

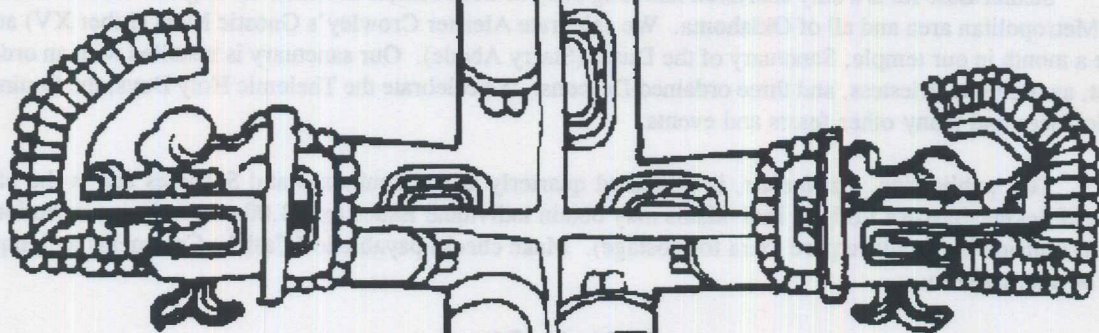
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Volume V Number 3



Sekhet-Bast-Ra Lodge

Ordo Templi Orientis

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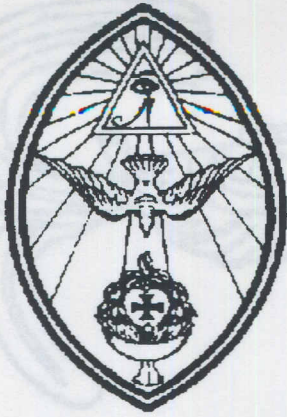


Θελημα

OPHTHUCUS

The Quarterly Journal of Sekhet-Bast-Ra Oasis

Ordo Templi Orientis



Θελημα



Sekhet-Bast-Ra Lodge 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 three ordained Deacons. We 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 Lodge. 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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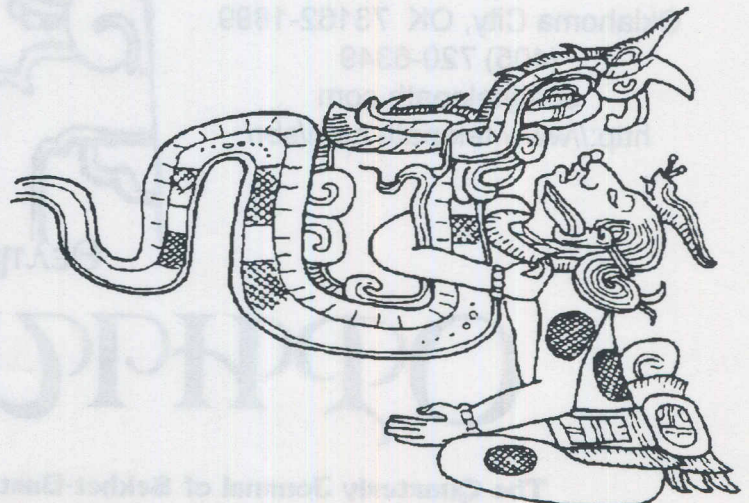
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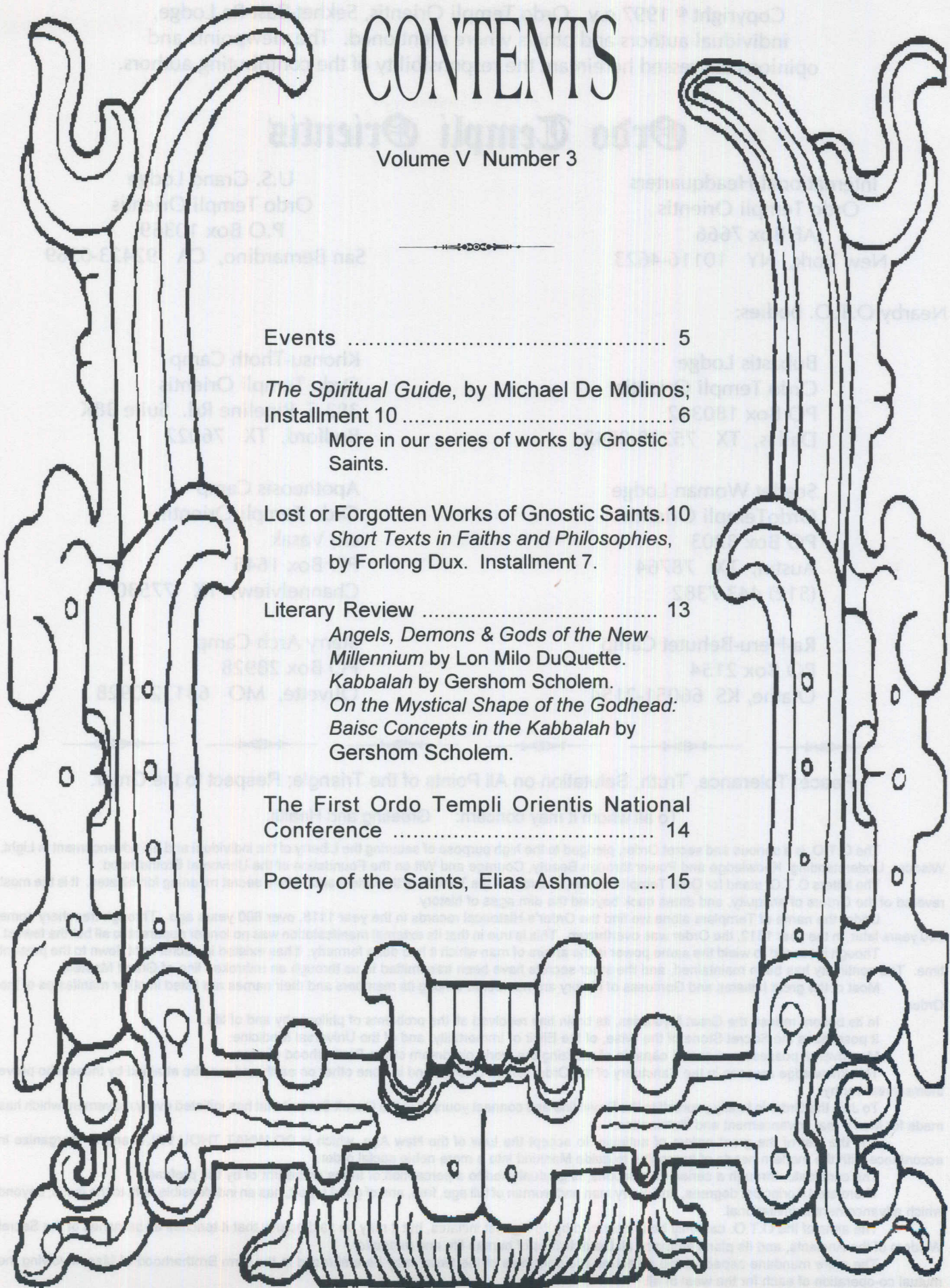
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Peace, Tolerance, Truth; Salutation on All Points of the Triangle; Respect to the Order.

