



Volume 8
Number 2

Sekhet East Ra Lodge
& Sol Invictus Camp

Quarterly Journal



*June 21, Anno IV x

*Sol in Cancer, Luna in Scorpio (Sidereal)

*Sol in Cancer, Luna in Sagittarius (Tropical)

*June 21, 2002 era vulgaris

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



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This publication, Ophiuchus, is presented quarterly at the Equinoxes and Solstices, and is the official organ of Sekhet Bast Ra Lodge and Sol Invictus Camp.

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Editors Note:

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

Ah, Midsummer. The time of pic-nic's, family gathering, swimming at your favorite watering hole or just relaxing in the shade on a hot summer day with a cold drink enjoying the glisten of sweet sweat on those passing by.....

The following poem is a good example of how summer makes me feel. So grab a cold drink and enjoy!

Ah Sunflower

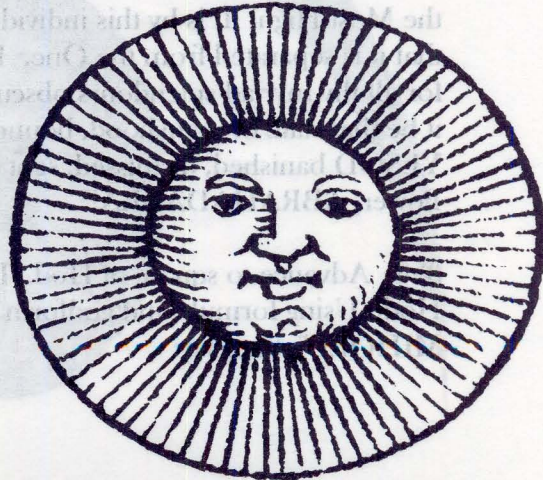
by William Blake

Ah Sunflower! weary of time,
Who countest the steps of the Sun,
Seeking after that sweet golden clime
Where the traveler's journey is done,

Where the youth pined away with desire,
And the pale Virgin shrouded in snow,
Arise from their graves and aspire,
Where my Sunflower wishes to go.

Love is the Law. Love under Will.

AHBH
Editor



A Version of Liber Yod's Banishing Ritual

by Frater Soli

Magickian should be armed with wand (wand should be hidden) and lamp; and robed as a Neophyte. If these are not available, it may be performed barehanded, clad as you will, and with a candle in the Kether square. If you don't have the Temple floor diagram according to Liber Yod, advance to the approximate locations of the squares of the Tau Cross in the diagram.

11. Perform Signs of NOX in silence.

1=10. Advance to square of Malkuth. Draw the banishing septagram of Malkuth. Using formula and godform of Hoor-pa-kraat, say:

“Daughter of the King, MALKUTH, Virgin Bride of the Prince, Kingdom of the Most High, I banish Thee from my presence, for all thy myriad splendours obscure my vision from the One. Therefore is MALKUTH banished, dismissed, sent away by the Word of Double Power, ABRAHADABRA!”

2=9. Advance to square of Yesod. Draw the banishing septagram of Yesod. Using formula and godform of HPK, vibrate “IACH AL IADDASH”, then say:

“Woe be unto YESOD, for it is the Foundation of the Kingdom of the Most High! It is by this individuality, this identity, this I am I that it is separated from the One. I banish Thee from my presence, for all thy myriad splendours obscure my vision from the One. Let it be that state of manyhood, bound and loathing. Therefore is YESOD banished, dismissed, sent away by the Word of Double Power, ABRAHADABRA!”

3=8. Advance to square of Hod. Draw the Banishing Septagram of Hod. Using formula and godform of HPK, vibrate “ThOABATz MIHOLE”, then say:

"Woe be unto HOD, for it is the Splendour of the Most High! It is by this individuality, this identity, this I am I that it is separated from the One. I banish Thee from my presence, for all thy myriad splendours obscure my vision from the One. Let it be that state of manyhood, bound and loathing. Therefore is HOD banished, dismissed, sent away by the Word of Double Power, ABRAHADABRA!"

4=7. Advance to square of Netzaq. Draw the Banishing Septagram of Netzaq. Using formula and godform of HPK, vibrate "ThOABATz HVHI", then say:

"Woe be unto NETZAQ, for it is the Victory of the Most High! It is by this individuality, this identity, this I am I that it is separated from the One. I banish Thee from my presence, for all thy myriad splendours obscure my vision from the One. Let it be that state of manyhood, bound and loathing. Therefore is Netzaq banished, dismissed, sent away by the Word of Double Power, ABRAHADABRA!"

