



# Ophiuchus

Anno IViii e.n.

☼ in ☿

♈ in ♄

Summer Solstice 1995 e.v.

Vol. III No. 2

Sekhet-Bast-Ra Oasis  
Ordo Templi Orientis  
12101 N. MacArthur  
Ste. D - 117  
Okla. City, OK 73162-1899

## Θελημα

U.S. Headquarters  
Agape Grand Lodge  
Ordo Templi Orientis  
JAF Box 7666  
New York, NY 10116-4632

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

### 93 from Sekhet-Bast-Ra!

First of all, we are happy to report that no Thelemites were harmed in the bombing of April 19. The loss of life is tragic, but we will persevere in spite of it all.

The Oasis Master and Mistress would like to congratulate the Mistress and members of Scarlet Woman Camp for an unforgettable retreat and stay in Austin. The hospitality was wonderful.

On the Equinox we had a Feast and preformed a ritual adapted from *The Equinox of the Gods*. The following Sunday the Greater Invocation of Horus, adapted from the new Magick, was performed.

For the Three Days of the writing of *The Book of the Law* the proper chapters were read at a wonderful Italian restaurant, Tommy's, at a pot luck feast and at late night reading, respectively. Thelemites from as far away as Tulsa came to celebrate.

On the Ecclesia Gnostica Catholica front the month of April saw three baptisms and four confirmations and in May one ordination of a Deacon was held.

Appearing in this issue are another installment of Richard Burton's tale of his journey in the Middle East, another piece of Molinos' *Spiritual Guide*, a work on the

origins of Liber Samekh, an essay by our own Fr. -ϕ, and a review on a book which might be an alternative to Hinton's *Fourth Dimension* from the A.:A.: Reading List.

### Contents

Stage VIII: Medina - Native Drawing and European Sketch, by Richard Burton, originally published by the British Museum.	2
A Spiritual Guide, by Michael De Molinos; Installment 2 .....	3
The Philosophical Justifications for Magick, an essay by Frater -ϕ .....	6
Ancient Texts and their Modern Equivalents: Liber Samekh .....	10
Literary Review .....	11
Current Events .....	12

Sekhet-Bast-Ra is a duly chartered initiating body of Ordo Templi Orientis serving the Greater Oklahoma City Metropolitan area and all of Oklahoma.



## Stage VIII

### Medina - Native Drawing and European Sketch

by Richard Burton

Most are probably familiar with Burton's books such as the Arabian Nights, the Kasidah, Sindh and the Races that in Habit the Valley of the Indus, Highlands of Brazil, First Footsteps in East Africa, the City of Saints and across the Rocky Mountains to California, etc., but the articles and pamphlets that Burton authored are slowly becoming rare finds. The following is part seven of a nine part travel guide that Burton wrote for Mecca. It describes his pilgrimage to Mecca. The article also gives information concerning another Gnostic Saint, Mohammed, and was first issued in 1865.

---

After the ceremonies at Mecca, the birthplace of Mohammed, most newly-made pilgrims proceed to visit his tomb at Medina; many go by sea, taking ship at Jeddah. Those who prefer the land journey must hire their cattle and prepare for a hard march under a burning sun, over a wretched country, with brackish water, and full of thieves. Caravans are often fired upon by the wild clans which hold the hills immediately north of Mecca. The eastern, or "desert route," numbers eleven marches, with a total of about two hundred and fifty miles; the "Royal road," as it is called, hugs the coast, and both offer fair specimen of "Infamous hills and sandy and perilous wilds".

\* \* \* \* \*

There is great excitement in the caravan on nearing Medina; it exchanges the "stony salt land" for the "country of date trees." Robust religious men enter reverently on foot. All break out in most poetical prayer: "O Allah! this is the sanctuary of the Prophet; make it to us a protection from hell-fire, and a refuge from eternal punishment! Oh, open the gates of

thy mercy, and let us pass through them to the land of joy!" Others exclaim, "O Allah! bless the last of the prophets, the seat of prophecy, with blessings in number as the stars of heaven, and the waves of the sea, and the sands of the waste! Bless him, O Lord of might and majesty, as long as the cornfield and the date-grove continue to nourish mankind!" And again, "Live for ever, O most excellent of prophets! live in the shadow of happiness during the hours of night and the times of day, whilst the bird of tamarisk (the dove) moaneth like the childless mother, whilst the west wind bloweth gently over the hills of Nejd, and the lightning flasheth bright in the firmament of the Hejaz!" The travellers now understand the full value of the phrase in the Moslem ritual, "And when his (the visitor's) eyes fall upon the trees of Medina, let him raise his voice and bless the Prophet with the choicest of blessings!" In all the fair view spread before the wanderer's gaze, nothing is more striking, after the desolation through which he has passed, than the gardens and orchards about the town.

