



# Ophiuchus

Anno IViii e.n.

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Sekhet-Bast-Ra Oasis  
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## Θελημα

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

93! from Sekhet-Bast-Ra! The Fall Equinox saw a successful ritual and feast in September. Crowley Mass was celebrated on the twelfth of October and observed by reading favorite passages authored by the Master Therion. Afterward a feast was enjoyed with a stewed dish seasoned with lots of one of Crowley's favorite spices, that's right, curry.

A local store here in the OKC metro area hosted a wonderful weekend long Halloween conference on Pagan issues. It provided an excellent forum for an open exchange of ideas in the Pagan community. The lecture on basic magick and on the OTO gave many in the Pagan community renewed interest in Thelema.

Our episodes of dipping into the world of Enochian have been somewhat explosive, but are currently undergoing retrospective analysis. However, skrying will continue soon.

Sekhet-Bast-Ra performed it's first Second Degree initiations in some time just this November and Minervals and First Degrees were held during the second weekend in December. We welcome those newly initiated into the ranks of their degree.

Frater Hunahpu recently attended the Gnostic Mass at Thelema Lodge in Oakland,

California with many thanks to John and all those there. And also to Ebony for his enlightening hospitality.

Congratulations to Bubastis on becoming a Lodge and to Scarlet Woman on becoming Oasis. We are very proud that our regional sister bodies have given the status that they have worked hard for and well deserve.

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

***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.

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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 10

***Declaring the nature of internal recollection, and instructing the soul how it ought to behave itself therein, and the spiritual warfare, whereby the devil endeavours to disturb it at that time.***

Internal recollection is faith and silence in the presence of God. Hence thou oughtest to be accustomed to recollect thyself in His presence, with an affectionate attention, as one that is given up to God, and united unto Him, with reverence, humility, submission, beholding Him in the most inward recess of thine own would, without form, likeness, manner, or figure; in the view and general nature of a living and obscure faith, without any distinction of

perfection or attribute.

There thou art to be with attention, and a sincere regard, with a sedate heedfulness, and full of love towards the same Lord, resigning and delivering thyself up into His hands, to the end He may dispose of thee, according to His good will and pleasure, without reflecting on thyself; may, nor on perfection itself. Here thou art to shut up the senses, trusting God with all the care of thy welfare, and minding nothing of the affairs of this life. Finally, thy faith ought to be pure without representations of likeness, simple without reasonings, and universal without distinctions.

The prayer of internal recollection may be well typified by that wrestling which the Holy Scriptures say the patriarch Jacob had all night with God, until day broke, and He blessed him. Wherefore the soul is to persevere, and wrestle with the difficulties that it will find in internal recollection, without desisting, until the sun of internal light begin to appear, and the Lord give it His blessing.

No sooner wilt thou have given thyself up to thy Lord in this inward way, but all hell will conspire against thee; seeing one single soul inwardly retire to its own presence makes greater war against the enemy than a thousand others that walk externally; because the devil makes an infinite advantage of an internal soul.

In the time of the recollection, peace, and resignation of thy soul, God will more esteem the various impertinent, troublesome, and ugly thoughts in that thou hast, than the good purposes and high sentiments. Know that the effort which thou thyself mayest make to resist thoughts in an impediment, and will leave thy soul in greater anxiety. The best thing that is to be done, is sweetly to despise them, to know thine own wretchedness, and peacefully make an offering to God of the trouble.

Though thou canst not get rid of the anguish of thoughts, hast no light, comfort, nor spiritual sentiment, yet be not afflicted, neither leave off recollection, because they are the snares of the enemy. Resign thyself at that time with vigour, endure with patience, and persevere in His presence, for

whilst thou perseverest after that manner, thy soul will be internally improved.

