

VOLUME

3

ISSUE

4

WINTER SOLSTICE

2010



SK

Y'S

MARTIAL GODDESSES

LIBER CCC

KHABS AM PEKHT

HORIZON CALENDAR

JANUARY 2011

EM

BR

A

CE

Daughters of Lilith: A Gathering of Women

present

Martial Goddesses

by Soror 207*



The next segment of these series of articles will focus on the goddesses who express characteristics relating to the planet Mars which is attributed to the sphere Geburah on the Qabalistic Tree of Life. Astrologically Mars deals with the animal nature, desire and sexual energies. It is the planet of ambition, construction, work, strife, competition and death. Surgery, operations, weapons, war, accidents, inflammation, wounds, cuts, burns, scalds, violence, tools, iron and steel are ruled by Mars. Its action is sudden, self-assertive and disruptive. Mars can be used destructively and angrily, in a fighting way or with courage and strength. Mars is a symbol of power, force, resistance and will.

The month of March (*Martius*) embraces the spring equinox when the vigor and force of life is waxing with strength; the season reinforces the goddess's oldest functions in agriculture. Along with the burst of energy that occurs when Sol enters the sign of Aries (ruled by Mars) is the regular resumption of warfare which emphasizes the goddess's marital aspects.

Warrior goddesses are invariably characterized by the same four basic traits of chastity, promiscuity, motherliness and bloodthirstiness. Her life domains in which she primarily manifested herself is love and war which are intertwined like snakes. The name of the love and war goddess varies from culture to culture; the prototype is the Sumerian Inanna whose features can be recognized in the Babylonian Ishtar, the Canaanite Anath, and the Persian Anahita. The archetypal goddess Inanna will be explored in the next article, Queens of Heaven.

Ishtar

The Semitic Amorites and Assyrians equated Ishtar, the great goddess of love and war in the Babylonian/Akkadian pantheon with the old Sumerian goddess Inanna. Ishtar is the heir apparent of Inanna and in some Akkadian texts the names of Inanna and Ishtar are used interchangeably. This indicates Ishtar is the recipient of Inanna's legacy. However with Ishtar a change occurred in the balance between the virginal and promiscuous poles of her personality. Although Ishtar has the title Ever-Virgin her virginal aspect was minimized, while her promiscuity was heightened to the degree of making her a divine harlot and became known for her numerous amorous ventures.

The great mother goddess Ishtar, the embodiment of the raw sexual and reproductive energies of nature is an erotic deity concerned with copulation. Later in history her *hierodules* or prostitutes had a licentious reputation particularly in the city of Uruk where there was a college of priestesses of Ishtar.

Her cult had a substantial expansion throughout the Near East, her customs being imparted into the lustful practices of the Phoenician Astarte and the Hebrew Ashtareth, who were condemned by the Old Testament prophets. The cult of the mother goddess moved westward as well through Cyprus and Crete, into Anatolia and Greece. Ishtar's traditions were transmitted to the Cyprian Aphrodite where sacred prostitution flourished. There is evidence that the cult of Ishtar similar to the one in Uruk existed first in Ashur, and then in

* The information laid before the reader, doctrinal, illustrative or dialectical is drawn from many different sources. Little is attributed to myself personally, except the manner of presenting it. In any case the truth belongs to all equally, in proportion to each person's power and willingness to assimilate it; there is no room for claims of human originality in respect of the truth itself. Thanks to Frater Doug Blake for editing, proofing this article and his other contributions.

Babylon. In Ashur, the old religious capital of Assyria, the remains of a temple which belonged to Ishtar *dinitu*, 'the lady of the dawn', or the 'lighting up' have been excavated. For the people of Agade (Akkad), Ishtar is an incarnation of the planet Venus, which was known as Dilbat. She is also called Zib in the form of the morning star ruling over human desire.

Ishtar is a very complex figure; her most typical title is 'Queen of Heaven', though she is also known as 'Mistress of all the Gods' and 'the Lady of the World'. One of her titles is 'sweet-voiced mistress of the gods'. Ishtar is invested with all the great powers of the feminine and represents the full potency of womanhood and maidenhood. She seems to have personified the vital forces of the crises of life. She possesses seductive beauty and charm yet when moved to do so can turn rivers to blood. She could be the loving mother who suckles the king or as the goddess controlling sexual powers or as a goddess of battle. Ishtar not only brings death but life; she is also invoked as a healer. On one occasion about 1375BCE she traveled from Nineveh to Thebes, in Egypt. There she used her healing powers by laying hands on the aged and ailing King Amenophis III. Ishtar presides over the art of divination, as well as the interpretation of dreams and possesses the subtle powers in influencing the fortunes of humans.

Ishtar may be etymologically connected with the Arabic verb '*athara* meaning 'to irrigate' which is indicative of her agricultural roots. The activity of Ishtar while Tammuz is dead may suggest her significance in irrigation during the dry season. Ishtar expresses the manifold nature of female divinity, and it is perhaps for this reason that so many of the major and minor goddesses of Greece, Egypt and the Near East were incorporated into her and in time the word *ishtar* came to mean simply 'goddess'.

In Babylonian mythology, Ishtar's parentage is inconclusive. She could be the daughter of either the moon god Sin or the sun god Anu. She is called the 'Cow of the Moon-God Sin' and in this function she rules over the plants, waters them and makes them grow and in due course she supplanted the moon god and ruled the lunar calendar. She is associated with other divine mothers such as Hathor the Heavenly Cow. Ishtar is the mother of her country and gave birth to her people. She is also the mother of several gods, the Fire-god being her first born.

