

Ophiuchus

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

Θελημα

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

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

93 from Sekhet-Bast-Ra!

For the Summer Solstice an invocation to Nuit was performed. The ritual was performed at night out under the stars, which added a nice touch to the atmosphere.

During the last quarter we've started a Magick in Theory & Practice class which consists of group discussion and some passing on of notes which we have been passed to us by others.

When the Sun entered Leo we celebrated by holding the Feast of the Lion and the Serpent, consisting of a wonderful ritual composed by Frater -ϕ. By the way, a few of the rituals created here locally will be eventually published in a special printing by Binary Star Publications, a division of Sekhet-Bast-Ra.

August 4th, 5th and 6th the Oasis Master and Mistress journeyed southward to Dallas for the Provisional Council of Princes and Princesses of Jerusalem and Council of Perfect Initiates held at Bubastis Oasis. The Mistresses of Bubastis Oasis deserve much credit for the success of the first, at least as we understand, and hopefully recurrent meeting of this nature.

For the Feast of the Prophet & His Bride a short ritual preceded our usual

festive holy day feasting.

During the fourth weekend in August Scarlet Woman Oasis hosted SBR's Master and Mistress for a weekend of ritual and feasting, culminating in the performance of three III^o initiations, thanx Continuity.

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

Stage IX

The Death, Burial, and Visitation of Mohammed

by Richard Burton

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

On his birthday, in the eleventh year of his mission (A.D. 632), and in the sixty-third year of his age, died Mohammed, the Arab lawgiver. His last illness began with a burning fever, accompanied by vertigo and violent headache: it is ascribed to the lurking effects of the poison administered to him by Zaynab, the revengeful Jewess of Khaybar. Finding his strength diminish he freed his slaves, and distributed among the poor all the money in the house.

On the morning of his death Mohammed prayed in the mosque. Exhausted by this effort, he lay down on his mat in the house of his favourite wife, Ayisha. She was still in her teens, and she nursed her aged husband with the tenderest anxiety; but in after life she turned out one of the worst of women. Sending in haste for her father Abubakr, who afterwards obtained the succession, she raised Mohammed's head, and placed it on her bosom, endeavouring to soothe his dying agonies. At that moment one of Ayisha's relative entered, holding a green stick, used as a tooth-brush, and the Prophet's eye rested upon it. When offered to him he used it with ordinary vigour, and then put it down.

His strength now rapidly sank. He called for a pitcher of water, and wetted his face. Then gazing upwards for a time, with unmoved eyes, he ejaculated in a whisper, "O Allah, pardon me, and join me to the companionship on high!" Then at intervals: "Eternity in Paradise!" — "Pardon!" — "Yes, the blessed companionship on high!" He stretched himself gently. Then all was still. His head grew heavy on Ayisha's breast. The lawgiver of Arabia was dead.

The sun had just passed the meridian, and it was only an hour or two since Mohammed had been seen praying in the mosque. It was no wonder that his followers refused at first to believe him dead.

* * * * *

Islam makes a careful distinction between pilgrimage to Mecca, to worship due to the Creator, and visitation to Medina, to reverence paid to the creature. Thus Mohammed said just before his death, "O Allah, cause not my tomb to become an object of idolatrous adoration! May Allah's wrath fall heavy upon the people who make the tombs of their prophets places of prayer!" The Wahhabis, or Puritan of Mohammedanism, abhor the idea of mortal intercession between man and his Maker: when in possession of Medina they flogged and fined the visitors who persisted in praying at the Prophet's tomb, and they tried, but in vain, to pull down the green dome.

The Prophet's mosque, as they call that which contains his remains, occupies the place of the earliest building. The site was a graveyard, shaded by dates: the first walls were of unbaked brick, and the trunks of the palm-trees recently felled supported the roof of date-leaf thatch. The present building is of cut stone, forming oblong of four hundred and twenty by three hundred and forty feet. In the centre is a spacious uncovered court, containing the "garden of our Lady Fatima"; this is a plot of ground railed round, and bearing a lote-tree and a dozen date-palms. At the south-east angle, under a wooden roof supported by pillars of the same material, is the "Prophet's well,"

whose water is hard and brackish; and near it is the city academy, where, in the cool morning and evening, the young idea is taught to shout rather than to shoot. Around the court are four pouches like the cloisters of an Italian monastery: they are arched to the front, and are supported inside by pillars of different shape and material, varying from fine porphyry to dirty plaster. When I visited Medina the northern pouch was being rebuilt; it was to be called after Abd el Majid, the then reigning Sultan, and was intended to be the most splendid. The main colonnade, however, the sanctum containing all that venerable in the building, embraces the whole length of the southern short wall, and is deeper than the other by nearly treble the number of columns. It is also paved with handsome slabs of white marble and marquetry work, here and there covered with coarse matting, and above this by unclean carpets well worn by faithful feet.

