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Volume IV Number 3

**Sekhet-Bast-Ra Oasis**  
**Ordo Templi Orientis**

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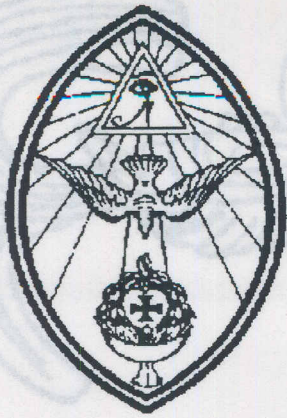
Θελημα

**OPHTHICUS**

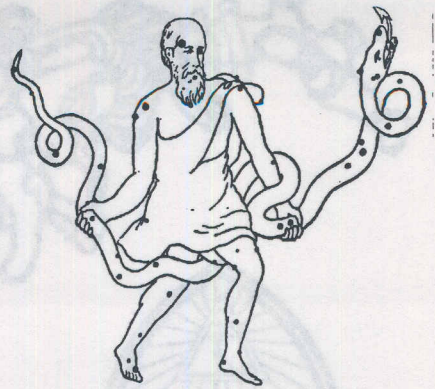
The Quarterly Journal of Sekhet-Bast-Ra Oasis

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.

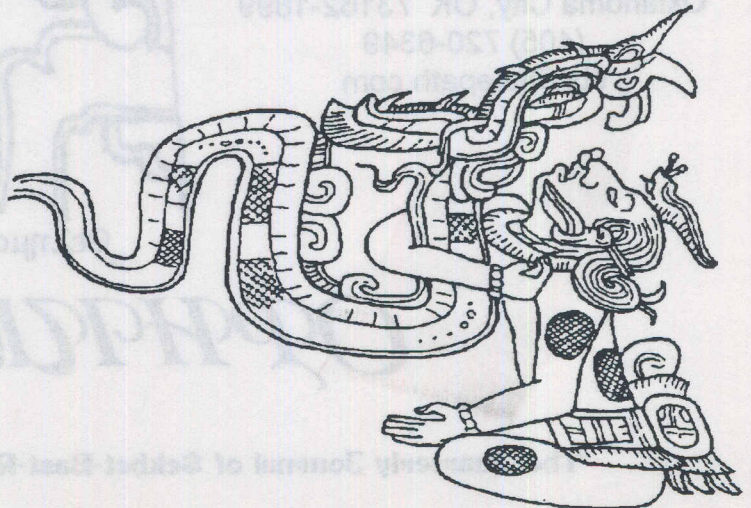
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Watch this space for news about the relocation of the official Sekhet-Bast-Ra web site. We will eventually return our presence to the net, as soon as time and formalities permit. Once again we apologize for any inconvenience.





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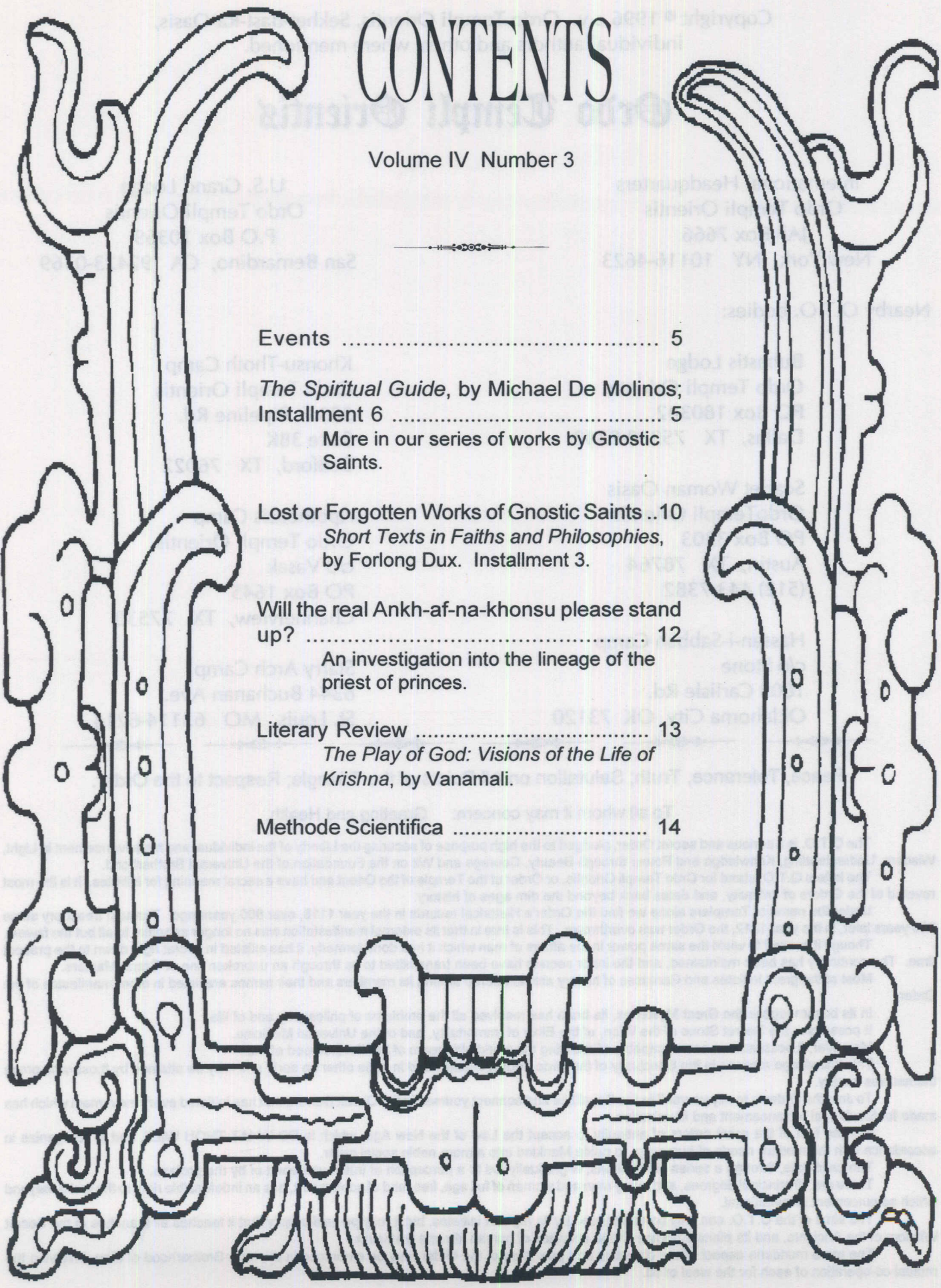
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Peace, Tolerance, Truth; Salutation on All Points of the Triangle; Respect to the Order.

