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*Sekhet-Bast-Ra Oasis*

*Ordo Templi Orientis*

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Θελημα

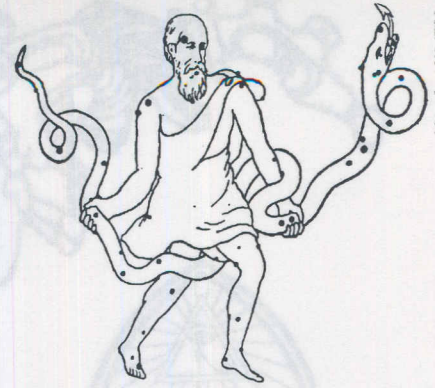
# OPHTHICUS

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.

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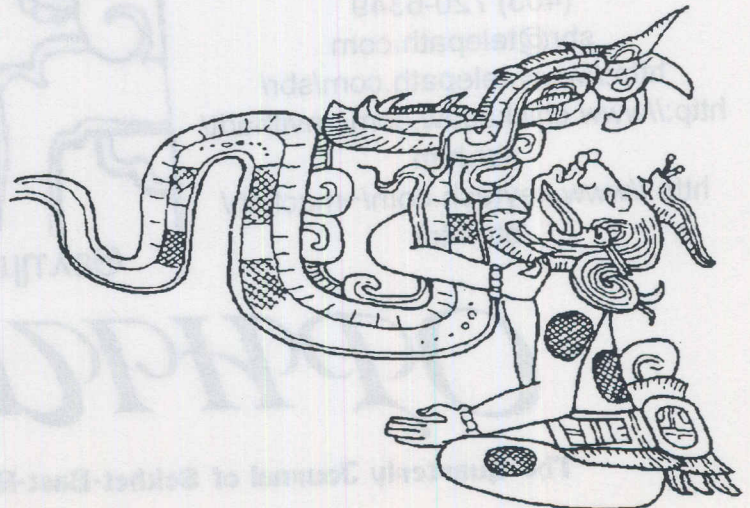
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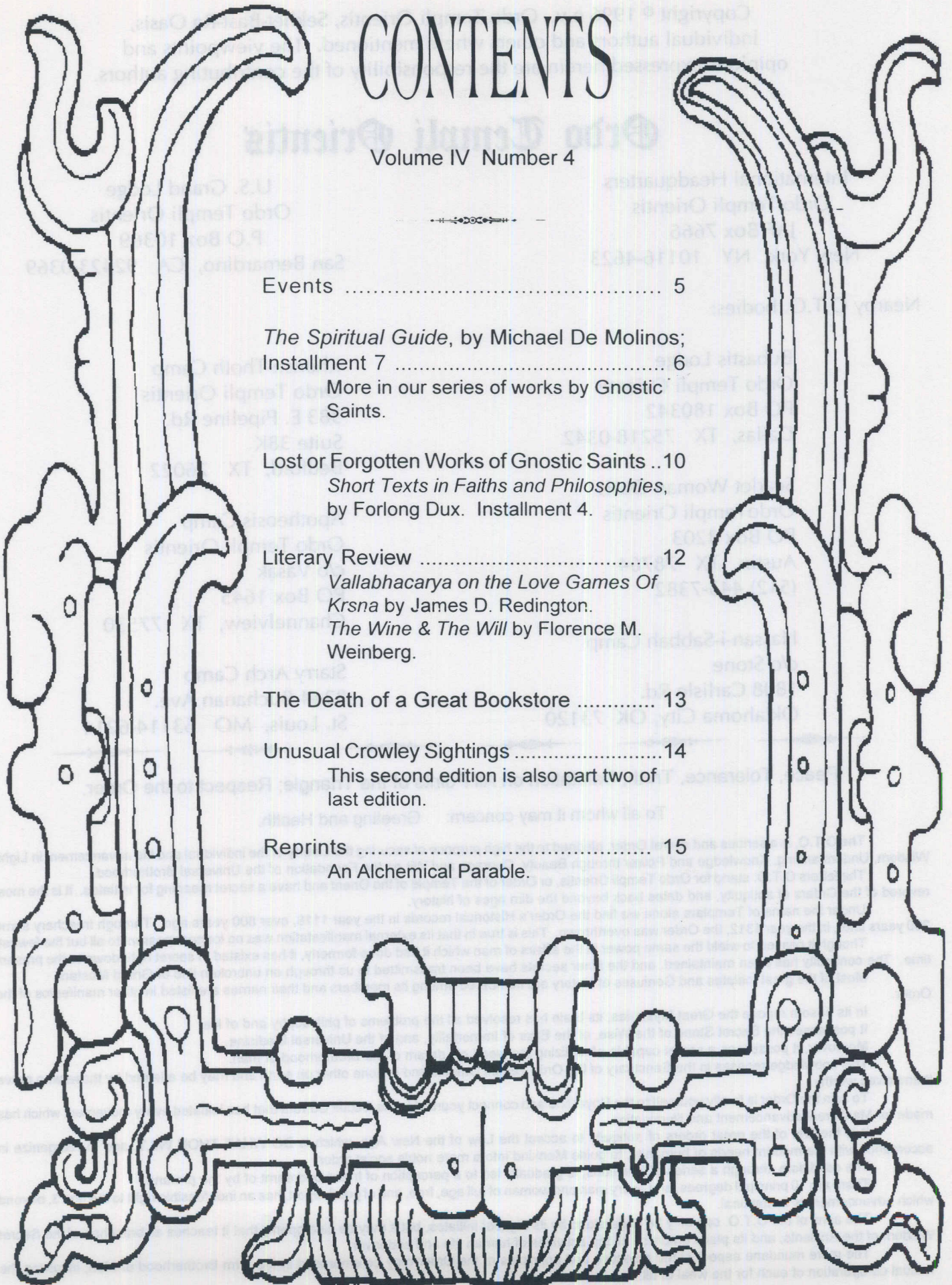
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Peace, Tolerance, Truth; Salutation on All Points of the Triangle; Respect to the Order.