Dost thou believe that when thou comest away from prayer dry, in the same manner as thou began in, that that was because of want of preparation, and that it hath done thee no good. This is a fallacy; because the fruit of true prayer consists not in enjoying the light, nor in having knowledge of spiritual things, since those may be found in a speculative intellect, without true virtue and perfection; it only consists in enduring with patience, and persevering in faith and silence, believing that thou art in the Lord's presence, turning to Him thine heart with tranquillity and purity of mind. So whilst thou perseverest in this manner, thou wilt have the only preparation and disposition which at that time is necessary, and shalt reap infinite fruit.

War is very usual in this internal recollection, which on the one hand will deprive thee of sensibility, to try, humble, and purge thee. On the other, invisible enemies will assault thee with continual suggestions, to trouble and disquiet thee. Nature herself, apparently, will torment thee, she being always an enemy to the spirit, which, in depriving her of sensible pleasures, remains weak, melancholy, and full of irksomeness, so that it feels a hell in all spiritual exercises, particularly in that of prayer: hence it grows extremely impatient to be at an end of it, through the uneasiness of thoughts, the lassitude of body, importunate sleep, and thou not being able to curb the senses, every one of which would for its own share follow its own pleasure. Happy art thou if thou canst persevere amidst this martyrdom.

That great doctress, and mystical mistress, Saint Teresa, confirms all this by her heavenly doctrine, in the letter she wrote to the Bishop of Osmia, to instruct him how he was to behave himself in prayer, and in the variety of troublesome thoughts, which attack us at that time; where she says, *There is a necessity of suffering the trouble of a troop of thoughts, importune imaginations, and the impetuosities of natural notions, not only of the soul, through*

*the dryness and disunion it hath, but of the body also occasioned by the want of submission to the spirit which it ought to have* (8 in her Epistolary).

These are called drynesses in spirituals, but are very profitable, if they be embraced and suffered with patience. Whoso shall accustom himself to suffer them without repining, will from that labour draw vast advantage. It is certain that in recollection the devil frequently charges the soul more fiercely with a battalion of thoughts, to discomfit the quiet of the soul, and alienate it from that most sweet and secure internal conversation, raising horrors, to the end it may leave it off, reducing it most commonly to such a state, as if it were led forth to a most rigorous torment.

*The birds, which are the devils, knowing this* (said the saint in the above-cited letter) *prick and molest the soul with imaginations troublesome thoughts, and the interruptions which the devil at that time brings in, transporting the thoughts distracting them from one thing to another, and, after he had done with them, attacking the heart; and in no small fruit of prayer patiently to suffer these troubles and importunities. That is an offering up of one's self in a whole burnt sacrifice, that is to say, to be wholly consumed in the fire of temptation, and no parts spared.* See how this heavenly mistress encourages to suffer and endure thoughts and temptations; because, provided they be not consented to, they double the profit.

As many times as thou exercisest thyself calmly to reject these vain thoughts, so many crowns will the Lord set upon thy head; and though it may seem to thee that thou dost nothing, be undeceived; for a good desire, with firmness and steadfastness in prayer, is very pleasing to the Lord.

*Wherefore to be there* (concludes the saint) *without sensible profit, is not lost time, but of great gain, whilst one toils without interest, and merely for the glory of God; and though it may seem to be toiling in vain, yet it is not so; but it is as with children, who toil and labour under the power of their fathers – though in the evening they receive not the*

wages for their day's work, yet at the year's end they enjoy all. In fine, you see how the saint confirms our document with her precious doctrine.

## Chapter 11

### *A sequel of the same matter.*

God loves not him who does most, who hears most, nor who shows greatest affection, but who suffers most, if he pray with faith and reverence, believing that he is in the Divine presence. The truth is, to take from the soul the prayer of the senses and of nature is a rigorous martyrdom to it; but the Lord rejoices and is glad in its peace, if it be thus quiet and resigned. Use not at that time vocal prayer, because however it be good and holy in itself, yet to use it then is a manifest temptation, whereby the enemy pretends that God speaks not to thy heart, under pretext that thou hast no sentiments, and that thou lovest time.