Madinat el Nabi, the "City of the Prophet," usually called by Moslems for brevity, El Medinah, or "the City," lies on the borders of the highland plateau that forms Central Arabia. The site is a gently shelving plain, bounded on the east by a thin line of low dark hills; northwards, by the ranges of Saur and Ohod, whilst to the south it lies open. Burckhardt found the water detestable - I thought it good; and the winter is long and rigorous. Hence the fair complexion of its inhabitants, who rival in turbulence and fanaticism their brethren of Mecca.

Nothing can be more useless than the views of Medina printed in our popular works. They are of the style "bird's-eye," and present a curious perspective. They despise distance like the pictorially audacious Chinese; the lava ridge in the foreground, for instance, appears to be two hundred yards instead of three or four miles distant from the town. They strip the place of its suburb, in order to show the walls and towers, omit the fort and the gardens to the north and south, enlarge the mosque twenty-



fold for dignity, and make it occupy the whole centre of the area, instead of a small corner in the south-east quarter. They place, for symmetry, towers only at the angles of the walls, instead of all along the curtain, and they gather up and press into the same field all the venerable and interesting features of the country, those behind the artist's back, as well as what appears in front. Such are the Turkish lithographs. The East Indians make a truly Oriental mixture of ground plan and elevation, drawn with pen and ink, and brightened with the most vivid colours.

Medina consists of three parts - a town, a castle, and a large suburb. The population ranges from sixteen thousand to eighteen thousand souls. Mohammed's favourite city is an irregular oval, whose walls of granite and lava in regular layers cemented with lime are pierced with four gates. These are the Syrian, the Gate of Hospitality, the Friday, and the Egyptian; the two latter are fine massive buildings with double towers, like those of Arques, in Normandy, but painted with broad bands of red, yellow and other colours. Except the Prophet's mosque, there are few public buildings; there are only four caravanserais, and the markets are long lines of sheds thatched with scorched and blackened palm leaves. The streets are what they should always be in these torrid lands, deep, dark and narrow, in few places paved - a thing to be deprecated - and generally of black earth well watered, and trodden to hardness. The houses appear well built for the East, of squared stone, flat-roofed, double-storied, and enclosing spacious courtyards and small gardens with wells, where water-basins and date-trees "cool," as the Arabs say, "the owner's eyes." The lattice balconies are here general, and the windows are mere holes in the walls, with board shutters. The castle has stronger defenses than the town, and inside a donjon tower, built upon a rock, bears proudly the banner of the Crescent and the Star; its whitewashed lines of wall render the fort a conspicuous object, and guns pointing in all directions, especially upon the town, make it appear a kind of

Gibraltar to the Bedouins.

For some reason, many visitors take a fancy to Medina, and end their life there. Shaykh Nur, an East Indian lad who accompanied me, opined that it was a "very heavenly place."

---

***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 Christain, 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.***

***Of the Darkness, Dryness, and  
Temptations, wherewith God purges Souls,  
and of, Internal Recollection.***

**Chapter 4**

***The Soul is not to afflict itself, nor  
intermit prayer, because it sees itself  
encompassed with dryness.***

Thou shalt know that there are two sorts of prayer, the one temper, delightful, amiable, and full of sentiments; the other obscure, dry desolate, tempted, and



darksome. The first is of beginners, the second of proficients, who are in the progress to perfection. God gives the first to gain souls, the second to purify them. With the first He uses them like children; with the second He begins to deal with them as with strong men.

The first way may be called the animal life, and belongs to them who go in the tack of the sensible devotion, which God use to give to beginners, to the end that being endowed with that small relish, as the natural man in with the sensible object, they may addict themselves to the spiritual life. The second is call the life of men, and belongs to those who, not minding sensible pleasures, fight and war against their own passions, that they may conquer and obtain perfection, the proper employment of men.

Assure thyself, that dryness or aridity is the instrument of thy good, because it is nothing else but a want of sensibility, that *Remora* which puts a stop to the flight of almost all spiritual men, and makes them even draw back, and leave off prayer — as may be seen in many souls, which only persevere whilst they taste sensible consolation.

Know that the Lord makes use of the vail of dryness, to the end we may not know what He is working in us, and so be humble; because if we felt and knew what He is working in our souls, satisfaction and presumption would get in, imagining that we were doing some good thing, and reckoning ourselves very near to God: which would be our undoing.