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.

Lately Intermediate Magick class and discussion have been led every second Sunday by Frater Sophia Est Nogah.

Our Sunday Magick in Theory & Practice discussions on the third Sunday of the month have taken an extended conversion into an Introductory Qabalah class, bear with us while we cover wide ground.

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. Lately there has been some stir into upgrading (reengineering) our Mass equipment on this night as well.

### INITIATIONS:

Sekhet-Bast-Ra performed Minerval initiations in late November. These Minervals then progressed to First Degree in early December. The first Third Degree in some time also occurred in early December, with thanks to several from Scarlet Woman Oasis for participation. Oyez!

Minerval initiations are scheduled to be held again in January. These will be followed closely by First Degree initiations. We are expecting out of town candidates so keep in touch as to changes in date. Call or email 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 7:00pm on these two evenings to celebrate this very special ritual.

This e.v. new year's eve Sekhet-Bast-Ra will once again celebrate with a midnight champagne Gnostic Mass. Communicants should arrive before midnight to enjoy this second annual event.

### RITES OF ELEUSIS:

The Rite of Jupiter was held on 30 November and was quite a success. We had

live music and wonderful maenads. Evoe! The next rite of Aleister Crowley's planetary rituals will be the Rite of Mars and performance is tentatively set for February.



The Winter Solstice ritual provided by Frater Sophia Est Nogah has reassembled the tarot card from last years ritual which saw it divided and if you weren't at the ritual you'll have to come to the next ritual in the series (in about a year) and hear what happened to the implements this time!

The editorial staff of *Ophiuchus* has been joined by Soror Zaire. Her aid has already helped this issue arrive without complete breakdown.

Frater Hunahpu would like to thank the masters and members of Nihil Oasis and Caduceus Camp in Tokyo, Japan for their friendship, fellowship and excellent tour guide service. We were unable to make it to Kamakura, the place where Crowley was impressed by the Daibutsu statue which he commented on in his *Confessions*. Perhaps another venture to Japan will afford the luxury. At any rate it is indeed wonderful to see the way Thelema has manifested itself in places where there are such challenges.

Sekhet-Bast-Ra once again has jewelry for sale! Currently in stock we have the unicursal hexagram pendant in brass for \$20 and in silver for \$25 and double headed falcons in brass for \$25 or silver for \$30. Soon we will have more septagrams in brass for \$25 and in silver for \$30. We now have the ability to branch out and will slowly introduce new designs as demand warrents. Write, email or call the oasis for more information.

The second weekend in January local events are not definite as the Oasis Master and Mistress will journey to Scarlet Woman Oasis to assist in the initiation of several Fourth Degree Candidates, i.e. call ahead. 93!

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. This is installment 7.



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 4.

**Of two Spiritual Martyrdoms, wherewith  
God cleanseth the soul that He unites with  
Himself.**

Now you shall know that God uses two ways for the cleansing the souls which he would perfect and enlighten, to unite them closely to Himself. The first (of which we shall treat in this and the following chapter) is with the burning fire of an inflamed love, a love impatient and hungry. Sometimes He makes use of both in those souls which He would fill with perfection ; sometimes He puts them into

the strong steeping of tribulations and inward and outward bitterness, scorching them with the fire of rigorous temptation ; sometimes He puts them into the crucible of anxious and distrustful love, making them fast there with a mighty force ; because so much the grater as the Lord would have the illumination and union of a soul to be, so much the more strong is the torment and the purgation ; because all the knowledge and union with God arises from suffering, which is the truest proof of love.