God hath no regard to the multitude of words, but to the purity of the intent. His greatest content and glory at that time is to see the soul in silence, desirous, humble, quiet, and resigned. Proceed, persevere, pray, and hold thy peace, for where thou findest not a sentiment, thou wilt find a door whereby thou mayest enter into thine own nothingness, knowing thyself to be nothing, that thou canst do nothing; nay, and that thou hast not so much as a good thought.

How many have begun this happy practice of prayer and internal recollection, and have left it off, pretending that they felt no pleasure, that they lose time, that their thoughts trouble them, and that that prayer is not for them, whilst they find not any sentiment of God, nor any ability to reason or discourse; whereas they might have believed, been silent, and had patience! All this is no more but with ingratitude to hunt after sensible pleasures, suffering themselves to be transported with self-love, seeking themselves, and not God, because they cannot suffer a little pain and dryness, without reflecting on the infinite loss they

sustain; whereas by the least act of reverence towards God, amidst dryness and sterility, they receive an eternal reward.

The Lord told the venerable Mother Francesca Lopaz of Valenza, and a religious of the third Order of St. Francis, three things of great light and consequence in order to internal recollection: *In the first place, that a quarter of an hour of prayer with recollection of the senses and faculties, and with resignation and humility, does more good to the soul than five days of penitential exercises, haircloths, disciplines, fastings, and sleeping on bare boards, because these are only mortifications of the body, and with recollection the soul is purified.*

*Secondly, that it is more pleasing to the Divine Majesty to have the soul in quiet and devout prayer for the space of an hour than to go in great pilgrimages; because that in prayer it does good to itself and to those for whom it prays, gives delight to God, and merits a high degree of glory; but pilgrimage, commonly, the soul is distracted, and the senses diverted with a debilitation of virtue, besides many other dangers.*

*Thirdly, that constant prayer was to keep the heart always right towards God; and that a soul, to be internal, ought rather to act with the affection of the will than the toil of the intellect. All this is to be read in her Life.*

The more the soul rejoices in sensible love, the less delight God has in it; on the contrary, the less the soul rejoices in this sensible love, the more God delights in it. And know, that to fix the will on God, restraining thoughts and temptations, with the greatest tranquility possible, is the highest pitch of praying.

I will conclude this chapter by undeceiving thee of the vulgar error of those who say, that in this internal recollection, or prayer of rest, the faculties operate not, and that the soul is idle and wholly inactive. This is a manifest fallacy of those who have little experience, because, although it operates not by means of the memory, nor by the second operation of the intellect, which is the judgment, nor by the third, which is discourse or ratiocination, yet it operates by

the first and chief operation the intellect, which is simple apprehension enlightened by holy faith, and aided by the Divine gifts of the Holy Spirit. And the will is more apt to continue one act than to multiply many; so that as well the act of the intellect, as that of the will, is so simple, imperceptible, and spiritual, that hardly the soul knows them, and far less reflects upon them.

## Chapter 12

### ***What the soul ought to do in internal recollection.***

Thou oughtest to go to prayer, that thou mayest deliver thyself wholly up into the hands of God, with perfect resignation, exerting an act of faith, believing that thou art in the Divine presence, afterwards settling in that holy repose, with quietness, silence, and tranquillity; and endeavouring for a whole day, a whole year, and thy whole life, to continue that first act of contemplation, by faith and love.

It is not your business to multiply these acts, nor to repeat sensible affections, because they hinder the purity of the spiritual and perfect act of the will, whilst besides that these sweet sentiments are imperfect (considering the reflection wherewith they are made, the self-content and external consolation wherewith they are sought after, the soul being drawn outwards to the external faculties), there is no necessity of renewing them, as the mystical Faleon hath excellently expressed it by the following similitude: —

*If a jewel given to a friend were once put into his hands, it is not necessary to repeat such a donation already made, by daily telling him, "Sir, I give you that jewel," "Sir, I give you that jewel," but to let him keep it, and not take it from him, because provided he take it not, or design not to take it from him, he hath surely given it him.*