To all whom it may concern: Greeting and Health.

The O.T.O. is a serious and secret Order, pledged to the high purpose of securing the Liberty of the individual and his advancement in Light, Wisdom, Understanding, Knowledge and Power through Beauty, Courage and Wit on the Foundation of the Universal Brotherhood.

The letters O.T.O. stand for Ordo Templi Orientis, or Order of the Temple of the Orient and have a secret meaning for initiates. It is the most revered of the Orders of antiquity, and dates back beyond the dim ages of history.

Under the name of Templars alone we find the Order's Historical records in the year 1118, over 800 years ago. Through treachery some 200 years later, in the year 1312, the Order was overthrown. This is true in that its external manifestation was no longer apparent to all but the fewest.

Though it ceased to wield the same power in the affairs of man which it had done formerly, it has existed in secret right down to the present time. The continuity has been maintained, and the inner secrets have been transmitted to us through an unbroken line of Grand Masters.

Most of the great Initiates and Geniuses of history are numbered among its members and their names are listed in other manifestos of the Order.

In its bosom repose the Great Mysteries, its brain has resolved all the problems of philosophy and of life.

It possesses the Secret Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a secret capable of realizing the world old dream of the Brotherhood of man.

This knowledge reposes in the Sanctuary of the Ordo Templi Orientis and in none other on earth and may be attained by those who prove themselves worthy.

To Join the Order is to ally yourself to the Royal line and connect yourself to the Occult Current that has initiated every movement which has made for Man's real advancement and illumination.

It is the first of the great orders of antiquity to accept the Law of the New Age, which is DO WHAT THOU WILT, and to reorganize in accordance with the modern needs of humanity, to guide Mankind into a more noble social order.

The candidate, through a series of initiations, is gradually led to a perception of truths undreamt of by the profane.

There are 10 principal degrees, and every man and woman of full age, free, and of good report, has an indefeasible right to the first 3, beyond which advancement is invitational.

The aims of the O.T.O. can only be understood by its highest initiates, but it may be said openly that it teaches all branches of the Secret Wisdom of the Ancients, and its plans embrace all the activities of human life and endeavor.

The more mundane aspect of the objective and principles of the Order may be embraced in the term Brotherhood of Man, involving the mutual co-operation of each for the weal of all.



EVENTS



The Lodge holds regularly scheduled events each Sunday plus a couple of other times per month.

CLASSES & STUDY GROUPS:

We have finished the classes in Kabbalah and the classes in Ritual Writing. October will be a month with no formal classes, however, we'll be starting up on new subjects in November. Classes usually occur on the second and third Sunday of the month.

