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Sekhet-Bast-Ra Oasis

Ordo Templi Orientis

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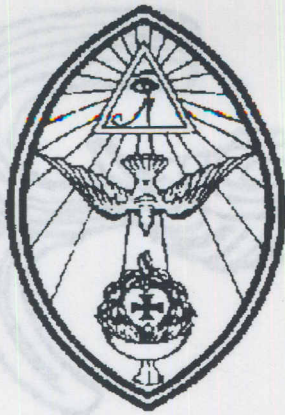


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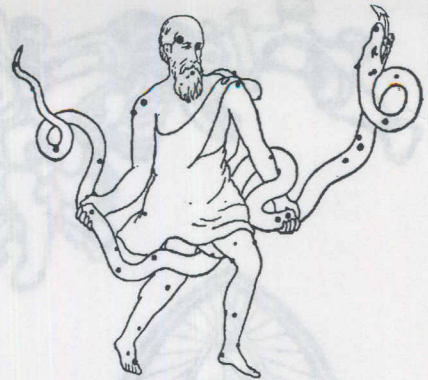
OPHTICUS

The Quarterly Journal of Sekhet-Bast-Ra Oasis

Ordo Templi Orientis



Θελημα



Sekhet-Bast-Ra Oasis Ordo Templi Orientis

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

Sekhet-Bast-Ra is a duly chartered initiating body of Ordo Templi Orientis, serving the Greater Oklahoma City Metropolitan area and all of Oklahoma. We celebrate Aleister Crowley's Gnostic Mass (Liber XV) at least twice a month in our temple, Sanctuary of the Duant (Starry Abode). Our sanctuary is installed with an ordained Priest, an ordained Priestess, and two ordained Deacons. We also celebrate the Thelemic Holy Days, the Equinoxes, the Solstices and many other feasts and events.

This publication, *Ophiuchus*, is presented quarterly at the Equinoxes and Solstices and is the official organ of Sekhet-Bast-Ra Oasis. Individuals may obtain individual issues for \$3.00 or yearly subscriptions for \$10.00 (outside U.S. will require extra for postage). Make checks payable to "Cash". Comments and inquiries may be addressed to:

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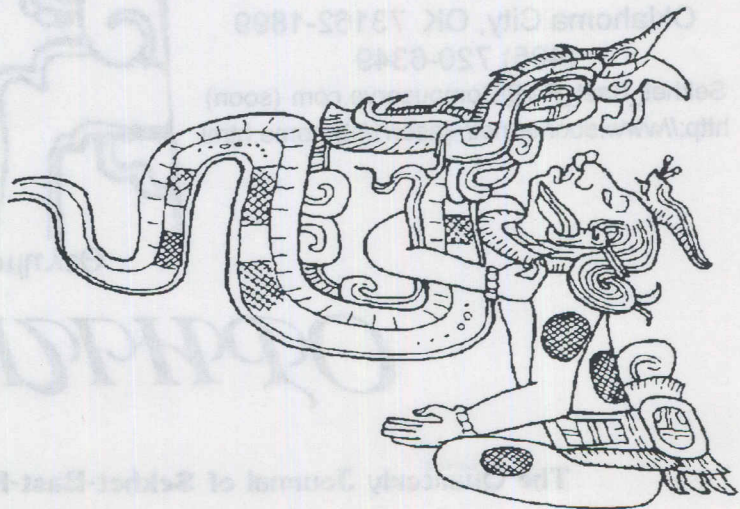
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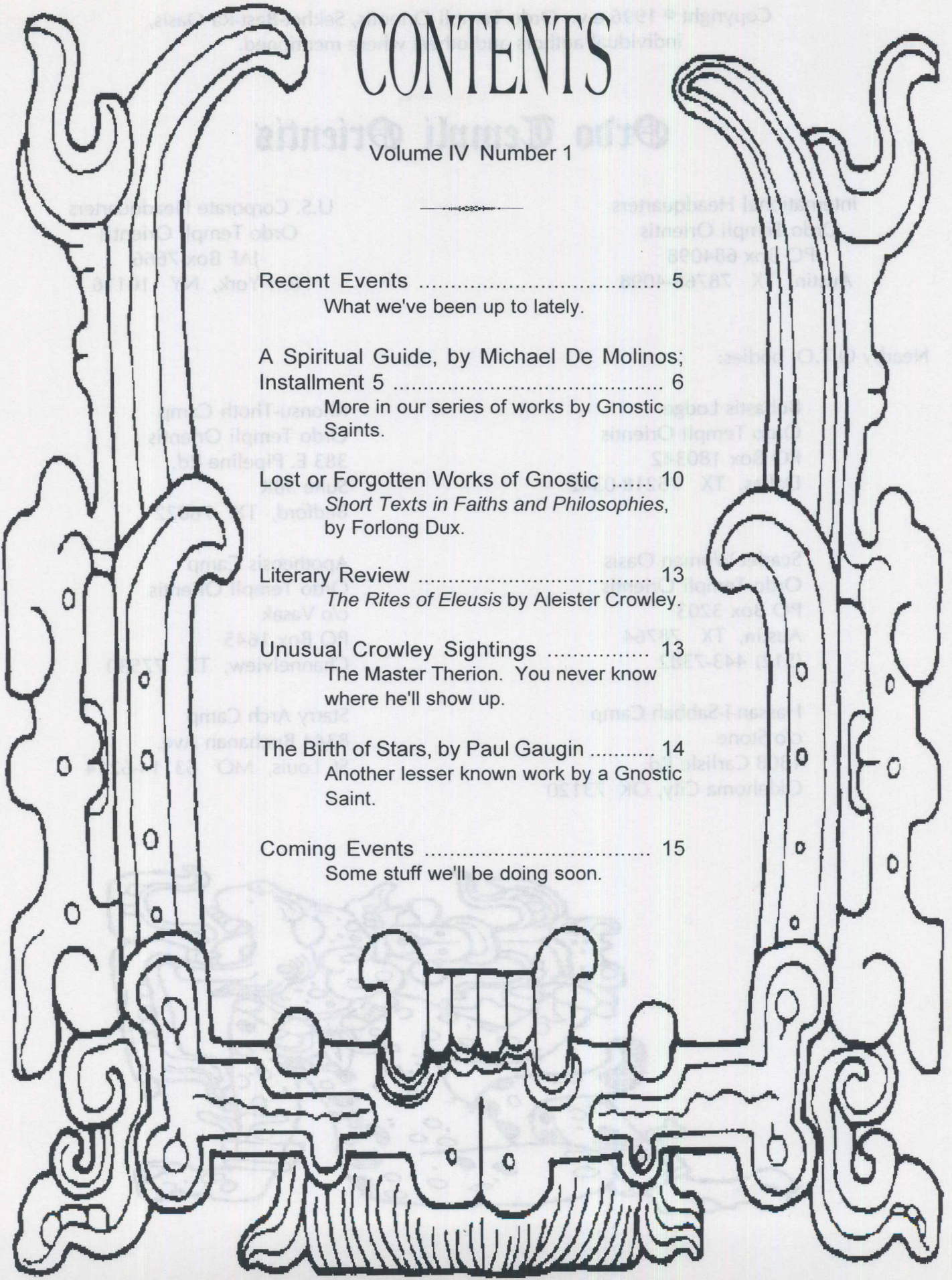
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Recent Events