Continued on Page 4

Page 3



"THE CIRCLE OF THE
HORIZON IS THE EARTH
AND SKY'S EMBRACE"

SKY'S EMBRACE
VOLUME 3
ISSUE 4
WINTER SOLSTICE 2010

RELEASED BY
HORIZON OASIS O.T.O.
<http://www.seattle-oto.org>
1423 10TH AVE
SEATTLE, WA 98122

CONTACT THE EDITOR AT
bopgun23@gmail.com

ADDITIONAL WEBSITES

<http://groups.yahoo.com/group/sea-oto/>
<http://www.cafeshops.com/horizonoasis>
http://www.livejournal.com/community/horizon_oasis/

All content © 2010 Ordo Templi
Orientis and respective author(s)
and may not be reproduced
without expressed written consent.

The views and opinions expressed
are the responsibility of the individual
author(s) and do not necessarily
represent the views of Horizon
Oasis or Ordo Templi Orientis.



The religious literature of Babylonia duplicates the Sumerian mythology of Inanna and Dumuzi, which is subsequently passed down into the Greek myth of the love of Aphrodite for Adonis and her bewailing his death. The Akkadian version, similar to that of Inanna, tells of Ishtar's travels to the underworld to release her lover, her battle with her sister, the queen of the underworld, and how she barely succeeds in escaping it. *The Descent of Ishtar to the Underworld*, composed at the end of the 2nd millennium BCE from Ashur describes her journey.

Tammuz a fertility deity, the god of spring vegetation appears as the youthful lover of Ishtar who was sacrificed following their holy marriage in order to uphold the laws of nature and regrowth. While Tammuz is in the infernal regions he is annually lamented by Ishtar and her votaries in a seasonal ritual that was widespread throughout the ancient Near East and the Mediterranean world. Ishtar was violent in her approach to the gates of the underworld. She threatened to smash the gates and shatter the bolts as well as to release the dead to eat the living.

Her influence extended over all humankind and the entire animal kingdom. During her sojourn in the Nether World plants withered and neither humans nor beast copulated. Not until Ishtar rescued her lover and returned to earth with him were they again seized by sexual desire. Ishtar's responsibility for the demise of Tammuz, the central figure of a death and resurrection ritual is mentioned in the famous *Epic of Gilgamesh*. Gilgamesh implicates Ishtar as a murderess and includes Tammuz among the list of her victims.

Ishtar appears in the *Standard Version* of the *Epic of Gilgamesh*, this Akkadian variant is the most extensive version of one the great myths of Mesopotamia. Like Inanna, Ishtar became enamored with the hero Gilgamesh on his triumph return to Erech with his friend Enkidu after killing the demon Humbaba in the mountain of cedars.

Ishtar offered herself to Gilgamesh and

tried to win his love by promising him a chariot of lapis and gold, he imprudently spurns the advances of the goddess accusing her of having seduced men and beasts such as lions, horses, and birds. Along with Tammuz on the list of her victims included a temple-gardener fatally loved by Ishtar and a shepherd who had been the object of her deadly love, in the end the shepherd was turned into a wolf; his own herdsman hunted him down and he was attacked by his own dogs. Charging her of destroying and murdering the victims of her seduction, his invectiveness concealed his fear of death on the goddess's bridal couch, for her lovers became the personification of Tammuz, and they were eventually sacrificed by her. His contempt for Ishtar had direful consequences.

Ishtar scorned and enraged by Gilgamesh's behavior persuaded her father the high god Anu to avenge her by sending an enormous heavenly bull to gore Gilgamesh and trample on his city of Erech. However, the bull was killed by Enkidu and he boasted with Gilgamesh about their prowess and in so doing Enkidu sealed his own doom setting off a long drawn out tragedy.

Ishtar along with her priestesses grieving over the death of the bull became even more furious at their lack of reverence. In revenge, a seven-year drought and famine occurs with the aid of Anu; the dearth theme is common among the Canaanites and is seen in the stories of Joseph in Egypt and Elisha in Palestine of the Old Testament. She attacked Enkidu by sending a sickness that caused him to have a lingering death. Gilgamesh, aghast by the mortifications suffered by Enkidu's putrefying body, swore never to die, and embarked on his great, but futile quest to find immortality.

Her retaliatory strike against Gilgamesh and Enkidu is indicative of her martial like nature. Although later in the Gilgamesh epic, Ishtar is shown as a life-giving goddess of love. In the portion of the saga that describes the great flood, it is told, that after the waters diminished she swore by her jeweled necklace, which is the rainbow, that she would remember those awful days of the deluge.

Ishtar is also a dread goddess, who can, if she will, accurse vegetation and command fear in mankind. She not only has domain over sexual potency, controlling both fertility and sterility, but she is also a mighty goddess in battle. She is known as 'the most awesome of the goddesses' and 'Ishtar of the battlefield'. She is clad in divine fire, carrying the melammu-headwear and rains fire on the enemies. Entrusting her mighty armed forces to her lovers, the Babylonian kings, such as Sargon of Agade, she gave them victory over the rival city-states by revealing military acumen to the conquering kings through dream-oracles. Sargon, a son of an *enitum*¹ became a gardener in her temple and in due course consummated the sacred marriage with Ishtar via her priestess who invoked the fertility goddess. By equating the Sumerian Inanna with the Akkadian Ishtar the usurper King Sargon was able to create hegemony and set the divine seal to his empire over Sumer and Akkad.