5=6. Advance to square of Tiphareth. Draw the Banishing Septagram of Tiphareth. Using formula and godform of HPK vibrate "HVShHI", then say:

"Woe be unto TIPHARETH, for it is the Beauty of the Most High! It is by this individuality, this identity, this I am I that it is separated from the One. I banish Thee from my presence, for all thy myriad splendours obscure my vision from the One. Let it be that state of manyhood, bound and loathing. Therefore is Tiphareth banished, dismissed, sent away by the Word of Double Power, ABRAHADABRA!"

6=5. Advance to the square of Geburah. Draw the Banishing Septagram of Geburah. Using formula and godform of HPK, vibrate "RUBEG MIHOLE", then say:

"Woe be unto GEBURAH, for it is the Might of the Most High! It is by this individuality, this identity, this I am I that it is separated from the One. I banish Thee from my presence, for all thy myriad splendours obscure my vision from the One. Let it be that state of manyhood, bound and loathing. Therefore is Geburah banished, dismissed, sent away by the Word of Double Power, ABRAHADABRA!"

=4. Advance to square of Chesed. Draw the Banishing Septagram of Chesed. Using formula and godform of HPK vibrate "LA", then say:

Woe be unto CHESED, for it is the Mercy of the Most High! It is by this individuality, this identity, this I am I that it is separated from the One. I banish Thee from my presence, for all thy myriad splendours obscure my vision from the One. Let it be that state of manyhood, bound and loathing. Therefore is Chesed banished, dismissed, sent away by the Word of Double Power, ABRAHADABRA!"

8=3. Advance to square of Binah. Draw Banishing Triangle. Kneel on floor, draw light from above to third eye, lips, mouth, throat. Prostrate self, then declare:

"Hua-Allah ulladhi la ilaha illa Hua"

9=2. Advance to square of Chokmah. Draw Banishing Rose Cross. Kneel on floor, draw light from above to third eye, lips, mouth, throat. Prostrate self, then declare:

"Hua-Allah ulladhi la ilaha illa Hua"

10=1. Advance to square of Kether. Draw Banishing Point in Circle. Do sign of HPK, using thumb, and affirm:

"I am the flame that burns in the heart of every man, and in the core of every star. I am life and the giver of life, yet therefore is the knowledge of me the knowledge of death. I am alone, there is no god where I am."

Extinguish lamp, and fall within circle. If able, make this statement in closing:

"I am the Lord of the Wand of Double Power; the wand of the Force of Coph Nia-but my left hand is empty, for I have crushed an Universe; and nought remains."

Sol-Invictus Quarterly Calendar

JULY

4: 7:00 Rite of Mercury Rehearsal
(tentative)

7: 5:00 Special Working followed
by feast
7:00 Gnostic Mass

11: Rites of Eleusis rehearsal

14: 3:00 Scarlet Women
5:00 Special Working followed by
feast
7:00 Gnostic Mass practice

18: Rites of Eleusis rehearsal

21: 5:00 Special Working followed by
feast
7:00 Gnostic Mass practice

25: Ritual of Fire planning and
rehearsal (Sol 15* Leo)

28: 3:00 Scarlet Women
5:00 Special Working followed by
feast
7:00 Gnostic Mass practice

August

1: Ritual of Fire rehearsal

4: 5:00 Special Working followed by
feast
7:00 Gnostic Mass practice

7: Ritual of Fire (Sol 15* Leo)

8: Rites of Eleusis rehearsal

11: 3:00 Scarlet Women
5:00 Special Working followed by
feast
7:00 Gnostic Mass practice

12: Feast of the First Night of the
|Prophe and His Bride

15: Rites of Eleusis rehearsal

18: 5:00 Special Working followed by
feast
7:00 Gnostic Mass practice

22: Rites of Eleusis rehearsal

25: 3:00 Scarlet Women
5:00 Special Working followed by
feast
7:00 Gnostic Mass practice

29: Rites of Eleusis

Sekret Bast Ra Lodge Quarterly Calendar

**Gnostic Mass will be held at Temple
Research & Classes will be held at Mom & ASBB's tent**

July

Sunday 7 - 11am Gnostic Mass
Saturday 13 - 7:00 Goetic Research Guild
Sunday 21 - 6:00 Gnostic Mass
Saturday 25 - 7:00 Initiation Study Guide Workshop