This quarter began with a Winter Solstice ritual by Frater ⊕, followed by a feast and celebration of the season. December 31 brought our first annual New Year's Eve Midnight Champagne Gnostic Mass. After the Gnostic Mass, Frater Mem was ordained a Deacon of Ecclesia Gnostica Catholica. Congratulations to the Frater and the entire Oasis for the reception of their second Deacon.

On 13 January Sekhet-Bast-Ra went on-line! Our homepage on the World Wide Web went on line early 1996 e.v. thanks to the continual efforts of Frater MAΘHTHΣ AMA HMEPA. You can now visit us online at:

<http://www.sooner.net/~jason1/sbrhome.html>

please be patient as our page will be under construction for some time.

The first weekend in February Scarlet Woman Oasis of Austin, Texas held their second annual Feast Of The Stars Retreat. Attending from Sekhet-Bast-Ra were Frater Hunahpu, Soror Ixel Balamke and Frater ⊕. The colloquium that was held, gave everyone a new perspective and insight on the O.T.O. Congratulations are in order to Soror Continuity, Soror Lilith and the entire crew at Scarlet Woman Oasis for their excellent retreat. Also Ixel would like to especially thank Soror QVP for the interesting epiphany.

Lately our Enochian skrying has left the aethyr of Tex and done some experimenting in the aethyr that is not, by way of the forty-ninth key of Enochian. One session was also aimed at the King of Air. Even more new and interesting things are bound to develop as we work our way about the Enochian world.

The Gnostic Mass saw a new Priest fulfilling his role. Frater ⊕ did a great job in the absence of our Priest who was in China on business at the time.

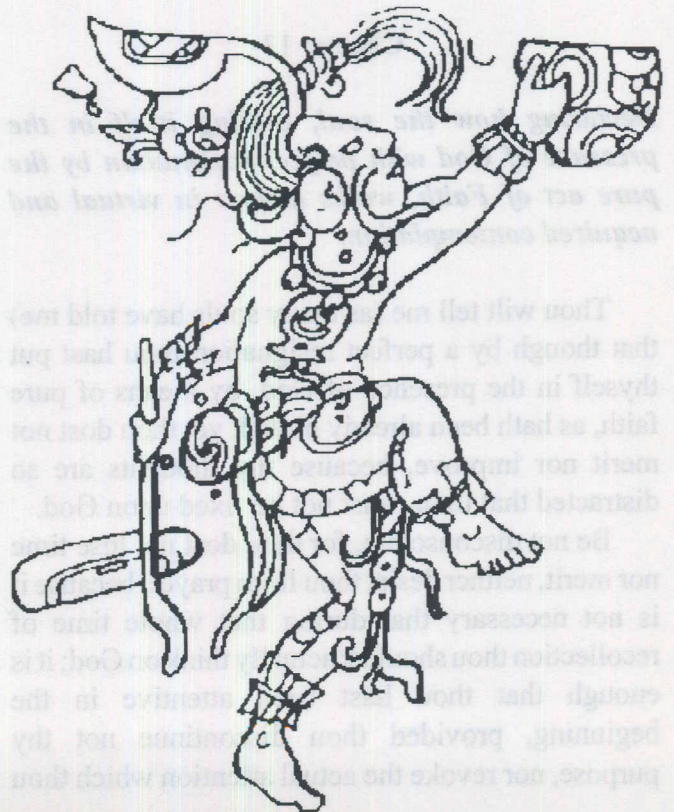
Magick In Theory and Practice discussion class has seen an increase of attendance. The class at first was just to read handed down notes on the work. But the class has grow into a greater discussion, individuals have shared many insightful ideas and

experiences on the subject.

Besides getting a new Web page, Sekhet-Bast-Ra has 24 hour public phone access. The number is (405) 720-6349. This should make the Oasis more accessible to the public and private demands of the Order.

Bravo to Starwinds for finally and once again carrying Crowley and other Thelemic books. The boycott is over and we all won in this.