The warlike quality of Ishtar is particularly predominant in Assyria from the 11th century BCE when she is associated with the national god Ashur. She is acclaimed in royal inscriptions as the warrior-goddess 'perfect in courage', who gave the Assyrian soldiers in the field bravery and valor to destroy their enemies. Her generalship is of par excellence; in military history, Ishtar of Nineveh and Ishtar of Arbela are prominent in battle and ensure triumph for the Assyrian armies.

In an Assyrian sculpture, Ishtar is portrayed with the emblems of a spear-head, a wedge or stylus, with a crescent moon. In other depictions of her in the investiture of the king by the goddess, she is distinguished by her cult-animal the lion. Portrayals of her mounted on a lion or lioness, or leading both together was regularly represented in Mesopotamian sculpture and in Egyptian sculptures from the 19th dynasty (1350-1200BCE).

Among all the arts of war she was

1 Enitum is a female devotee, the bride of god – all of whom were forbidden intercourse with ordinary male laymen

particularly interested in charioteering. By the Ptolemaic period, she was still known as 'mistress of horses, lady of the chariot'. When not engaged in love or war she is sitting, awe-inspiringly, on her lion-throne. She is described as 'the lady mounted on a beast' and as 'lent wings by the storm' which brings to mind one of the goddess's images, the terracotta Burney relief which shows a naked, winged goddess with feathered legs and birds' talons, mounted on lions known as Lilith.

Another indicator of her fertility and warlike character is her connection with the fertility-god Min and the ferocious god Reseph, who killed humans by the thousands through war and plague. The martial quality of Ishtar persisted in the later development of her character. By the Semitic period in Babylon and in Assyria the attributes of the goddess potent in love and war befell upon the Canaanite warrior-goddess Anath. Ishtar was also linked to other virgin-warriors, such as Anahita.

Anath

The Canaanite chief fertility goddess Anath is so similar in personality and attributes to her kith and kin Inanna and Ishtar that she is regarded as the western variation of the great Mesopotamian goddess. Along the eastern shores of the Mediterranean Sea the preeminent family in the ancient Canaanite pantheon is El, the god of heaven, his wife the Lady Asherah of the Sea, Baal their son and their daughter Anath whose stock epithet is 'the Virgin'.

In Ugaritic mythology, the Maiden Anath also known simply as The Girl is the most important female figure; at times and in certain places she surpasses her mother in popularity and the power she has over human imagination and emotion. She is the goddess of love and female fecundity; she is virginal and chaste yet amorous, promiscuous and wanton, loving gods, men and animals. As a mother figure, Anath is a wet-nurse of the gods and she suckles the son of King Keret. One of her appellations is 'Progenitress of the Peoples'. She is usually depicted nude with emphasis

on her sexual attributes. But instead of being interested predominantly with finding ever new divine, human, and beastly lovers, as Ishtar was known for, Anath was notorious for her uncontrollable outbursts of fury and atrocious acts of cruelty; she liked to spend her energies in the battlefield. She is the hunter who simultaneously protects the wilds. The lion is typically seen in illustrations of Anath. She is a goddess of war and takes pleasure in fighting as much as she does love-making; she is bloodthirsty, tempestuous and unrestrained.

Like Ishtar, Anath is called 'Lady of Heaven, Mistress of all the Gods' and on a stele found at Bethshan, Anath is described in Egyptian hieroglyphs as 'Antit, Queen of Heaven and Mistress of all the Gods'. In this stele she is shown with the ithyphallic Egyptian god Min and the Canaanite god Reshef on each side of her. The Egyptian symbol of life, the ankh is held by Reshef reinforcing the fertility symbology this stele conveys.

Most of the principal deities of ancient Syria have two names; their proper name and the other an epithet. In Ugaritic myth Anath is the goddess's proper name and Astarte (Ashtoreth) seems originally to have been her most favored epithet. Two names for a deity are a prosodic requirement for classical Semitic poetry. Anath is known beyond the boundaries of Syria and Palestine, and in later forms of Canaanite-Phoenician religion is called Astarte. It hasn't been determined if Anath and Astarte were initially the same goddess, or two distinct female deities that merged together. Astarte could be another name of the daughter of Asherah or an aspect of Asherah. Although Asherah and Astarte are mentioned in the Hebrew Scriptures, Anath by her proper name is not mentioned directly as that of a foreign goddess but by the title 'Queen of Heaven' or Ashtoreth; and her lover by his epithet Baal² instead of his proper name of Hadd. These goddesses were worshipped by the ancient Hebrews down to the days of the Babylonian Exile.