To understand the tomb, a few preliminaries are necessary. Mohammed used to say, "In whatsoever spot a prophet dieth, there also should he be buried." Accordingly, his successor ordered the grave to be dug where the body was still lying in Ayisha's house — a custom still general in Western Africa. Ayisha lived there after his burial in an adjoining room, partitioned off from the tomb.

All that the visitor sees is a detached tower in the south-eastern corner of the mosque, in size from fifty to fifty-five feet square, and extending from the floor to roof, where it is capped by a green dome, surmounted outside by a large gilt crescent springing from a series of globes. The material is metal filigree, painted a vivid grass-green, and relieved by brightly gilt or burnished brass-work, forming the long and graceful Arabic characters. On the south side, for greater honour, the railing is plated over in parts with silver, and silver letters are interlaced with it. Here are the three dwarf windows at which visitor offer their blessings: the most westerly fronts the tomb of the Prophet, the central that of Abubakr, and the eastern-most that of Umar. They are holes half a foot square, and placed at eye's

height from the ground: looking through them you see a curtain of green and white damask, the background of a narrow passage where lamps are hung. Behind the curtains are, we are told, inner walls of planking stone or unbaked brick without any entrance, and forming the "hujrah," or chamber.

Inside this "chamber" are three tombs. The Prophet lies or is supposed to lie, on his right side, the right palm supporting the right cheek, with the face fronting, as is still the Moslem custom, the Kaabah, or House of Allah, at Mecca — consequently his head lies to the west and his feet are to the east. Close behind him lies Abubakr, whose face looks at the Prophet's shoulder; and, lastly, Umar holds the same position with respect to Abubakr. This is the usual idea, but doctors differ. The vulgar story of the steel coffin, suspended in midair between two magnets, is explained by travellers in two ways. Some suppose it to have arisen from the rude ground-plan drawings sold to strangers, and mistaken by them for elevation. Others believe that the mass of rock popularly described as hanging unsupported in the mosque of Umar at Jerusalem, was confounded by Christians — who until very lately could not have seen either of these Moslem shrines — with the Prophet's tomb at Medina.

From the left of the late filigree tower runs a wall, pierced with four small doors that open into the southern aisle: the latter is called "the Illustrious Fronting," because it leads past the Prophet's face. In this barrier are sundry small erections: two beautiful mosaic niches, called after Mohammed and after Sultan Sulayman the Magnificent: and near them a pulpit, a graceful collection of slender columns, elegant tracery, and inscriptions admirably carved. Arrived at the western small door in the dwarf wall, the visitor enters the famed spot called "the Garden," after a saying of Mohammed, "Between my tomb and my pulpit is a garden of the gardens of Paradise." On the north and west sides it is not divided from the rest of the portico; on the south side rises the dwarf wall, and on the east it is bounded by

the west end of the filigree tower containing the tomb.

The "garden" is the most elaborate part of the mosque. Little can be said in its praise by day. It is a space of about eighty feet in length, tawdrily decorated to resemble vegetation: the carpets are flowered, and the pediments of the columns are cased with bright green tiles, and adorned to the height of a man with gaudy and unnatural growths in arabesque. It is disfigured by handsome branched candelabra of cut crystal — the work, I believe, of an english house, and given to the shrine by the late Abbas Pasha of Egypt. Its peculiar background, the filigree tower, looks more picturesque near than at a distance, where it suggests the idea of a gigantic bird-cage. The only really fine feature in the scene is southern wall — a present from one of the Mameluke sultans. But at night the eye, dazzled by oil-lamps suspended from the roof, by huge wax candles, and by smaller illuminations falling upon crowds of visitors in handsome attire, with the richest and noblest of the city sitting congregation to hear the services, becomes far less critical.