In the same manner, having once dedicated and lovingly resigned thyself to the will of God, there is nothing else for thee to do but to continue the same, without

repeating new and sensible acts, provided thou takest not back the jewel thou hast once given, by committing some notable fault against His Divine will; though thou oughtest still to exercise thyself outwardly in the external works of thy calling and state, for in so doing thou doest the will of God, and walkest in continual and virtual oration: *He always prays* (said Theophylact) *who does good works, nor does he neglect prayer but when he leaves off to be just.*

Thou oughtest, then, to slight all those sensibilities, to the end thy soul may be established, and acquire a habit of internal recollection, which is so effectual, that the resolution only of going to prayer awakens a lively presence of God, which is the preparation to the prayer that is about to be made; or, to say better, is no other than a more efficacious continuation of continual prayer, wherein the contemplative person ought to be settled.

Oh, how well did the venerable mother of Cantal, the spiritual daughter of St. Francis of Sales, practice this lesson, in whose life are the following words, written to her master: *Most dear father, I cannot do any act, it seems to me always that this is the most firm and secure disposition: My spirit in the upper part is in a most simple unity; it is not united, because when it would perform acts of union (which it often sets about) it finds difficulty, and clearly perceives that it cannot unite, but be united. The soul would make use of this union, for the service of Matins, the Holy Mass, preparation for the Communion, and Thanksgiving; and in a word, it would for all things be always in that most simple unity of spirit, without reflecting on anything else.* To all this the holy father answered with approbation, persuading her to persist, and putting her in mind that the repose of God is in peace.

Another time she wrote to the saint these words: *Endeavouring to do some more special acts of my simple intuition, total resignation, and annihilation in God, His Divine goodness rebuked me, and gave me to understand that that proceeded only from the love of myself, and that thereby I offended my soul.*

By this thou wilt be undeceived, and know what is the perfect and spiritual way of praying, and be advised what is to be done in internal recollection. Thou wilt know that to the end love may be perfect and pure, it is expedient to retrench the multiplication of sensible and fervent acts, the soul continuing quiet, and resting in that inward silence. Because tenderness, delight, and sweet sentiments, which the soul experiences in the will, are not pure spirits, but acts blended with the sensibility of nature. Nor is it perfect love, but sensible pleasure, which distracts and hurts the soul, as the Lord told the venerable mother of Cantal.

How happy and how well applied will thy soul be, if, retreating within itself, it there shrink into its own nothing, both in its centre and superior part, without minding what it does; whether it recollect of not; whether it walk well or ill; if it operate of not; without heeding, thinking, or minding any sensible thing! At that time the intellect believes with a pure act, and the will loves with perfect love, without any kind of impediment, imitating that pure and continued act of intuition and love, which the saints say the blessed in heaven have, with no other difference than that they see one another face to face, and the soul here through the veil of an obscure faith.

Oh, how few are the souls that attain to this perfect way of praying, because they penetrate not enough into this internal recollection and mystical silence, and because they strip not themselves of imperfect reflection and sensible pleasure! Oh, that thy soul, without thoughtful advertency, even of itself, might give itself in prayer to that holy and spiritual tranquillity, and say with St. Austin, *Sileat anima mea, et transeat se, non se cogitando!* (In his *Confess.*, lib. \*, cap. 10.) Let it be silent and do nothing, forget itself, and plunge into that obscure faith. How secure and safe would it be, though it might seem to it, that thus inactive and doing nothing, it were undone!