² Lord

In the late 7th century BCE Jeremiah a prophet of the Biblical scriptures vehemently denounced Anath by her title 'Queen of Heaven'. He contended that the calamities that the nation of Judah suffered were due to the people giving reverence to the goddess and that they were being punished for their sin of idolatry. Jeremiah warned the remnant of Judah in Egypt that unless they atoned for their transgressions they would all perish. But his Judean fellow-refugees disagreed with him. They thought that their misfortunes and the downfall of Judaea was a divine retribution for neglecting the goddess and not giving her proper veneration. Their response was not to heed Jeremiah but they rekindled the fires and burnt incense to the goddess, they poured her libations as their forebears used to do in the cities of Judah and in the streets of Jerusalem; for it was then that they had plenty of food, all was well and they saw no evil. The Judeans asserted that when they ceased their devotion to the goddess they were in want of everything and devastated by sword and famine. The community as a whole participated in her worship. The children gathered the wood for the fires the fathers would light. The women kneaded dough and made cakes that were baked on the fire. The women assisted by the men, burnt incense, and poured out libations. The goddess in appreciation provided them with an abundance of food and assured their well-being in general.

Anath's favorite and primary mate is her brother-lover Baal. He is ecstatic when she desires him; she baths in sky-dew and rubs ambergris over herself in preparation for union with him. Yet all her escapades in the realm of love are trifling compared to Anath's great exploits in war and strife. She complements Baal³, supporting him in his conflict and vindicating him when he succumbs. Anath is essential to Baal's progress, well-being and regeneration. The most famous myth tells of Baal who periodically dies and comes to life again and Anath who guides and defends him, furthering his cause.

³ Baal the god of thunder, lightning, rain, dew and fertility is also called Aliyan, Prince, King, and Rider of Clouds.

The myth of Baal, a dying and rising god like Tammuz and Dumuzi, was a recurrent theme all over the Semitic world, reflecting the seasonal ritual that celebrates the death and resurrection of vegetation. His fortunes rise and fall with the vegetation he promotes. He endeavors to gain his throne and thereafter needs to defend his seat of sovereignty from his brothers, Yam the sea god, and Mot, the personification of sterility, death and drought. Although she restrains Baal from fighting his brothers before he is properly armed by the craft god, he nevertheless is conquered by Mot and is brought to the underworld.

In Baal's demise in the summer season Anath is particularly active. His death is mourned by their father El and his corpse is sought by the bereaved Anath. His body is recovered by Anath for burial by the aid of the all-seeing sun goddess Shapash, her assistance is vital because it is the sun who travels nightly under the earth. It is likely that Anath's quest for the body of Baal is linked to the legendary search of Osiris by Isis; this motif also recurs in Greece in Demeter's search for Kore and Aphrodite's seeking out for Adonis. The Ugaritic myth about Anath carrying the body of her dead lover Baal, to his burial place is also similar to the Shekhina carrying her dead husband, Moses, to his burial place. After Baal's burial and the appropriate funerary rites were completed, Anath seeks vengeance on Mot for the death of her lover. The tablets from Ras Shamra describe a bloodbath in her temple and she ruthlessly massacres the enemy soldiers. She attacks and conquers Mot by killing him and treating his body as grain. She cuts down Mot by ripping him open with a sword, winnows him in a sieve, parches him with fire and grinds him with a millstone and scatters his remains in the fields for the birds to eat. Anath rescues Baal, she proclaims that rain will come again and the parched earth will revive and in due course Baal returns from the underworld sprouting from the earth. Anath a goddess of courage makes El cower when she brazenly requests El to sanction the building of a palace that Baal yearns for.

Anath of all the ancient Near Eastern goddesses is the most bloodthirsty of them all. Her liver swells with laughter and her heart fills with joy and pleasure when she rushes into battle. She doesn't show favoritism when she is inflamed with violence for she smites the peoples of both East and West, killing right and left with extreme ferocity, the heads of her victims fly like sheaves and their hands like locusts. She delights in binding the severed heads to her back and the cut-off hands to her girdle; she is happiest when she is immersed knee-deep in the blood of troops and their entrails piled high.

The worship of the bellicose Anath entered Egyptian culture prior to the 13th century BCE. In Egypt she was referred to as 'Anath, Lady of Heaven, Mistress of All the Gods', an Egyptian stela of the 12th century BCE depicts an Egyptian worshipping the goddess under this title. As early as the 18th Dynasty, Anath and Astarte were in Egyptian religion thought of as two independent goddesses of war. Ramses III of the 20th Dynasty calls Anath and Astarte 'his shield'. The Egyptians associated Anath with horses and chariots; they represented her equipped with shield and spear, safeguarding the Pharaoh. They also called Anath 'the goddess, the victorious, a woman acting as man, clad as a man and girt as a female' because of her martial characteristics.

Anath came to be considered as the wife of the god Seth in Egypt. His domains of the desert and province over desert storms, chaos, adversity and violence complement her propensity and passion towards ferociousness and carnage. In an Egyptian magical text from the 13th century BCE it is described in sadistic terms how Seth deflowers Anath on the sea-shore.

Astarte

By the time the eastern Mediterranean Sea was plying with maritime activities, the Canaanites became known as Phoenicians by the Greeks, they became experts in seaman-ship and started to colonize and when they did they took with them their deities. One such

deity, the great mother goddess who was worshipped as Inanna by the Sumerians, Ishtar by the Akkadians and as Anath by the Canaanites was exported to Memphis in Egypt, Carthage in Tunisia and as far west as Galera, near Granada in Spain, there the seafarers erected temples to Astarte the goddess of fertility, love, sexuality and the sea. Her cult was brought to Cyprus where it mingled with the local fertility goddess, who became the renowned Aphrodite.