Unfortunately, despite the strides made in tolerance in Oklahoma, ignorance and prejudice is rearing its ugly head. It seems that the Christian Coalition in the states of Kansas, Nebraska, Texas, and Oklahoma is trying to pressure book store owners into stop carrying occultic, new age and gay & lesbian literature. In Oklahoma, Bollingers, Barnes & Noble, Starwinds, and Full Circle have all been contacted by Christian Coalition. Be warned. Let your book store know that you buy these books. A phone call, a letter, and/or a friendly conversation can make a difference. However, we are happy to say that all the stores that we have spoken with, say they plan to continue to carry these books despite the protests of the Christian Coalition.



***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 13

Declaring how the soul, putting itself in the presence of God with perfect resignation by the pure act of Faith, walks always in virtual and acquired contemplation.

Thou wilt tell me (as many souls have told me) that though by a perfect resignation thou hast put thyself in the presence of God, by means of pure faith, as hath been already hinted, yet thou dost not merit nor improve, because thy thoughts are so distracted that thou canst not be fixed upon God.

Be not disconsolate, for thou dost not lose time nor merit, neither desist thou from prayer; because it is not necessary that during that whole time of recollection thou shouldst actually think on God; it is enough that thou hast been attentive in the beginning, provided thou discontinue not thy purpose, nor revoke the actual attention which thou

hadst. As he who hears Mass, and says the Divine Office, performs his duty very well, by virtue of that primary actual attention, though afterwards he persevere not, in keeping his thoughts actually fixed on God.

This the angelical doctor, St. Thomas, confirms, in the following words: *That first intention only and thinking on God when one prays has force and value enough to make the prayer during all the rest of the time it continues to be true, impetratory, and meritorious, though all that while there be no actual contemplation on God* (22 quaest. 82 art. 13 ad. 1). See now if the saints could speak more clearly to our purpose!

So that (in the judgment of the Saint) the prayer still continues, though the imagination may ramble upon infinite numbers of thoughts, provided one consent not to it, shift not place, intermit not the prayer, nor change the first intention of being with God. And it is certain that he changes it not, whilst he does not leave his place; hence it follows in sound doctrine that one may persevere in prayer, though the imagination be carried about with various and involuntary thoughts. *He prays in spirit and in truth* (says the saint in the fore-cited place) *whoever goes to prayer with the spirit and intention of praying, though afterwards through misery and frailty his thoughts may straggle.* *Evagatio vero mentis quae sit praeter propositum, orationis fructum non tollit.*

But thou wilt say, at least, Art thou not to remember when thou art in the presence of God? and often say to Him, Lord, *abide within me; and I will give myself wholly up to Thee.* I answer that there is no necessity for that, seeing thou hast a design to pray, and for that end went to that place. Faith and intention are sufficient, and these always continue; nay, the more simple that remembrance is, without words or thoughts, the more pure, spiritual, internal, and worthy of God it is.

Would it not impertinent and disrespectful if, being in the presence of a king, thou shouldst every now and then say to him, *Sir, I believe your Majesty is here!* It is the very same thing. By the eye of pure faith the soul sees God, believes in Him, and is in His presence; and so when the soul believes, it has no need to say, *My God, thou art here;* but to believe as it does believe, seeing when prayer time is come, faith and intention guide and conduct it to contemplate God by means of pure faith and perfect resignation.

So that, so long as thou retractest not that faith and intention of being resigned, thou walkest always in faith and resignation, and consequently in prayer, and in virtual and acquired contemplation, although thou perceive it not, remember it not, neither exertest new acts and reflections thereon; after the example of a Christian, a wife, and a monk, who, though they exert no new acts and remembrances, the one as to his profession, saying, *I am a monk*, the other as to her matrimony, saying, *I am a wife*, and the third as to his baptism, saying, *I am a Christian*; they cease not for all that from being, the one baptised, the other married, and the third professed. The Christian shall only be obliged to do good works in confirmation of his faith, and to believe more with the heart than with the mouth. The wife ought to give demonstrations of the fidelity which she promised to her husband, and the monk of the obedience which he made profession of to his superior.

In the same manner, the inward soul being once resolved to believe that God is in it, and that it will not desire nor act anything but through God, ought to rest satisfied in that faith and intention in all its works and exercises, without forming or repeating new acts of the same faith, or of such a resignation.

Chapter 14.

A sequel of the same matter.

This true doctrine serves not only for the time of prayer, but also after it is over, by night and by day, at all hours, and in all the daily function of thy calling, thy duty and condition. And if thou tell me, that many times thou forgettest during a whole day to renew thy resignation, I answer, that though it seem to thee that thou art diverted from it, by attending the daily occupation of thy vocation, as studying, reading, preaching, eating, drinking, doing business, and the like, thou art mistaken; for one destroys not the other, nor by so doing dost thou neglect to do the will of God, nor to proceed in virtual prayer, as St. Thomas says.

Because these occupations are not contrary to His will, nor contrary to thy resignation; it being certain that God would have thee to eat, study, take pains, do business, etc. So that to perform these exercises, which are conformed to His will and

pleasure, thou departest not out of His presence, nor from thine own resignation.

But if in prayer, or out of it, thou shouldst willingly be diverted or distracted, suffering thyself deliberately to be transported into any passion, then it will be god for thee to revert to God, and return into His Divine presence, renewing the purest acts of faith and resignation. However, it is not necessary to exert those acts, when thou findest thyself in dryness, because dryness is good and holy, and cannot, how severe soever it be, take from the soul the Divine presence, which is established in faith. Thou oughtest never to call dryness distraction, because in beginners it is want of sensibility, and in proficients abstractedness, by means whereof, if thou bear it out with constancy, resting quiet in thine own emptiness, thy soul will become more and more inward, and the Lord will work wonders in it.