I will conclude this part of the subject with the supplications recited by the visitor, "with awe, and fear, and love," in the presence of the Prophet's remains. It has been repeated by many millions of Moslems, and many millions more will repeat it.

"Peace be with thee, O Prophet of Allah! and the mercy of Allah and his blessings! Peace be with thee, O Prophet of Allah! Peace be with thee, O Friend of Allah! Peace be with thee, O best of Allah's creation! Peace be with thee, O pure creature of Allah! Peace be with thee, O chief of Prophets! Peace be with thee, O Prince of the Pious! Peace be with thee, O Prophet of the Lord of the (three) worlds! Peace be with thee and with thy family, and with thy pure wives! Peace be with thee, and with all Prophets, and with those sent to preach Allah's word! Peace be with thee, and with all Allah's righteous worshippers! Peace be with Thee, O thou Bringer of Glad Tidings! Peace be with thee, O Bearer of Threats! Peace be with thee, O thou Bright

Lamp! Peace be with thee, o thou Bright Lamp! Peace be with thee, O thou Prophet of Mercy! Peace be with thee, O Ruler of thy Faith! Peace be with thee, O Opener of Grief! Peace be with thee! and Allah bless thee! and Allah repay thee for us, O thou Prophet of Allah! the choicest of blessings with which he ever blessed Prophet! Allah bless thee as often as mentioners have mentioned thee, and forgetters have forgotten thee! and Allah bless thee among the first and the last, with the best, the highest, and the fullest of blessings ever bestowed on man, even as we escaped error by means of thee, and were made to see after Blindness, and after Ignorance were directed into the Right Ways.

"I bear witness that there is no Allah, but Allah, and I testify that thou art his Servant, and his Prophet, and his faithful Follower, and Best Creature; and I bear witness, O Prophet of Allah, that thou hast delivered thy message, and discharged thy trust, and achieved thy Faith, and opened Grief, and published Proofs, and fought valiantly for thy Lord, and worshipped thy God till Certainty came to thee (i.e. to the hour of death), and we thy friends, O Prophet of Allah! appear before thee, Travellers from distant Lands and far Countries, through Dangers and Difficulties, in the Times of Darkness, and in the Hours of Day, longing to give thee thy Rights (i.e. to honour the Prophet by benediction and visitation), and to obtain the Blessing of thine Intercession, for our Sins have broken our Backs, and thou intercedest with the Healer. And Allah said, 'And though they have injured themselves, they came to thee, and begged thee to secure their Pardon, and they found God an Acceptor of Penitence, and full of Compassion.' O Prophet of Allah, bless Mohammed and Mohammed's family, and give him Superiority and High Rank, even as thou didst promise him, and graciously allow us to conclude this Visitation. I deposit on this Spot, and near thee, O Prophet of God, my Everlasting profession (of faith) from this our Day, to the Day of Judgement, that there is no Allah (i.e. god) but Allah, (i.e. the one God), and that

our Lord Mohammed is his Servant, and his prophet. Amen, O Lord of the (three) worlds!"

And now we take leave of the Arab lawgiver.

"It is difficult," writes the amiable and charitable Washington Irving, "to reconcile such ardent, persevering piety (as that of Mohammed) with an incessant system of blasphemous imposture; nor such pure and elevated and benignant precepts as are contained in the Koran, with a mind haunted by ignoble passions and devoted to the grovelling interests of mere mortality; and we find no other satisfactory mode of solving the enigma of his character and conduct than by supposing that the ray of mental hallucination, which flashed upon his enthusiastic spirit, during his religious ecstasies in the midnight cavern of Mount Hara, continued more or less to bewilder him with a species of monomania to the end of his career, and that he died in the delusive belief of his mission as a Prophet."

Moreover, I may add, Mohammed embodied the spirit of the age and the voice of the Arabian people. His faith was adopted by all his contemporaries, who for their talents and virtues must be recognized as the most distinguished of their nation, and who under all circumstances made themselves the representatives of the noblest people of the East. And thus it was that Islam became victorious.

***The Spiritual Guide
which Disentangles the Soul; and
Brings it by the Inward Way to the
Getting of Perfect Contemplations
and the Rich Treasure of Internal
Peace.***

by Michael De Molinos

In our search for the A.:A.: reading list we came across a wonderful find, a copy of *The Spiritual Guide* of Michael De Molinos.

