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Sekhet-Bast-Ra Oasis
Ordo Templi Orientis

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Θελημα

OPHTICUS

The Quarterly Journal of Sekhet-Bast-Ra Oasis

Ordo Templi Orientis

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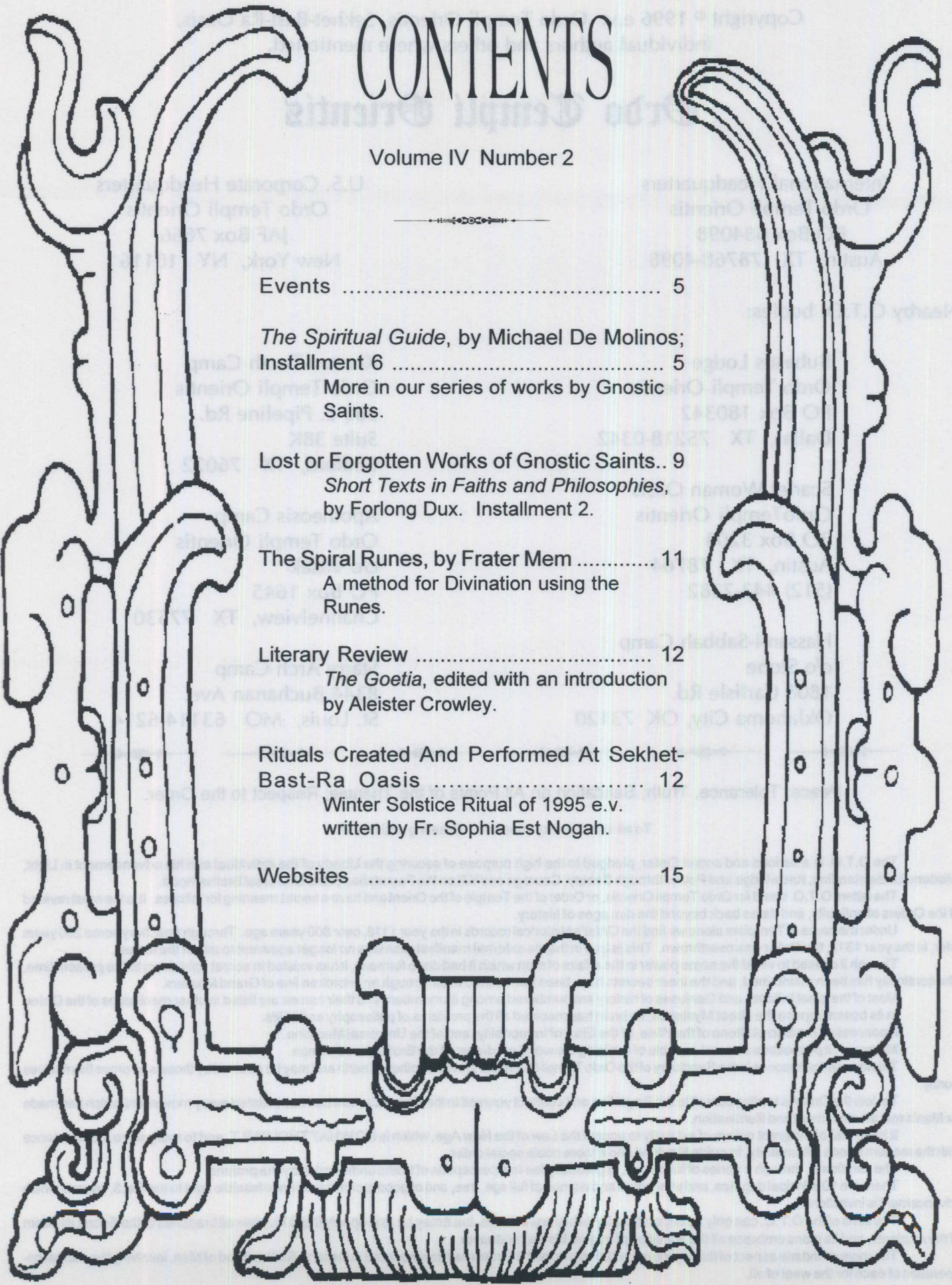
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Events



The oasis holds regularly scheduled events each Sunday.