Lay this down as a firm ground in thine heart, that for walking in the inward way, all sensibility should first be removed; and that the means God uses for that is dryness. By that also He takes away refection, or that view whereby the soul eyes what it is doing, the only impediment that obstructs the advancing forward, and God's communicating Himself, and operating in it.

Thou oughtest not then to afflict thyself, nor think that then reapest no fruit, because in coming from a communion or prayer, thou hast not the experience of many sentiments, since that is a manifest cheat.

The husbandman sows in one time, and reaps in another. So God, upon occasions, and in His own due time, will help thee to resist temptations, and when least thou thinkest, will give thee holy purposes, and more effectual desires of serving Him. And to the end thou mayest not suffer thyself to be transported by the violent suggestion of the enemy, who will enviously persuade thee, that thou dost nothing, and that thou lovest time, that so thou mayest neglect prayer, I will declare to thee some of the infinite fruits that thy soul reaps from that great dryness.

The first is to persevere in prayer, from which fruit spring many other advantages.

2. Thou wilt find a loathing of the things of the world, which by little and little tends to the stifling of the bad desires of thy past life, and the producing of other new ones of serving God.

3. Thou wilt reflect upon many failings, on which formerly thou didst not reflect.

4. Thou wilt find, when thou art about to commit any evil, an advertency in thy heart, which restrains thee from execution of it, and at other times from speaking, lamenting, or revenging thyself; that will take thee off from some little earthly pleasure, or from this or the other occasion, or conversation, into which formerly thou wast running in great peace and security, without the least check or remorse of conscience.

5. After that through frailty thou hast fallen into some light fault, that wilt feel a reproof for it in thy soul, which will exceedingly afflict thee.

6. Thou wilt feel within thyself desires of suffering, and of doing the Will of God.

7. An inclination to virtue, and greater ease in overcoming thyself, and conquering the difficulties of the passions, and enemies that hinder thee in the way.

8. Thou wilt know thyself better, and be confounded also in thyself, feel in thee a high esteem of God above all created beings, a contempt of creatures, and a firm resolution not to abandon prayer, though thou knowest that it well prove to thee a



most cruel martyrdom.

9. Thou wilt be sensible of greater peace in thy soul, love of humility, confidence in God, submission, and abstraction from all creatures, and finally, the sins thou hast omitted since the time thou exercisedst thyself in prayer, are so many signs that the Lord is working in thy soul (though thou knowest it not) by means of dry prayer; and although thou feelest it not whilst thou art in prayer, thou wilt feel it in His due time, when He shall think it fit.

All these, and many other fruits, are like new buds that spring from the prayer which thou wouldst give over, because it seems to thee to be dry, that thou seest no fruit of it, and reapest no advantage therefrom. Be constant and persevere with patience, for though thou knowest it not, thy soul is profited thereby.

It is not to be said that the soul is idle; because though it operate not *actively*, yet the Holy Ghost operates in it. Besides that, it is not without all activity, because it operates, though spiritually, simply and intimately. For to be attentive to God, draw near to Him, to follow his internal inspirations, receive His Divine influence, adore Him in His own intimate centre, reverence Him with the pious affections of the will, to cast away so many and so fantastical imaginations, and with softness and contempt to overcome so many temptations: all these, I say, are true acts, though simple, wholly spiritual, and in a manner imperceptible, through the great tranquility wherewith the soul exerts them.

## Chapter 5

***The Soul is not to be disquieted, that it sees itself encompassed with darkness, because that is an instrument of its greater felicity.***

There are two sorts of darkneses — some unhappy, and others happy. The first are such as arise from sin, and are unhappy, because they lead the soul to an eternal precipice. The second are those which the Lord suffers to be in the soul, to ground and

settle it in virtue; and these are happy, because they enlighten it, fortify it, and cause greater light therein, so that thou oughtest not to grieve and disturb thyself, nor be disconsolated in seeing thyself obscure and darksome, judging that God hath failed thee,

and the light also that thou formerly hadst the experience of; thou oughtest rather at that time to persevere constantly in prayer, it being a manifest sign that God of His infinite mercy intends to bring thee into the inward path, and happy way of Paradise. O how happy wilt thou be if thou embrace it with peace and resignation, as the instrument of perfect quiet, true light, and of all thy spiritual good!