This copy was translated from the original 1699 document. It also included Molinos' reference notes and letters about the Quietists' order. The work is very Christain, but don't let that stop you from investigating an interesting way to approach prayer and silence.

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

The First Part.

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

Chapter 7

A sequel of the same.

With new efforts thou wilt exercise thyself, but in another manner than hitherto, giving thy consent to receive the secret and Divine operations, and to be polished and purified by the Lord, which is the only means whereby thou wilt become clean and purged from thy ignorance and dissolutions. Know, however, that thou art to be plunged into a bitter sea of sorrows, and of internal and external pains, which torment will pierce into the most inward part of thy soul and body.

Thou wilt experience that the creatures will forsake thee, nay, those, too, from which thou hopedst for most favour and compassion in thy straits: the brooks of thy faculties shall be so dried up that thou shalt not be able to form any ratiocination: nay, nor so much as to conceive a good thought of God. Heaven will seem to thee to be of brass, and thou shalt receive no light from it. Nor will the thought comfort thee that in time past so much light and devout consolation hath shone into thy soul.

The invisible enemies will pursue thee with scruples, lascivious suggestions, and unclean thoughts, with incentive to impatience, pride, rage, cursing, and blaspheming the name of God, His sacraments, and holy mysteries. Thou wilt

find a great lukewarmness, loathing, and wearisomeness for the things of God, an **obscurity and darkness in thy understanding**, a faintness, confusion, and narrowness of heart; such a coldness and feebleness of the will to resist that a straw will appear to thee a beam. Thy desertion will be so great that thou wilt think there is no more a god for thee, and that thou art rendered incapable of entertaining a good desire; so that thou wilt continue shut up betwixt two walls, in constant straits and anguish, without any hopes of ever getting out of so dreadful an oppression.

But fear not: all this is necessary for purging thy soul, and making it know its own misery, and sensibly perceive the annihilation of all the passions and disordinate appetites, where with it rejoiced itself. Finally, to the end the Lord may refine and purify thee after His own manner with those inward torments, wilt thou not cast Jonas of sense into the sea, that thereby thou mayest procure it? With all thy outward disciplines and mortifications, thou wilt never have true light, nor make one step towards perfection: so that thou wilt stop in the beginning, and thy soul will not attain to the amiable rest and supreme internal peace.

Chapter 8

The soul ought not to be disquieted, nor draw back in the spiritual way, because it finds itself assaulted by temptations.

Our own nature is so base, proud, and ambitious, and so full of its own appetites, its own judgment and opinions, that if temptations restrained it not, it would be undone without remedy. The Lord, then, seeing our misery and perverse inclination, and thereby moved to compassion, suffers us to be assaulted by divers thoughts against the faith, horrible temptations, and by violent and painful suggestions of impatience, pride, gluttony, luxury, rage, blasphemy, cursing, despair, and an infinite number of others, to the end we may know ourselves, and be humble. With these horrible temptations, that infinite Goodness

humbles our pride, giving us in them the most wholesome medicine.

All our righteousnesses (as Isaiah saith, chap. lxiv. 6) *are as filthy rags*, through the stains of vanity, conceitedness, and self-love. It is necessary they be purified with the fire of tribulation, and temptation, that so they may be clean, pure, perfect, and agreeable to the eyes of God.

Therefore the Lord purifies the soul which He calls, and will have for Himself, with the rough file of temptation, with which He polishes it from the rust of pride, avarice, vanity, ambition, presumption, and self-conceitedness. With the same He humbles, pacifies, and exercises it, making it to know its own misery. by means thereof He purifies and strips the heart, to end all its operations may be pure, and of inestimable value.

Many souls, when they suffer those painful torments, are troubled, afflicted, and disquieted, it seeming to them that they begin already in this life to suffer eternal punishments; and, if by misfortune they go to an inexperienced confessor, instead of comforting them, he leaves them in greater confusion and perplexities.

That thou mayest not lose internal peace, it is necessary thou believe that it is the goodness of Divine mercy, when thus it humbles, afflicts, and tries thee; since by that means thy soul comes to have a deep knowledge of itself, reckoning itself the worst, most impious, and abominable of all souls living, and hence with humility and lowliness it abhors itself. O how happy would souls be if they would be quiet, and believe that all those temptations are caused by the devil, and received from the hand of God, for their gain and spiritual profit!