Library & Discussion Night occurs every fourth or fifth Sunday. This is a time to take advantage of the Lodge's library resources and have discussions on new and different topics. Or, help in upgrading and improving the Temple's equipment at this time.

INITIATIONS:

Sekhet-Bast-Ra performed two First Degree Initiations in June and two Minerval Initiations August.

In October and November Initiations into the Minerval Degree, First Degree, and Second Degree are scheduled. Call, write or email the Lodge for more information.

ECCLESIA GNOSTICA CATHOLICA:

Regular performance of Aleister Crowley's Gnostic Mass occurs every first Sunday and third Thursday of the month. Due to attendance of the October E.C. meeting, the October schedule will be different than usual.

All O.T.O. members and their guests are invited to gather at 7:00pm on these evenings to celebrate this very special ritual.

RITES OF ELEUSIS:

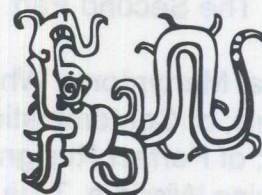
The Rite of Sol was performed on 12 July. This was, of course, followed by the Rite of Venus on 13 September. The Rite of Mercury will be performed at Frater M.R.E.A.A.'s pagan gathering at his Hobbit Hollow on Halloween night. This will be a very special event, so come out and see the show and make new alliances with local and out of

state pagans. We're looking forward to completing this cycle of Eleusian Rites with a new production of Luna, which will surely be something to behold.

The first U.S. Grand Lodge National Conference was a smashing success! Sekhet-Bast-Ra's delegation included Hunahpu, Ixel Balamke, Agavatal, and Μελαρ Μαντισ. We rented a van and drove straight there for this most spectacular and unique event. Look later in this issue for a review of the events in Akron, OH.

The Summer Solstice ritual was held at Fr. M.R.E.A.A.'s and included a wonder fire circle, lots of feasting and plenty of hot-tubbing, it just doesn't get much better than with a hot-tub.

We also had a wonderful party for the Feast for the Prophet & His Bride.



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 Quietist 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 Second Part.

On Spiritual Martyrdoms Whereby God
Purges Souls; of Contemplations, Infused
and Passive; of Perfect Resignation, Inward
Humility, Divine Wisdom, True Annihilation,
and Internal Peace.

Chapter 13.

**In which is shown what infused and pas-
sive contemplation is, and is wonderful
effects.**

You must know that when once the soul is habituated to internal recollection and acquired contemplation that we have spoken of ; when once it is mortified, and desires wholly to be denied its appetites ; when once it efficaciously embraces internal and external mortification, and is willing to die heartily to its passions and its own ways, then God uses to take it alone by itself, and raise it more than it knows to a complete repose, where He sweetly and inwardly infuses it in His light, His love, and His

strength, enkindling and inflaming it with a true disposition to all manner of virtue.

There the Divine spouse, suspending its powers, puts it to sleep in a most sweet and pleasant rest ; there it sleeps, and quietly receives and enjoys (without knowing it) what it enjoys, with a most lovely and charming calm. There the soul, raised and lifted up to this passive state, becomes united to hits greatest good, without costing it any trouble or pains for this union. There, in that supreme region and sacred temple of the soul, that greatest good takes its complacency, manifests itself, and creates a relish from the creature in a way above sense and all human understanding. There also only the pure Spirit, who is God (the purity of the soul being incapable of sensible things), rules it, and gets the mastership of it, communicating to it its illustrations and those sentiments which are necessary for the most pure and perfect union.

The soul, coming to itself again from these sweet and Divine embracings, becomes rich in light and love, and a mighty esteem of the Divine greatness, and the knowledge of its own misery, finding itself all changed divinely, and disposed to embrace, suffer, and to practise perfect *virtue*.

A simple, pure, infused, and perfect contemplation therefore is a known and inward manifestation which God gives of Himself, of His goodness, of His peace, of His sweetness, whose object is God, pure, unspeakable, abstracted from all particular thoughts, within an inward silence. But it is God delightful, God that draws us, God that sweetly raises us in a spiritual and most pure manner ; an admirable gift which the Divine Majesty bestows to whom He will, as He will, and when He will, and for what time He will, though the state of this life be rather a state of the cross, of patience, of humility, and of suffering, than of enjoying.

Never wilt thou enjoy this Divine nectar till thou art advanced in virtue and inward mortifications, till thou dost heartily endeavour to fix in thy soul a great peace, silence, forgetfulness, and internal solitude. How is it possible to hear the sweet, inward, and powerful voice of God in the midst of the noise and tumults of the creatures? And how can the

pure spirit be heard in the midst of considerations and discourses of artifice? If thy soul will not continually die in itself, denying itself to all these materialities and satisfactions, the contemplation can be no more but a mere vanity, a vain complacency and presumption.

Chapter 14.

Pursues the same matter.