August

Sunday 4 - 11:00 Gnostic Mass
Saturday 10 - 7:00 Goetic Research Guild
Sunday 18 - 6:00 Gnostic Mass
Saturday 24 - 7:00 Initiation Study Guide Workshop

September

Sunday 1 - 11:00 am Gnostic Mass
Saturday 7 - 7:00 Goetic Research Guild
Sunday 15 - 6:00 Gnostic Mass
Saturday 21 - 6:00 Fall Equinox Ritual & Feast
Saturday 28 - 7:00 Initiation Study Guide Workshop

A Quest for more Light

Dr. Ben Sanders Column (Frater Eris)

Masonic tracing Boards and Western Metaphysical Tradition

by W. Kirk MacNulty, 32*

-This article has been shortened by the author from the original published in *Heredom*, Vol 5, 1996-

Masonic Tracing Boards are training devices. In the earliest days of speculative Masonry, the Master would sketch designs on the floor of the Lodge using chalk. Then he would talk about the drawing during the meeting. During the course of the 18th century, the drawings were transferred to "Tracing Boards" which are pictures, one per Degree, that encapsulate the symbols of each of the Degrees. The Boards to which we will refer are English.

Speculative Masonry started in the 1600s and its symbols are references to that vast body of literature and philosophy which documents Renaissance thought. In the Renaissance, the dominant metaphysic was Judeo-Christian monotheism with an admixture of Classical thinking. Renaissance philosophers incorporated many Greek (particularly new-Platonic) and Jewish mystical ideas into their orthodox Christianity.

Some of these influences came from the Hermetica which had, itself, been a substantial influence in the formation of early Christian



doctrines. Others came from Kabbalah, the mystical tradition of Judaism. This fusion of classical and Jewish philosophy is called the "Hermetic/Kabbalistic Tradition"; and after it had been interpreted in the context of orthodox Christian doctrine, it became the basis of Renaissance thinking. Speculative Masonry dates from the end of the Renaissance (the mid-17th century), and it is no surprise that Masonic symbolism reflects this tradition.

The First Degree Tracing Board, which looks at first glance like a collection of heterogeneous objects, is, I think, a representation of the entire Universe. It is also a picture of a human being standing in a landscape. Neither of these images is immediately obvious, but I think the ideas will become clear.

The central idea of Renaissance thought was the unity of the Universe and the consequent omnipresence of the Deity. This idea is represented by the "Ornaments of the Lodge." The fact that Masonry has gathered these three objects into a single group suggests that we consider them together. The Ornaments of the Lodge are the Blazing Star or Glory, the Checkered Pavement, and the Indented, Tessellated Border; all refer to the Deity. Look at the Great Seal of the United States on a dollar bill, and you will see the

Deity
manne
repres

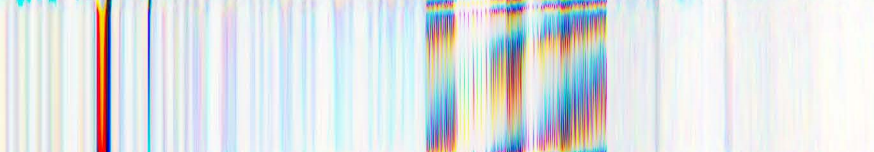
in ordi
square
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justice,
passion
and lov
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of life,
evil, ea
only ho
squares
Paveme
and dar
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a single
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Border
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the top.
Board, c
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-presented ther in the same
r. The Checkered Pavement
ents the deity as perceived
nary life. The light and dark
s represent paired
tes, a mixture of mercy and
reward and punishment,
n and analysis, vengeance
ing kindness. They also
ent the human experience
light and dark, good and
se and difficulty. But that is
w it is perceived. The
s are not the symbol; the
ent is the symbol. The light
rk squares fit together with
icity to form the Pavement,
e thing, a unity. The whole
ounded by the Tessellated
which binds it into a single
. The Border binds not
the squares, but the entire
into a unity.
he idea of duality occurs
out the Board: from the
nd white squares at the
to the Suna and Moon at
In the central area of the
duality is represented by
he three columns; but
e third column introduces a

new idea. The striking thing
about these columns is that
each is from a different Order of
Architecture. In Masonic
symbolism, they are assigned
names: Wisdom to the Ionic
Column in the middle, Strength
to the Doric Column on the left
and Beauty to the Corinthian
Column on the right. How shall
we interpret these Columns and
their names?

