

# Ophiuchus

Anno IViii e.n.

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Spring Equinox 1995 e.v.

Vol. III No. 1

Sekhet-Bast-Ra  
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## Θελημα

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

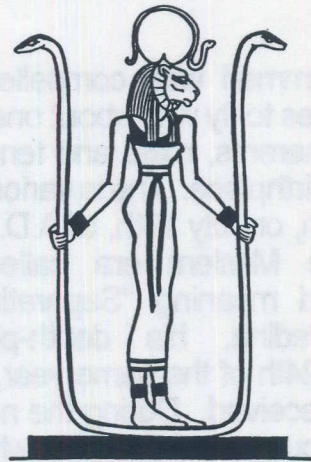
### Thelemic New Year's Greetings from Sekhet-Bast-Ra!

Here in the Valley of Oklahoma City on January 14<sup>th</sup> we have performed one new initiation into O.T.O. and two First Degree initiations were performed on February 5<sup>th</sup>.

After the March 5<sup>th</sup> Gnostic Mass a group discussion was held on the subject of Enochian, and in particular the 30<sup>th</sup> Aethyr. The discussion concluded with a group skrying into the Aethyr.

The Oasis Master and Mistress are preparing to transport south to Austin for the Scarlet Woman Camp's Thelemic Retreat just before the equinox. If things keep on schedule *Ophiuchus* may go to press just before then.

This first issue of Volume III of *Ophiuchus* contains the seventh exciting installment of Sir Richard Burton's expedition to Mecca disguised as a muslim amongst pilgrims in the Islamic holy land, some information on another Gnostic Saint, Molinos; the first installment of a writing of Molinos; a book review, and some notes on local activities.



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## Stage VII

### The Review of the Troops and March to Mecca

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 part seven 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.

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Mohammed was compelled by the fury of his foes to fly with about one hundred and fifty adherents, male and female, from Mecca, his birthplace. The is variously given as June 16th, or July 16th, of A.D. 622, and initiates the Moslem era called Hegira (Hijrah), and meaning "Separation". He reached Medina, his death-place, on September 24th of the same year, and was favourably received. During the next seven years, the busiest of his life, which were passed in spreading his faith by persuasion and force, and in mortal conflict with his natal city, the "Preacher and Warner" showed a firm front and an unchanged faith in eventual victory. The apostle of the pen had now become the apostle of the sword. At length the Battle of Bedr began a career of victories which changed the destinies of the civilized world.

In the eighth year of his era (A.D. 630), Mohammed prepared an expedition to surprise Mecca. All the roads were stopped lest intelligence of his plans should come to the ears of his enemies. The secret, however, was near being discovered.

Among the Meccan adherents was one Hatib, whose family remained behind. He wrote a letter revealing the project to the hostile Meccan chiefs, and entrusted it to Sara, a singing woman. She was pursued and arrested. When threatened, she drew the document from her hair. Hatib was pardoned by Mohammed when his comrades-in-arms would have cut off his head.

The Bedouins were summoned to a general review. Between eight thousand and ten thousand armed men - a large force in those regions - assembled, and their black tents darkened the Medina Plain outside the city. Each tribe was marshalled under its own banner, which was borne by the bravest: it was often a dark mantle fastened to a spear and called the "Black Eagle", which some popular authors have understood literally. The necessity of defending his flocks and herds made the desert Arab an irregular soldier from his childhood. None excelled him in the use of the bow and arrow, the scimitar, or the long-tufted lance and shining spear, and he was excellent in the management of the horse and the fleet camel. A fierce nefarious race, this progeny of Ishmael gloried in predatory wars and in plundering caravans that refused to pay blackmail. Light meagre, sinewy and active, Bedouins can endure great privations, hardships and fatigues, and during battle their nervous excitement borders on frenzy. The most accomplished in olden time were those who could write, swim, and use the bow: their three great virtues - to be hospitable, generous and brave - won for them half the old world.

Their defensive armor consisted of steel, even silver, mail coats, either dark, or burnished bright, worn over scarlet and other coloured vests. The light troops fought with bows and slings; the heavy-armed used swords and lances. All delighted in fine weapons and gave them names. Thus they would call a bow "the strong"; swords, "the keen", or "the deadly", or "the lord of cleaving"; lances, "the dispenser", or "the destroyer". Similarly, they named their favourite chargers "the Prancer", or "the



Neigher".