But thou wilt say that it is not the work of the devil when he molests thee by means of creatures, but the effects of thy neighbours' faults and malice, in having wronged and injured thee. Know that that is another cunning and hidden temptation, because though God wills not the sin of another, yet He wills His own effects in thee, and the trouble which accrues to thee from another's faults, that He may see thee

improved by the benefit of patience.

Dost thou receive an injury from any man? There are two things in it: the sin of him that does it, and the punishment that thou sufferest; the sin is against the will of God, and displeases Him, though He permit it; the punishment is conform to His will, and He wills it for thy good; wherefore thou oughtest to receive it, as from His hand. The Passion and Death of our Lord Christ were the effects of the wickedness and sins of Pilate; and yet it is certain that God willed the death of His own Son for our redemption.

Consider how the Lord makes use of another's fault for the good of thy soul. O the greatness of the Divine Wisdom! Who can pry into the depths of the secret and extraordinary means, and the hidden parts whereby He guides the soul, which He would have purged, transformed, and deified?

Chapter 9

Wherein the same point is handled.

That the soul may be the habitation of the Celestial King, it is necessary that it should be pure, and without any blemish; wherefore the Lord purifies it as gold in the furnace of terrible and grievous temptations. Certain it is that the soul never loves, nor believes more, than when it is afflicted and baited with such temptations; because those doubtings and fears that beset it, whether it believe or not, whether it consents or not, are nothing else but the quaintnesses of love.

The effects that remain in the soul make this very clear, and commonly these

are a loathing of itself, with a most profound acknowledgment of the greatness and omnipotence of God, a great confidence in the Lord that he will deliver it from all risk and danger; believing and confessing, with far greater vigour of faith, that it is God who gives it strength to bear the torments of these temptations, because it would naturally be impossible, considering the force and violence wherewith sometime they attack, to resist one quarter of an hour.

Thou art to know, then, that temptation is thy great happiness; so that the more it besets thee, the more thou oughtest to rejoice in peace, instead of being sad, and

thank God for the favour He does thee. In all those temptations, and odious thoughts, the remedy that is to work, is to despise them with a stayed neglect, because nothing more afflicts the proud devil than to see that he is slighted and despised, as are all things else that he suggest to us. And, therefore, thou art to tarry with him, as one that perceives him not, and to possess thyself in thy peace without

repining, and without multiplying reasons and answers; seeing nothing is more dangerous than to vie in reasons with him who is ready to deceive thee.

The saints, in arriving at holiness, passed through this doleful valley of temptations; and the greater saints they were, the greater temptations they grappled with. Nay, after the saints have attained to holiness and perfection, the Lord suffers them to be tempted with brisk temptations, that their crown may be the greater, and that the spirit of vainglory may be checked, or else hindered from entering in them, keeping

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is pleased to announce the sale of
Thelemic Unicursal Hexagram
pendants
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Hexagram has rose in center
both are approximately 1" X 1"

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them in that manner secure, humble, and solicitous of their condition.

Finally, thou art to know that the greatest temptation is to be without temptation; wherefore thou oughtest to be glad when it assaults thee, and, with resignation, peace, and constancy, resist it. Because if thou wilt serve God, and arrive at the sublime region of internal peace, thou must pass through that rugged path of temptation, put on that happy armour, fight in that fierce and cruel war, and in that burning furnace, polish, purge, renew, and purify thyself.

Literary Review:

This issue of *Ophiuchus* contains two reviews. Each one of importance, and somewhat related through one of our most beloved subjects, the Saints. Originally Klimkeit's book was slated for review, however, when we finished reading Tau Apiryon and Tau Helena's work it quickly became a necessity that its review be included in this Fall Equinox issue.

Mystery Of Mystery: A Primer of Thelemic Ecclesiastical Gnosticism
by Tau Apiryon and Tau Helena
in *Red Flame, A Thelemic Research Journal, Issue Number 2*
Pangenetor Lodge Publications, Berkeley CA
1995 e.v.

Rarely does a single publication address a singly, uniquely Thelemic ritual of such fundamental importance and does so with such clarity of vision as this work. *Mystery of Mystery* sets forth a rock-solid platform which other public books on the ecclesiastical aspects of O.T.O. can only build upon.