O that thou wouldst understand the great good of tribulation! This is that which blots out sins, cleanses the soul, and produces patience ; this in prayer inflames it, enlarges it, and puts it upon the exercise of the most sublime act of charity ; this rejoices the soul, brings it near to God, calls it to, and gives it entrance into heaven. The same is that which tries the true servants of God, and renders them sweet, valiant, and constant : that is it which makes God hear them with speed. *Ad dominum, cum tribulare clamavi, et ceaudivit me (Psal. xviii. 6)*. It is that which annihilates, refines, and perfects them : and, finally, this is that which of earthly makes souls heavenly ; of human, Divine ; transforming them and uniting them in an admirable manner with the Lord's humanity and divinity. It was well said by St. Augustine that the life of the soul upon earth is temptation. Blessed is the soul which is always opposed, if it doth constantly resist temptation. This is the means which the Lord makes use of to humble it, to annihilate it, to spend it, to mortify it, to deny it, to perfect it, and fill it with His Divine gifts. By this means of tribulation and temptation, He comes to crown it and transform it. Persuade thyself that temptations and fightings are necessary for the soul to make it perfect.

O blessed soul, if thou knowest how to be content and quiet in the fire of tribulation, and wouldst but let thyself be washed with the bitter waters of affliction, how soon would the Divine bounty make a rich throne in thy soul, and a goodly habitation for thee to refresh and solace thyself in it!

Know that this Lord hath His repose nowhere but in quiet souls, and in those in which the fire of tribulation and temptation hath

burnt up the dregs of passions, and the bitter water of afflictions have washed off the filthy spots of inordinate appetites ; in a word, this Lord reposes not Himself anywhere, but where quietness reigns and self-love is banished.

But thou wilt never arrive at this happy state, nor find in thy soul the precious pledge of peace internal, although thou hast gotten the better of the external senses by the grace of God, till it become purified from the disordered passions of concupiscence, self-esteem, desire, and thoughts, how spiritual soever, and many other interest and secret vices which lie within the very soul of thee, miserably hindering the peaceable entrance of the great Lord into it, who would be united and transformed with thee.

The very virtues acquired, and not purified are a hindrance to this great gift of the peace of the soul ; and more, the soul is clogged by an inordinate desire of sublime gifts, by the appetite of feeling spiritual consolation, by sticking to infused and Divine graces, entertaining itself in them, and desiring more of them, to enjoy them, and finally, by a desiring of being great.

O how much is there to be purified in a soul that must arrive at the holy mountain of perfection and of transformation with God! O how disposed, naked, denied, annihilated ought the soul to be, which would not hinder the entrance of this Divine Lord into it, nor His continual communication!

This disposition of preparing the soul, in its bottom, for Divine entrance must of necessity be made by the Divine wisdom. If a seraph is not sufficient to purify the soul, how shall a soul that is frail, miserable, and without experience ever be able to purify itself?

Therefore the Lord Himself will dispose thee and prepare thee passively by a way thou understandest not, with the fire of tribulation and inward torment, without any other disposition on thy side than a consent to the internal and external cross.

Thou wilt find within thyself a passive dryness, darkness, anguish, contradictions, continual resistance, inward desertions, horrible desolations, continual and strong suggestions, and vehement temptations of the enemy ;

finally, thou wilt see thyself so afflicted that thou wilt not be able to lift up thy heart, being full of sorrow and heaviness, nor do the least act of faith, hope, or charity.

Here thou wilt see thyself forlorn and subject to passions of impatience, anger, rage, swearing, and disordered appetites, seeming to thyself the most miserable creature, the greatest sinner in the world, the most abhorred of God, deprived and stripped of all virtue, with a pain like that of hell, seeing thyself afflicted and desolate, to think that thou hast altogether lost God ; this will be thy cruel, cutting, and most bitter torment.

But though thou shalt see thyself so oppressed, seeming to thyself to be proud, impatient, and wrathful, yet these temptations shall lose their force and power upon thee ; they have no place in thy soul, but secret virtue, the sovereign gift of inward strength, which rules the inmost part of it, conquering the most affrightening punishment and pain and the strongest temptation.

Keep constant, O blessed soul, keep constant ; for it will not be as thou imaginest, nor art thou at any time nearer to God than in such cases of desertion ; for although the sun is hid in the clouds, yet it changes not its place nor a jot the more loses its brightness. The Lord permits this painful desertion in thy soul, to purge and polish thee, to cleanse and disrobe thee of thyself ; and thou mayest in this manner be all His and give thyself wholly up to Him, as His infinite bounty is entirely given to thee, that thou mayest be His delight ; for although thou dost groan and lament and weep, yet He is joyful and glad in the most secret and hidden place of thy soul.