One of the major
components of Renaissance
thought was Kabbalah. The
principal diagram which is used
by kabbalists to communicate
their ideas is the "Tree of Life".
The column of the right is called
the "Column of Mercy," the
active column. That on the left
is called the "Column of
Severity," the passive column.
The central column is called the
"Column of Consciousness." It
is the column of equilibrium
with the role of keeping the
other two in balance. The three
columns all terminate in
(depend on) Divinity at the top
of the central column.

Referring to the columns on the First Degree Tracing Board note that the Corinthian Pillar of Beauty is on the right; in the classical world the Corinthian Order



was used for buildings dedicated to vigorous, expansive activities. The Doric Pillar of Strength is on the left; the Doric Order was used for buildings housing activities in which discipline, restraint, and stability were important. The Ionic Pillar of Wisdom is in the middle. The Ionic Order is recognized as an intermediate between the other two and was used for Temples to the rulers of the gods who coordinated the activities of the pantheon. The Three Pillars, like the Tree of Life, speak of a universe in which expansive and constraining forces are held in balance by a coordinating agency.

The Universe of the Renaissance philosophers consisted of "four worlds." The Kabbalistic representation of the idea is shown in the figure above by the four large circles denoting four "worlds." They are the "elemental" or physical world, the "celestial" world of the psyche or soul, the "supercelestial" world or spirit, and the Divine world. These same levels are represented on the First Degree tracing board. The Pavement represents the "elemental," physical world; the central part of the Board, including the columns and most of the symbols, represents the "celestial" world of the psyche or soul; the Heavens represent the "supercelestial" world of the spirit; and the Glory represents Divinity.

These ideas describe the "landscape." Where is the man?

Another important Renaissance concept was that of a Macrocosm (the universe as a whole) and a corresponding Microcosm (the human individual). The idea is that the universe and human beings are structured using the same principles (both being "made" in the image of God"). Consider the Ladder. It extends from the Scripture on the Altar to the Glory which represents the Deity; and the Masonic symbolism, it is said to be Jacob's Ladder. We consider the ladder together with another symbol, the Point — within-a-Circle-Bounded-by-Two-Parallel-Lines, which is shown on the face of the Altar.

These symbols are discussed together because in many early Masonic drawings they appear together as if they have some connection. Consider the Two Parallel Lines first. They, like the Doric and Corinthian columns, represent paired opposites, active and passive qualities. In Masonic symbolism, they are associated with the Saints John; the Baptist's Day is mid-summer, the Evangelist's is mid-winter. Now, this Point-within-a-Circle-Bounded-by-Two-Parallel-Lines, together with the Ladder and its three levels, reveals a pattern very similar to the three columns. There are three verticals, two of which, the Lines, relate to active and passive functions while the third, the Ladder between them, reaches to the heavens and provides the means "by which we hope to arrive there." The ladder has "three principal rounds" or levels, represented by Faith, Hope and Charity which correspond to the three lower levels of the four-level Universe we observed earlier.

Both the Macrocosmic "Landscape" and the Microcosmic "Man" share the fourth level of Divinity, represented by the Blazing Star, or Glory. Taken

together the Ladder and the Point-within-a-Circle-Bound-by-Two-Paralell-Lines represent the human individual made "in the image of God," according to the same principles in which the Univers is based. A Mason is sometimes called "a traveling man." One of the Masonic catechisms gives us an insight into this term.

Q.-Did you ever Travel?

A.-My forefathers did.

Q.-What was the object of their travels?

A.-Due East and West.

Q.-What was the object of their travels?

A.-They traveled East in search of instruction, and West to propagate the knowledge they had gained."

Notice the cardinal points of the compass on the Border of the Tracing Board; the devine the East-West direction in Masonic terms, and, in doing so, they describe the nature of the journey to which the new Mason apprentices himself. That journey from West to East is represented, symbolically, by the progress through the Masonic Degrees; and it is, in fact, the ascent up Jacobs's Ladder-one fo the "principal Rounds" for each Degree.