Part one begins with some background and historical perspectives of the formal evolution of Ecclesia Gnostica

Catholica. Beginning in France during the middle part of the Nineteenth Century, *Mystery of Mystery* reveals what we know as the E.G.C., through several different names and branches, along the path of its embracing of Thelema and reconstruction under Hymenaeus Beta X^o, to the current day.

Part two covers Liber XV itself and consists of a collection of facts and analyses that are essential to every practicing Thelemite. Of particular interest to anyone are Apiryon and Helena's analyses of the gestures and Greek pronunciations. However, the more obscure material on symbolism is by far the more important.

Part three is a collection of discrete biographies on each of the Gnostic Saints. This is without a doubt the most complete work of this kind that we've seen formally published. It includes information on the several possible identities of the ever elusive William of Schyren, and finally proposes that he was possibly Guillaume du Bellay; a proposition that we here at Sekhet-Bast-Ra agree with.

In conclusion, this is a must have for any Thelemite with any interest in Ecclesia Gnostica Catholica. It is sure to become a standard handbook and firm foundation for those of us who are practicing Priests, Priestesses, Deacons, or People.

Gnosis Along The Silk Road:
Gnostic Texts from Central Asia
translated by Hans Joachim Klimkeit
Harper San Francisco
1993
ISBN: 0-06-064586-5

Gnosis Along The Silk Road is a magnificent work on Mani and Manichaeism. The first twenty-five pages are on Mani and his system of religion, Manichaeism. The rest of the book is a collection of texts by Mani and his subsequent followers.

The uniqueness of Mani's ability to unite the teachings of Gnosticism, Buddhism, Hinduism, and Oriental philosophy is demonstrated in his writings. He literally trying to start a religion which was to unite

the beliefs of all men and was the first to attempt such a feat, man who was ahead of his time.

This book includes many of the texts by which Crowley led to regard Mani as a Saint. It also includes other texts such as hymns, prayers, letters, etc., which have not been available to the public until now. The author breaks the texts into two main geographic regions, the Iranian and the Turkish texts. From there the texts are broken into further categories that it makes easier for the lay person to read and understand the teachings and mysticism of Mani. Some of the categories include Hymns to the Father of Light, Hymns on Cosmogony and Eschatology, Hymns to the Living Soul, Texts on the Twelve Dominions of Light, Hymns to Mani, etc.

The translation is held in high regard amongst those in Linguist circles. Dr. Dunn of University of Oklahoma (a one time student of Joseph Campbell & Professor of Comparative Mythology and Linguist Studies) has nothing but the highest praise for the work. The book is a splendid work and should be on the reading list of anyone who is interested in Mani and his remarkable perception on religion.

Business as Usual

Nature's Treasures

5223 SE 15th

Midwest City, OK 73110

(405) 741-4322

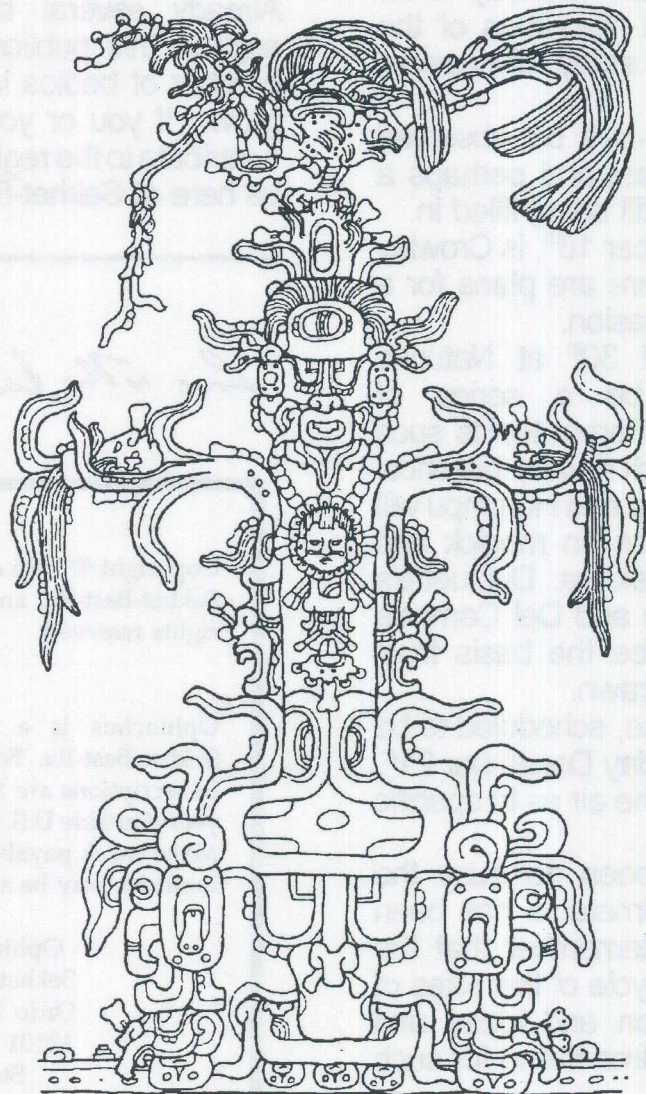
Got the Starwind blues? Do you think that there's no hope of finding a real occultic store in Oklahoma City that is not afraid to