Know then that the straightest, most perfect, and secure way of proficients, is the way of darkneses, because in them the Lord place His own Throne; And *He made darkness His secret place* (Psal. xviii.). By them the supernatural light, which God infuses into the soul, grows and increases; amidst them, wisdom and strong love are begotten; by darkness the soul is annihilated, and the *species*, which hinders the right view of the Divine Truth, are consumed. By this means God introduces the soul by the inward way into the prayer of rest, and of perfect contemplation, which so few have the experience of. Finally, by darkness the Lord purges the senses and sensibility, which hinder the mystical progress.

See now if darkneses be not to be esteemed and embraced. What thou oughtest to do amidst them, is to believe that thou art before the Lord, and in His presence; but thou oughtest to do so with a sweet and quiet attention, not desire to know anything, nor search after delicacies, tenderesses, or sensible devotions, nor do anything but what is the good will and pleasure of God; because other wise thou wilt only make circles all thy life time, and not advances one step towards perfection.

## Chapter 6

***To the end the soul may attain to the***



***supreme internal peace, it is necessary that God purge it after His way, because the exercises and mortification that of itself it set about, are not sufficient.***

So soon as thou shalt firmly resolve to mortify thy external senses, that thou mayest advance towards the high mountain of perfection and union with God, His Divine Majesty will set His hand to the purging of thy evil inclinations, inordinate desires, vain complacency, self-love and pride, and other hidden vices, which thou knowest not, and yet reign in the inner parts of thy soul, and hinder the Divine union.

Thou wilt never attain to this happy state, though thou tire thyself out with the external acts of mortification and resignation, until this Lord purge thee inwardly, and discipline thee after His own way, because He alone knows how secret faults are to be purged out. If thou persevere constantly, He will not only purge thee from affections and engagements to natural and temporal goods, but in His own time also He will purify thee with the supernatural and sublime; such as are internal communications, inward raptures and ecstasies, and other infused graces, on which the soul rests and enjoys itself.

God will do all this in thy soul by means of the cross and dryness, if thou freely givest thy consent to it by resignation, and walking through those darksome and desert ways. All that thou hast to do is to do nothing by thy own choice alone. The subjection of thy liberty is that which thou oughtest to do, quietly resigning thyself up in everything, whereby the Lord shall think fit internally and externally to mortify thee: because that is the only means by which thy soul can become capable of the Divine influences, whilst thou sufferest internal and external tribulation, with humility, patience, and quiet; not the penances, disciplines, and mortifications which thou couldst impose thyself.

The husbandman sets a greater esteem upon the plants which he sows in the ground than those that spring up of themselves, because these never come to seasonable maturity. In the same manner

God esteems, and is better pleased with, the virtue which He sows and infuses into the soul (as being sunk into its own centre, and without any election) than all the other virtues which the soul pretends to acquire by its own election and endeavours.

It concerns thee only, then, to prepare thine heart like clean paper, wherein the Divine wisdom may imprint characters to His own liking. O how great a work will it be for thy soul to be whole hours together in prayer, dumb, resigned, and humble, without acting, knowing, or desiring to understand anything!

---

## **The Philosophical Justifications for Magick**

by  
Frater -♄

### Part I: Epistemological

Let it be said, and known that this author understands, the terrible resistance likely to be met with as academia meets with this essay. Even the title is provocative—Justifications for *magick*? What possible justification could there be for something as irrational as that? Magick itself seems to stand for everything that modern philosophy stands against. Perhaps the pre-socratics could have tolerated it, but now? Not hardly. The image of a wizard, man or woman, standing in the middle of some elaborately drawn circle, gesticulating dramatically and intoning unintelligible phrases with the belief that occult forces are at work, under the authority of the magician's will no less, is absurd. It's not only irrational, it's unjustifiable. How can you prove the existence of what you, nor any other normally behaving person, cannot see?

To the surprise of most modern academics, most modern magicians that I know of would agree that the image I have just painted of a wizard is laughable. Not



the part about the standing in the circle, gesticulating and intoning bit—that's fine. In the life of a wizard, it happens quite frequently. But, the belief in the 'occult forces' is another story. It implies a motivation that most wizards no longer accept. It implies a metaphysics that modern users of magick do not hold. It implies epistemological foundations which are weak. And the magician, if he is worth his salt, knows this. It has been a misunderstanding, by ignorant, and sometimes malignant people throughout history, that the magician believes in the objective reality of anything that he does.

The true magician believes only when actually performing an operation (the generic term for "casting a spell", "charging a talisman", and so on). And this only because it is necessary for this belief, as the reader shall see later on. Consider the opening lines of Liber O: "...2. In this book it is spoken of the Sephiroth and the paths, of Spirits and conjurations; of

Gods, Spheres, Planes, and many other things which may or may not exist." For this author, it seems that Crowley—the greatest of the recent adepts—had many an agnostic bone in his body. The entire tone of Book 4 is skeptical as well, and it is these books which lay the foundation for Crowley's system (or so I think—others may disagree).