The reproductive powers of nature and woman are epitomized in the character of Astarte. She is often depicted with the horns of the crescent moon, for it is the moon that presides over growth, decay and rebirth of all things as it waxed and waned in the sky. The dove, an amorous bird and the fecund fish are sacred to her.

Canaan is a land of higher regions and hillsides as opposed to the great river valleys such as in Mesopotamia where large scale irrigation was practiced. The farmers of Canaan relied on heavy winter rains that are blown in by the prevailing winds coming from the Mediterranean Sea to fill the limestone cisterns which served for small scale irrigation. Goddesses of fertility are of prime importance in staving off the constant threat of drought and famine. So when the Israelites invaded Canaan they discovered the inhabitant's local fertility gods and goddesses had been well established with Baals and Ashtarts or Asherahs.

Besides Asherah the most prominent goddess attached to the fertility cult in Canaan is Ashtart who eventually supplanted the older sea goddess and subsumed the attributes of Asherah. Over time the functions of the goddesses Anath, Asherah and Ashtart who although they have different names and independent personalities, had similar responsibilities of overseeing fecundity, motherhood and sex, became fused into the personality of Astarte. The name Astarte means womb or that which issues from the womb. Her first appearance in the Biblical scriptures is in the early period of the Judges,

shortly after the Hebrews started settling the land of Canaan.

The Sidonians full name for the goddess is Ashtart-Shem-Baal⁴. The name 'Ashtoreth of the Name of Baal' is found north of Sidon as early as the 14th century BCE, the writers of the Old Testament amalgamated the name Ashtart with *bosheth*, the Hebrew word for 'shame' or 'abomination'. They reviled her and gave her a derisive name not only because the prudish Jewish prophets thought that theirs was the one true god but also because they condemn the licentiousness of her sexual rituals that were performed by her by sacred prostitutes.

But to the Jewish farmers who wanted their herds, crops and families to flourish, just like the Canaanites who desired that they would be blessed with the fruits of the earth, did not risk the ire of the goddess and gave her due homage. Many ordinary Jews continued to worship the mother goddess despite the efforts of the prophets to have her eradicated. Gideon, a judge of Israel, is a suitable character, by the meaning of his name hewer, feller, or he who cuts down, to be the cowardly individual who was afraid of his family and the men of the town, by night razes his father's altar of Baal and cuts down the asherah which stood beside it.

The worship of the goddess was usually done at a *bamah* 'high place' and in the 10th century BCE King Solomon built a sanctuary for the goddess; and approximately three centuries later King Josiah of Judah defiled the high places which Solomon had built for her. Elijah of the 9th century BCE observed that on Mount Carmel the priests of the fertility deities performed a blood-letting rite; that they lacerated themselves with swords and lances, until their blood gushed out. He tried to eliminate their worship by calling down fire from heaven during a battle on Mount Carmel in opposition to King Ahab and his wife, the notorious Jezebel who were devotees of the goddess. However the hostility of the locals against Elijah was so severe that he fled for his life. The suppression

4 Astarte of the Name of Baal

of the Canaanite fertility deities fluctuated from one king to the next; although at times her temples were desecrated, nevertheless they were rebuilt and her worship was never fully abolished. For the prophets underestimated the intrinsic need of the people to practice imitative magic through sexual rites to sustain the fertility of Nature.

The inhabitants of Phoenicia continued to burn incense, offer cakes and pour libations to the goddess just as their ancestors did. As cakes are made from ground grain which is the body of Baal she is essential in the agricultural cycle that sustains eternal life; for without her Baal cannot be raised from the dead to be sacrificed for the good of the people. The ritualistic offering of the cakes either burnt on the altar or eaten by the celebrants and the libation is in all likelihood a precursor of the host and the wine that is transubstantiated into the body and blood of god as in the later rites of the Holy Eucharist. There are stone moulds as old as from the 17th century BCE which were either used to bake cakes in the shape of Astarte or for casting small figures of the goddess in reliefs and pendants. She is often seen naked with her sexual organs accentuated. When she is depicted with two horns protruding to the left and right over her ears she is called 'Astarte of the Horns'. She stands nude apart from her tall, conical headdress. With an enigmatic smile on her lips she looks down at her navel. One of her most common depictions from the Late Bronze period (21st to 13th centuries BCE) are the numerous clay Astarte-plaques which show her holding her arms upraised, grasping lily stalks or serpents or both. Her coiffure is in two long spiral ringlets like the Egyptian Hathor. These amulets showing the nude figure of the goddess Astarte were used for the promotion of fertility and to appeal to her aid during childbirth.

Her name is found on a Moabite Stone from the 9th century BCE as Ashtar coupled with Chemosh the chief god of Moab. Wherever her devotees brought her name she became linked to the king since only through her did the king, a representative of the principal male

deity, have the right to reign.

By the 4th century BCE Astarte was the principal goddess of the Syrian port cities of Tyre and Sidon. The kings of Sidon were the priests of Astarte and the wives were her priestesses. The Sidonian king Eshmun'azar and his mother erected a temple for Astarte in Sidon-by-the-Sea and Shamem-Addirim. Astarte and Eshmun, 'the Holy Prince, the Lord of Sidon', were designated as 'the gods of Sidon'.