## Chapter 5.

**How important and necessary it is to the interior soul to suffer blindfold this first and spiritual martyrdom.**

To the end that the soul of earthly may become heavenly, and may come to that greatest good of union with God, it is necessary for it to be purified in the fire of tribulation and

temptation : and though it be true and a known and approved maxim that all those that serve the Lord must suffer troubles, persecutions, and tribulations, yet the happy souls which are guided by God by the secret way of the interior walk and of purgative contemplation must suffer, above all, strong and horrible temptations and torments, more bitter than those wherewith the martyrs were crowned in the Primitive Church.

The martyrs, besides the shortness of their torment, which hardly endured days, were comforted with a clear light and special help in hope of the near and sure reward. But the desolate soul that must die in itself and put off and make clean its heart, seeing itself abandoned by God, surrounded by temptations, darkness, anguish, affliction, sorrow, and rigid drouths, doth taste of death every moment in its painful temptations and tremendous desolation, without feeling the least comfort, with an affliction so great that the pain of it seems nothing else but a death prolonged and a continual martyrdom : whereupon with great reason it may be said, *that although there be many martyrs, yet there are few souls which follow Christ our Lord with peace and resignation in such torments.*

Then it was men that martyred them, and God comforted their souls ; but now it is God that afflicts and hides Himself, and the devils, like cruel executioners, have a thousand ways to torment the soul and body, the whole man being crucified within and without.

Thy sorrow will seem to thee insuperable, and thy afflictions past the power of comfort, and that heaved rains no more upon thee ; thou wilt see thyself begirt with griefs and besieged with sorrows internal from the darkness of thy powers, from the weakness of discoursed : strong temptations will afflict thee, painful distrusts and troublesome scruples ; nay, light and judgment will forsake thee.

All the creatures will give thee trouble ; spiritual counsils will bring thee pain ; the reading of books, how holy soever, will not comfort thee as it used to do : if they speak to thee of patience they will exceedingly trouble thee : the fear of losing God through thy unthankfulness and want of returns will

torment thee to the soul : if thou groanest and beggest help of God, thou wilt find, instead of comfort, inward reproof and disfavour ; like another Canaanitish woman, to whom He made no answer at first, and then treated her as the creature He was speaking of.

And although at this time the Lord will not abandon thee, because it would be impossible to live one moment without His help, yet the succour will be so secret that thy soul will not know it, nor be capable of hope and consolation ; nay, it will seem to be without remedy, suffering like condemned persons the pains of hell (*circumdederunt me dolores morlis, et pericula inferni invenerunt me*) (Psalm cxvi.), and it would change them as such with a violent death which would be a great comfort ; but (like those) the end of those afflictions and bitternesses will seem impossible.

But if thou, O blessed soul, shouldst know how much thou art beloved and defended by that divine Lord in the midst of thy long torments, thou wouldst find them so sweet that it would be necessary that God should work a miracle to let thee live. Be constant, O happy soul, be constant and of good courage ; for however intolerable thou art to thyself, yet thou wilt be protected, enriched, and beloved by that greatest Good as if He had nothing else to do than to lead thee to perfection by the highest steps of love ; and if thou dost not turn away, but perseverest constantly, without leaving off thy undertaking, know that thou offerest to God the most accepted sacrifice ; so that if this Lord were capable of pain, He would find no ease till He has completed this loving union with thy soul.

If from the chaos of nothing His omnipotence has produced so many wonders, what will He do in thy soul, created after His own *image* and *likeness*, if thou keepest constant, quiet, and resigned, with a true knowledge of thy nothingness ? Happy soul, which, even when it is disturbed, afflicted, and disconsolate, keeps steady there within, without going forth to desire exterior comfort.

Afflict not thyself too much and with inquietude, because these sharp martyrdoms may continue ; persevere in humility, and go not out of thyself to seek aid, for all thy good



consists in being silent, suffering, and holding patience with rest and resignation. There wilt thou find the divine strength to overcome so hard a warfare : He is within thee that fighteth for thee, and He is strength itself.

When thou shalt come to this painful state of fearful desolation, weeping and lamentation are not forbidden thy soul, whilst in the upper part of it it keeps resigned. Who can bear the Lord's heavy hand without the tears and lamentation ? That great champion Job, even he lamented ; so did Christ our Lord in his forsaking ; but their weepings were accompanied with resignation.

Afflict not thyself though God do crucify thee and make trial of thy fidelity ; imitate the woman of Canaan, who, being rejected and injured, did importune and persevere, humbling herself and following Him, though she were treated as she was. It is necessary to drink the cup and not go back. If the scales were taken from thine eyes, as they were from St. Paul's, thou wouldst see the necessity of suffering, and glory, as he did, esteeming more the being crucified than being an apostle.