Umar had the charge of regulating the march of this army of auxiliaries or assistants (ansari), as they proudly called themselves. He led them by lonely mountain passes, prohibiting the sound of trumpet or drum. The secrecy and rapidity of the march were such that on the seventh or eighth day the army reached, without being discovered, a valley near the sacred city. It was nightfall when they silently pitched their tents, and presently by express command ten thousand watchfires blazed fear into the enemy's heart.

The army then passed through a narrow defile, the various tribes marching by in review order, with their different arms and ensigns. The equipment and discipline of the troops had greatly increased, and the Moslems had rapidly improved in the art and appliances of war. When Mohammed approached in the centre of a chosen guard armed at all points, and glittering with steel, the astonishment of his former enemies passed all bounds; they hurried to Mecca, advising the citizens to accept term.

Meanwhile, Mohammed, who knew not what resistance might be offered, carefully distributed his forces as he approached the city: while the main body

marched directly forwards, strong detachments crowned the barren hills on both sides. He confided his own black banner to his favourite cousin and son-in-law, Ali, who commanded a large body of horse. Stringent order enjoined all officers to practice the utmost forbearance, except to those offering armed resistance.

Overhearing Saad, one of his captains, singing, "To-day is the day of slaughter! There is no security this day for Mecca!" He took the standard of Medina from his hands and gave it to the offender's son, Kays, a man of huge stature, but a cooler commander. Mohammed himself brought up the rear, journeying slowly on account of the multitude that flocked around him; he was preceded by his black flag, rode his favourite she-camel, Al Kaswa ("whose ears are clipped"), and wore a scarlet garment and a sable turban, with the end hanging down to his shoulders.

Arrived at a hill near Mecca, Ali planted the sacred banner, and a tent was pitched for Mohammed. Here dismounting, he assumed the pilgrim garb. Casting, however, a look on the plain, he saw with grief and anger the gleam of scimitars and lances under the fiery Khalid, the "sword of Allah," who commanded the left wing, in full career of carnage. The wild Bedouins,



Sir Richard Francis Burton © 1990 Edward Rice



newly converted to the faith, had been galled by a flight of arrows from the citizens; whereupon the angry warrior charged into the thickest of them, his troops pressed after him; they put the foe to flight, entered the gates of Mecca pell-mell with them, and nothing but the swift commands of Mohammed preserved the city from a general massacre. As it was, twenty-eight citizens were killed, and Khalid lost soldiers. When Mohammed heard this he explained: "That which the Lord decreeth is the best!"

The carnage stopped; Mohammed descended from the height and mounted his camel. The sun was rising as he entered, with the glory of a conqueror but in the garb and humility of a pilgrim, his native city, which for so many long years had abused, exiled, and rejected him. Repeating Koranic verses, prophetic of the event which he said had been revealed to him at Medina, he triumphed in the spirit of a religious zealot, not of a warrior. "Unto Allah, " he said, "belong the host of heaven and earth, and Allah is mighty and wise. Now hath the Lord verified unto his messenger the vision wherein he said, 'Ye shall enter the holy house of Mecca in full security.'" He rejected all homage paid to himself, and any semblance of regal authority. "Why tremblest thou?" said he to a man who approached him timidly; "of what standest thou in awe? I am no king, but the son of a Koraysh woman who ate flesh dried in the sun!"

On this great occasion of his return, Mohammed purified the House of Allah from the abominations of idolatry, punished with death only four of his most violent persecutors, and with singular moderation and magnanimity, pardoned all who threw themselves on his leniency. He sent forth his captains at the head of armed bands to destroy the idols set up by the several tribes in the adjoining towns and villages; and he spared no pains to convert their worshippers to Islam, the "safe faith."

The day which made Mohammed Lord of Mecca, practically decided his struggle for supremacy in Arabia. And thus Islam, relieved from internal difficulties, grew

with the growth of a young giant.

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## A Brief History of Michael De Molinos

Miguel de Molinos was born in Munlesa, Spain on June 29, 1628. He received a doctorate in Theology from the University of Valencia. In 1663 he was sent to Rome and he set up residence there. In Rome he became known as a spiritual leader and guide to many individuals.