God doth not always communicate Himself with equal abundance in this sweetest and infused contemplation. Sometimes He grants this grace more than He doth at other times ; and sometimes He expects not that the soul should be so dead and denied, because this gift being His mere grace, He gives it when He pleases, and as He pleases ; so that no general rule can be made of it, nor any rate set to His Divine greatness ; nay, by means of this very contemplation He comes to deny it, to annihilate and die.

Sometimes the Lord gives greater light to the understanding, sometimes greater love to the will. There is no need here for the soul to take any pains or trouble : it must receive what God gives it, and rest united, as He will have it : because His Majesty is Lord, and in the very time that He lays it asleep He possesses and fills it, and works in it powerfully and sweetly, without any industry or knowledge of its own ; insomuch that before ever it is aware of this so great mercy, it is gained, convinced, and changed already.

The soul which is in this happy state hath two things to avoid--- the activity of the human spirit and interestedness. Our human spirit is unwilling to die in itself, but loveth to be doing and discoursing after its way, being in love with its own actions. A man had need to have great fidelity, and, divesting himself of selfishness, to get a perfect and passive capacity of the Divine influences ; the continual habits of operating freely which it has are a hindrance to its annihilation.

The second is interestedness in contemplation itself. Thou must therefore procure in thy soul a perfect divesting of all which is not God, without seeking any other end or interest,

within or without, but the Divine will.

In a word, the manner that thou must use on thy part to fit thyself for this pure, passive, and perfect prayer is a total and absolute consignment of thyself into the hands of God, with a perfect submission to His most holy will, to be busied according to His pleasure and disposition, receiving what He ordains thee with an even and perfect resignation.

Thou must know that few be the souls which arrive at this infused and passive prayer ; because few of them are capable of these Divine influences, with a total nakedness, and death of their own activity and power. Those only who feel it know it so, that this perfect nakedness is acquired (by the help of God's grace) by a continual and inward mortification, dying to all its own inclinations and desires.

At no time must thou look at the effects which are wrought in thy soul, but especially herein ; because it would be a hindrance to the Divine operations which enrich it so to do ; all that thou hast to do is to pant after indifference, resignation, forgetfulness, and without thy being sensible of it, the greatest good will leave in thy soul and fit disposition for the practice of virtue, a true love of thy cross, of thy own contempt, of thy annihilation, and greater and stronger desires still of thy greater perfection, and the most pure and affective union.

Chapter 15.

Of the two means whereby the soul ascends up to infused contemplation, with the explication of what and how many the steps of it are.

The means whereby the soul ascends to the felicity of contemplation and affective love are two--- the pleasure and the desires of it. God uses at first to fill the soul with sensible pleasures, because it is so frail and miserable that without this preventive consolation it cannot take wing towards the fruition of heavenly things. In this first step it is disposed by contrition, and is exercised in repentance, meditating upon the Redeemer's passion, rooting out diligently all worldly desires and vicious courses of life ; because the kingdom of

heaven suffers violence, and the faint heart, the delicate, never conquer it, but those that use violence and force with themselves.

The second is the desires. The more the things of heaven are delighted in, the more they are desired ; and from thence there do ensue upon spiritual pleasures desires of enjoying heavenly and Divine blessings, and contempt of worldly ones. From these desires arises the inclination of following Christ our Lord, who said, *I am the way* (St. John xiv. 6). The steps of His imitation by which a man must go up are *charity, humility, meekness, patience, poverty, self-contempt, the cross, prayer, and mortification*.

The steps of infused contemplation are three. The *first* is *satiety*. When the soul is filled with God it conceives a hatred to all worldly things ; then it is quiet and satisfied only with Divine love. The *second* is *intoxication*. And this step is an excess of mind, and an elevation of soul arising from Divine love and satiety of it. The *third* is *security*. This step turns out all fear : The soul is so drenched with love Divine, and resigned up in such a manner to the Divine good pleasure, that it would go willingly to hell, if it did but know it so to be the will of the Most High. In this step it feels such a certain bond of the Divine union, that it seems to it an impossible thing to be separated from its beloved and His infinite treasure.

There are six other steps of contemplation, which are these : *fire, union, elevation, illumination, pleasure, and repose*. With the first the soul is enkindled, is anointed ; being anointed, is raised ; being raised, contemplates ; contemplating, it receives pleasure ; and, receiving pleasure, it finds repose. By these steps the soul rises higher, being abstracted and experienced in the spiritual and internal way.

In the first step, which is fire, the soul is illustrated by the means of a Divine and ardent ray, enkindling the affections Divine, and drying up those which are but human. The second is unction, which is a sweet spiritual liquor, which, diffusing itself of all the soul over, teaches it, strengthens it, and disposes it to receive and contemplate the Divine truth ; and sometimes it extends even to nature itself,

corroborating it by patience, with a sensible pleasure that seems celestial.