I will sum up this doctrine with a letter that the illuminated mother of Cantal wrote to a sister and great servant of God: *Divine bounty* (said she) *granted me this way of*

*prayer that, with a single view of God, I felt myself wholly dedicated to Him, absorpt and reposed in Him. He still continued to me that grace, though I opposed it by my infidelity, giving way to fear, and thinking myself unprofitable in that state; for which cause, being willing to do something on my part, I quite spoiled all; and to this present I find myself sometimes assaulted by the same fear, though not in prayer, but in other exercises wherein I am always willing to employ myself a little, though I know very well that in doing such acts I come out of my centre, and see particularly that that simple view of God is my only remedy and help still, in all troubles, temptations, and the events of this life.*

*And certainly would I have followed my internal impulse, I should have made use of no other means in anything whatsoever, without exception; because when I think to fortify my soul with arts, reasonings, and resignations, then do I expose myself to new temptations and straits. Besides that, I cannot do it without great violence, which leaves me exhausted and dry, so that it behoves me speedily to return to this simple resignation, knowing that God in this manner lets me see that it is His will and pleasure that a total stop should be put to the operations of my soul, because He would have all things done by His Own Divine activity; and happily He expects no more of me, but this only view in all spiritual exercises and in all the pains, temptations and afflictions that may befall me in this life. And the truth is, the quieter I keep my spirit by this means, the better all things succeed with me; and my crosses and affliction suddenly vanish. Many times hath my blessed father, St. Francis of Sales, assured me of this.*

*Our late Mother Superior encouraged me firmly to persist in that way and not to fear anything in this simple view of God. She told me that that was enough; and that the greater the nakedness and quietness in God are, the greater sweetness and strength receiveth the soul, which ought to endeavour to become so pure and simple that it should have no other support but in God alone.*

To this purpose I remember that a few days since God communicated to me an illumination, which made such an impression upon me as if I had clearly seen Him; and this it is, that I should never look upon myself, but walk with eyes shut, leaning on my beloved, without striving to see or know the way by which He guides me, neither fix my thoughts on anything nor yet beg favours of Him, but as undone in myself rest wholly and sincerely on Him. Hitherto that illuminated and mystical mistress whose words do credit and authorise our doctrine.

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## Methode Scientifica

### Welcome to your universe . . .

Recently, discoveries about this region of observability we so familiarly call the universe have come in accord with the theories of both science and magick that led to this publication to hold this name. The Hubble Space Telescope has given evidence in the flurry of new discoveries on the birth of stars that are changing the way this cosmos is viewed.

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"Every man and every woman is a star." A verse from *The Book of the Law* every Thelemite is familiar with. However, the Hubble Space Telescope recently gave us a glimpse of that miraculous birth of stars nearly seven thousand light years away. In the constellation Serpens, which is the serpent that the constellation Ophiuchus carries,

close to Sagittarius, is the Eagle Nebula. The Eagle Nebula can be seen with binoculars and is more properly termed M16 because it is the sixteenth item on the list of permanent fuzzy objects cataloged by Charles Messier in the 1700's. At the tips of giant gaseous pillars two amazing phenomena were found. Hot fully grown stars were eating evaporating gaseous globules (also known as EGGs) and inside some of the EGGs were newly born stars.

According to the information, a star is born when gas in an interstellar cloud collapses under its own weight, which forms a ball dense enough to ignite nuclear fuel at its core. The proto-star uses it's gravity to obtain additional material from it's gaseous egg, this fuels the star to grow bigger. The star continues to feed, becoming hotter until the gaseous material near it begins to 'boil off' into interstellar space due to the star's ultraviolet radiation. This process, known as photoevaporation, creates a solar wind star

pushing the remaining gas away. Images from the Hubble show in much greater detail the newly born stars. Some are barely visible in the gaseous cloud and some have fully emerged.

However, some speculation is that the gas doesn't always get entirely pushed away but instead is trapped in the star's gravitational pull and begins to orbit the star. The circling gas begins to form circumstellar disks, which are the beginning steps for

the creation of planets and other solar system objects.

Many of the new-born stars will not form solar systems, because they develop a solar wind too soon and do not accumulate enough mass to become fully developed



Messier object 16, M16 (Eagle Nebula) as viewed from Earth.  
© Anglo-Australian Telescope Board and David Malin.

stars or a brown dwarf. The brown dwarf was just a hypothesis until quite recently when one was discovered in the Eagle Nebula. The brown dwarf develops the solar wind too soon and does not obtain enough mass to develop into a star, instead it collapses into itself. Experts estimate that the Hubble Space Telescope's high resolution cameras may have caught up to fifty of these brown dwarfs.