'Ashtoreth, the detestation of the Sidonians' as the goddess was called by those who vilified her and with the constant barrage as an 'abomination' and an enemy of God; she became in time a fiend like so many other deities the Jews and Christians deemed as rivals. She makes an appearance in Milton's *Paradise Lost* as one of the fallen angels. She lost all connection with fertility and womanhood for they transformed her into the male demon Astaroth riding on an Infernal Beast like a Dragon carrying a Viper. Astaroth's breath is so noxious that when summoned by a magician, the magician must hold the magical ring in front of their face to protect themselves from the fumes. When Astaroth does appear to the magician, he reveals all events of the past, present and future, and divulges all secrets. As such, Ashtaroah appears as the 29th spirit of the medieval Grimoire known as the *Goetia* or *Lesser Key of Solomon*. The vestiges related to sex appear in the 17th century CE accounts by Madeleine du Demandolx when possessed by Astaroth she danced and sang lewd songs, writhed in indecent postures and told spine-chilling stories of orgies.

Astarte ruled war as well as the life giving properties of nature. Although her martial qualities are not heightened to the degree as Anath, Astarte nevertheless is portrayed wearing the Philistine-type helmet. The Philistines defeated Saul during the 11th century BCE with the help of Astarte and as a token of gratitude the armor of Saul was bestowed upon her temple.

Egyptian culture assimilated deities of neighboring cultures; not only did they integrate

Anath from the Canaanite-Syrian pantheon but Qadesh as well. Astarte the most popular of the three goddesses was by the 18th dynasty a goddess of healing in Egypt, called 'Astar of Syria'. The lotus as a symbol of fertility became a flower of Astarte. In the story of Isis' search for Osiris, Isis enters the city in the region of the Nile Delta called Byblos where the chest carrying the remains of Osiris washed ashore; there Isis met the acquaintance of the queen Astarte, otherwise known as Nemanoun whom the Greeks called *Athenais*. Queen Astarte of Byblos has as her consort King Melcarthus a variant of the god of Tyre, Melkart.

The Greeks not only identified the belligerence and virginity of Anath with Athena, but as Hellenistic culture spread throughout the Mediterranean world and western Asia they acknowledged Astarte as a form of Athena.

Astarte came to Carthage when the Phoenicians from Tyre founded a colony there during the 9th century BCE. There they called the fertility goddess Tanit her full title being 'Pene Baal' meaning '(Tanit) Face of Baal'. The Carthaginians had a preference for Tanit over Baal Hammon with whom she was frequently associated. Like Astarte, Tanit is connected with the moon, the crescent and the disc being her symbols. And when Carthage fell to the Roman Empire, Tanit became identified with Juno Caelestis, another indication of her association with the heavens. And as a precursor to the famous Islamic amulet of the 'Hand of Fatima'; there is the emblem of Tanit, her hand with the palm turned facing outward, symbolizing protection and benediction. Another 'sign of Tanit' is the schematic figure of the goddess in the posture of raising her arms which can be explained as a gesture of blessing or as a version of the ankh.

The cult of Astarte continued into the Common Era; it is reported by Apuleius in the 2nd century CE of her priests with rouge on their cheeks, their eyelids painted bright and wearing women's clothes. They carried the image of 'the Syrian goddess' about on an ass, they danced to the music of castanets and cymbals, lacerated themselves in public with knives and

performed self-flagellation. Her priestess's continued to practice sacred prostitution.

A contemporary of Apuleius, the satirist Lucian wrote about Astarte when he traveled to Hierapolis north-west of Aleppo in Syria. There he witnessed that tame bulls, bears, lions and eagles were kept on the grounds of the temple and there was a lake full of holy fishes. He describes the early summer great festival of the goddess when trees reminiscent of the asherah trees were erected outside the temple and decorated with objects of gold and silver. In this orchard of sacred trees were herds of goats and sheep. And after the sacred idols were carried among the trees they were burnt.

Lucian records that when a young man was engulfed in the ecstasy of the goddess's worship, he would become one of her temple attendants by devoting himself to her service by castrating himself. He would take his severed genitals and run through the city and after selecting a house to throw his testicles into the residents would provide him with women's clothes.

Astarte's link to the martial traits is very subdued compared to the drunk with bloodlust Anath.

Astarte's primary role is the vigor and force that compels nature to continually regenerate itself in the battle of the seasons. Astarte is the medium by which the prototypical ancient goddess transmitted her functions throughout the Mediterranean world.

Anahita

The Persian equivalent of the great virginal, wanton, loving mother and cruel death dealing goddess is Ardvi Sura Anahita. Ardvi may mean moist signifying her role as a river goddess. Sura means mighty and Anahita denotes purity or immaculacy. Although Anahita has similar attributes with Anath, their names are not related. Anahita is of Sanskrit origin and is probably related to the word Anahata which is what the yogis of the east call the heart chakra. The heart is not only the center of love and purity but it is the symbol of courage which stems from the

Latin word *cor* meaning heart.

'The High, Powerful, Immaculate One' has many attributes that seem diametrically opposed to each other. She is a virgin and yet she is the goddess of the fecund waters, that celestial spring of the stars, a fountain of life from which flow all the rivers of the world to fertilize the earth. She possesses the fluidic and reflecting qualities of water and represents the cleansing and prolific flow of the cosmos. This cosmic flow of abundance percolates down to humans, beasts, and plants alike. She multiplies the flocks, is responsible for prosperity, easy childbirth and ample milk to women, and purifies the seed of men. She was equally invoked by husbandmen as their patroness of semen and by marriageable girls as well as by women at the time of childbirth. Not only did the Persians rely on her to be blessed with fertility but she treated the sick and restored the ailing patient back to health. She also possesses the traits of the divine harlot. In Armenia, the daughters of the noble families were dedicated to the service of the goddess Anaitis, her Greek name, where the maidens became sacred prostitutes at her temple before they became married women. She is the benefactor of humankind, mother of all wisdom and queen. And as queen she was a favorite among the royal house as well as with the general population; she was invoked along with Mithras the sun god and Ahura Mazda the supreme god as a triad. Later the Zoroastrians considered her daughter of Ormuzd, the principle of good.