If I am right, how can the magician justify his activities at all? The magician would rather ask, how can you not justify them? For the magician is the greatest skeptic of all—she posits only that which is really indubitable. The magician claims only to have a mind, to receive sense data, and

that it is possible to influence the mind through the use of magick. No one that I know of, no matter how "logically minded" would deny any of these claims, except perhaps the sense of the last. The first claim, that the magician has a mind, simply cannot be doubted (from the inside, that is—you, if there is a you, may doubt another to have a mind—but can you doubt yourself to have a mind?) Suppose even that your mind isn't original—all your thoughts are given you by another being. Don't you still have a mind, only, in this case, it's simply the mind of another being—aren't you just that other being caught in a delusion? Also,

it is not possible to doubt that you have sense data. A simple examination of the content of your mind will suffice to show that.

The sticking point of the argument is in the last point, that the mind can be changed by the methods of magick. Before actually arguing the point, however, some preliminary work needs to be done so that the reader can understand

what is meant by certain terms. By 'mind' I simply mean what is commonly thought of as mind; though each person's individual definition may vary on this point somewhat, there should nevertheless be some common thread running through the matter. We shall be forced some accretions to our definition as we proceed, as this is preferable to listing all my criteria here as the justification for certain points will come along as the argument proceeds. My argument should work for any reasonable definition that one applies to 'mind' (this is intentionally vague in order to admit as much as possible—obviously saying that all minds are bananas

*Sekhet-Bast-Ra Oasis*

*is pleased to announce the sale of*

***Thelemic Unicursal Hexagram  
pendants  
and  
Septagram pendants***

Hexagram has rose in center  
both are approximately 1" X 1"

currently available in brass for \$20<sup>00</sup> (plus \$1<sup>00</sup> S/H)  
or silver for \$25<sup>00</sup> (plus \$1<sup>00</sup> S/H)

Write the Oasis address for orders or more information.  
Please make any checks payable to CASH.



is unreasonable, though saying that they are brains is not). I stipulate one thing so far—that any definition assume that the contents of a mind are changeable (I assume it will be seen by all that the opposite is ridiculous—a mind that not only never thinks more than one thing, ever, but is incapable of anything more, is not a mind). It is obvious why I insist upon this point as well—to not assume it would be to undermine the foundations of my argument. So far, however, I don't think I have said anything which is much debatable.

If I have not given a definition of mind, how am I to say what I mean by changing one's mind? Clearly I do not mean this term in its common sense, that of making a decision the reverse of a previous one. Rather, I mean the literal changing of the contents of one's mind—most often in a sort of meta-categorical way. By this I mean that one would not simply alter the content of one's memories of a specific event, say, but rather how one viewed that event. If one is prone to be fearful in certain situations because of certain thoughts ( and here I make another stipulation—that emotion be cognitive; again, not too hard to swallow as I believe most psychological evidence is on my side), one would, by changing the content of one's mind, actually change the rather hidden and little understood process of how those thoughts come about. In so doing, one would, in theory, cease to be fearful. So, actual processes in the mind would be altered or eradicated, or perhaps new ones created, under this definition. Again, I allow the vagueness to carry through to include as much as possible in my treatment of the subject—the various methods or schools of magick will have their own particular views about just what sorts of processes ought to, or can be, changed.

So what is my claim? My claim, as stated before, is that the traditional methods of magick: ceremony, meditation, prayer, fasting, sense-deprivation, trance, and so on, are sufficient to change the contents of one's mind. These methods are training, in other words, for making your mind do as you consciously please. I'm sure that many of