The third is the elevation of the inner man over itself, that it may get fittest to the clear fountain of pure love.

The fourth step, which is illumination, is an infused knowledge, whereby the soul contemplates sweetly the Divine truth, rising still from one clearness to another, from one light to another, from knowledge to knowledge, being guided by the spirit Divine.

The fifth is a savoury pleasure of the Divine sweetness issuing forth from the plentiful and precious fountain of the Holy Ghost.

The sixth is a sweet and admirable tranquillity, arising from the conquest of fighting within and frequent prayer ; and this very very few have experience of. Here the abundance of joy and peace is so great that the soul seems to be in a sweet sleep, solacing and reposing itself in the Divine breast of love.

Many other steps of *contemplation* there are, as ecstasies, raptures, meltings, deliquiums, glee, kisses, embraces, exaltation, union, transformation, espousing, and matrimony, which I omit to explain, to give no occasion to speculation, and because there are whole books which treat of these points ; though they are for him who finds nothing of them, any more than a blind man doth of colour, or a deaf man of music. In a word, by these steps we get up to the chamber and repose of the pacific king, and the true *Solomn*.

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 outward 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.

Such a soul as this is free from the outward man, and easier enters into the interior solitude, where it sees none but God, and itself in Him, loving him with quiet and peace and true love. There, in that secret centre, God is kindly speaking to it, teaching it a new kingdom, and true peace and joy.

This spiritual, abstracted, and retired soul hath its peace no more broken, though outwardly it may meet with combats ; because through the infinite distance tempests do never reach to that serenest heaven within, where pure and perfect love resides ; and though sometimes it may be naked, forsaken, fought against, and desolate, this is only the fury of the storm, which threatens and rages nowhere but without.

The secret love within hat four effects. The first is called *illumination*, which is savoury and experimental knowledge of the greatness of God and of its own nothingness. The second is *inflammation*, which is an ardent desire of being burned, like the *salamander*, in this kind and Divine fire. The third is *sweetness*, which is a peaceable, joyful, sweet, and intimate fruition. The fourth is a swallowing up of the powers in God, by which immersion the soul is so much drenched and filled with God, that it cannot any longer seek, desire, or will anything but its greatest and infinite good.

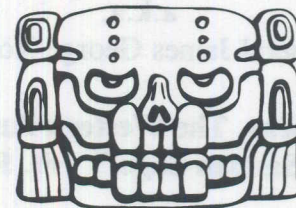
From this fullest satiety two effects arise. The first is a great courage to suffer for God ; the second is a certain hope or assurance that it can never lose Him, nor be separated from Him.

Here in this internal retirement the beloved Jesus hat His paradise, to whom we may go up, standing and conversing on the earth. And if thou desirest to know who he is who is altogether drawn to this inward retirement, with enlightened exemplification in God, I tell thee, it is he that in adversity, in

discomfort of spirit, and in the want of necessities, stands firm and unshaken. These constant and inward souls are outwardly naked and wholly infused in God, whom they continually do contemplate ; they have no spot ; they live in God, and of Himself ; they shine brighter than a thousand suns ; they are beloved by the Son of God ; they are the darlings of God the Father, and elect spouses of the Holy Ghost.

By three signs is a mid that is purged to be known, as St. Thomas says in a treatise of his : The first sign is *diligence*, which is a strength of mind that banishes all neglect and sloth, that it may be disposed with earnestness and confidence to the pursuit of virtue. The second is *severity*, which likewise is a strength of mind against concupiscence, accompanied with an ardent love of roughness, vileness, and holy poverty. The third is benignity and sweetness of mind, which drive away all rancour, envy, aversion, and hatred against one's neighbour.

Till the mind be purged, the affection purified, the memory naked, the understanding brightened, the will denied and set afire, the soul can never arrive at the intimate and affective union with God ; and, therefore, because the spirit of God is purity itself, and light and rest, the soul (where He intends to make His abode) must have great purity, peace, attention, and quiet. Finally, the precious gift of a purged mind those only have who with continual diligence do seek, love, and retain it, and desire to be reputed the most vile in the world.



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 seventh 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 Dux
a.k.a.

Major-General James George Roche Forlong

Pythagoras, The Western Puthu-Guru
"The Samian Sage." Fl. 545 B.C.

I.

Strive to be as virtuous, good and perfect as

possible,

Yet remember humbly that thou art no better
than others.

Heaven has gifted thee with *Nous* and
Phrenes---Reason and Mind;

Yet dost thou differ only in degree from other
animals.

They too have *Nous* with *Thumos*, mind,
soul, and courage,

And senses, often earlier and superior to
their own;

But they lack thy voice and higher
potentialities;

Improve then thy advantages, for the
uncultured man

Is but little removed from the brute creation.

II.

All creatures must undergo transmigration;
The vicious in Tartarus, till purified for
heaven.

Strive after knowledge by which come
virtues,

And train thyself by study in contemplative
silence

Slowly and through many years; opening not
thy mouth

Till thou canst instruct and benefit mankind.