In 1675 Molinos wrote *The Spiritual Guide*. *The Spiritual Guide* contends that a life of contemplation or passive prayer is the way to a perfect spiritual life. Instead of fighting one's darker nature, the individual is to resign to a quiet inner life. Only the internalization of a quiet and peaceful self would allow one to know the will of God. This work became a great success. It was of course denounced by the Jesuits who believed in spiritual exercises and were opposed to passivity. Nothing became of the denouncement due to several powerful individuals who spoke in Molinos favor. However Caracciolo, the Archbishop of Naples denounced Molinos to the Pope and warned that the Quietists were dangerous to the Church.

As a result Molinos was arrested in 1685. His papers, writings, and some 12,000 letters of personal correspondence were seized and examined by the Church. Molinos was found guilty of 68 doctrinal errors and of immoral conduct. The charge of immoral conduct is probably the most trumped up charge, since Molinos was known to have lived an exemplary life. On September 3, 1687 Molinos admitted to the doctrinal errors publicly. He was sentenced to life in prison. He died in prison December 28, 1696.

The majority of works on Molinos are in French. However, the *Molinos The Quietist* by John Bigelow (1882) is in



English and is worth checking out. By the way, Molinos wrote several other papers on Quietism and was said to have kept a diary. If you can get access to the Vatican Library, you can have the pleasure of reading them.

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***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 my search for the A.:A.: reading list I 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.

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***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 1.**

*To the end God may rest in the soul, the heart is always to be kept peaceable in whatsoever disquiet, temptations and tribulation.*

Thou art to know that thy soul is the centre, habitation and kingdom of God. That therefore, to the end the Sovereign King may

rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet, void, and peaceable: clean from guilt and defects; quiet from fears; void of affections, desires, and thoughts; and peaceable in temptations and tribulations.

Thou oughtest always, then, to keep thine heart in peace, that thou mayest keep pure that temple of God, and with a right and pure intention, thou art to work, pray, obey, and suffer, without being in the least moved, whatever it pleases the Lord to send unto thee. Because it is certain, that for the good of the soul, and for thy spiritual profit, He will suffer the envious enemy to trouble that city of rest, and throne of peace, with temptations, suggestions, and tribulations, and by the means of creatures with painful troubles, and grievous persecutions.

Be constant, and cheer up thine heart in whatsoever disquiet these tribulation my cause to thee. Enter within it, that thou mayest overcome it, for therein is the Divine fortress which defends, protects and fights for thee. If a man hath a safe fortress, he is not disquieted, though his enemies pursue him, because, by retreating within it, these are disappointed and overcome. The strong castle that will make thee triumph over all their snares and tribulations, is within thine own soul, because in it resides the Divine aid and Sovereign succour. Retreat within it, and all will be quiet, secure, peaceable, and calm.

It ought to be thy chief and continual exercise to pacify that throne of thy heart, that the Supreme King may rest therein. The way to pacify it will be to enter into thyself by means of internal recollection; all thy protection is to be prayer, and a loving recollection in the Divine presence. When thou seest thyself more sharply assaulted, retreat into that region of peace, where thou wilt find the fortress. When thou art more faint-hearted, betake thyself to this refuge of prayer, the only armour for evercoming the enemy, and mitigating tribulation: thou oughtest not to be at a distance from it in a storm, to the end thou mayest, as another Noah, experience tranquility, security, and serenity, and to the end thy will may be



resigned, devoted, peaceful and courageous.

Finally, be not afflicted nor discouraged to see thyself faint-hearted: He returns to quiet thee, that still He may stir thee, to rest in thy soul, and form therein a rich throne of peace; that within thine own, by means of internal recollection, and with His heavenly grace, thou mayest look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigour in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.

## Chapter 2

*Though the soul perceive itself deprived of discourse, or ratiocination, yet it ought to persevere in prayer, and not to be afflicted, because that is its greater felicity.*

Thou wilt find thyself, as all other souls that are called by the Lord to the inward way, full of confusion and doubts, because in prayer thou hast failed in discourse. It will seem to thee that God does no more assist thee as formerly; that the exercise of prayer is not in thy power; that thou lovest time, whilst hardly and with great trouble thou canst make one single ejaculation as thou wast wont to do.