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 oasis holds regularly scheduled events each Sunday.

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

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

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

### INITIATIONS:

Sekhet-Bast-Ra performed Minerval initiations in late June and in July. First Degrees were performed in early September. Welcome to those initiates in their new degree.

Minerval initiations are scheduled to be held again in November. Third Degrees will be performed for the first time in several years in early December. There's a full slate of candidates and a wake will be held afterwards. Call the oasis for more information.

### ECCLESIA GNOSTICA CATHOLICA:

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

### RITES OF ELEUSIS:

The Rite of Saturn will kick off this cycle of Aleister Crowley's planetary rituals on 29 September. We hope every one will come help out to make this the best cycle yet.

The Oasis hosted a special lecture on astrology by Scarlet Woman Oasis' Frater Zephyr in late June. Thanx Frater.

During most of the month of August the Oasis Master and Mistress journeyed to Southern and Northern California to create and renew ties to Thelemites there. We would like to extend special thanks to the members and officers of Grand Lodge, Montsalvat Camp, and Thelema Lodge.

## 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.

A note of apology, the last issue of Ophiuchus contained the wrong portion of this work. This issue contains the proper installment 6. Sorry for any inconvenience.



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

The First Part.

Chapter 16

### *Of internal and mystical silence.*

There are three kinds of silence; the first is of words, the second of desires, and the third is of thoughts. The first is perfect, the second more perfect, and the third most perfect. In the first, that is, of words virtue is acquired; in the second, to wit, of desires, quietness is attained to; in the third, of thoughts, internal recollection is gained. By not speaking, nor desiring, and not thinking, one arrives at the true and perfect mystical silence, wherein God speaks with the soul, communicates Himself to it, and in the abyss of its own depth teaches it the most perfect and exalted wisdom.



He calls and guides it to this inward solitude and mystical silence, when He says that He will **speak to it alone, in the most secret and hidden part of the heart.** Thou art to keep thyself in this mystical silence if thou wouldst hear the sweet and divine voice. It is not enough for gaining this treasure to forsake the world, nor to renounce thine own desires, and all things created, if thou wean not thyself from all desires and all things created; if thou wean not thyself from all desires and thoughts. Rest in this mystical silence, and open the door, that so God may communicate Himself unto thee, unite with thee, and then form thee into Himself.

The perfection of the soul consists not in speaking, nor in thinking much on God, but in loving Him sufficiently. This love is attained to by means of perfect resignation and internal silence; all consists in works. The love of God has but few words. Thus St. John the Evangelist confirms and inculcates it: *My little children, let us not love in word, neither in tongue, but in deed and in truth* (Epist. 1, chap. iii., v. 18).