III.

Chasten the body if thou wouldst advance
the soul;

Abstaining from much or strong foods and
wines,

And from all exciting and untranquilizing
scenes.

Thou need'st not flesh, and ought not to
injure life,

Especially cattle, which till thy fields and feed
the young.

IV.

Yet maintain thy body in full vigor by air and
exercise;

The gymnasium as well as study is
necessary to man,

For a healthy mind is rarely found in a weakly
body;

Both equally require sustenance and

avoidance of
All excesses---carnal, physical, and mental.

V.

So live till a quiet, good and useful life
becomes natural to thee,
And let it be helpful to the busy toilers
around.
Seek not to be their ruler, but philosophos
and guide,
For this is the highest role of the wise and
good.

VI.

Sympathize with all and actively aid the
oppressed;
Thou wilt have thy reward in inward peace
and joy.
True happiness can come unto us in no other
way;
It is the offspring of virtue, sympathy, and
brotherly kindness.

VII.

Seek self-improvement by keen nightly
introspection,
Weighing well the day's thoughts, words, and
actions.
Ask thyself daily: "What have I learned, seen,
and heard,
What know I more, that's worth the knowing,
What have I done, that's worth the doing,
What have I sought, that I should shun,
What duty have I left undone,
Or into what new follies run." *
These self enquiries never cease

* Mr. J. Adams' translation of "*The Golden
Lines.*"

To led to virtue and to peace.

VIII.

We are more ephemerae, subject to
metempsychoses,
Yet are our words and deeds more or less
eternal
And will live down the ages for good or evil.
Weigh these therefore well, and see they be
true and just,
And above all things conscientious and

faithful.

IX.

Be diligent in pursuit of all knowledge,
especially
The sciences of the earth and heavens;
mathematic and
Number will enable thee to grasp astronomy--
-the
Harmony of the universe, and the music of
the spheres---
That eternal rhythmic cadence unknown to
the ignorant;
But which the scientific perceive in the
eternal course
Of suns and planets sweeping through their
orbits.

X.

Religion tells of the *Apeiron* or Infinite---"the
Arche,"
The Divine Beginner; the Power behind
phenomena;
The Absolute *Nous* or Intelligence; the
Eternal Soul
Of the Kosmos; of Law and Order; without
form or passions.
This is inaccessible to our senses, yet
conceivable to the intellect,
As filling the etherial space of a heavenly
Olumpos.

XI.

From this Infinite, radiates productive fires
and all light,
Sustaining our *Ge* and *Ouranos*, Space and
Time.
Our very souls are parts of the infinite soul,
A something, neither rational nor irrational,
But which returns again to the universal soul,
When the body returns to its primordial dust.

XII.

Seek not to please the *Arche* by rites and
sacrifices,
But by a pure heart and by living up to thy
highest ideal.
He sees and pervades all space, and all thou
hast is from Him;
Yet mayest thou offer, on unstained altars,

the fruits
And beauties of thy fields with a thankful
heart;
For this calleth forth thine own and children's
gratitude,
And worketh for good in its reflective attitude.

XIII.

Our deity is a unity limited, like ourselves, by
matter,
Which "He strives to conduct to the best of
purposes,"
As thou too, must, till thy soul is absorbed in
the universal.

XIV.

In matter we can see monads---all but
invisible cells
Without magnitude or extension, yet
pervading all space,
And moving in marvellous combination
according to
Invariable modes and laws which we can
trace
And calculate, but neither fathom nor
comprehend.
Fire, light, and moisture are clearly the
motors or agents
Hence truly earths like ours may crowd all
space, each more
Organized as they reach unto the perfected
Olumpos.

Theogonis of Megara Fl. 540 B.C. (580-490?)

Do no ill to any, consideration becomes the
just:
When thy neighbor acknowledges his fault,
Restore him cheerfully to thy friendship.
Justice and righteousness embraces all
virtues collectively:
Choose these though they lead thee to
trouble and poverty;
Misery must eventually pursue the unjust
man but not
Him who acts sincerely and helpfully towards
his fellows.

Gotama "The Buddha," or Sakya the Muni Fl. 517 B.C. (557-477).

This great founder of a religion, which
has more adherents than any other, started as
a pious ascetic of the then all-pervading Jaina
Bodhism, that earliest phase of piety which
consisted of withdrawal from the world to the
life of a *Yati* or hermit, Jina or Jaina. Gotama
only began to realize the higher Buddhism or
"Wisdom" in his mature mahood. Like many
religious men, he passed through divers
emotional stages, awakening from "a worldly"
life to a pious sense of sin, but also to a
somewhat pessimistic belief in the vanity of all
things. These were also stirring times not only
in India, but everywhere --- one of those cyclic
periods depicted in the chart of *Rivers of Life*.
The sixth century B.C. had Buddha's birth
opened with the Angostic "*Six Darsanas*" or
philosophies of the schools of the great
metaphysician and Rishi *Kapila*, the neighbor
and probable tutor of the rising Buddhist
avatars.