Strive, then, when thou comest from prayer, to the end thou mayest return to it again, not to be distracted nor diverted, but to carry thyself with a total resignation to the Divine will; that God may do with thee and all thine according to His heavenly pleasure, relying on Him as on a kind and loving father. Never recall that intention, and though thou shouldst be taken up about the affairs of the condition wherein God hath placed thee, yet thou wilt still be in prayer in the presence of God, an in perpetual acts of resignation. Therefore St. John Chrysostom said, *A just man leaves not off to pray unless he leaves off to be just. He always prays who always does well; the good desire is prayer, and if the desire be continued, so is also the prayer.* (Super 5, ad Thessolon.)

Thou wilt understand all that has been said by this clear example: When a man begins a journey to Rome, every step he makes in the progress is voluntary; and, nevertheless, it is not necessary that at every step he shall express his desire, or exert a new act of the will, saying, *I am going to Rome, I go to Rome*; because by virtue of that first intention he had of travelling to Rome, the same will still remains in him; so he goes on without saying so, though he does not without intending so; you will clearly find, besides, that this traveller, with one single and explicit act of the will and intention, travels, speaks, hears, sees, reasons, eats, drinks, and does several other things, without any interruption to his first intention, nor yet of his actual journeying to Rome.

It is just so in the contemplative soul: A man

having once made the resolution of doing the will of God, and of being in His presence, he still perseveres in that act, so long as he recalls not the same, although he be taken up in hearing, speaking, eating, or in any other external good work or function of his calling and quality. St. Thomas Aquinas expresseth all this in few words: Non enim oportet quod qui propter Deum aliquod iter arripuit, in qualibet parte itineris de Deo cogitet actu (Contra Gentiles, 1. 3, c. 138, un. 2).

Thou wilt say that all Christians walk in this exercise, because all have faith, and may, although they be not internal, fulfil this doctrine, especially such as go in the external way of meditation and ratiocination. It is true, all Christians have faith, and more particularly they who meditate and consider. But the faith of those who advance by the inward way is much different, because it is a lively faith, universal and indistinct, and by consequence more practical active, effectual, and illuminated; insomuch as the Holy Ghost enlightens the soul that is best disposed most; and that soul is always best disposed which holds the mind recollected; for proportionably to the recollection the Holy Ghost illuminates. And albeit it be true that God communicates some light in meditation, yet it is so scanty and different from that which He communicates to the mind, recollected in a pure and universal faith, the one to the other is no more that like two or three drops of water in respect of an ocean: since in meditation two or three particular truths are communicated to the soul: but in the internal recollection, and the exercise of a pure and universal faith, the wisdom of God is an abundant ocean which is communicated in that obscure, simple, general, and universal knowledge.

In like manner resignation is more perfect in these souls, because it springs from the internal and infused fortitude, which grows as the internal exercise of pure faith, with silence and resignation, is continued; in the manner that the gifts of God's Spirit grow in contemplative souls. For though these Divine gifts are to be found in all those that are in a state of grace; nevertheless they are, as it were, dead, without strength, and in a manner infinitely different from those which reign in contemplative persons, by reason of their illustration, vivacity, and efficacy.

From all which be persuaded that the inward soul, accustomed to go daily at certain hours to prayer, with the faith and resignation I have

mentioned to thee, walks continually in the presence of God. All holy, expert, and mystical masters teach this true and important doctrine, because they have all one and the same Master, who is the Holy Ghost.

Chapter 15.

A way by which one may enter into internal recollection, through the most Holy Humanity of our Lord Christ.

There are two sorts of spiritual men, diametrically contrary to one another. The one say, That the mysteries of the Passion of Christ are always to be considered and meditated upon. The others, running to the opposite extreme, teach, That the meditation of the mysteries of the Life, Passion, and Death of our Saviour is not prayer, nor yet a remembrance of them; but the exalted elevation to God, whose Divinity contemplates the soul in quiet and silence, ought only to be called prayer.

It is certain that our Lord Christ is the Guide, the Door, and the Way; as He Himself hath said in His own Words, *I am the Way, the Truth, and the Life* (John xiv.). And before the soul can be fit to enter into the presence of the Divinity, and to be united with it, it is to be washed with precious Blood of a Redeemer, and adorned with the rich robes of His Passion.

Our Lord Christ with His doctrine and example is the Mirror, the Guide of the soul; the Way, and the only Door by which we enter into those pastures of eternal life, and into the vast ocean of the Divinity. Hence it follows that the remembrance of the Passion and Death of our Saviour ought not wholly to be blotted out; nay, it is also certain, that whatsoever high elevation of mind the soul may be raised to, it ought not in all things to separate from the most holy humanity. But then it follows not from hence neither that the soul accustomed to internal recollection, that can no longer ratiocinate, should always be meditating on, and considering (as the other spiritualist say) the most holy mysteries of our Saviour. It is holy and good to meditate; and would to God that all men of this world practiced it! And the soul besides, with facility, ought to be let alone in that state, and not pushed on to another higher, so long as in that of meditation it finds nourishment and profit.

It belongs to God alone, and not to the spiritual guide, to promote the soul from meditation to contemplation; because if God, through His special grace, call it not to this state of prayer, the guide can do nothing with all his wisdom and instructions.

To take a secure means, then, and to avoid those two so contrary extremes. of not wholly blotting out the remembrances of the humanity, and of not having it continually before our eyes, we ought to suppose that there are two ways of attending the holy humanity, that one may enter at the Divine port, which is Christ our well-being. The first is by considering the mysteries, and meditating the actions of the Life, Passion, and Death of our Saviour. The second by thinking on Him, by the application of the intellect, pure faith, or memory.

When the soul proceeds, in perfecting an interiorising itself, by means of internal recollection, having for some time meditated on the mysteries whereof it hath been already informed, then it retains faith and love to the Word Incarnate, being ready for His sake to do whatever He inspires into it, walking according to His precepts, although they be not always before its eyes. As if it should be said to a son that he ought never to forsake his father, they intend not thereby to oblige him to have his father always in sight, but only to have him always in his memory, that in time and place he may be ready to do his duty.