Anahita is the personification of Venus, the planet of feminine sensuality and the goddess of the moon which governs the tides and fertility; the two (Luna and Venus), being the brightest of all the heavenly bodies in the night sky. It is Anahita, the supreme star deity of the ancient Persian Empire who guided and protected travelers with her light from these celestial orbs as they journeyed through the arid country in the cool hours of the early evening and morning.

The sky in many ancient cosmologies is an enormous theatre of war where darkness and light, the moon and sun battle over and over for

supremacy. Anahita is connected with the sun god Mithras; this implies that her dominion was not limited to the night sky. In her phase of solar activity she is known as 'Shining One'; and as a goddess of war, she rides through the skies in a chariot drawn by four horses named Wind, Rain, Cloud and Hail. Anahita the beautiful maiden is extremely tall, powerful and strong with a commanding appearance. Her girdle is fastened high; she is wrapped in a gold-embroidered cloak and wears a gown of blazing gold. The jewels of her earrings and necklace radiate her glory. Thirty otter skins adorn her. Her martial role is heightened when her people suffer hardships for her warrior nature is reawakened and she becomes ferocious in their defense. She bestows upon her soldiers victory and she fortifies them with bravery and steadfastness. She blessed and conferred upon the kings of Iran the divine energy for good which flowed through their veins. She gave encouragement to the armies and helped to repel the invaders from the north.

Her cult became widespread throughout the Persian Empire, the Persians built for her altars and set up golden statues of her in Bactria and as the armies moved westward conquering Asia Minor they took with them her image from Persepolis installing Anahita in Susa and Ecbatana. She accompanied the Persian legions as they continued to travel west dominating the Mesopotamian region; her figure was established in Babylon where she merged with Ishtar. In the Syrian capital of Damascus she fused with Anath.

Her temple was established in Sardes the capital of Lydia and she steadily coalesced with the Anatolian Cybele. In the Persian occupied Hellenic cities of Armenia and Cappadocia, the Greeks confounded Artemis Tauropolos with Anahita; the bull⁵ being sacred to both goddesses; calling her the 'Persian Diana' or 'Persian Artemis'.

5 The moon god Soma appears in the form of a bull and although as sacred to Mithras is slain by him in order that the world can be created. Anahita is connected with Mithras in the yashts (hymns of praise).

As Persian influence continued in the Greco-Roman world the Greeks equated Anahita to Athena because of her warlike character; to Aphrodite since they both were goddesses of fertility. By the time of Alexander the Great there are traces of Anahita in Egypt where she was assimilated with the local deities such as Nut.

The Beloved

The traits of the prototypical great goddess the Sumerian Inanna permeated into the Babylonian Ishtar, the Canaanite Anath, and the Persian Anahita eventually to be infused into Sufi poetry where she is known simply as The Beloved. She is the quintessence of virginal purity yet she is alluring and entices the mystic behind a tantalizing luminous veil of light. And like the High Priestess she is the truth behind the light, the soul of light and the body of light. She like Anahita connects Ahura Mazda the father in his highest aspect with Ormuzd the son in his most perfect manifestation.

She also has similar militaristic traits to the goddess Anahita; she is fierce and life-threatening. It became the sole objective of the mystic to have an encounter with the divine Beloved. And at the moment when he rends the veil and he sees her in all her awful glory; he discovers she has swords and bows for eyebrows, her eyelashes are daggers and with her spear-like glances she annihilates him at the moment of their union. This union symbolized by death, the mystic understands results in eternal life.

Eris/Enyo/Bellona

Geburah the sphere of severity has as one of its titles *Pachad* which means fear. There is a tendency for the Greeks as well as the Romans to extract and pigeonhole the traits of their deities. Unlike Athena, the goddesses Eris, Enyo and Bellona were distilled down into solely martial characteristics and lost their life giving qualities that the older goddesses possess. They aptly produce *Pachad* in those they terrorize.

Ares the Greek god of war has a host of companions that accompany him on the

battlefield. The War Goddess Enyo as a wife of Ares walks beside him striking terror into the opponents, causing them to tremble and panic. His sons Deimos the personification of fear and terror and Phobos the god of alarm, dread and rout attends her as they move across fields of combat filling the earth with streams of blood.