Thou art clearly convinced now that perfect love consists not in amorous acts, nor tender ejaculation, nor yet in the internal acts, wherein thou tellest God that thou hast an infinite love for Him, and thou lovest Him more than thyself. It may be that at that time thou seekest more thyself, and the love of thyself, than the true love of God, *because love consists in works, and not in fair discourses.*

That a rational creature may understand the secret desire and intention of thy heart, there is a necessity that thou shouldst express it to him in words. But God, who searches the heart, standeth not in need that thou shouldst make profession, and assure Him of It; nor does He rest satisfied, as the evangelist says, with love in word nor in tongue, but with that which is true and in deed. What avails it to tell Him, with great zeal and fervour, that thou tenderly and perfectly lovest Him above all things, if at one bitter word or slight injury thou dost not resign thyself, nor art mortified for the love of Him? --a manifest proof that thy love was a love in tongue, and not in deed.

Strive to be resigned in all things with silence, and in so doing, without saying that

thou lovest Him, thou wilt attain to the most perfect, quiet, and effectual and true love. St. Peter most affectionately told the Lord that for His sake he was ready willingly to lay down his life; but at the word of a young damsel he denied Him, and there was an end of his zeal. Mary Magdalen said not a word, and yet the Lord Himself, taken with her perfect love, became her panegyrist, saying that she had loved much. It is internally, then, that with dumb silence the most perfect virtues of faith, hope, and charity are practiced, without any necessity of telling God that thou lovest Him, hopest and believest in Him; because the Lord knows better than thou dost what the internal motions of thy heart are.

How well was that pure act of love understood and practiced by that profound and great mystic, the venerable Gregory Lopez, whose whole life was a continual prayer and a continued act of contemplation, and of so pure and spiritual love of God, that it never gave way to affections and sensible sentiments!

Having for the space of three years continued that ejaculation, *Thy will be done in time and in eternity*, repeating it as often as he breathed, God Almighty discovered to him that infinite treasure of the pure and continued act of faith and love, with silence and resignation; so that he came to say, that during the thirty-six years he lived after, he always continued, in his inward man, that pure act of love, without ever uttering the least petition, ejaculation, or anything that was sensible or sprung from nature. O Incarnate Seraph and Deified Man! how well didst Thou know how to dive into that internal and mystical silence, and to distinguish betwixt the outward and inward man!

## The Second Part.

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



***The difference between the outward and inward man.***

There are two sorts of spiritual persons, internal and external: these seek God without, by discourse, by imagination, and consideration: They endeavour mainly to get virtues by many abstinences, maceration of body, and mortification of the senses: they give themselves to rigorous penance; they put on sackcloth, chastise the flesh by discipline, endeavour silence, bear the presence of God, forming Him present to themselves in their idea of Him, or their imagination, sometimes as a Pastor, sometimes as a Physician, and sometimes as a Father and Lord; they delight to be continually seeking of God, very often making fervent acts of love; and all this is art and meditation. By this way they desire to be great, and by the power of voluntary and exterior mortification they go in quest of sensible affections and warm sentiment, thinking that God resides only in them when they have them.

This is the external way and the way of beginners; and, though it be good, yet there is no arriving at perfection by it; nay, there is not so much as one step towards it, as experience shows in many that, after fifty years of this external exercise, are void to God and full of themselves, having nothing of a spiritual man, but just the name of such.

There are others truly spiritual, which have passed by the beginnings of the interior way which leads to perfection and union with God; and to which the Lord called them by His infinite mercy from that outward way in which before they exercised themselves. These men retired in the inward part of their souls with true resignation into the hands of God, with a total putting off and forgetting even of themselves, do always go with a raised spirit to the presence of the Lord, by the means of pure faith, without image, form, or figure, but with great assurance founded in tranquility and rest internal, in whose infused meeting and entertainment the Spirit draws with so much force that it makes the soul contract inwardly,

the heart, the body, and all the powers of it.

The souls, as they are already passed by the interior mortification, and have been cleared by God with the fire of tribulation, with infinite and horrible torments, all of them ordained by His hand, and after His way, are master of themselves, because they are entirely subdued and denied, which makes them live with great repose and internal peace. And although on many occasions they feel resistance and temptations, yet they become presently victorious, because being already souls of proof, and endued with Divine strength, the motions of passions cannot last long upon them; and although vehement temptations and troublesome suggestions of the enemy may persevere a long time about them, they are all conquered, with infinite gain, God being He that fights within them.

These souls have already procured themselves a greater light, and a true knowledge of Christ our Lord, both of His divinity and His humanity. They exercise this infused knowledge with a quiet silence in the inward entertainment, and the superior part of their souls, with a spirit free from images and external recollections, with a love that is pure and stripped of all creatures; they are raised also from outward actions to the love of humanity and divinity; so much as they enjoy, they forget, and in all of it they find that they love their God with all their heart and spirit.