carry Crowley? Well my friend, your search is over. Just a short drive to Midwest City and across from Rose State College is Nature's Treasures, which is an Oasis of books and occultic supplies. Not only does the owner (Lynda Mosley) carry Crowley; she'll order anything that you request. Her shop is a wonderful. Around every nook and cranny is something new and unusual. Besides books Lynda carries a wide assortment of jewelry, statuary, magical implements, T-shirts, etc.

On October 29th and 30th she is having workshops on a variety of subjects such as the

History of Wicca, Beginning Magick, Basic Tarot, etc. The beginning magic class is being taught by Ixel Balamke and Hunahpu, which will of course be a further spreading the Law of Thelema and Message of Master Therion.

Stop by her shop you will not be disappointed. And tell that Sekhet-Bast-Ra sent you.



Current Events

The Gnostic Mass is now celebrated on the first Sunday and third Thursday of the month. Enochian workings are on the second Sunday. Magick in Theory and Practice on the third Sunday of the month offer a broad forum for Thelemic discussion and discourse. The fourth Sunday is be library or open day, the resources of the Oasis are open to all for study, discussion, and/or fellowship.

The Fall Equinox will be observed with the holding of a feast and perhaps a small ritual, details are still being filled in.

Wednesday, October 18th, is Crowley Mass, and even now there are plans for a unique event for this occasion.

October 29th and 30th at Nature's Treasures there will be a series of workshops on various different topics such as divination, basic magick rituals, historical classes, etc. Ixel Balamke and Hunahpu will be teaching a basic class on magick and magick ritual based in Thelema. DuQuette's book *Rituals of Thelema* and Del Campo's *New Aeon Magick* will be the basis from which the class will be drawn.

The Winter Solstice, scheduled to be observed here on Thursday December 21st, is at this point still up in the air as to specific motifs and or activities.

Since we have been so busy the Rites of Eleusis Cycle timetable has been pushed back, again. Remember that the preparations for a new cycle of the Rites of Eleusis are in discussion and ideas and input are desired. The time frame for such events is still open.

This year at the Medieval Fair Sekhet-Bast-Ra will have a booth. The current plan of action is to hold a blood drive to raise money for the Big Cat Natural Habitat Exhibit for the OK City Zoo. The current exhibit was built during the 1950's and heralded as the best, but the faux-rock compound is hard on the legs and feet of the big cats. Not only is it harsh on the legs, but is too hot for the

cats in the summer. The exhibit is in such bad condition for the cats that most of Oklahoma City's big cats are on loan to other zoos. The booth will also carry information on O.T.O., E.G.C. and the activities of Sekhet-Bast-Ra.

In the works is a multi-body publication, although it will be produced here at Sekhet-Bast-Ra, the as yet unnamed publication will be a regional voice for Thelemic bodies in this area of the country. Already several bodies have agree to support this publication and we hope the number of bodies involved will continue to grow. If you or your O.T.O. body wish to contribute to the regional publication, contact us here at Sekhet-Bast-Ra.

Love is the law, love under will.

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

Contributing Editors:
Soror Ixel Balamke
Frater Hunahpu

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