The soul, then, that is entered into internal recollection, with the opinion and approbation of an expert guide, hath no need to enter by the first door of meditation on the mysteries, being always taken up in meditating upon them, because that is not to be done without great *fatigue* to the intellect; nor does it stand in need of such ratiocinations, since these serve only as a means to attain to believing that which it hath already got the *possession* of.

The most noble, spiritual, and proper way for souls that are proficient in internal recollection to enter by the humanity of Christ our Lord, and entertain a remembrance of Him, the second way; eyeing that humanity, and the passion thereof, by a simple act of faith, looking and reflecting on the same as the Tabernacle of the Divinity, the beginning and end of our salvation, Jesus Christ having been born, suffered, and died a shameful death for our sakes.

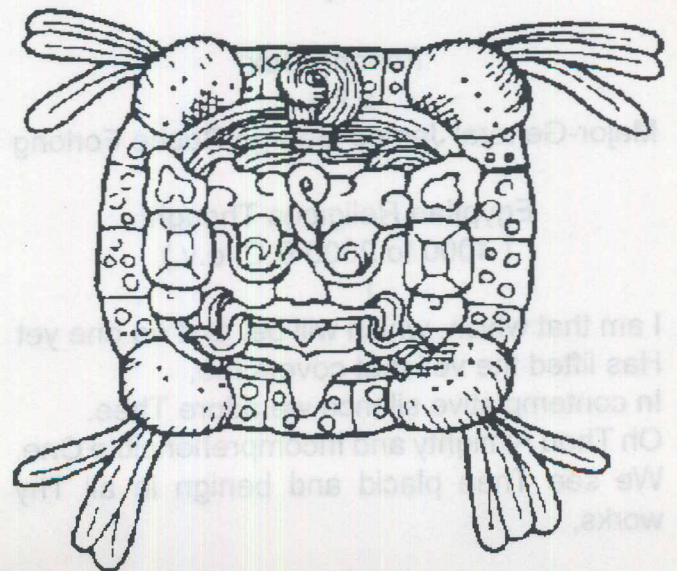
This is the way that makes internal souls profit, and this holy, pious, swift, and instantaneous remembrance of the humanity can be no obstacle to

them in the course of internal recollection, unless; if when the soul enters into prayer, it finds itself drawn back; for then it will be better to continue recollection and mental exercise. But not finding itself drawn back, the simple and swift remembrance of the humanity of the Divine Word gives no impediment to the highest and most elevated, the most abstracted and transformed soul.

This is the way that Santa Teresa recommends to the contemplative, rejecting the tumultuary opinions of some school men. This is the straight and safe way, free from dangers, which the Lord hath taught to *many souls*, for attaining to repose and the holy tranquility of contemplation.

Let the soul, then, when it enters into recollection, place itself at the gate of Divine mercy, which is the amiable and sweet remembrance of the Cross and the Passion of the Word that was made man, and died for love; let it stand there with humility, resigned to the will of God, in whatsoever it pleases the Divine Majesty to do with it; and if from that holy and sweet remembrance it soon falls into forgetfulness, there is no necessity of making a new repetition, but to continue silent and quiet in the presence of the Lord.

Wonderfully does St. Paul favour this our doctrine in the epistle which he wrote to the Colossians, wherein he exhorts them and us, that whether we eat, drink, or do anything else, we should do it in the name and for the sake of Jesus Christ. *Omne quod cunq. facitis in verbo, aut in opere, omnia in nomine Jesu Christi facite, gratias agentes Deo et Patri per ipsum.* God grant that we may all begin by Jesus Christ, and that in Him and by Him alone we may arrive at perfection!



☉ **Lost or Forgotten Works of** ☉
Gnostic Saints

One of the many reasons why Sekhet-Bast-Ra started the *Ophiuchus* Newsletter was to circulate the material in our research of Saints and mainly the little known and privately printed material. This was started with Burton's pamphlet on his pilgrimage as an Islamic pilgrim, which ended with Volume III Number 3. However, we have 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 Dux
a.k.a.

Major-General James George Roche Forlong

Egyptian Religious Thought
(4000 to 2000 B.C. e.v.)

I

I am that which, which will be, and no one yet
Has lifted the veil that covers me.
In contemplative silence we adore Thee.
Oh Thou Almighty and Incomprehensible One.
We see Thee placid and benign in all Thy
works,

And know Thee as gentle in heart unto all
creatures,
Yet we fear Thee as inexorably just.

II

Male and female art Thou--Nature's creative
energies.
The Word and Wisdom; the Unbegotten with
the Begotten One.
The Universe is Thee, and Thou speakest in
its image.
Thou dissolvest, renewest, but never
annihilatest.
We call Thee variously, Truth, Light, and
Life,
And as a talisman wear Thy loved names on
our breasts.

III

It is Thy name, the Everlasting--"I am that I
am,"
The *Nuk pu Nuk* which we inscribe upon our
dead.
For from Thee, the only Absolute holy
existing One,
"All were," and by Thee again can they alone
"be."

IV

Our divine amulets proclaim Thee true of
speech,
The shield and mirror of all that is pure and
good.
To the ignorant and profane we speak not of
Thee,
'Twere to cast pearls before blind persons.

V

Before Thy temples we place the enigmatical
sphinx.
And within--Gods, with fingers on lips.
Thy servant, Toth, could not conceive of
Thee,
And our father, Amon, know Thee as "The
hidden One."
Thy personality, O Osiris, is intermingled with
Ra;
And we call Thee God; for Thou art the One,
and only One,
The sole Being who liveth for ever in truth
and light.