How much confusion, and what perplexities will that want of enlarging thyself in mental discourse raise in thee! And if in such a juncture thou hast not a ghostly father expert in the mystical way, thou wilt certainly conclude that thy soul is out of order, and that for the security of thy conscience, thou standest in need of a general confession; and all that will be got

by that care will be the shame and confusion of both. O how many souls are called to the inward way, and the spiritual fathers, for want of understanding their case, instead of guiding and helping them forwards, stop them in their course, and ruin them.

Thou oughtest then to be persuaded, that thou mayest not draw back, when thou wantest expansion and discourse in prayer, that it is thy greatest happiness, because it is a clear sign that the Lord will have thee to walk by faith and silence in His Divine

presence, which is the most profitable and easiest path; in respect, that with a simple view, or amorous attention to God, the soul appears like a humble supplicant be its Lord, or as an innocent child, that casts itself into the sweet and safe bosom of its dear mother. Thus did Gerson express it: *Though I have spent forty years in reading and prayer, yet I could never find anything to mystical theology, than that our spirit should become like a young child and beggar in the presence of God.*

That kind of prayer is not only the easiest, but the most secure; because it is abstracted from the operations of the imagination, that is always exposed to the ricks of the devil, and the extravagances of melancholy, and ratiocination, wherein the soul is easily distracted, and, being wrap up in speculation, reflects on itself.

When God had a mind to instruct his own captain, Moses (Exod. xxiv), and give him the two Tables of the Law, written in stone, He called him up to the mountain, at what time, God being there with him, the mount was darkened, and environed with



Michael De Molinos • 1882 Bigelow



thick clouds, Moses standing idle, not knowing what to think or say. Seven days after, God commanded Moses to come up to the top of the mountain, wherein He showed him His glory, and filled him with great consolation.

So in the beginning, when God intends, after an extraordinary manner, to guide the soul into the school of the Divine and loving notices of the internal law, He makes it go with darkness and dryness, that he may bring it near to Himself; because the Divine Majesty knows very well, that it is not by the means of one's own ratiocination, or industry, that a soul draws near to Him, and understands the Divine documents, but rather by silent and humble resignation.

The patriarch Noah gave a great instance of this; who after he had been by all men reckoned a fool, floating in the middle of a raging sea where with the whole world was overflowed, without sails and ears, and environed with wild beasts, that were shut up in the Ark, walked by faith alone, not knowing nor understanding what God had a mind to do with him.

What most concerns thee, O redeemed soul, is patience, not to desist from the prayer thou art about, though thou canst not enlarge in discourse. Walk with firm faith and a holy silence, dying in thyself, with all thy natural industry, trusting that God, who is same and changes not, neither can err, intends nothing but thy good. It is clear that he who is dying must needs feel it; but how well is time employed, when the soul is dead, dumb, and resigned in the presence of God, there, without any clutter or distraction, to receive the Divine influences.

The senses are not capable of Divine blessings; hence if thou wouldst be happy and wise, be silent and believe, suffer and have patience, be confident and walk on; it concerns thee for more to hold thy peace, and to let thyself be guided by the Hand of God, than to enjoy all the goods of this world. And though it seem to thee that thou dost nothing at all, and art idle, being so dumb and resigned, yet it is of infinite fruit.

Consider the blinded beast that turns

the wheel of mill, which though it see not, neither know what it does, yet does a great work in grinding the corn; and although it taste not of it, yet its master receives the fruit, and tastes of the same. Who would not think during so long a time that the seed lies in the earth, but that it were lost? Yet afterwards it is seen to spring up, grow, and multiply. God does the same with the soul, when He deprives it of consideration and ratiocination. Whilst it thinks it does nothing, and is in a manner undone, in time it comes to itself again, improved, disengaged, and perfect, having never hoped for so much favour.

Take care then that thou afflict not thyself, nor draw back, though thou canst not enlarge thyself, and discourse in prayer; suffer, hold thy peace, and appear in the presence of God; persevere constantly, and trust to His infinite bounty, who can give unto thee constant faith, true light, and Divine grace. Walk as if thou wert blindfolded, without thinking or reasoning; put thyself into His kind and paternal hands, resolving to do nothing but what His Divine will and pleasure is.