In this issue of Ophiuchus you will see four images of the Eagle Nebula, one from Earth and three from the Hubble Space Telescope. These images show the large scale of birth occurring here, the width of a single column is much larger than our own solar system. The Eagle Nebula now promises to shed some light on the processes that determine a star's size, brightness some of its other factors.

Many of the Hubble investigators have promised more information and data as the facts become clear. However, all agree that these last few months have been an exciting time for astronomers and Magicians who continue to ponder the marvels of our creation and our Beloved Universe, Nuit.



Gaseous Pillars in M16 (Eagle Nebula). © NASA, Hubble Space Telescope, J. Hester & P. Scowen (Arizona State University).

*QED: The Strange Theory of Light and Matter*  
 Richard P. Feynman  
 Princeton University Press  
 1985  
 Seventh Printing, with corrections, 1988  
 ISBN 0-691-02417-0

This book is an excellent example of taking an amazingly complicated subject and explaining it in a reasonably compact, well structured stream of information. While taking on the gargantuan task of explaining a very technical theoretical model, physicist Richard Feynman never strays from the language and reasoning of the layman.

Q u a n t u m  
 Electrodynamics or

QED is the quantum model for the interaction of photons and electrons, or as the title says, light and matter. Feynman, a Nobel Prize winning physicist, has made significant contributions to this field.

The text is short and to the point with only four chapters. Yet Feynman lays out the fundamental structure of QED in the right combination of detail and overview. He begins by showing us how QED predicts and explains phenomena as simple as: light travels in straight lines; light reflects off of a mirror at the same angle it approached (angle of incidence is equal to angle of reflection); a lens focuses light, and others.

By the fourth chapter Feynman sums things up by pointing out some weak areas in QED and talking abt about QED's relationship to other areas such as proton-neutron interactions.

I recommend this less than 150 page book to anyone who wants to understand more about modern quantum physics with

## *Literary Review:*

Once again we have two book reviews for you. One book is excellent reading in the area of modern quantum physics and the other is fabulous for a new edition for your collection of the Artemis Iota reading list.



out going to a university for years. Feynman gives sound instruction in the understanding of fundamental principles and leaves out the part that can often cloud the real comprehension of our universe, that is cranking through the math to obtain a numerically correct answer. The vision is alas simple, yet the mechanics thereof most amazingly complex.

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*Art of the Bedchamber: The Chinese Sexual Yoga Classics Including the Women's Solo Meditation Texts.*

Translator & Editor: Douglas Wile  
State University of New York Press  
1992  
ISBN 0-7914-0885-X

This work is an extensively well researched, informative guide on the Chinese Philosophical views, rituals, and art of sex. The book is broken into two parts. The first part is a general introduction that explains the transition of thought concerning sex through time. Wile also examines China's sexual ethics, sexual practices, progressions, etc. through time. He builds a solid background in order to help the reader fully understand the meaning of the texts.

In the second part Wile managed to compile all known texts of Chinese sexual yoga and presents them in a manageable, understandable form. By utilizing a variety of different texts Wile gives the reader a comparative study by which a broad vision of Chinese sexual philosophy can be obtained. Some of the texts included are: The Han Classics, The Sui-T'ang Classics, texts concerning the Golden Elixir, and many more. Also included in the work are the solo meditations for women, which is an

interesting, unusual, and rare find. The practices are well worth working (speaking as someone who has tried the meditations).

Wile's notes at the end of the book are helpful, concise and give insight into the meaning of the text. He gives alternate translations when the meaning is not entirely clear. Wile also compares other translators' works with his own version. His source list concerning the subject is very comprehensive. All in all, he has written a definitive work on the subject. *Art of the Bedchamber* should be an addition to any Thelemite's library who is interested in cultural variations of sexology.