These blessed and sublimated souls take no pleasure in anything of the world, but in contempt, and in being alone, and in being forsaken and forgotten by every body. They live so disinterested and taken off, that though they continually receive many supernatural graces, yet they are not changed, no, not at those inclinations, being just as if they had not received them, keeping always in the inmost of their hearts a great lowliness and contempt of themselves; always humbled in the depth of their own unworthiness and vileness. In the same manner they are always quiet, serene, and possessed with evenness of mind in graces and favours extraordinary, as also in the most rigorous and bitter torments. There is no news that fears them, no success that makes them glad: tribulations never disturb



them, nor the interior, continual, and Divine communications make them vain and conceited; they remain always full of holy and filial fear, in a wonderful peace, constancy and serenity.

## Chapter 2.

### ***Pursues the same.***

In the external way they take care to do continual acts of all the virtues one after another, to get to the attainment of them. They pretend to purge imperfections with industries proportionable to destruction; they take care to root up interests one after another with a different and contrary exercise. But though they endeavour never so much, they arrive at nothing; because we cannot do anything which is not imperfection and misery.

But in the inward way and loving entertainment in the presence of Divine, as the Lord is He that works, virtue is established, interests are rooted up, imperfections are destroyed, and passions removed, which makes the soul free unexpectedly, and taken off, when occasions are represented, without so much as thinking of the good which God of His infinite mercy prepared for them.

It must be known that these souls, though thus perfect, as they have the true light of God, yet by it they know profoundly their own miseries, weaknesses, and imperfections, and what they yet want to arrive at perfection, towards which they are walking; they are afflicted and abhor themselves; they exercise themselves in a loving fear of God and contempt of themselves, but with a true hope in God and disconfidence in themselves. The more they are humble with true contempt and knowledge of themselves, the more they please God, and arrive at a singular respect and veneration in His presence. Of all the good works that they do, and of all that they continually suffer, as well within as without, they make no manner of account before that Divine presence.

Their continual exercise is to enter into themselves, in God, with quiet and silence, because there is His centre, habitation, and

delight. They make a greater account of this interior retirement, than of speaking of God; they retire into that interior and secret centre of the soul, to know God, and receive His Divine influence with fear and loving reverence; if they go out, they go out only to know and despise themselves.

But know, that few are the souls which arrive at this happy state; because few there are that are willing to embrace contempt, and suffer themselves to be refined and purified; upon which account, although they are many that enter into this interior way, yet it is a rare thing for a soul to go on and not stick upon the entrance. The Lord said to a soul, *This inward way is trod by few; it is so high a grace that none deserves it: few walk in it, because it is no other than a death of the senses; and few there be that are willing so to die and be annihilated; in which disposition this so sovereign a gift is founded.*

Herein thou wilt undeceive thyself, and perfectly know the great difference which there is between the external and internal way, and how different that presence of God is, which arises from meditation, from that which is infused and supernatural, arising from the interior and infused entertainment, and from passive contemplation; and lastly, you will know the great difference which is between the outward and inward man.

## Chapter 3.

### ***The means of obtaining peace internal is not the delight of sense; not spiritual consolation, but the denying of self-love.***

It is the saying of St. Bernard, that to serve God is nothing else but to do good and suffer evil. He that would go to perfection by the means of sweetness and consolation is mistaken. You must desire no other consolation from God than to end you life for His sake, in the state of true obedience and subjection. Christ our Lord's way was not that of sweetness and softness, nor did He invite us to any such, either by His words or example, when He said, --*He that will come after Me, let*



him deny himself, and let him take up his cross and follow Me (Mark viii.34). The soul that would be united to Christ must be conformable to Him and follow Him in the way of suffering.

Thou wilt scarce begin to relish the sweetness or Divine love in prayer, but the enemy with his deceitful craftiness will be kindling in thy heart desires of the desert and solitude, that thou mayest without anybody's hindrance spread the sails to continual and delightful prayers. Open thine eyes, and consider that this counsel and desire is not conformable to the true counsel of Christ our Lord, who has not invited us to follow the sweetness and comfort of our own will, but the denying of ourselves, saying, *Abneget semetipsum*. As if He should say, He that will follow Me, and come unto perfection, let him part with his own will wholly; and, leaving all things, let him entirely submit to the yoke of obedience and subjection, by means of self-denial, which is the truest cross.

There are many souls dedicated to God, which receive from His hand great thoughts, visions, and mental elevations, and yet for all that, the Lord keeps from them the grace of working miracles, understanding hidden secrets, foretelling future contingencies, as He communicates these things to other souls which have constantly gone through tribulations, temptations, and the true cross, in the state of perfect humility, obedience, and subjection.

Oh, what a great happiness is it for a soul to be subdued and subject! what great riches is it to be poor! what a mighty honour to be despised! what a height is it to be beaten down! what a comfort is it to be afflicted! what a credit of knowledge is it to be reputed ignorant! and finally, what a happiness of happiness it to be crucified with Christ! This is that lot which the Apostle gloried in, *Nos autem gloriari oportet in cruce Domini nostri Jesu Christi* (Gal. vi. 14). Let others boast in their riches, dignities, delights, and honours; but to us there is no higher honour than to be denied, despised, and crucified with Christ.