VI

Thou alone hast not been made, but from
Thee

Have all proceeded and to Thy bosom all
return.
Thou art everywhere and always, in time and
space,
Of one substance; the self-existent and
unapproachable,
Yet manifest to us in divers forms and
activities.
The Infinite, Ancient of days and universal
Father,
Whose high behests we can neither resist
nor delay.

VII

In all the divers forms with which men
worship-Thee,
The wise know Thee to be One God without
a second;
The Eternal whom no Father created nor
Mother bore:
The unbegotten God, goddess and creator of
all existences.

VIII

Thou art the giver of our breath, life and light,
The sovereign of truth and judge of the poor
and oppressed.
Thou alone knowest the heart and its secret
springs,
Our hidden trials and unknown sacrifices;
Comforting when none seeth, and listening
When no man heedeth or pitieth us.

IX

Only with some few of Thy attributes
Can our finite intelligence hold communion.
It is to Thee that we offer our sacrifices,
The first fruits of our bodies, our flocks and
vineyards.
For with Thee do we hope to spend an
eternity of bliss
When, purified through many changing
forms,
We lose our humanity in Thy dread
impersonality.

X

We praise Thee for revealing Thyself unto us
In the sacred, writings of Thy holy Toth.
In teaching us how to serve Thee here
That we may dwell with Thee for ever
hereafter.

XI

We have given water to him who was athirst,

And clothing to those who were naked;
Have applied our hearts unto peace;
Been the father of the fatherless and support
of the widow,
And sustained all who were true in heart.

XII

We made no distinction between the known
and unknown,
Nor regarded the favour of man in our
judgements.
We have circumvented the evil doers,
And, shunning their society, have befriended
All who were fraudulently treated.

XIV

Thou, Great God, art the Lord of Heaven and
Earth,
Who madest all things which are.
O my God and Lord, who hast made and
formed me,
Give me an ear to hear and an eye to see
Thy glories.
Thou Architect of the Universe, without
Father or Mother;
A Father of Fathers, Begotten by Thine own
Becoming,
The Mother of Mothers, born through
repetition of Thyself;
The uncreated Watcher traversing the
endless ages of Eternity.
Who watchest whilst all creation rests,
But who resteth not himself lest his people
die.
Whoso commands the heavens of heavens
and earth obey,
Ever travelling by the roads thou hast laid
down for them.

XV

O Ancient of Heaven! the God of truth and of
wisdom,
The oldest of existences, and support of all
who seek Thee;
Whose shrine is the secret place, and whose
thoughts are hidden
Even from the gods around Thy throne.
Thou judge of the poor and oppressed, Lord
of mercy and love,
The one without a second, "Hail to Thee from
every land!"
The heights of heaven, and the depths of the
sea proclaim Thee,

And to search for Thee, is the beginning of wisdom.

XVI

Our eternal hope is in Thee, Thou great Redeemer,
In Thy love, Thy death, and resurrection to glory;
For in Thy blood we are healed, justified and sanctified;
And as Thou, great Osiris, lived here a life of goodness
And suffering rose--the first born of the dead-to live
The eternal judge of all men, so with confidence we,
Thy faithful followers, see our release from
The dead shades of Dark Amenti,
Into that "Land of the Rivers of Life."
A land like to this, but without sorrows and troubles,
Where, beside the fruitful "Tree of Life,"
We shall inhabit "Thy Mansions of Glory."*

XVII

Whilst at this vernal fete, realizing and rejoicing
In the beauties of this Thy fair creation,
Yet we neglect not to cast our eyes upon the silent dead,
Though clothed in fine raiment, and bedecked with jewels,
We remember that we must be swathed as mummies;
For we must seek Thee beyond the dread river of death,
And exchange the sweet odors, the perfumed oils,
The soft music and joyous scenes of earth.
For the fetid putrescence and silence of the tombs
Ere we can see Thy face and rejoice in Thee for evermore.

XVIII

Whoso beareth himself proudly God will abase.
For all that we have is His free gift.
Our children and treasures came alike from Him,
Therefore praise and laud His holy name.

XIX

Till thou that field which has been appointed

unto thee,
And offer up secret prayers with a contented spirit.

Consider Him in all thy ways and let thy tomorrow be as to-day;

Give thyself up unto Him and He will order thy affairs:

Though he dwelleth in the sky, his emblems are on earth,

And it behoveth us therefore to meet and humbly adore Him.

XX

The orb of day proclaims Thee, and in contemplating its
Glories and attributes we worship the Creator of Eternity:

The August Spirit, Begetter of the gods, the Unknowable;

The Ancient One: the Mighty God who made and loveth us.

Who is like unto Ra-Osiris--thou all-embracing and Eternal One!

XXI

Help us to reach unto the Land of the Ages, the Eternal

Home which Thou destined for Thy righteous children.

I will praise Thee at thy rising in the golden east,

And worship Thee, God of Life and Light, at Thy crimson setting.

Who but Thee lighteth our paths through Earth's mazes;

Who guideth to the Elysian fields but Thee, O Osiris!

*"Osiris died only to rise again." Prof. Sayce's *Ancient Empires*, p.62. What follows refers to the Annual Eucharistic Fete.

N.B. - Readers of Egyptian literature will here recognize many parts of the Bible of the Nile or *Ritual of the Dead*, where the Osirian pleads before his Lord's judgement seat with prayer and praises, reciting all the good deeds and intentions of his life on earth, as in the *Ritual - cxxv, & etc.* Also many passages in *Records of the Past*, and the works of Bunsen, Birch, Lenormant, Renouf, Maspero, Konge's *Monts.*, *Hib.*, *Lecs*, *Bonwick*, etc., etc., too numerous to quote.

Literary Review

The Rites of Eleusis.

Crowley, Aleister

Introduction - Richmond, Keith.