my readers have wanted to break themselves of some habit. Magick is a way to do that. Only the habits that can be changed are ones much more ingrained than, say, the smoking of cigarettes or the drinking of coffee. Covered under my definition would be three types of habits: 1) habits such as those mentioned—physical habits. 2) Mental habits—habits such as always seeing yourself as superior to anyone else, belief in a certain deity, even seeing yourself as a victim of society. 3) Sensory habits—habits that one has such as seeing a wall in a certain place, seeing oneself as not having ten million dollars, seeing oneself (or another) as ill. The first are mostly trivial, and though magick may be a cure for them, it may be easier to go to a hypnotist. The second is a bit more interesting from a self improvement standpoint—through the use of magick, one is able to work a sort of psychology on oneself, excising those beliefs which are bothersome ( it is a goal of most modern magicians to attain serenity of mind, though I cannot speak for all). Unfortunately, there are no comparative studies that I am aware of which might indicate with exactitude just how effective this form of "therapy" is. Two things are certain, however. First, that total belief *while performing the operation* is essential. One need not believe before or after, and I, for one, advise anyone practicing magick of any kind soever to be as skeptical as possible. It is during the operation, however, that the work actually gets done—it is usually assumed that, by the use of ceremony, certain ideas are forcibly planted in the subconscious mind which then play themselves out according to certain rules (none of which we need vouch for here—so long as there is a subconscious mind we need only say that ideas within it will manifest in some way, and, so long as they do, the magician will have trained his conscious mind to take advantage of the situation). Second, that this form of therapy is certainly cheaper than seeing a psychologist. If it can be shown to be as effective, it would clearly be the preferred choice for almost anyone interested in self



improvement.

The third type of habit is really what magick would seem, from the outside, to be about. The manifestation of "psychic" phenomena would fall under this category. Suppose that I wish to do magick to walk through a wall. I do my ceremony and then head straight for a wall. To my amazement, I seem to pass right through, and be in an adjacent room. What has really happened? Well, assuming such a thing is possible (I know of no magician who can do such a thing, though we all hear stories of ancient adepts—Yehahshua, Mosheh, Merlin, Elman Zata, and so on—who can perform such dramatic feats), there are two possibilities. First, that I have done just that; passed right through the wall by means of which I have only a vague understanding. Many are likely to scream that this requires a complete reversal of many known laws of physics, and it is simply impossible. I will not here argue against such people much. I will, instead, advise them to take some training in the philosophy of science. After completing their undergraduate degree in such studies, after studying the debate between the Realists and the Anti-realists, then I will be happy to argue with them further if they are still inclined to do so. It is my intuition that they will not be. Anyone who is, or who is ready on such grounds as I have just suggested, to oppose my views in rigorous manner, will meet a glad opponent.

Another problem with taking this stance, however, is the notion that ritual (or some other magickal method) can do what we have just described. Before completely dismissing the claim that it can, I urge the reader to study as well such evidence that comes from less technologically bothered cultures. There are many documented instances of such people being able to walk (slowly, no less) over extremely hot coals and suffer no injuries. There continues to emerge documented evidence of people being able to do, on occasion and rather unpredictably, some remarkable feats some of which might rank up with walking through a wall. Unfortunately, great proponent and sympathist to the debunkers as I am, I find

that there are certain cases that neither Martin Gardner, Issac Asimov, Denis Hoffstader, or James Randi care to attack. When I say "unfortunately", I do mean to be sincere as often their investigations turn up something that others miss. But there seems to be a pattern to the cases that these men choose to debunk. Though it may not seem so to an outside observer, most magicians might call the cases such men attack "obvious fakeries". The people they attack are just the ones that seem most public. To me, it seems that anyone who could legitimately perform feats worthy of investigation would be more likely to keep quiet about it (this because of my previous training as a magician). So the debunkers do not wholly dissuade me that such a thing is possible.

But, even though I have given some small arguments for it, I do not hold in this paper that, in our example, I really walked through a wall. My skepticism extends much farther than where most people seem inclined to let it end. I might ask how one would be justified in examining ones sense data (which has certainly proved unreliable in the past) and concluding that this data constitutes an objective reality? It certainly seems that we would have to make quite an inferential leap to do so. All that we seem entitled to claim is just the existence of what we observe—sense data. It seems to be much more plausible a claim to say that I walked through a sense datum rather than an objective wall. We predicate solidity of the second, but we seem unable to do any such thing about sense data. Sense data, by their nature, seem unable to have such properties as solidity, weight, color, and so on. Rather, we seem to ascribe such properties to such objects as sense data seem to represent on the basis of those data.

It could be argued, of course, that what is really so implausible about magick is that it purports to completely reverse the pattern of our common, everyday experiences. This is something that might be said equally regardless of whether there is or is not a wall. But such an argument



forgets that, while an objective reality (which I have questioned on ontological grounds) exists without the mind, sense data do no such thing. No mind, no sense data. Change your mind, change your sense data (in some cases, anyway). Change your sense data, and you have done magick on the third type of habit.