Enochian is the topic of discussion and work every second Sunday. Both old and new students of this form of working are welcome to join us.

Every third Sunday Magick in Theory & Practice is looked at in an open structured class covering the book chapter by chapter.

Library & Discussion Night occurs every fourth Sunday. This is a time to take advantage of the Oasis's library resources and have discussions on new and different topics.

INITIATIONS:

Sekhet-Bast-Ra performed a Minerval initiation in March. The Oasis hosted four candidates from out-of-state for a blow out weekend of three First Degrees and three Second Degrees in April.

Minerval initiations are scheduled to be held again in late June and again in late July. Call the oasis for more information.

ECCLESIA GNOSTICA CATHOLICA:

Last April a very special Gnostic Mass was performed to celebrate the uniting in love under will of Soror LV, Frater Daleth and Soror Hawthorne. The best wishes and love of all the oasis goes to them.

Regular performance of Aleister Crowley's Gnostic Mass occurs every first Sunday and third Thursday of the month. All O.T.O. members and their guests are invited to gather at 7:30pm on these two evenings to celebrate this very special ritual.

For the celebration of the three days of the writing of The Book of the Law the oasis performed the ritual written for Scarlet Woman Oasis's Feast of the Stars Retreat. Thanks to Frater Titus for his ritual writing.

Also, keep an eye out for Scarlet Woman Oasis' travelling thelemites. Fr. Xephyr and Sr. Nephthys visited SBR over the Solstice. We wish them all the best during their world travels and encourage all to show them hospitality.

The Spiritual Guide
which Disentangles the Soul;
and Brings it by the Inward Way
to the Getting of Perfect
Contemplations and the Rich
Treasure of Internal Peace.

by Michael De Molinos

In our search for the A.:A.: reading list we came across a wonderful find, a copy of The Spiritual Guide of Michael De Molinos. This copy was translated from the original 1699 document. It also included Molinos' reference notes and letters about the Quietists order. The work is very Christian, but don't let that stop you from investigating an interesting way to approach prayer and silence.



The Spiritual Guide which leads the Soul to
the Fruition of Inwards Peace.

The First Part.

Chapter 16.

***Signs to know the inner man, and the mind
that is purged.***

The signs to know the inner man by are four. The first, if the understanding produce no other thoughts than those which stir up to the light of faith; and the will is so habituated that it begets no other acts of love than of God, and in order to Him. The second, if when he ceases from an external work, in which he was employed, the understanding and the will are presently and easily turned to God. The third, if, in entering upon prayer, he forgets all outward things, as if he had not seen or used them. The fourth, if he carries himself orderly towards things, as if he were entering into the world again, fearing to embroil himself in business, and naturally abhorring it, unless when charity requires it of him.

is that which renders the soul simple, and 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 mihii omnia bona pariter cum illa* (Wisd. vii.11.)

You must know that the greatest part of men live by opinion, and judge according to the 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 words 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 of 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 false gold. These preacher 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 neither the greatest saint nor the wisest man that knows the truth most, but he that practices 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 true light and charity!

Remember that it is always good to 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

Secondly, From temporal things. Thirdly, From the very gifts of they 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 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.



Lost or Forgotten Works of Gnostic Saints

One of the many reasons why Sekhet-Bast-Ra started Ophiuchus Newsletter was to circulate the material in our research of Saints; mainly the little known and privately printed material, which has become public domain. This was started with Burton's pamphlet on his pilgrimage as an Islamic pilgrim. We have the second installment of another rare, hard to find work: Forlong's Short Texts in Faiths and Philosophies.

In 1897 in Edinburgh published for private circulation Forlong's Short Texts in Faiths and Philosophies. The work is unlike any other work of Forlong's work. It is in a poetic style and not the usual armchair scholarship which readers and students of Forlong are familiar with. He, in his introduction, explains that he tried to give the reader a taste of the art, thought, and ritual in these texts; and thus shows his more artistic nature. Frankly, we think that they are sublimely superb and hope that you will enjoy the texts as well.

Short Texts in Faiths and Philosophies or *Some Sentiment of the Good and Wise*

by

Forlong Du
a.k.a.