But what a grief is this, that scarce is there one soul which prizes spiritual pleasures, and is willing to be denied for Christ, embracing His cross with love. *Multi sunt vocati; pauci vero*

*electi* (Matt. xxii.), says the Holy Ghost: many are they who are called to perfection, but few are they that arrive at it; because they are few who embrace the cross with patience, constancy, peace, and resignation.

To deny one's self in all things, to be subject to another's judgement, to mortify continually all inward passions, to annihilate one's self in all respects, to follow always that which is contrary to one's own will, appetite, and judgement, are things that few can do: many are those that teach them, but few are they that practise them.

Many souls have undertaken, and daily do undertake this way; and they persevere all the while they keep the sweet relish of their primitive fervour; but this sweetness and sensible delight is scarce done, but presently, upon the overtaking of a storm of trouble, temptation, and dryness (which are necessary things to help a man up the high mountain of perfection), they falter and turn back, a clear sign that they sought themselves, and not God or perfection.

May it please God that the souls which have had light, and been called to an inward peace, and by not being constant in dryness, and tribulation, and temptation have started back, may not be cast into outward darkness, with him that had not on him a wedding garment; although he was a servant, for not being disposed, giving himself up to self-love.

This monster must be vanquished, this seven-headed beast of self-love must be beheaded, in order to get up to the top of the high mountain of peace. This monster puts his head everywhere; sometimes it gets amongst relations, which strangely hinder with their conversations, to which nature easily lets itself be led; sometimes it gets, with a good look of gratitude, into passionate affection, and without restraint, towards the confessor; sometimes into affection to most subtle spiritual vainglories and temporal ones, and niceties of honour, which things stick very close; sometime it cleave to spiritual pleasures, staying even in the gifts of God, and in His graces freely bestowed; sometimes it desires exceedingly the preservation of health, and with disguise, to be used well, and its own profit



and conveniences; sometimes it would seem well with very curious subtilties; and lastly, it cleaves with a notable propensity to its own proper judgment and opinion in all things, the roots of which are closely fixed in its own will. All these are effects of self-love, and if they be not denied, impossible it is that a man should ever get up to the height of perfect contemplation, to the highest happiness of the loving union, and the lofty throne of peace internal.



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

One of the many reasons why Sekhet-Bast-Ra started Ophiuchus 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 third 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

The Zoroastrian or Mazdean Scriptures  
of 1700 to 500 B.C.

The following are gleanings from the pious and ethical teachings of the Avasta-Zand Bible and other Authoritative Mazdahan Scriptures.

I.

Give to Thy Prophet and people, O Ahura, goodness and happiness,  
And preserve us against all assaults of evil.

II.

Sing the praises with me, of The One--The Living God  
Who speaketh with us in the flames of the altar.  
He is light, and its source, and shines on all alike,  
The One Great Ruler from everlasting to everlasting.

III.

Pray to Him without ceasing, and He will keep thee,  
For He loveth the devout, and the "living wise ones."  
Let all His commandments be dear to thee,  
And seek after no God but Ahura the Mazdao.  
Hell is the portion of the unbeliever and wicked.

IV.

Ahura alone can confound the evil doer  
And give peace and joy to true believers.  
He requireth good deeds, and piety doubles their value.  
He giveth to the needy, as a friend to his friend.  
Art thou helpless and in sorrow? Trust in Him  
And aspire to live with Him for ever hereafter.

V.

He is the Father of truth, the God of all goodness  
Who resenteth all evil thoughts, words or deeds;  
With Him dwell wisdom and piety, attended by truth;  
And no evil one can abide in His presence.

VI.

He is the fire of the mind by which all things are



created.

Bow to His holy symbol, the *Athar-Gah* or Altar Fire;

And revere also the orbs of Heaven, for He shines in all.

He created them as well as Heavens, Earth and Waters.

VII.

His holy Fire, and "Word" lived, ere our life was, And moved before there was any day on the waters,

Then came "The Beginning" with Good and Evil, twin spirits.

Choose thou between these; thou canst not serve both--

Ahura Mazda, the holy, and the evil Daevas; The Spirit of holiness, and the Originator of impurities.

VIII.

Ahura requires thee to help forward the life of the future

By wise thoughts, words and deeds. As the tree is known

By its fruits, so is the good man by deeds and friends:

Associate with the righteous, and shun the paths of sinners;

Let no hypocrisy or untruth find in thee a friend.

IX.

Search for wisdom as more valuable than all riches;

She alone is a shelter from lies and a fount of joy.

And the prudent make their home with her.

She confoundeth the wicked, giveth peace, and loveth righteousness.

Can clothe the individual with piety and all virtues,

And the state, with public and social happiness.

X.