Rishi Kapila had then been long writing
and teaching ---inspired, it was believed, by
Vishnu --- in the revered groves on the banks of
the sacred *Kohini* by the waters of which, in a
lovely garden, Maya had given birth to a
greater than even the aged philosopher
Kapila-Vastu.

As Gotama grew up, his thoughtful
nature became greatly touched by life's
miseries, and by the *atheistic* heresies of the
philosophers. In vain did his anxious father,
Sud-dhadana, try to overcome the fears and
resolves of his *Sid-dharta*, or the "one in whom
all aims or hopes" of his kingdom centred.

Gotama refrained from all independent
action until he was of age, had married, and
had a son; when, like many pious Brahmans,
he became a *Vana-prastha*, or "Forest
recluse." He then, about 540 B.C., forsook his
father's Court, and retired to the forest of Raja-
griba in the kingdom of behar, by paths still
everywhere marked in the memories of half
Asia. He settled at Bodha Gaya, some 120
miles easterly from Banaras, and about 250
from his home.

Here he strove for several years to

follow in the faith of his Fathers, and to suppress the ever disturbing truths which the *Vedanta* and *Nyaya* or logical schools, but especially the *Sankhya* philosophy of Kapila had brought home to him. Believing that the flesh was the destroying element of our higher nature, he would have perished in his asectic life but for Hindus going about feeding such hermits.

So Buddha lived for about five or seven years, as did his western counterpart Pythagoras (another "Putha-guru"), Apollonius of Tyana, and others.

Under the sacred Bo-tree at Gaya, Gotama studied and taught all comers, until "he obtained enlightenment", and became famous in his small circle as "The Buddha" or "Wise One"; and this is what we call his **First Stage**, the second being that of an active pious philosopher, ever going about doing good. Then it was that he thrust aside all egoistic thoughts, and leaving his forest retreat, started for the great world of Banaras, determined to do his best to regenerate mankind. Then, as now, there was endless speculation regarding immortality, the existence and nature of a soul, &c., but on these dark speculative matter Buddha ever refused to deliver judgment where proof was, he said, impossible.

His decision to forsake the forest life horrified his still orthodox disciples, who forsook him, probably fearing a cruel martyrdom at Banaras. Buddha, however, hesitated not, but wended his lone way, and encamped by the sacred *kund* or well of Sarnath, two or three miles N.E. of the city.

Here it was he opened the campaign -- one brave man against the surrounding millions, who clung to their ancient superstitions.

What had he to offer in opposition to the wishes of all these nations? Naught, than simple *Common-sense*, or as he named it, "Right Doing and Right Thinking"; that which Buddhist called *Dharma* and *Bhava Chakra*, "The Wheel of the Law" --- the Evolution of *Bhavana* or Existence.

Within half a century --- the Hindu Rome --- Banaras itself, and great kings and peoples, owned his reasonable, kindly sway; and before he had passed away (or, as they

said, "attained Nirvana"), many millions worshiped the very ground wherever his weary steps had trodden, and hailed him as the only one who had ever brought home to them enlightenment and peace, such as they had never before experienced.

Literary Review

" *Because life is too short to read bad books.*"

Angels, Demons, & Gods of the New Millennium: Musings on Modern Magick.

Lon Milo DuQuette.

Samuel Weiser, Inc.

York Beach, Maine 1997.

ISBN: 1-57863-010-X.

\$16.95

Lon has once again written a classic. In this work Lon as per usual speaks from his own experiences and studies. His style of self-examination and witty remarks is extremely helpful for novice to understand some difficult subjects. He openly and candidly discusses Qabalah, Hermeticism, the Knowledge and Conversation of the Holy Guardian Angel, demons, etc, which gives even the beginner a better grasp of the subject.

The work is a great read. For example his chapter on Qabalah gives the reader a general understanding of the basic workings and practical instruction of Yetzirah and Merkabah Qabalah without bogging the reader down with excessive terminology. The colored pullout chart of the Angels of Shem ha-Mephorash alone is worth the price of the book. Another chapter on Demons Are Our Friends is a wonderful description and demonstration of a Magickian who is working true evocation without the usual horror stories and unnecessary rhetoric that is so common in most works devoted to the subject.

For the money *Angels, Demons, & Gods of the New Millennium* is a must read for

the novice or beginning Magickian. We strongly recommend the book and are placing it on our Minerval reading list.

Kabbalah.

Gershom Scholem.

Meridian, a Division of Penguin Books, Ltd.

New York, New York 1978.

\$14.95.

On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah.

Gershom Scholem.

Schocken Books, Inc.

New York, New York 1991.

ISBN: 0-8052-1081-4.