Major-General James George Roche Forlong

Chinese Scriptures Prior to Confucius.

Compiled most by or through Confucius about 500 B.C., from the teaching of the patriarchal times of King Fu-Hsi of 3270 B.C., "the founder of temples, sacrifices and arts." Also from "the Records of the Royal Sages,

In learning be humble, but always earnest;
With learning will come virtue, though
unperceived.

It is man, not heaven, who shortens life and
adds misery.

XIII.

Fear not the high and distinguished, but see
rather that thou

Dost not oppress the friendless, childless,
and orphans.

XIV.

The end of punishment is to make an end of
punishment,

Therefore thee persevering in villainy and
treachery--those warring

Against the good of society, must not be
spared;

Yet cherish not anger against the obstinate,
Nor show may that thou dislikest them.

XVII.

Advance the interests of the good and the
bad will be improved,

All are born good, and evil comes from
external circumstances.

Thou canst not find the same qualities in all,
Families which have long enjoyed high office
and riches

Usually become wayward and dissolute.

XVIII.

Widely diffuse knowledge and set a good
example,

So that the ignorant and poor be make aware
of their duties,

Their hardships are great and
untroubling.

XIX.

Knowledge and study will in the end purify
thee,

Yet "is there no wise man, who is not also
stupid."

A flaw in white jade may be ground away and
forgotten,

But not so a flaw in thy speech. For it,
naught avails.

Words are indeed thine own, but cannot be
flung about;

Each will find its answer, as every deed will
its reward.

XX.

Say not this place is private, none can see

me, but
Be free from shame in thine own chamber, as
in public.

XXI.

Look not for horns in the young man, but
know that

All effects are but conditions of their causes.



THE SPIRAL RUNES



by

Frater Mem

I was working on a spiral for my Runes divination. This is my own method of reading the Runes. I have yet to see any particular method of how to read the Runes. And, I have read a few books on the subject. But, anyway, here it is: The spiral is in a circular motion, within a circle. (Some of this I did pick up in books. The spiral is my idea alone, well maybe some divine inspiration.)

The method: Your inquirer, sets in the east, facing west, before the circle, and yourself in the west, facing east, of course. You are to meditate on "The Hanged Man" in the Tarot system while doing your divination. It is said that Odin hung from the World Tree Yggdrasil, leading to the discovery of the Runes on the ninth day. If you cannot see the correspondence of "The Hanged Man" and this story, you probably need not continue. Have the inquirer take all the stones in both hands, shake them up. Have them put their hands, with the stones in them, to their forehead right between the eyes, have them think hard of his, or her question, then let them fall unto the spiral circle. (A recommended 22 inches from the circumference of the circle.)

Now the purpose of the spiral: Only read the stones that are turned up that you can see. (If you have stones on the top of one another, read the ones that have the Rune face up.) The inner most part of the spiral is the very near future, and the things that can be dealt with the most success at this time. As we spiral

with some device whereby to record any important events which may occur.

Let the magician of Horus Banish. Let the temple then be opened by the following:

“Procul, O procul este profani! Bahlasti! Ompedha!”

Let a bell be struck: 333-55555-333

“Thee I evoke, Oh thou mighty archangel of the forces of water, Teletarchie, (trace sigil in the middle of invoking pentagram of water) thou who schooleth the depth to silence. Send thou a sufficient force of the balanced spirits of water, neither unclean nor malicious in intent, to fashion a container for the power we here invoke. I vibrate thy name thrice, and burn to thee this greatful perfume so that there shall ever be peace between thee and we (vibrate Teletarchie thrice while burning odor).

“Now let the other masters of the elements be here as witness. Oh thou, Jungus, master of the winds, be thou or thy lieutenants ready to guard this circle, to turn away the idle drifts that circulate constantly on the air. Let thou Sinochis try in thy fire our offering, letting only the gold pass through. And let thou, Diamanos, be the base upon which we stand to direct the forces of nature. By the great word Abrahamadabra, and by the power of the law of Thelema, let it be so.”