Thy good luck consists not in enjoying, but in suffering with quiet and resignation. St. Teresa appeared after her death to a certain soul and told it *that she had been rewarded for her pain, but had not received one druchm of reward for so many ecstasies and revelations and comforts that she had enjoyed in this world.*

Although this painful martyrdom of horrible desolation and passive purgation be so tremendous that with reason it hath gotten the name of hell amongst mystic divines (because it seems impossible to be able to live a moment with so grievous a torment, so that with great reason it may be said *that he that suffers it lives dying, and dying lives a lingering death*) ; yet know that it is necessary to endure it to arrive at the sweet joyous, and abundant riches of high contemplation and loving union ; and there has been no holy soul which has not passed through this spiritual martyrdom and painful torment : St. Gregory, the Pope, in the two last months of his life ; St. Francis of Assize, two years and a half ; St. Mary Maudlin of Pazzi, five years ; St. Rose of Pern, fifteen years ; and

after such miracles as made the world amazed, St. Dominick suffered it even till half-an-hour of his happy exit.

## Chapter 6.

The other more profitable and meritorious martyrdom in souls already advanced in perfection and deep contemplation is a fire of Divine love which burns the soul and makes it painful with the same love. Sometimes the absence of its beloved afflicts it ; sometimes the sweet, ardent, and welcome weight of the loving and Divine Presence torments it. This sweet martyrdom always makes it sigh : sometimes if it enjoys and has its Beloved, for the pleasure of having Him, so that it cannot contain itself ; other times if he does not manifest Himself through the ardent anxiety of seeking, finding, and enjoying Him. All this is panting, suffering, and dying for love.

Oh, that thou couldst but come to conceive the contrariety of accidents that an enamoured soul suffers! The combat so terrible and strong on one side, so sweet and melting and amiable on the other! The martyrdom so piercing and sharp with which love torments it, and the cross so painful and sweet withal, without ever being in the mid of getting free from it whilst thou livest!

Just so much as light and love increase, just so much increases the grief in seeing that Good absent, which it loves so well. To feel it near itself is enjoyment ; and never to have done knowing and possessing it consumes its life. It has food and drink near its mouth, whilst it wants either, and cannot be satisfied ; it sees itself swallowed up and drowned in a sea of love, whilst the powerful hand that is able to save it is near it, and yet doth not do it ; nor doth it know when He will come whom it so much does desire.

Sometimes it hears the inward voice of its Beloved, which courts and calls it, and a soft and delicate whisper which goes forth from the secret of the soul where it abides, which pierces it strongly, even like to melt and dissolve it, in seeing how near it hat Him within itself, and yet how far off from it, whilst it cannot

come to possess Him. This intoxicates it, embases it, scares it, and fills it with **unsatisfiability**; and therefore love is said to be as strong as death, whilst it kills just as that doth.



## 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.

During 1897 Forlong's *Short Texts in Faiths and Philosophies* was published in Edinburgh for private circulation. 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  
Orpheans  
of 14th to 6th Century B.C.

Next in chronological order may be placed some of the religious and kosmik ideas which have come down to us embodied in ancient hymns and poems commonly recognized in classic times as those of Orpheans, and variously placed at from 1400 to 500 B.C. They were believed to have been composed and sung by more or less mythical sages like Orpheus, Olen Linus Musaeus, or "the Orphik Brethren" generally; and they were accepted as good and true religious teachings by writers of Homeric and Hesiod type, and by many schools of thought down to Plato and Neo-platonists. Some attributed them to Puthagoras and his Jaino-Buddhistic schools, but they lack the calm, --dry, realistic, and moral ring of the early Buddhists. Their gods, spirits, and spiritual matters point rather to early sects of Jaina Bodhists.

#### I.

There is but one Intellect, the Supreme, "the Good,"  
Who comprehends the world in his infinite nature,  
He manifests himself through three great Demiurgic principles,  
The Jovial, Dionusiakal, and Adoniakal,  
Which some call Mundane, Super-Mundane, and Generative,  
Others, "Gods" and forces necessary to Nature's purposes.

#### II.

The male and female is in all things; even the Heavens and the Earth.  
For does not Earth receive the celestial defluxions,  
And so produce all its varied life,  
Each after its kind, animal, and vegetable?

#### III.

"Even the universe great Jove contains,"  
The ether, bright and heaven's exalted plains,  
Th' extended restless sea, and earth renown'd,  
Ocean immense and Tartarus profound;  
Fountains and rivers, and the boundless main,  
With all that Nature's ample realms contain,  
And gods and goddesses of each degree;  
All that is past, and all that ere shall be,  
Occultly and in fair connection lies  
In Jove's wide womb, the ruler of the skies.

ONE is the Pow'r Divine, in all things known,  
And one the ruler, absolute, alone.

IV.

See how his beauteous head and aspect bright  
Illumine heaven, and scatter boundless light,  
Round which his pendant golden tresses  
shine,

Form'd from the starry heavens, with light  
divine.

On either side two radiant horns behold,  
Shap'd like a bull's, and bright with glittering  
gold.

V.