Now to back up a bit. I will say that it would take an extremely potent form of magick to walk through a wall. Most magicians that I know of can do no such thing. Most of us content ourselves with much smaller phenomena; we change events to suit our purposes. But these events usually manifest in perfectly ordinary seeming ways. If I did magick to get one million dollars, I might simply get inspired to write a novel which would be destined to become a bestseller ( or perhaps a powerful magician could win the publishers clearing house sweepstakes). Nothing too out of the ordinary would seem to have taken place; people do write bestsellers, and make lots of money in the process, someone does have to win the sweepstakes.

So, magick on the third type of habit is much more subtle than many ignorant people might wish to claim. It is something of a sad conspiracy of events that there are not studies done which show that a trained, competent magician is able to "conjure" some pretty incredible coincidences, but there aren't. I have only the testimony of countless magicians as evidence for my claims (aside from a formidable, to not be too arrogant, argument from skepticism). But, being a philosopher of science, I think I can claim that, though not as rigorous as we might like to prove such a seemingly outlandish claim that "magick works", the testimonies of literally thousands of people (some of whom are as skeptical as I ) constitutes a type of study. Surely, one may say that anyone who is a magician already has the will to believe in magick, and so, becomes an unreliable witness, but this would be said by one who is completely unaware of the course that magickal training takes.

---

## Ancient Texts and their Modern Equivalents: Liber Samekh (CXX)

### A Brief History of Samekh:

Liber Samekh is a main stay of Thelemic ritual. It's history is a long and varied one. Its oldest known form dates to around 170 BC (give or take 5 years - Carbon 14 dating method). It comes from a Greco-Egyptian papyrus that is commonly known today as the London Papyrus and is found in the collection of the British Museum. The title is the Stele of Jeu the Hieroglyphist and the catalog number is PGM V. 96 - 172. Later the piece was linked to the Goetia in the Dark ages or Middle ages depending on which historical text that one reads. Crowley, after publishing the Goetia in 1903, later expanded it into Liber Samekh and added his own commentary to the work.

The original form still contains the essence of the original intent which was to subdue or take command over daimons. The ritual is still very potent and can be used in this form. The papyrus of Stele of Jeu the Hieroglyphist roughly translates as follows:

"I summon you, Headless One, who created earth and heaven, who created night and day, / you who created light and darkness; you are Osoronnophis whom none has ever seen; you are Iabaoth; you are Iapos; you have distinguished the just and the unjust; you have made female and male; / you have revealed seed and fruits; you have made men love each other and hate each other."

"I am Moses your prophet to whom you have transmitted your mysteries/ celebrated by Israel; you have revealed the moist and the dry and all nourishment; hear me."

"I am the messenger of Pharaoh Osoronnophis; / this is your true name which has been transmitted to the prophets of Israel. Hear me, ARATHIAO REIBET ATHELEBERESETH [ABA] BLATHA ALBEU EBENPHCHI CHITASGOE IBAOTH IAO; / listen to me and turn away this daimon."



"I call upon you, awesome and invisible god with an empty spirit, ARGOGOROBRAO SOCHOU MODORIO PHALARCHAO OOO. Holy Headless One, deliver him, NN, from the daimon which restrains him, / MABARRAIO IOEL KOTHA ATHOREBALO ABRAOTH, deliver him, NN ABROATH BASYM ISAK SABAOTH IAO."/

"He is the lord of the gods; he is the lord of the inhabited world; he is the one whom the winds fear; he is the one who made all things by the command of his voice."

"Lord, King, Master, Helper, / save the soul, IEOU PYR IAOT IAEO IOOU ABRASA SABRIAM OO YY EY O YY ADONAIE, immediately, immediately, good messenger of God ANLALA LAI GAIA APA DIACHANNA CHORYN. / "

"I am the headless daimon with my sight in my feet; [I am] the mighty one [who possesses] the immortal fire; I am the truth who hate the fact that unjust deeds are done in the world; I am the one who makes the lightning flash and the thunder roll; / I am the one whose sweat is the heavy rain which falls upon the earth that it might be inseminated; I am the one whose mouth burns completely; I am the one who begets and destroys; / I am the Favor of the Aion; my name is a heart encircled by a serpent; come forth and follow."

**Preparation for the foregoing ritual:**  
Write the formula on a new sheet of papyrus, and after extending it from one / of your temples to the other, read the 6 names, while you face north saying,

"Subject to me all daimons, / so that every daimon, whether heavenly or aerial or earthly or subterranean or terrestrial or aquatic, might be obedient to me and every enchantment and scourge which is from God." / And all daimons will be obedient to you.

Source: *The Greek Magical Papyri in Translation including the Demotic Spells Volume One: Texts*. Ed. Hans Dieter Betz. Chicago: University of Chicago Press. ISBN: 0-226-04444-0.