### Chapter 3

*A sequel of the same matter.*

It is the common opinion of all the holy men who have treated of the Spirit, and all the mystical matters, that the soul cannot attain to perfection and an union with God, by means of meditation and ratiocination, because this is only good for the beginning the spiritual way, to the end one may acquire a habit of knowledge, of the beauty of virtue and ugliness of vice — which habit, in the opinion of Saint Teresa, may be attained to in six months' time; and according to St. Benaventure, in two (*In prolog. de Mist. Theol.*, p. 655).

O how are, in a manner, infinite numbers of souls to be pitied, who, from the beginning of their life to the end, employ themselves in mere meditation, constraining themselves to reason, although God Almighty deprives them of ratiocination, that



He may promote them to another state, and carry them on the a more perfect kind of prayer, and so for many years they continue imperfect, and in the beginning without any progress, or having as yet made one step in the way of the Spirit; beating their brains about the frame of the place, the choice of the minutes, imagination and strained reasonings, seeking God without, when in the meantime they have Him with themselves.

St. Austin complained of that, in the time when God led him to the mystical way, saying to His Divine Majesty, *I, Lord, went wandering like a strayed sheep, seeking Thee with anxious reasoning without, whilst Thou wast within me; I weared myself much in looking for Thee without, and yet Thou hast Thy habitation within me, if I long and breathe after Thee. I went round the streets and places of the city of this world, seeking Thee, and found Thee not; because in vain I sought without for Him who was within myself* (Solioq., c. 31).

The angelical Doctor St. Thomas, for all he was so circumspect in his writings, may seem yet to jeer those who go always in search of God without, by means of ratiocination, when they have Him present within themselves. *There is great blindness and excessive folly in some (says the Saint) who always seek God, continually sign after God, often long for God, invoke and call upon God daily in prayer; they themselves (according to the Apostle) being the living Temple of God, and His true habitation, since their soul is the seat and throne of*

*God, where He continually rests. Who, then, but a fool will look for an instrument abroad which he knows he has fast shut up within doors? Or, who can refresh himself with the food he desires, and yet not taste it? Such, exactly, is the life of some just men, always seeking and never enjoying, and therefore all their works are imperfect (Opusc. 63, c. 3 in fin.).*

It is certain that our Lord Christ taught perfection to all, and ever will have all to be perfect, particularly the ignorant and simple. He clearly manifested this truth, when for His apostles He chose the smallest and most ignorant, saying to His Eternal Father, *I thank Tee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes* (Matth.xi). And it is certain that these cannot acquire perfection by acute meditations and subtle reasonings, though they be as capable as the most learned to attain to perfection by

the affections of the will, wherein principally it consists. St. Bonaventure teaches us not to form conceptions of anything no not of Goad, because it is imperfection to make representations, images, and ideas, how subtle or ingenious soever, either of the will or of the goodness, Trinity and Unity; nay, of the Divine

Essence itself — in respect that though all these representation appear *Deiform*, yet are they not God, who admits of no image or form. *Non ibi (says the Saint) oportet cogitare res de creaturis, nec de angelis, nec de Trinitate, quia haec sapientia, per affectus desideriorum, non per meditationem, praeivium debet consurgere* (Myst. Theol., p.

### **Sekhet-Bast-Ra Oasis**

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2, q. Un., p. 685). We must not here think anything of creatures, of angels, nor of God Himself, because that wisdom and perfection is not acquired by nice and quaint meditation, but by the desire and affection of the will.

The holy man cannot speak more clearly, and wouldst thou disquiet thyself, and leave off prayer, because thou knowest not, or canst not tell how to enlarge therein, though thou mayest have a good will, good desire, and pure intention? If the young ravens, forsaken of the old, because seeing them without black feathers they think them spurious, are by the dew of Heaven fed, that they may not perish, what will He do to redeem souls, though they cannot speak nor reason, if they believe, trust, and open their mouths to Heaven, declaring their wants? Is it not more certain that the Divine bounty will provide for them, and give them their necessary food?