Explanatory Essays - DuQuesne, Terence.

Additional Illustrations - Murphy-Gibb, Dwina.

Mandrake Press Ltd.

Essex House, Thame, Oxon.

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The Rites of Eleusis is an extraordinary volume of work which brings together Crowley's work on the Rites in wonderful edition. The book is broken down into several parts which gives the reader who knows nothing about the Rites of Eleusis a relatively clear understanding and how one could produce the Rites in dramatic setting.

In the introduction Mr. Richmond traces Crowley's writings from the beginnings to Crowley's ultimate conclusion of putting the Rites on stage. He also details the information on the the casting, performances, audience opinions, notes from reviews, the unfortunate trial that resulted from the performance of the Rites of Eleusis, etc. The next essay is by Terence DuQuesne, who concise terms sums up the antiquity of the Rites of Eleusis.

The next section contains the Rites of Eleusis themselves and includes the poetry. Before the Rites are series of pictures from Crowley's performances of the Rites. Also, Mr. Richmond adds the necessary Libers such as banishing rituals, Treasure House of Images, etc. which any novice of the Rites would be thankful for.

The final section is a piece by Crowley, which was originally published in *The Bystander*, *Concerning "Blasphemy" In General and The "Rites of Eleusis" in particular*. Since the work has never been but privately printed, the work is an interesting perspective and analysis on the subject.

We believe that *The Rites of Eleusis* is a wonderful find at eighty dollars. Furthermore since the work is also a limited edition of thousand copies, the book will probably become a collectors' item in the near future. The book is well worth its cost.



UNUSUAL CROWLEY SIGHTINGS

OR

UCS

As a constant reader I came across a series of letters between Henry Miller and Anais Nin in which Crowley was the subject. It's not surprising to find out that Crowley had met Miller since they both frequented the Salon of the Rose Croix (which by the way is where Gauguin showed his paintings during his Tahitian period). In one of the letters I was astounded to find that not only did Crowley know Henry Miller, but even lent Miller money to publish one of his books. Miller obviously had several conversations with Crowley and held Crowley in high regard. The following are the excerpts about Crowley from the letters.

The first is at the Villa Seurat on December 19, 1934.

"Crowley said the other night that Jung confesses to being almost incapable where women are concerned. Says men's minds are easy enough to read. But women's...? Too many centuries of enforced cunning and deceit! (Swell thing to tell me out of a clear sky. I said nothing about my worries at all. I wouldn't want that guy tampering with me. No sir! But I must say he gave me a marvelous clarification on the "anima-animus" business. Remind me sometime of the goddess Athena and what the Greeks did.)"

The second is at Villa Seurat on December 29, 1934.

"A telegram just came from Crowley. "Cheque on way," he says. Waiting still from word from Ross and from Emil. Ross and Crowley I promised to repay. *I-I-I*. Do you understand? I will get out on the street at night and beg for it, if necessary."

Admittedly the information did not bring about any great revelations, but it is interesting. Since then Crowley has turned up in some unusual places in some the literature. Future issues of *Ophiuchus* will contain some .

The Birth of The Stars

The Birth of the Stars is an excerpt from a manuscript, *Ancient Maori Religion*, by the Gnostic Saint, Paul Gauguin. Gauguin wrote it during his first stay in Tahiti in 1892. *Ancient Maori Religion* was first published by Adrien Maisonnruve in Paris. *The Birth of Stars* is also published by Paragon Press in New York (1978). The editor is Daniel Guerin and translated by Eleanor Levieux.

They must have had fairly extensive knowledge of astronomy. To prove it one could recall the periodic feasts of the Ariois; I could say that they were not ignorant of the cause of the moon's light; they in fact believed the moon to be a globe approximately like ours, inhabited like our globe, and rich in plant and animal species analogous to those of the earth, not to mention the idea they seem to have had of the distance between this satellite and earth. (They said that the seeds of the Ora tree had been brought to them from the moon by a white pigeon. It had taken it two moon to go there, and two to come back, and when it fell back onto earth it had no more feathers.) Of all the birds they know, this one is believed to fly the most swiftly.