Seek after holiness of spirit and purity of mind and body,

Exhibiting these by conduct as well as by words.

Thou wilt find thy reward in thy heart, and may hap in the love

Of some who honor the righteous; but hereafter thou

Wilt dwell with "the Spirits of the Perfected Just

Ones,"

And with Ahura, "The Infinite Spirit" of the universe.

XI.

In prayer we rejoice; in spirit we seek Thee, O God,

And pray that Thy kingdom may come quickly. Let every sin which men have committed

because of us,

And every sin we have committed because of men,

Be pardoned and forgotten by Thy mercy and grace.

XII.

Remember Thy promises, that in Thine own time,

Thou wouldest send thy Son, Holy SAOSH-YANT,

The Unborn and Eternal One, the Judge and Lawgiver,

Who is to guide and lead us into all truth.

Then will this earth quake, and the dead arise; Hell be destroyed, and the age of happiness be inaugurated.

The reign of *Angra Mainyu* and darkness will cease

And light and goodness triumph forever.

XIII.

Ever and again will our lips repeat and hearts rejoice

In the *Ashem Vohu* or "Praise of Righteousness";

And reiterate the holy HURMAT, HUKHT, and HURVARST --

GOOD THOUGHTS, GOOD WORDS, and GOOD DEEDS.

By these only can true Religion and the good man be known,

Not by prayers, worship, rites, and sacrifices.

XIV.

Whoso looketh for salvation here and hereafter,

Must wage continual warfare with evil;

Have a pure mind, and a body free from defilement,

And feed the Spirit on words of truth and holiness.

XV.

He must seek aid in ordinances, and make even the simple



Daily offices of life remind him of duties and works of piety.

Thus in changing the *Kusti* five times a day he will

Be reminded of the five prayers, duties and acts of grace.

When seeing fire, sun and sea, he should think of the Creator,

Yet must he not look on these, or aught else in earth

Or skies, when addressing AHURA the MAZDA.

XVI.

Whoso loveth Ahura careth kindly for all his creation,

Treating justly and tenderly man and beast; nay all

Sentient creatures, nor by hasty word or deed paineth he any.

XVII.

Commit to memory and ponder ever on Heaven's "Divine Law,"

And pray to Ahura for an understanding heart. He spoke unto Zarathustra the words of Eternal Life;

And from Him and no priest came our *Din* or "Revelation."

He is rich in love; heavenly amongst the heavenly;

And has pardoned the sins of some even in hell,

How much more of those who excel in good works?

XVIII.

Be sincere; for Ahura abhorreth hypocrites;-- Those who make long prayers but harbor evil thoughts;

Who practice evil ways and are the associates of sinners.

XIX.

Ahura loveth to reward the righteous And to give peace to him who renounces sin:

His motto is that "Perfect Excellence is Righteousness."

The *Ahura Vairya* telleth of "His ever abiding Presence,"

The *Yatha Vairyo*, of "His Law of Holiness"; and He,

the "Eternal Guide," is the Alpha and Omega of our Faith.

Will the real  
Ankh-af-na-Khonsu  
please stand up?!

(Note - In doing this paper the spelling of names which Thelemites are generally used to will be used in order to keep down the confusion. If one has done any research in Ancient Egypt, they will notice that there are several different spellings, usually due to difference in translating the vowels and how names are to be written. For example, Ankh-af-na-Khonsu can be found spelt Ankhef-en-Khonsu, Ankhefenkhons, Ankhfen-Khonsu, Ankh-en-efKhonsu, etc.)

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In 1983 we bought *The Holy Books of Thelema*. In it we noticed several translations of the Stele of Revealing and several references to Ankh-af-na-Khonsu. We asked our soon to be camp-master, if he knew anything about Ankh-af-na-Khonsu other than what was printed in *The Holy Books of Thelema*. He didn't and he told us that he knew of no one else who did. Well we dislike not knowing and went in search of Ankh-af-na-Khonsu. In *The Holy Books of Thelema*, it said of his lineage that his father was Bes-na-mut or Bes-na-Maut and that his mother was a priestess-musician or sistrum player of Ammon-Ra, the mistress of the house of Tanech or Taneshi. Also Ankh-af-na-Khonsu was the priest of Mentu or Monthu, the Lord of Thebes, and the prophet of Ra-Hoor-Khuit. We also knew that he existed in the twenty-sixth dynasty. After all, ancient Egypt has been studied more than almost any ancient civilization. With this much information we thought that he wouldn't be hard to find. Boy were we wrong.

In our research we found that there were approximately seven different Ankh-af-na-Khonsus and ten different Bes-na-Mauts. However, only four of the Bes-na-Mauts had sons named Ankh-af-na-Khonsu. This narrowed it down some.