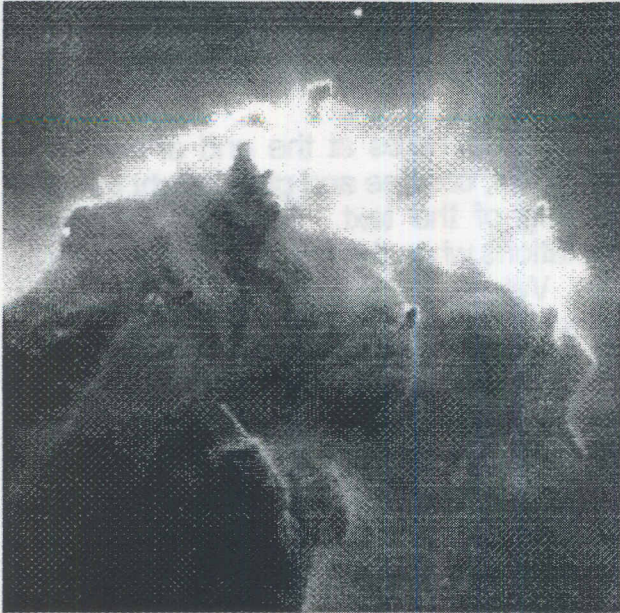
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## Riding on the Coat Tails . . .

Ihy and Hetep, two high priests who served the pharaoh Amenemhet I, cleverly and secretly built their own burial chambers within a dead pharaoh's sacred burial area. So that they could enjoy the royal afterlife and become gods after death like the pharaohs, Ihy and Hetep surely took great risk to invade a royal burial area. No other nonroyal Egyptians are known to have purposely placed their tombs in an area reserved for pharaohs. Their burial chambers lie at the end of an underground shaft connected to an above-ground temple. Their tombs extend just inside the wall around Teti's pyramid. The wall bears designs, inscriptions, and artwork typical of the period of Teti. The site was discovered some 70 years ago, but archaeologists are only now coming to a fuller realization of the significance of the



Star-Birth Clouds in M16 (Eagle Nebula). ©NASA, Hubble Space Telescope, J. Hester & P. Scowen (Arizona State University).



Evaporating Globules in M16. © NASA, Hubble Space Telescope, J. Hester & P. Scowen (Arizona State University).

find.

Ihy and Hetep were part of the mortuary cult that preserved the memory of Teti, a pharaoh who ruled 300 years before Amenemhet I. While Amenemhet I was distracted with the building of his own pyramid, Ihy and Hetep used the opportunity and their own money and power to build portals to a royal afterlife.

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## Current Events

The Gnostic Mass is always celebrated on the first Sunday and third Thursday of the month. The second Sunday of the month brings Enochian workings. A *Magick in Theory and Practice* discussion is held on the third Sunday of the month. The fourth Sunday of the month is to be library or open day, the resources of the Oasis are open to all for study, discussion, and fellowship.

A special midnight champagne Gnostic Mass will be held new years eve e.v. and tentative plans are for one on Thelemic new years eve also.

On the first weekend of February, the bad news is that Gnostic Mass will not be

held. The good news is that the Second Annual Thelemic Retreat, *The Feast of the Stars*, will be held in Austin. Many from Sekhet-Bast-Ra will be attending and are looking forward to another excellent retreat.

For the Spring Equinox the Rite of Saturn will be performed; starting our third and most theatrical cycle yet. Speaking of the Rites a round of applause to Scarlet Woman Oasis for completing their first cycle of Rites.

Currently in the works is the Medieval Fair booth. Sekhet-Bast-Ra in cooperation with the Oklahoma City Zoo and the Plasma Alliance will be sponsoring a blood drive to raise money for the new habitat exhibit for the big cats. Volunteers will be needed for that weekend. Anyone wanting to help out should contact the Oasis master or mistress.

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*Love is the law, love under will.*

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