloguing of the various entities found within the typical Initiate's bookshelf but, he surprised me.

The first chapter starts off with a little more history around the man himself. Seems as if there is some veiled wisdom he imparts to fellow magickians on the path about his search that most student will eventually find themselves on; the search for a mentor or "The secret school".

The next part the book deals with magick and origins. He provides yet again another excellent and concise essay on Qabalah as well as what Lon appears to be best at, a cool color pull out with a configuration of highly used correspondences. Also presented in the book is the Emerald tablet of Hermes, his commentary on it and how it also relates to a magickian's path.

What follows next is exactly what a partially lazy magickian like myself likes. He provides a description of various astrological ages of mankind and certain importances of formulas representative in those ages. By the way, I wonder if the note on page 95 might shed some light on a particular feast. As I read through this progression it seems like he was able to bring out memories of tasks or ordeals I didn't realize that were in my own journey. He continues then to a great definition of the aeons or, as he puts it "conscious evolutions" of mankind.

The rest of the books goes into the what I felt was what he was referring to in the title. Again, a skilled maneuver to the definition of Thelema; that all these entities are the acknowledgement of ourselves. In two chapters he covers some egyptiana and Goetia and how they relate to the magickian and his individual path. Thanks again Lon for a great to the point tome.

*Love is the Law. Love Under Will.*

Fr,  
ΜΕΛΑΡ ΜΑΝΤΙΣ



## THE LIGHT

by Sr. Zita

The light, the passion in your eyes... when did it fade away?  
What causes my heart to drain each twilight, aching as I pray?  
Your love was my salvation, it could always get me high...  
but now my essence desires to wither up and die...

What of the enthusiasm that once completed our sky's...?  
My tears are now like dew drops underneath the midnight fly's my  
cries of desperation...

To understand my pain, the void of dissolution engulfs my  
whole life's bane.. Shadows of our former shells :  
we will never be the same.

Through growth and transformation I tell myself, Proclaim!  
That our love everlasting, is my greatest sacred fame... Way down deep  
inside Our love has become lifeless and lame...

Where is the wanting what you have, instead of having what you  
want?

The memories of that time we shared is now a ghost that does haunt :



The deepest seed of my passion.

I scream out to the Gods, when will this cycle end..? I want, my love, my passion-flames to return again. This shallow darkness hovers like a creature of the night. The brutality of reality is a battle ; an endeavor, fight to keep the tranquillity we seek, but blindly miss the light...

The constant rays of hope inside this once wild, now smoldering flame... the sparks that fall unlit ; will they rekindle, waver, or main... the affections we one time held?

We one day may regenerate the flames of passion stole ; of when your touch afire did set aflame the sparks inside my soul. And enslave me in that instance, I beg! return me to a space where everlasting euphoria impel us nevermore to misplace the light.



**Batman and Robin Meet the Scarlet Woman:  
Catwoman eat your heart out!**

shall you crawl through dusk  
wet streets, and die cold and an-hungered!

©opyrite Soror Kaiomenos  
(centre of pestilence extrordinaire), anno IViv

ROBIN: Holy Harlots, Batman! Who could have  
committed this nefarious deed?

BATMAN: Why, Robin, none other than his  
woman, called the Scarlet Woman.  
To her is all power given!

<enter scarlet woman, a lambent flame of blue>

BATMAN <in a confused voice>: Who am I?

SCARLET WOMAN <bending down>: Thou  
knowest!

ROBIN: Leaping laughter, Batman! How can  
we counter her might?

BATMAN <shaking his head, recovering some-  
what>: Simple, Robin, I will  
slay me her child!

SCARLET WOMAN <laughingly defiant>: I  
will be loud and adulterous!

BATMAN <to the Scarlet Woman>: I will alien-  
ate your heart!

SCARLET WOMAN <laughter tinkling like lit-  
tle bells>: I will kill my heart!

BATMAN: I will cast you out from men!

SCARLET WOMAN: I will work the work of  
wickedness!

BATMAN: As a shrinking and despised harlot

SCARLET WOMAN <her lovely hands upon the  
black earth and her lithe body  
arched for love>: Nay! I shall be covered with  
jewels, and rich garments  
and I shall be shameless before all men!

ROBIN: Delicious Languor, Batman! She shall  
achieve Hadit!

BATMAN: Yes, Robin, we have no power  
here....for her joy is to see my joy  
and to love her is better than all things...she will  
raise herself in pride.

ROBIN: Totally Tahuti, Batman! Why?

BATMAN: If Power asks why, then is Power  
weakness.

SCARLET WOMAN <touching her lips lascivi-  
ously with her dainty tongue>:  
Come forth, o children, under the stars, and take  
your fill of love! Take  
your fill and will of love as ye will, when, where  
and with whom ye will.

BATMAN AND ROBIN <kissing her lovely  
brows>: Thou art continuous!

[exeunt caped crusader and boy wonder]

[sacred whore follows, gathering them into her  
fold and bringing the glory  
of the stars into their hearts]

AMOR OMNI VINCIT

FINIS

(Disclaimer : The ideas expressed here are in no  
way representative of D.C. comics, Time  
Warner, or any copyrite of Batman and Robin)



## Coming Events

January's activities bring a grand start to a new year. The first Sunday of the Month the members have voted to get together for a movie night. With anticipation we have awaited "In the Beginning" Babylon 5's feature movie and on January 4th our waiting is over. In the next months after that we will be reviewing the book Las Bas and the movie Excalaber.

The first Thursday of the month and third Sunday we will be performing the Gnostic mass. Our new open panel discussion group Thelema under pressure will meet over the topic of invocation. Not only are members of the lodge able to participate, but other Thelemites in the order also express their views via email.

The research and development team has been delving into medieval magick with an ongoing research into the Greater Key of Solomon. Members in the Lodge have been actively working on NEW temple furniture, it will be delightful to step into a refreshing new temple that we fashioned ourselves.

The expected Minerval initiations in February are a favorable substance, its always pleasant to see the lodge increasing in Oklahoma. All in all it should be a wonderful time, and hopefully in the next newsletter there will be much to talk about. Have a Happy New Year. By the way, I hear that Frater Agavatal is planning an Italian theme for the next feast, so call ahead for a seat.

93 93/93

Sr. zire

Fr. Μελαρ Μαντιο

Sekhet-Bast-Ra Lodge  
Ordo Templi Orientis

c/o

12101 N. MacArthur Blvd.

Suite D-117

73162-1899

Oklahoma City, OK