The notion of a "mystical ascent" was part and parcel of the Hermetic/Kabbalistic Tradition. It is a devotional exercise during which the individual rises throught the worlds of the soul and spirit and at last

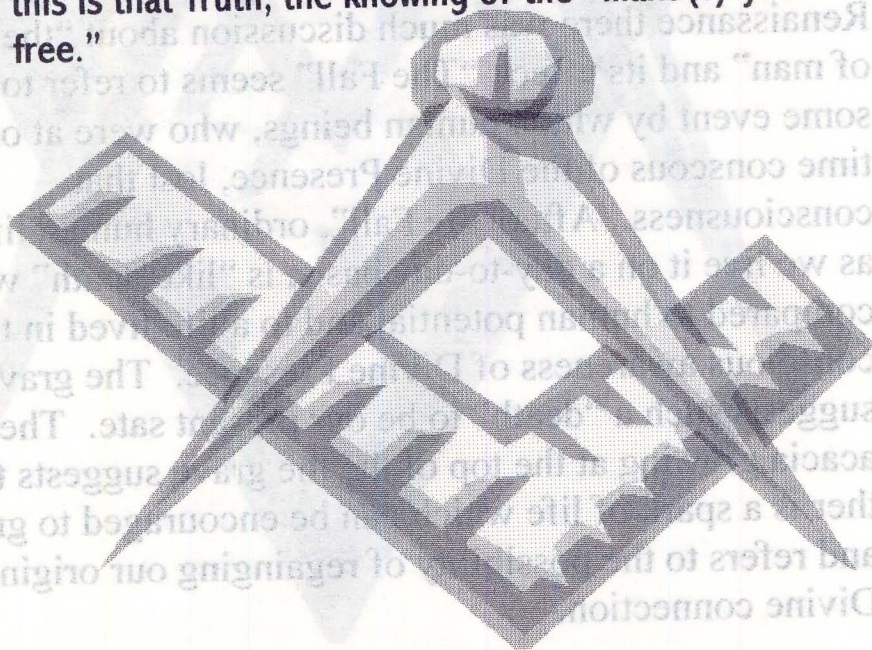
finds himself experiencing the presence of Deity. Some of these ascents are deeply Christian in their character. In *De Occulta Philosophia*, Agrippa" rises through the three worlds, the elemental world, the celestial world, the supercelestial world....where he is in contact with angels, where the Trinity is proved,... Hebrew names of God are listed, though the Name of Jesus is now the most powerful of all Names." (Frances A. Yates, *The Occult Philosophy in the Elizabethan Age*, London, RKP, 1979, p.63)

The Second Degree Tracing Board shows a familiar pattern; two columns which have opposite characteristics, and between them a staircase, a form of ladder. We Cannot investigate this symbol here because of space limitations, but we know we are to climb this staircase. The pickture summarizes the Renaissance idea of the approach to Deity as an interior journey.

On the Third Degree Tracing Board, the grave probably does not refer to physical death. During the Renaissance there was much discussion about "the Fall of man" and its effect. "The Fall" seems to refer to some event by which human beings, who were at one time conscous of the Divine Presence, lost that consciousness. After "the Fall", ordinary human life, as we live it on a day-to-day basis, is "like death" when compared to human potential and to a life lived in the conscious awareness of Divine Presence. The grave suggests such a "death" to be our present sate. The acacia growing at the top of the the grave suggests that ther is a spark of life which can be encouraged to grow and refers to the possibility of regainging our original Divine connection.

The view of the Temple in the center of the Third Degree Board shows "King Solomon's Porch," the entrance to the "Holy of Holies." The veil is drawn

back a little offering a glimpse into that chamber where the Deity was said to reside. This suggests that at the end of the journey from West to East some process analogous to death enables the individual to experience the Divine presence. After this process has occurred, he lives once more at his full potential. Again, I think that this refers neither to a resurrection after physical death nor to a life after physical death; both of which are the domain of religion, not Masonry. Rather it refers to a psychological/spiritual process which can occur, if it be God's will, within any devout individual who seeks it earnestly and which I believe to be the business of Freemasonry to encourage. After all, we claim to be *Freemasons*, and this is that Truth, the knowing of the "make(s) you free."





From day one we are told what to do

How to act

How to dress

What to eat

Who to fuck

Who, how, what, why everything.

We are told all about God

“She holds the hand that holds her down.” -Pearl Jam

About the Devil

Whose side we should be on

**Molded
of
Clay**

I say fuck'em both

God lives within us all

We spend our childhood and

“In the end you must create yourself.” -Chris Hyatt

Adolescence building up The Wall.

Only afterwards realizing we

Must spend the rest of our lives

Trying to break it down.

I declare anarchy on the spirit

The only system worth a shit

Is your own.

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