The Sun ruleth over phenomena and Apollo  
over noumena,  
But "the Good One" ranges over all  
intelligence.

VI.

There are worlds beyond ours where, as in  
*Mene*,

There exist mountains, cities, and houses of  
lunarites.

To us, Sol is "the Bull-horned one," and Selene,  
"Mother of Ages;"

"Female and male, who with borrowed rays  
doth shine,

Now full-orbed, now tending to decline."

VII.

Go pray to the deities of the ethereal orbs,  
Offering sweet oblations, incense, and manna.  
Saying unto the Sun, "as the Lord God of  
Hosts"---

"Hear, golden Titan, whose eternal eye,  
With broad survey, illumines all the sky,  
Self-born, unwearied in diffusing light,  
And to all eyes the mirror of delight.

With thy right hand the source of morning light,  
And with thy left the 'Father of the Night.'

VIII.

Foe to the wicked, but the good man's guide,  
O'er all his steps propitious you preside.

With various sounding golden lyre 'tis thine  
To fill the world with harmony divine.

Father of ages, guide of prosperous deeds,  
The world's commander borne by lucid steeds;  
Immortal Jove, all-searching God of light,  
Bearer of fruit, Almighty Lord of years,  
Agile and warm, whom every power reveres;

Great eye of nature and the starry skies,  
Doomed with immortal flames to set and rise;  
Dispensing Justice, lover of the stream.  
The world's great despot, and o'er all supreme.

Propitious on these mystik labours shine,  
And bless thy suppliants with a life divine.

IX.

Who is man that he should separate nature  
from God,  
Or "Providence" from nature---- "The Eternal  
Mother"?

Worship thou her as the demiurgeic cause of  
the

Whole sensible world; humbly fumigating  
Her altars with thy choicest aromatics,  
And chanting to her thus in divine verse.

X.

"Nature---All-parent, ancient and divine,  
O much mechanic mother, art is thine.

Immortal, First-born, ever still the same  
Nocturnal, starry, shining, glorious dame.

Finite and infinite, alike you shine

To all things common, and in all things known,  
Yet incommunicable and alone.

XI.

Without a father of thy wondrous frame,  
Thyself the father, whence thine essence  
came,

All flourishing, connecting, mingling soul  
Leader and ruler of this mighty whole.

Ethereal, earthly, for the pious glad,  
Sweet to the good, but bitter to the bad.

Father of all, great nurse and mother kind,


Abundant, blessed, all spermatik mind;

Mature, impetuous, from whose fertile seeds

And plastic hand, this changing scene  
proceeds.

Immortal Providence, the world is thine,  
And thou art all things, Architect divine.

N.B. --Much of the ethics and pious thoughts of  
these singers occur in the teachings of other  
and later schools; see especially under  
Puthagoras, Herakleitos, etc.; but the above  
shows a highly developed worship of nature,  
elemental, and solar.

 *Literary Review* 

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

***Vallabhacarya on the Love Games of Krsna.***

translated by James D. Redington.  
Motilal Banarsidass Publishers, Private  
Limited.  
Delhi, 1990.  
\$15.00

It has been our experience that very few Westerners really know or understand the complex structure of Indian religions and ethics that make up their culture. There are a number of commentary books on religious texts, however few books give an insight to such beliefs or practices of the religions without an extraordinary amount of dogma. *Vallabhacarya on the Love Games of Krsna* strives and more times than not hits the mark.

The book is not totally divulged of modern dogmatic views of Krishna, but he gives a very scholarly and unique approach to the relationship of Krishna and the Gopis. Vallabhacarya seems to believe that the love play of Krishna and the Gopis is proper and perfect expression of sexual appetite, emotion, and devotion. He conveys this message with a numerous examples.

The publication has an extensive introduction with explains and explores the fundamental themes and gives information by the translator (Redington) on his course of action while translating the work. He even goes into the problems that he encountered while translating the work. The reader should be forewarned that this work is not for light reading, but gives extraordinary insight to the Indian mind to a very illusive subject. While this book is not for everyone, it is a distinctive interpretation.

***The Wine and the Will: Rabelais's Bacchic Christianity.***

Weinberg, Florence M.  
Wayne State University Press.  
Detroit, 1972.  
\$80.00

This work is a review of the literature of Rabelais in order to explain the symbolism and a possible explanation of Rabelais' motives in writing. Weinberg, instead of working from several current theories of Rabelais' works, maintains that Rabelais was a Christian and that he was a reformist. Rabelais uses humor to soften a very difficult subject for the Church that the time for the need to reform its ideas. Weinberg also states that Rabelais believed unlike many in the Church that Humanism and Christianity could be united and could work together with mutual benefit. Rabelais never feared science or logic and used it to merely to his advantage. Weinberg delineates that Rabelais' works were attempt to demonstrate that Humanism and Christianity should be united in order to reform the Church into a higher ideal. In order to justify her theory, Weinberg uses two symbols: the wine and the will.