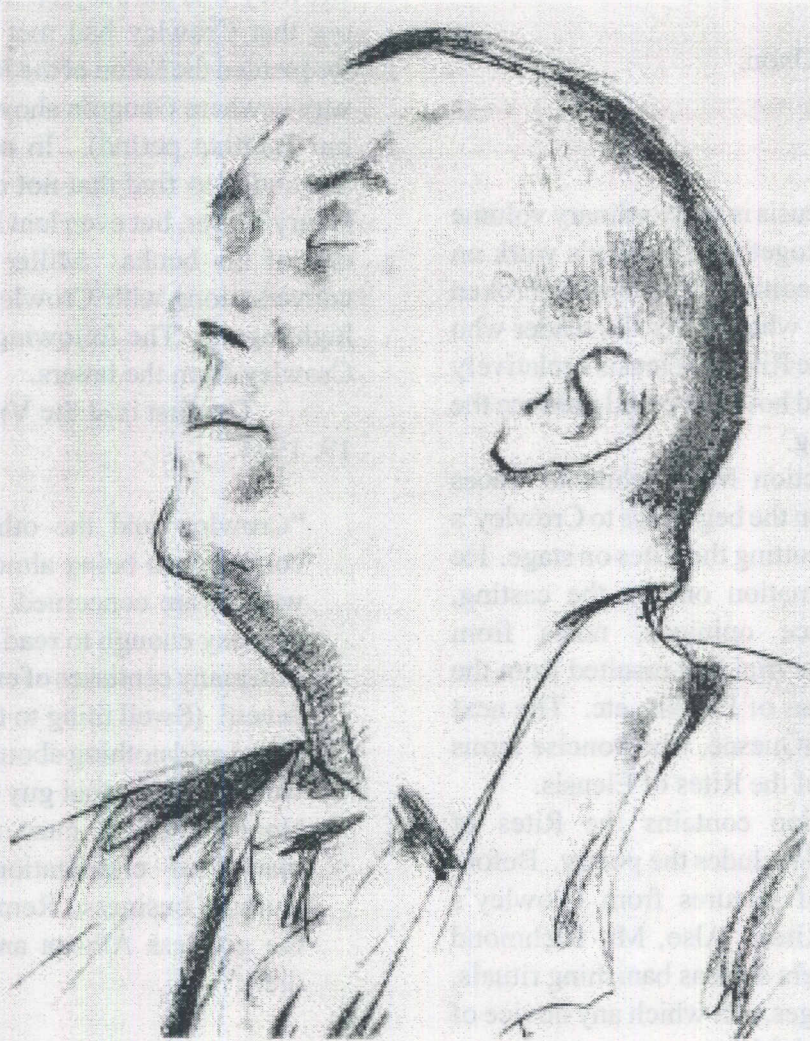
The most convincing proof of what I

claim here would be the following fragment, found in Polynesia, which I believe show a rational system of astronomy and could lead on to suppose that the regular movement of the heavenly bodies was known to them.

This fragment is very puzzling. I will confine myself to quoting some sentences from it which will give an idea both of the difficulties involved in explaining it and of what is to be made of it, once it has been demonstrated by further discoveries that such a conception cannot be the mere fruit of excited imagination and must be linked to a set of ideas, the sequence of which points to a certain degree of thought and aptitude for the loftiest types of scientific speculation:

Rua (great in his origin) . . . slept with his wife, the somber earth;

she gave birth to her king, the sun; then to dusk, then to darkness; but then Rua repudiated this wife. Rua (great in his origin) slept with the woman known as great reunion. She gave birth to the queens of the heavens, the stars, then to the sta Faiti, the evening star. The king of the golden skies, the only king, slept with his wife Fanui. Of her was born the star Faurua, Venus (the morning star), the king Fanui, who gives laws to the night and the day, to the stars to the moon and to the sun, and guides sailors. He set sail to the left, northward; and there, sleeping with his wife, the sailors' guide, he gave birth to the red star,



that red star that shines in the evening on two sides. Red star, this god, who flies in the west, prepares his canoe, canoe of broad daylight, that steers toward the skies. He set sail at sunrise.

. . . There is a singular connection between this system of astronomy and that of several other nations. It is certain, for instance, that their Hui tarara, or Gemini, are the same as our Castor and Pollux. Here is what is told about these two children: They were from Bora-Bora and having heard about their parents talk about separating them, they left their father's house and went together to Raiatea, then Uhame, to Eimeo, and to Otaheite. Their anxious mother began to search for them as soon as they had left; but she always arrived too late on each successive island. In Otaheite, however, she learned that they were still there and were in hiding in the mountains. Finally she found them, but they fled before her to the summit of the highest mountain and from there, just as she, weeping, thought she had caught up with them at last, they flew away into the sky, where they still are among the constellations.

It is also certain that their Atuahi, which comes in fleecy clouds, is our evening star, and that their Naunu-ura, which in the evening shines on both sides, is our Sagittarius, which the ancients sometimes depicted in that form.

pleasure. The feast is potluck (so bring a dish). March twenty-third is Minerval Initiations at 8:00 p.m. The twenty-fourth is practice for the Rite of Saturn. There has been some reworking (better stage instructions) and rewriting of the Ritual to give a better punch.

The Feast for the Three Days of the Writing of the Book of the Law is in the works. Hunahpu and Ixel are currently working on a Three Day ritual and some surprises for the Feast.

More initiations are in the works for April twenty-seventh and twenty-eighth. Second Degree initiations will be on the twenty-seventh and First Degree on the following day. There will also be a welcoming party on the twenty-sixth, since a number of our initiates will be coming from out-of-state.

The Rite of Saturn was originally planned for the Spring Equinox, but had to be moved back. It is currently slated for May, but the day is not yet firm.

Sekhet-Bast-Ra's family will soon have another crowned and conquering child. Frater ⊕ and his wife are expecting the soon arrival of their first child. A feast for the Life of the Child will commence as soon as the child is borne and don't forget the Havanas.

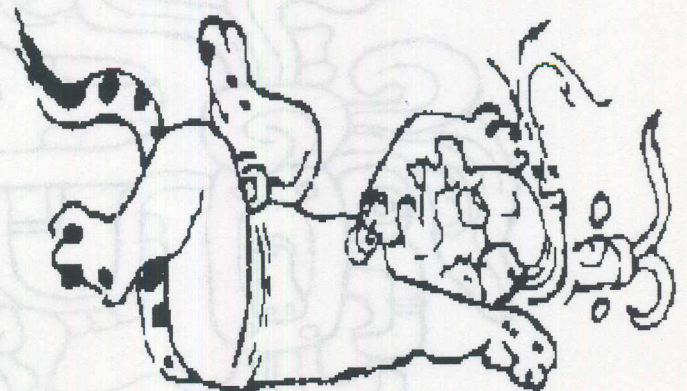
As surely you have noticed Ophiuchus is getting a facelift. The new look is taking shape but things are sure to change a bit as we improve our publishing abilities.



✠ Coming Events ✠

There is going to be a lot of activity in the next several months ahead. As per usual the Gnostic Mass is held on the first Sunday and the third Thursday of the month. Enochian skrying into the aethyrs and discussions on Enochian is on the second Sunday. Magick In Theory and Practice will be held on the third Sunday.

On March twenty-first, the Equinox ritual and feast will be held at 7:30 p.m. Frater ⊕ has written another great ritual for our



Love is the law, love under will.