And now music shall play as a new odor is kindled upon the altar of Horus. Let the magician of Isis perform the ritual of the hexagram of Venus. Let the magician then weave a dance about the circle, dancing as his or her will dictates between and around the other altars. At last, when the magician is ready, he or she will return to the altar and recite the invocation:

“But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart and the serpent flame therein,

thou shalt come to lie a little in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices: ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come unto my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple of the innermost sense, desire you. Put on wings and arouse the colored splendour within you: come unto me! To me! To me! Sing the rapturous love-song unto me! burn to me perfumes! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night sky. To me! To me!

At this time, if the magician is moved with visions, he or she shall report these visions to the audience member who is to record such. The magician of Isis shall then trace the invoking passive pentagram of spirit, and inscribe a red circle therein. She shall then pass on the lamp (unlit) to the magician of Osiris with these words:

“We celebrate the winter, when the earth lieth fallow and the spring babbles not in the brook. We celebrate the time of the dark mother, Aima, and the time of death. We celebrate the power of the mother to conceive life from unlife, and joy from void.”

Let the magician of Osiris rekindle his perfume upon the altar of Horus, and, receiving the lamp, he shall turn from the magician of Isis haughtily, and with rough demeanor. The magician of Isis shall turn toward the west, and remain so until she is commanded to turn by the magician of Horus. So the child conquers.

Let next the magician of Osiris anoint himself with Frankincense and Myrrh ash, placing a cross of it upon his brow. Let him then invoke the sun by appropriate means (the hexagram ritual will suffice, or some other method devised by his ingenium). Let him then invoke further by the

if the thirty Ethers were the softness of thy
Pell.

Thou, whose garments are green and
gold, who bearest the spotted son of
The fierce leopard.

O thou, whose radiance of earth and air,
thou sun of brilliance.

Thee, thee, thee, thee I invoke!

By the force of the sign of the ram of
heaven (*traces sign of Ares*), I invoke thee to
Dominate the worm of illusion.

Be thou trodden underfoot, O partial, O
deceptive moon!

False moon! Be thy rays overwhelmed in
an ocean of darkness.

By the power and in the light of Horus
thou canst not shine, nor shall thy delusive ray

Cast its glimmer on the mind of the
Magus!

For by this spell I invoke thee, Oh

Thou child who conquerest! Ra-Hoor-
Khuit be thy name, and may it echo through the
Halls of ice and the heat of the desert, and
maketh man and Gods to tremble before

Thy might!

By this word of might I bind thee!

Abrahadabra!

*If the magician of Horus be moved with visions, let
them be recorded now. If not, let him proceed to the
silent Magus, and offer the lamp with these words:*

"Thy reign is not yet."

*He shall offer it humbly, and without malice in his
heart. The silent Magus shall proceed behind the
veil, while only the magician of Horus faceth east.
The silent Magus shall set the lamp upon the altar
of Maat and stand in observation for a few
moments in stillness, and then, no answer
forthcoming, he shall return the lamp to the
Magician of Horus, who shall hold it aloft with
these words:*

**"Even this orb that twirls and tumbles
through space, even this orb locked in a casing of
ice, even this orb upon which we once grovelled
but now walk, free men to do our Wills, even this
orb shall return to life. May the testing of winter**

be passed!"

*Let all respond by turning to the east and clapping
55555-333-55555. Let then one of the magicians
release any spirits bound by the ceremony and
then banish.*

The ritual is at an end.

Web Sites

O.T.O. U.S. Grand Lodge www.cinenet.net/oto/

Welcome to the Abbey of Thelema
www.ecsd.com/~oto/

Ecclesia Gnostica Catholica
www.crl.com/~thelema/egc.html

O.T.O. Translators Guild
www.snafu.de/~marcus/p2-grf.htm

The Equinox
www.internet.com/~robin/equinox/equinox.html

The Net of Dreams: The Official Joseph
Campbell Website www.jcf.org/

Egyptian Art & Archaeology Institute
www.memst.edu/egypt/main.html

Dead Sea Scrolls Exhibit
sunsite.unc.edu/expo/deadsea.scrolls.exhibit/intro.html

Gnosis Archive www.webcom.com/~gnosis

Astronomy Picture of the Day
antwrp.gsfc.nasa.gov/apod/astropix.html

Magitech Web www.magitech.com

Love is the law, love under will.