Weinberg explores these symbols and allegories of the wine and the will in Rabelais' literature in detail. According to Weinberg, the wine represents many aspects of Hermetic philosophy which Rabelais uses in his writings. The wine though becomes the inspiration or the inspired word which causes creation and/or purification of the soul according to Weinberg. She gives a number of works and philosophies of the day to illustrate her point. Also, there is a short section on the Eucharist, which is very interesting.

***The Abbey of Thelema*** (should be required reading for anyone wishing to take their First Degree in our opinion.) exists and operates solely on the idea of will. The Abbot believed that if everyone works his or her will then he should not interfere with their work for only God and the individual knows what that will is. Every person works, sleeps, prays, etc. as he or she wills. Men and women live side by side. It is from these premisses that Weinberg

expounds her theory. She gives the reader insight into Rabelais' world and quite possibly his mind on the subject.

*The Wine and the Will* is an incredible book on the Rabelais' writings. It gives perspicacity to the uninformed reader on the Rabelais' world and his motives for his writings. This book is excellent for the scholar or the curious reader who wishes a better view into the mind of Rabelais.

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### The Death of a Great Bookstore.

This article is not about Magick or Science or humor, but unfortunately about an end of a great era in Oklahoma. For the last Fifty years Lute's Bookstore in downtown Oklahoma City has been a haven for lovers of dusty old books. I remember the first time that I went to Lute's looking for something different to read. I entered a shop which the shelves looked like they were being held together with bubble gum, crooked nails, dust, and luck. The shelves were ten feet tall and circled around the tiny shop and more shelves lined the small aisles. I spent four hours looking through his collection. The books were in some mystical order which only Dick Chaney understood, but when asked he seldom failed to amaze by finding on his shelf the very book which one had sought so diligently for. First editions, forgotten private editions, paperbacks, comics, endless supply of National Geographic, etc. all could be found in his shoppe and at good price. So much of my own library came from his little shoppe through the years.

On December 17, 1996 e.v. Dick opened his store and closed it for the last time. Since so many Thelemites in Oklahoma owe a debt of gratitude for his shoppe help in building our libraries. We decided to interview him for the newsletter a tribute to a great bookstore and a kind, generous man.

Lute's Bookstore was first open by Luternouwen in 1944 e.v. He opened the store in hopes that when his son-in-law return from

the war that he would have a career. But his son-in-law died in WWII, Luternouwen continued to run the store. In the late fifty's Dick Chaney got his first job working at the store. This job turned into a career when Mr. Luternouwen got to old to run the store and sold it to Dick. Dick and his wife ran the store moving it twice before it became a permanent fixture in 1973 on Main Street. Dick said that he never dreaded coming to work because there were always interesting people to talk to and a new book to read. His wife, his customers, the books, and opera were his great loves in his life. In 1983 his wife died, but his customers and his store kept him going through a very rough time. He said that this place has given me more pleasure and life than most men ever dream. (Dick is somewhat of a romantic at heart.)

He lost his lease on his store in November. In his own words, "I'm getting just too old to move the store and run it. I never had any children to pass it to and I just can't go out and find books like I use to. However, it's been a ball. I think that I'll sit back and relax for a while." The last weeks of the store Dick has had a 50% off sale to get rid of books. What books he does not sales, are going to Cassidy High School. He ended up donating 1,000 boxes of books to the school.

When asked about his favorite books and authors, he said that he never met a customer or a book that he didn't like, but he may not always understand them. His favorite is always what he is currently reading. For now it is Clancy, Lamour, and French Romantic poetry. His favorite book of all time, he confesses is Lamour's *Last of the Breed*, which he claims is Lamour's best writing and it isn't even a Western.

We are going to miss Dick and his store. We wish him well. We hope that he gets his wish to go to live in Tahiti, lie under the sun all day long sipping cold drinks being served by beautiful young women and reading good books at the beach.

## UNUSUAL CROWLEY SIGHTINGS

OR



UCS



As it would seem we have found Crowley in the journal of Anais Nin. The piece isn't very long but it gives a fascinating account of Anais Nin meeting Crowley. As we mentioned previously Crowley had met Miller at the Salon of the Rose Croix in Paris. Miller and Nin used to frequently the place almost on a weekly basis. Not to get to bog down in the facts here is Anais Nin's journal entry for November 2, 1934 e.v. (*Incest* 1992.)