Manifest it is, that it is a great martyrdom, and no small gift of God for the soul, finding itself deprived of the sensible pleasures it had, to walk by holy faith only, through the dark and desert paths of perfection, to which notwithstanding, it can never attain but by this painful though secure means. Wherefore endeavour to be constant, and not draw back; though discourse be wanting to thee in prayer, believe at that time firmly, be quietly silent, and patiently persevere, if thou wouldst be happy, and attain to the Divine union, eminent rest, and to the supreme internal peace.

93 & Greetings,

O Aspirants within these Caverns of Bondage (i.e. Prison). It is my great pleasure to invite you to participate in a Thelemic Prison 'pen-pal' network. Developed for the purpose of bringing together those Brothers and Sisters, that Will it, into correspondence with each other. In an effort to share our ideas, experiences, and personal work. If you are interested and/or want more information, write me

Al Rickey Lewis #118871  
Rt. 1, Box 330  
Tiptonville, TN 38079

Note, if your prison does not allow correspondence between prisons, then write to

c/o Fra. I.H.S.V.  
6394 Macon Rd.  
Memphis, TN 38134

All can partake and are invited to participate, to the Glory of Ra-Hoor-Kuit and the establishment of His Perfect Kingdom.

93/93.

## Literary Review

### *The Enochian Magick of Dr. John Dee: The Most Powerful System of Magick in Its Original Unexpurgated Form.*

Geoffrey James

1994

Llewellyn Publications

ISBN 1-56718-367-0

\$14.95

Have you always wanted to know what conversations Dee had with the Enochian Angels? Or what *Mysteriorum Liber Primus* was about? These questions and many more are answered in *The Enochian Magick of Dr. John Dee*.

Originally this work was published by Heptangle Books as *The Enochian Evocation of Dr. John Dee*, but was out of print shortly after it was release. Now is the book is once again available. The book is a treasure-trove of information on Enochian. It is probably one of more scholarly approaches to the subject.

Frist the book provides information on the Magick of Enoch. This includes the myths and legends from whence the magick came. Also, the book provides information on the furniture and jewelery associated with the subject which is seldom found in many works. It even contains the conversations which Dr. Dee had with the Angels, Kings, Seniors, etc.

Besides giving the Angelic keys, the author breaks down the Angels into classifications such as the Angels of Transformation, Angels of Medicine, Angels of Mechanical Arts, etc. The author even provides information on the practice of



Enochian, translator's notes, translation methods, and a very complete bibliography on Enochian.

If you are interested in Enochian or an Enochian enthusiast, I suggest that this book is what you are looking for. At \$14.95 it is a steal.

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## Current Events

Gnostic Mass is normally held on the first Sunday of the month at 7:30 p.m. As with all events, keep in touch to either confirm or learn of changed times and activities etc.

On March 21<sup>st</sup> there will be an equinox ritual, adapted from the Festival of the Equinox as published in Magick or Liber ABA. Afterwards there will be a pot luck feast so bring your favorite dish.

On March 26<sup>th</sup> another meeting of the research guild will be held to study of the Greater Invocation to Horus. A performance of such is at this point scheduled to occur after the study.

After the April Gnostic Mass another class will be held to discuss aspects of the Enochian system. Our last Enochian meeting met saw the seeding of several interesting ideas.

For the Three Days of the Writing of the Book of the Law a feasting schedule is shaping up as follows: Nuit will hold for us the reading of the first chapter of Liber AL followed by a hearty meal at one of OKC's premier Italian restaurants, Tommy's. Hadit will oversee the reading of the second chapter of The Book of the Law followed by another episode of the pot luck feast. Once again bring an appropriate food stuff. Finally, Ra-Hoor-Kuit will preside at the reading of the third chapter of AL vel Legis just prior to an as yet undecided feast of either pot luck or Chinese food. Stay tuned for details.

Both the May and June Gnostic Masses will each be followed by a meeting of the research guild to continue

discussions on Enochian magick. So if you have been digging for something Enochian, awash in curiosities about this particular system, burning with a particular question, or just have some point you want aired on the subject, this is the time to point the direction you wish to travel.

In June we've so far planned a Summer Solstice ritual to invoke Nuit out under the stars, so bring your ideas and desires to plan for this event.

As always classes will be open discussion and actual working of mediation and magick. Also, keep in mind that we may start the next Eleusian Rite cycle again reasonably soon, so keep your mind open to ideas etc to make this our best effort yet.

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*Love is the law, love under will.*

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