\$15.00

Recently at Sekhet-Bast-Ra we taught an introduction class on Kabalah, Qabalah, etc. (or however you will it to be spelled). We found that very few and even well read Thelemites had heard of Gershom Scholem. In our research into Kabalah Gershom Scholem is one of the foremost authorities on the Kabalah that is published. His knowledge on the subject is extensive.

In *Kabbalah* Scholem gives the basic ideas and general understanding behind the Western Mystical practice known as Kabalah. He also gives historical development, information about various movements, as well as insight into the more interesting people who have influenced Kabalah and its practices. He also gives the reader concise information on a variety of Kabalistic topics such as gematria, demonology, the Zohar, the Golem, etc., which are very interesting and informative.

Another work by Scholem is *On the Mystical Shape of the Godhead*. In this work Scholem gives insight and clarity to some of the more difficult concepts. Some of the concepts are the Sekhinah, Gilgul or the transmigration of souls, the astral body or Tselem, etc. His knowledge and general understanding of the subject is a great help in understanding basic concepts in Kabalah.

Both books are outstanding reads.

They were staples to our classes and help many in our Lodge come away with a greater understanding of the subject.

The First Ordo Templi Orientis National Conference

How was the conference? Well let us sum it up in a few words. When the King asked if we wanted to have another conference, the majority loudly said yes, next weekend!!! National Conference was a rousing success thanks to the efforts of Frater H.K. and Black Sun Lodge. The Gnostic Mass was incredible way to start the conference. The Mass team was wonderful. Following the Mass was opening ceremonies. Break out your Black ties and formal dresses, the stage was set for a beautifully done Invocation to Nuit, Hadit, and Ra-Hoor-Khuit. We are sure that the Ye Olde Beast would have been proud. Next came the formal opening statements, which were wonderful and very entertaining. The meal was splendid. The rest of the evening was spent dancing, talking, and drinking the night away. Most of us stayed up most of the night enjoying the company of fellow Initiates.

The next day began early with wonderful lectures and discussions. Including an open panel discussion on the Future of the Order was very insightful. Bishop T. Allen Greenfield gave us some interesting predictions for the next ten years. The rest of panel went on to give their own insights on the growth of Thelemic communities, issues, and continuity of the direction of the Order. The workshops and lectures were exciting and informative. The night time activities included a chess tournament, a continued discussion on gender issues, poetry readings, music, and general Dionysian Thelemic fellowship.

The last day came even earlier to those of us who enjoyed Thelemic fellowship into the wee hours of the morning. A discussion headed by our illustrious King on Minerval, First, Second, and Third Degree Initiation

Rituals. Unfortunately everyone was so involved in the discussion we only cover the Minerval and First Degree in detail (and we do mean **in detailed**). Briefly discussed were safety concerns for the Second and Third Degree Initiations.

Finally came the closing remarks. The National Grand Master, the Deputy Grand Master, and Frater Demogorgon gave wonderful and witty speeches, which will be remember for years to come. Everyone gave final goodbyes and tearful hugs. It seemed that no one wanted the conference to end. In short the First National Conference was a wonderful exceeding success and we will look forward to the next conference.



Poetry of the Saints.

The following is a ballad excerpted from Ashmole's Diary (Gurther, R.T. Editor. 1927. *The Diary and Will of Elias Ashmole*. Expanded with notes of reference. Bulter & Tanner, Oxford.). The ballad was written about his mentor, William Backhouse and himself on April 3, 1651.



From this blest minute I'le begin to date
My yeares and Happiness (since you create
What wise philosophers call Lyfe;) and vow
I ne're perceiv'd what Being was till now.
See how the power of your Adoption can
Transmute imperfect nature to be Man.
Nay one word may ye refine it more,
Than all the best digested Indian Oare.
Your Son! 'Tis soe! For I begin to finde,
Your Ancestors' large thought grow in my
minde,
I feel that noble Blood spring in my Heart,
Which dose in tittle me to some small parte
Of grand sire Herme's wealth, and hope to
have
Interest in all the Legacies he gave
To his Successive Children, from when too

I most drive what is confere'd by you
To prove each mie descent, I need not see
A byast Hereald for my pedigree;
That I'm true bred, question it he that dare,
If these my Aeglite eyes in th' sun cant stare
Or cause a Mercury in Crest I hold
Since my crude Mercury's transmute to gold.
I'll vouch my fate for Honour, Witt, Descent,
And all, which to th' Hermetick to be is lent.
Then be you blest, my Stares, who gave to me
So blest a time for this Nativity,
That plac'd the Golden Lyon in the East
When Sol within the Ram, the Nynth possest,
As of their influence meant to open the way,
To make Night mysteries shine clear as day.
Hast yee some good directions that shall had
My father's hand with that of Blessing to me
heade,
And leave it there. His Leaves of Hermes trees
To deck the naked Ash bequeath to me
His Legacy of Eyes to th' blinde mole spare
And (though a younger Son) make me his
Heire.



Love is the law, love under will.