Henry has fallen under the spell of a remarkable old man [Aleister Crowley] who is fantastic and psychic, a painter gone mad in Zurich, who talks as I write in "Alraune," all in symbols, and who is continuing or accentuating my fantastic and poetic influence on Henry. Henry is so mellow, so receptive, so emotional, and shows such a strange worship of me now. I have been living again close to him. Realizing I still love his relaxed animal warmth, the content he exudes, his power to keep me on earth. This old man came to see us but refused to look at me. Said I was a mystic, a powerful animal, thousands of years old, just a lights, incandescent, awe inspiring; that I ensorcelled men's souls and that he did not dare look into my eyes. That before he met me he had a dream of me encased in a temple, with the letter U underneath. Saw my photograph in the Hindu shawl. Said to Henry, "See, the eyes of the mystic. She is suspended over life. She has the voice of one going away. Nirvana." He addressed Henry and never

looked at me.

And Henry, at night, in bed, slipped his hand softly between my legs, around my buttocks, and said: "Who would think that a woman with such luminous eyes, a vestal virgin, could have such a round ass, and such a burning cunt, and an electric bush right here." And we plunged into a frenzied fucking as of old, Henry whispering obscenities hoarsely, and I, too -- I with a voice I never have, like an animal's.

Groaning and panting there, two warm bodies, moaning and breathing heavily. Joy. I love him, and I love Hugh, and I love my dark little Rank waiting for me.

I am conscious of a new power which expresses itself wholly through my eyes---a new mystical power---a strength which I have been feeling ever since the mystical trance. I am not afraid of ascension. I am in life. I am alive. But I can leave life. I do not die. I travel. I float. I come back.

But Eduardo says, "You will practice black magic instead of white if you do not collaborate with religion. If you insist on standing alone."

Or I may go mad.

The piece is a wonderful example of the effect Crowley had on people who met him. Besides Nin is an excellent writer of female erotica and this work is well worth a read.

This particular diary is published as: *Incest From "A Journal of Love": The Previously Unpublished, Unexpurgated Diary of Anais Nin, 1932 - 1934.*

Harcourt Brace Javanovich  
New York, 1992.

ISBN 0-15-144366-1

# Sekhet-Bast-Ra Oasis

## Announces its new web pages!

Our World Wide Web presence  
can be found at the following URLs:

Sekhet-Bast-Ra Oasis, Ordo Templi Orientis  
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Sekhet-Bast-Ra's Other Homepage  
(the Home Away From Homepage)  
at

<http://www.chickasaw.com/~nvithadt/sbr.htm>

administered by Fr. ΜΕΛΑΡ ΜΑΝΤΙΣ and Sr. Zaire

The Unofficial Sekhet-Bast-Ra Homepage  
at

<http://www.keytech.com/~macfinn/oto.htm>

administered by Fr. Macfinn

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### REPRINTS

This article appeared in The American Rosae Crucis, June 1917. Published by the Supreme Lodge of the Ancient and Mystical Order Rosae Crucis. The Second Degree mentioned in the text is not that of O.T.O.

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#### An Alchemical Parable For Our Second Degree Members

Note: As an example of how the alchemical writings of the Ancient philosophers contained veiled instead of literal instructions we publish the following odd parable which can be easily put into understandable instructions by our Second Degree members. It has always been believed that the formulas and processes described in the alchemist's writings were literally true or else purely abstract symbolism. Very often

it has seemed that the formulas given might even produce a material result if followed literally. The following example, for instance, might seem to contain a rare chemical process to the uninitiated and to the lay mind while to the modern chemist a superficial reading even would cause him to say: "Some more of the alchemical rot, to which serious minded men and women foolishly devote their lives." In this way much of the mystics' writings of the past and much of our modern mystical literature is condemned by the brilliant minds of the day, but let us simple folk rejoice in the deeper understanding which we secure from the proper reading of these parables. To help our Second Degree members understand the good of the story we have accented certain capital letters throughout the story and if reference is made to the symbolical alphabet of our second degree, these emphasized capital letters will explain what is really meant by the instructions given by the old alchemists.~Editor.

To an old alchemist came a young student. "Master," said he, "I have labored hard; yet all my mixing and smelting did not bring me to the pure Gold; what shall I do?" Don't let That discourage You, son, rejoined the old man. Perhaps you have neglected the Furnace, for the right Heat is of greatest importance, Everything after its own Measure, the Bottom as well as the Cover. --You must combine Earth with Quicksilver and Hydrogen in order to precipitate Gold; the other materials are Yeast, "sublimated" Ferrum, and of the two Kinds of Umber take the second. A Xeriff (an ancient Egyptian gold coin [Webster] and a "half Xeriff" will buy it all. The young man thanked his master and went away. However, he met others and in talking about the trivialities of the daily life he had half forgotten the advice when reaching home. The first mistake he made was to take Nitrogen and Oxygen instead of Hydrogen and Quicksilver, to these he added an overdose of Laurel Seed for a Ferment; Earth he forgot entirely. Although he worked with great Zeal the result could not be the expected one for what he finally produced was Aluminum, and not Gold. --So take ye heed then and consider well the beginning of the "Words."

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*Love is the law, love under will.*