---

## Literary Review:

### A replacement of Hinton's *Fourth Dimension* from the A.:A.: Reading List?

*Hyperspace*

Michio Kaku

Oxford: Oxford University Press

1994

Very seldom would we make such a bold assertion. However, in the case of *Fourth Dimension* and *Hyperspace*, it may be a necessity. When reading Hinton's *Fourth Dimension* it becomes apparent that it is outdated by new ideas in quantum mechanics, super-string theory, super-gravity theory, new theories in relativity, etc. Crowley used Hinton's ideas to explain where the astral plane and beings such as angels, deamons, etc. existed. Hinton's theory, though very popular for its time was too limiting and thus has proved incorrect.

The basic founding philosophy is that one simple and beautiful equation will explain everything. This hypothesis is also known as the Grand Unified Theory (GUT). In this theory, under extremely high energy conditions the strong nuclear, weak nuclear, electromagnetic and gravitational forces, become as if a single force described by a single mathematical formula. Under these conditions many new particles exist that have many strange and wonderful properties. Many ideas such as quantum mechanics, quantum electrodynamics, Einstein's theory of Relativity, etc. have been attempts at determining this basic simple and beautiful equation, but have only hinted at the idea. Kaku, however has presented a simple idea, which may offer the possible solution. In *Hyperspace* Kaku has taken the basis premise that Hinton offered and added more dimensions. If there were more dimensions for example ten dimensions then there would enough energy for the forces to act as one. Why more dimensions? and why can't we see them? Most of these dimensions currently exist in an infinitesimal



and insignificant state, but at the beginning of the Universe these dimensions were larger. Early in the history of the universe the higher ambient energy levels afforded more dimensions and particles such as the elusive zee particle (a particle that is similar to salamanders, fire of fire) existed in vast numbers. The universe today is much too cold for the particle to exist (however Fermi Lab collided two protons together and created a Zee particle for  $10^{-9}$  second).

Kaku even suggests that entities such as ghosts could be explained as a product of these other dimensions. To explain further imagine that you live in a two-dimensional world. Suddenly a hand was seen to appear and disappear. To a two-dimensional being this is magick, a mysterious god at work, etc. but to a three-dimensional being this is easy to perceive as just an ordinary hand waving about in the air. Perhaps this is how angels, etc. truly work and we just don't have the ability to perceive beyond our current biological senses.

This book is illuminating in the realm of Physics as well as Magick. It expands the basic premise of Hinton's *Fourth Dimension* and uses current physical theories to provide new solution to an old question. The downfall to the theory is that there is currently no way of testing it. (Maybe some Magickian could come up with some experimental process to test it - write to us if you get any ideas.) *Hyperspace* is definitely a wonderful alternative to reading the *Fourth Dimension* (by the way Kaku quotes Hinton constantly in the first few chapters).

---

## Current Events

The Gnostic Mass is now celebrated on the first and third Sunday of the month. Following the Gnostic Mass there is a group study on the Mass. The current topic is the furnishings of the temple and the officers, so bring some ideas to the study session. Enochian workings are on the second

Sunday. The fourth Sunday will be library or open day.

On June 22 an invocation to Nuit is to be done out under the stars. Plans are in the works for a ritual to celebrate the Feast of the Serpent and the Lion. The Rite of Saturn is going to be performed for the Fall Equinox. Contact the Oasis for a part.

If you seek advancement and are eligible, see the Oasis Master or Mistress for information and an application.

Finally, there will be a Provisional Council of Princes of Jerusalem held in Dallas, Texas on August fifth and sixth. Contact Bubastis Oasis (P.O. Box 180342, Dallas, TX 75218-0342) for more specific information. Sekhet-Bast-Ra should be well represented there!

---

*Love is the law, love under will.*

Copyright © 1995 e.v. Ordo Templi Orientis, Sekhet-Bast-Ra, and individual authors. All rights reserved.

Ophiuchus is a quarterly publication of Sekhet-Bast-Ra. For individuals of the O.T.O. Subscriptions are \$2.00 an issue or \$5.00 per year (Outside U.S. will require extra postage). Make check payable to 'cash'. Comments and inquiries may be addressed to:

Ophiuchus Editors  
Sekhet-Bast-Ra  
O.T.O.  
12101 N. MacArthur  
Ste. D - 117  
Oklahoma City, OK 73162-1899

Contributing Editors:  
Soror Ixel Balamke  
Frater Hunahpu

Ophiuchus is printed on 100% recycled fiber.