Our next problem was that most of the books were very sketchy on genealogy and contradicted each other. We looked at steles, coffin texts, and several translations trying to find out which Ankh-af-na-Khonsu without much luck until we came across a book with the answers to our quest. M.L. Bierbrier wrote *The Late New Kingdom (c. 1300 - 664 B.C.): A Genealogical and Chronological Investigation*. In the book includes family trees of the major families and the sources of the information. He also shows various different views on the genealogy of the families.

In the book there is a reference to Ankh-af-na-Khonsu who was a prophet of Mentu, the prophet of Ra-Hoor-Khuit (Ra-Harakhti), and overseer of the seal of the estate of Mut (some claim that this is a reference to being the Lord of Thebes). Bierbrier claims that this Ankh-af-na-Khonsu might be Ankh-af-na-Khonsu v. Ankh-af-na-Khonsu v was the son of Bes-na-Maut iv and his mother was Tabetjet. Ankh-af-na-Khonsu v lived during the reign of Psammetichus I, who lived in the twenty-sixth dynasty. This seems this fits what we do know about Ankh-af-na-Khonsu. Also it seems that Ankh-af-na-Khonsu v was an industrious person, because he acquired new offices that did not pertain directly to the cult of Mentu such as the prophet of Ra-Hoor-Khuit.

Ankh-af-na-Khonsu also had a brother, Peditamn II. He was the prophet of the noble staff of Ammon, prophet of Ammon in Karnak, *web* (*web* means pure and was used for the priests who officiated at the offering of drinks to the gods) priest of the roof-temple of Ra in the estate of Ammon, *web* priest of Ament residing in Karnak upon the first and third phyles, and overseer of the seal of Mut, the great.

His family lineage is also interesting. On his mother's side of the family she is the first cousin to the well-known Fourth Prophet of Ammom, Montemhat. Tabetjet is also the direct descendant to the Pharaoh Oaorkon II. Her family contains many important priests and priestesses of Ammon-Ra, which also follows with what is known about Ankh-af-na-Khonsu's mother from the Stele of Revealing.

On his father's side, it seems that Ankh-af-na-Khonsu I acquired the offices of prophet

and priesthood of Mentu in the twenty-second dynasty. His descendants have been priests to the cult of Mentu ever since. Also, he is a descendant of Bak-an-Khonsu I who was the High Priest of Ammon during the reign of Ramesses, the Great. This sums up everything that we have learned about Ankh-af-na-Khonsu. Much of the lineages are still very sketchy. However, new archaeological evidence and information could change or substantiate what is known about Ankh-af-an-Khonsu. If anyone has any new information or doesn't agree with this research paper, feel free to write the editors at the Oasis address. We encourage progress, not dogma.

#### References:

----. *ΘΕΛΗΜΑ, The Holy Books of Thelema*. 1983. Samuel Weiser. York Beach, Maine.

Bierbrier, M.L. *The Late New Kingdom (c. 1300 - 664 B.C.): A Genealogical and Chronological Investigation*. 1975. Aris and Phillips Ltd. Warminster, England.

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### Literary Review

“ Because life is too short to read bad books.”

*The Play of God: Visions of the Life of Krishna.*

Vanamali.

Preface - Eknath Easwaran.

Foreword - Swami Krishnananda.

Blue Dove Press.

San Diego, California 1996.

ISBN: 1-884997-07-4

\$19.95

Many times we have been asked for a book about Krishna that is easy for the novice of Indian religion to understand. Finally, someone has managed to write one. *The Play of God* is a wonderful telling of Krishna's life,



which is as easy to read as modern fiction. Vanamali has strove to present Krishna in an almost child-like manner, which could easily be used to read as a bedtime story to children. She tells the story with a fullness of character. Her Krishna comes alive for the reader with clarity and innocence.

She is a gifted story-teller, but this is no children's story. She gives the reader a complete understanding of the *lila* or play of Krishna and Krishna's never ceasing ability to love. For example this an excerpt from the book about a moonlit meetings between Krishna and the gopis:

"As the night advanced, the music faded and only the soft sound of their ankle bells could be heard. Slowly, even this died away as they became tired of dancing. Their eyes started to close like half-opened buds and their heads dropped on their beloved's shoulder. They were unaware that their garlands and ornaments had slipped away, and they were incapable of attending to their loosened tresses and garments. He wiped their perspiring faces tenderly with His own cooling hands, His arms encircled their slender waists, and they drank the nectar of His lips for which they had been longing. Some clung round the neck of their own particular Krishna, others kissed His hands, other His lips, and other stole the half-eaten betel nuts from His mouth. Their locks were falling in abandon, their clothes were loose, their blouses open, but they knew not nor cared, for they were quite unconscious of their bodies. He was their husband, their lover, their Lord. Nearer to them than friend or relative, nearer to them than father or mother, dearer to them than life itself. He was flesh of their flesh and soul of their soul. They had no separate existence apart from Him. He alone existed. They were submerged in a state of unity in which all is one and there is

no other."

If you are interested in a wonderful biography of Krishna, we are sure that you will not be disappointed in *The Play of God*.

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## Methodo Scientifica

This installment of *Methodo Scientifica*, while not having a great deal to do with magick, does cover a subject of interest to most all magicians as well as the general public: extraterrestrial life. In spite of all the popular fiction written about 'Martians' we may now have the chance to learn more about the way life may have evolved on Mars and why it didn't evolve into 'humanoids'.

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Some one once said "It is arrogant to think that Earth holds the only life forms in the universe, but it is even more arrogant to think that another life form in the universe is coming here." Well it seems that life *is* stranger than fiction. Of all places to find evidence that life existed there, Mars is perhaps the most ironic. But that the actual evidence of 'life on Mars' would be found here on Earth is perhaps astonishing. When I first heard of the discovery, someone I was with said: "They found life on Mars, and we're it!" Quite frankly life is not that much stranger than fiction.

What was found was a 4.2 pound meteorite in Antarctica back in 1984 e.v. Since then the specimen was held in the Johnson Space Center's Meteorite Processing Laboratory along with thousands of other meteorites gathered by an annual expedition to collect meteorites in the Antarctic. Some time in 1993 e.v. the specimen, known as ALH84001, was prepared for examination and complex chemical analysis showed it to be of compositions and proportions uniquely Martian. The data that clues us into the Martian origin of the meteorite comes from the 1976 e.v. Viking mission to Mars, which the data from the meteorite matches.

Other meteorites have been found who's chemistry shows them to be of Martian



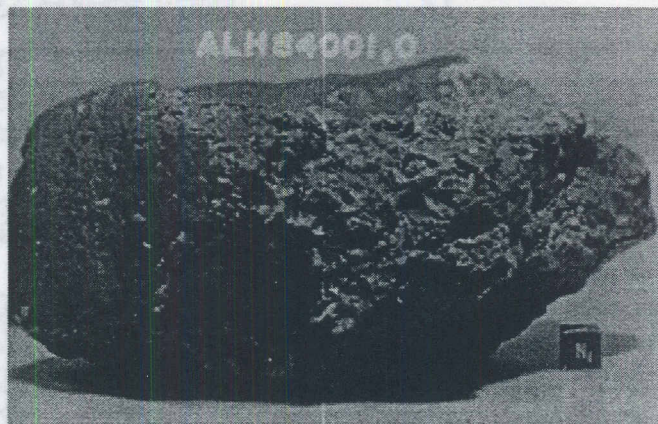
origin, but those meteorites are very young, about 150 million to 1.5 billion years ago. However, at 4.5 billion years ago ALH84001 is very, very old. The theory is that the meteorite formed by molten Martian material cooling into solid rock about 4.5 million years ago. Then the rock was fractured by meteor impacts on the Martian surface. At about 3.6 billion years ago a carbonate material was deposited into the rock fractures. Then some 15 to 16 million years ago a large meteor hit Mars and some fragments were shot out with enough velocity to escape the Martian gravity. Finally, this one piece was caught by Earth's gravity and fell to Antarctica about 13 thousand years ago.

But why is this suspected of revealing life? The answer lies in the carbonate deposits. Organic molecules, technically called polycyclic aromatic hydrocarbons, were found by a Stanford University team using a newly developed laser mass spectrometry system. Then a transmission electron microscope was used to determine that in the organic deposits two form of iron coexisted; magnetite and iron sulfides. Normally these two form in drastically different circumstances when occurring in purely chemical reaction. However, these two forms of iron were also recently discovered together on Earth and are associated with a tiny bacterial precipitate or nanobacteria. These structures and the ones from ALH84001 are amazingly similar. A high resolution scanning electron microscope was used to photograph the fossilized cellular life inside the carbonate deposits within the meteorite which measure approximately 20 to 100 nanometers in width.

Although all the aforementioned data could have happened by some other process which would not indicate life, the simplest most probable explanation at this point is indeed a biogenic process. Remember that these data are only preliminary and several years of study and analysis lie ahead to either further support or disprove this strange life form.

If you wish to read the current biogenic data available, you download the information from the world wide web at Johnson Space Center. The file is in the Lunar and Planetary Exploration information under Life on Mars.

The file is call Search for Past Life on Mars, Possible Relic Biogenic Activity in Martian Meteorite ALH84001. The file contains numerous of interesting finds on the research so far on ALH84001. The only drawback is this information is not written for a layman; some knowledge of biological processes and organic chemistry is needed to understand the information. If you do not have web capabilities, you can receive a copy of the report by sending a self-addressed and self-stamped (\$.55) envelope to the Oasis.



Above: The meteorite ALH84001.

Below: The possible relic of biogenic activity through a scanning electron microscope.



Photos: copyright © 1996 Earth Science and Solar Exploration Division, Johnson Space Center, NASA.



*Love is the law, love under will.*