Eris the twin sister of Ares is the goddess of discord; she is also escorted by the four sons of Ares identified as Fear, Panic, Terror and Trembling; Strife her son is also in her train of attendants. She is most famous as the instigator of the Trojan War. Eris was not popular among the Olympians and she resented being excluded from banquets, so at the wedding feast of King Peleus and the sea nymph Thetis she was resolute to make trouble and threw into the banquet hall a golden apple marked 'For the Fairest'. Aphrodite, Hera and Athena (the ancient goddess broken down into her three aspects, the Charmer or the Promiscuous One, the Mother the Queen of Heaven, and the Implacable One of Chastity) all claimed the apple. Zeus wisely refused to have anything to do with the matter, deferring and transferring authority to the judgment of Paris. Consequently the goddesses appeared before him. Paris did not judge them by their loveliness; he only considered the bribes they offered. Hera promised to make him rich, powerful and the Lord of Europe and Asia, Athena swore she would give him glory and renown in war and that he would lead the Trojans to victory against the Greeks and lay Greece in ruins, and Aphrodite pledged that the fairest woman in all the world should be his wife. Paris valuing above all else the conjugal or eternal life; awarded the golden apple to Aphrodite. Paris aided by Aphrodite, convinced Helen 'The Goddess of Light, The Bright One' the wife of the Spartan king Menelaus to elope with him; he carried away to Troy an aspect of the fertility goddess, which was the impetus of the Trojan War.

The Latin version of Enyo is Bellona and like Enyo she is the Roman counterpart of the goddess of war, her brother and alternatively her spouse is the god Mars. Her name is lent

to such words as belligerent stemming from the Latin root word *bellum* war. Eris her sister-in-law is known as Discordia which simply means separated from the heart (Dis = apart: Cor = heart). Her heart has been torn asunder and in her rage she must redeem it. And like the Blasted Tower, the jaws of Dis the destroying principle of Natures, must annihilate all things in order that life can be resurrected. Bellona is equipped as a warrior; protected by a helmet of war, she is armed with a sword and a spear and carries a torch. She is the feminine personification of martial virtue.

Conclusion

The feminine triad of deities that are concerned in the drama of Nature's year namely Athena, Hera and Aphrodite in the Hellenic world, transmit the ancient mythologies down into modern folklore such as Sleeping Beauty where the antagonist is the fairy who was excluded from the baptismal feast of the princess who regains the throne of her mother.

Throughout the ages the primal mother asserts herself, she a tenacious goddess that has survived the exorcisms of her Hebraic adversaries and likewise, regenerating into a

preeminent goddess of the Zohar. She is ever vigilant and in the common era of the western world she is venerated as 'Queen of Heaven, Mary the Mother of Christ' she is that maternal force that gives birth to the consciousness of Tiphareth in the realm of Malkuth.

Sources

Dictionary of all Scriptures and Myths A Classic Reference Guide to the Sacred Language of the Religions of the World by G. A. Gaskell

The Hebrew Goddess by Raphael Patai

Man, Myth & Magic – An Illustrated Encyclopedia of the Supernatural

The Goddess by Shahrugh Husain

Near Eastern Mythology – Mesopotamia, Syria, Palestine by John Gray

The *Lesser Key of Solomon – Goetia* – The Book of Evil Spirits -L. W. de Laurence edition

The Gods of the Egyptians by E.A. Wallis Budge

The Book of Thoth by Aleister Crowley

Bulfinch's Mythology



*Please join us to celebrate the feminine at our
monthly social to explore Women's Mysteries.*

*Our next ritual will be
Martial Goddesses*

Open to the Public, Newcomers Welcome

Where: Horizon Oasis Temple

When: Friday January 21st 2011 7:00pm



Liber CCC Khabs am Pekht

AN EPISTLE OF THERION 9°=2, A MAGUS OF A. A. TO HIS SON,
BEING AN INSTRUCTION IN A MATTER OF ALL IMPORTANCE,
TO WIT, THE MEANS TO BE TAKEN TO EXTEND THE DOMINION OF
THE LAW OF THELEMA THROUGHOUT THE WHOLE WORLD.

Son,

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

FIRSTLY, let thine attention be directed to this planet, how the Aeon of Horus is made manifest by the Universal War. This is the first great and direct result of the Equinox of the Gods, and is the preparation of the hearts of men for the reception of the Law.

Let Us remind you that this is a magical formula of cosmic scope, and that it is given in exact detail in the legend of the Golden Fleece.

Jason, who in this story represents the Beast, first fits out a ship guided by Wisdom or Athena, and this is his aspiration to the Great Work. Accompanied by many heroes, he comes to the place of the Fleece, but they can do nothing until Medea, the Scarlet Woman, puts into his hands a posset “drugged with somnolence, Sleepy with poppy and white hellebore” for the dragon. Then Jason is able to subdue the bulls, sacred to Osiris, and symbolical of his Aeon and of the Magical Formula of Self-Sacrifice. With these he plows the field of the world, and sows therein “the dreadful teeth of woe, Cadmean Stock of Thebes’ old misery,” which refers to a certain magical formula announced by The Beast that is familiar unto thee, but unsuited to the profane, and therefore not further in this place indicated. From this seed armed men sprung to life; but instead of attacking Him, “mutual madness strikes The warriors witless, and fierce wrath invades Their hearts of fury, and with arms engaged, They fell upon each other silently, And slew, and slew.” Now then, the Dragon being asleep, we may step quietly past him, and “rending the branches of that wizard Oak, With a strong grasp tear down the Fleece of Gold.”

Let us only remember not to repeat the error of Jason, and defy Ares, who is Horus in his warrior mood, that guardeth it, lest He strike us also with madness. Nay! but to the glory of Ra-Hoor-Khuit and the establishment of His perfect kingdom let all be done!

Now, O my son, thou knowest that it is Our will to establish this Work, accomplishing fully that which We are commanded in The Book of the Law, “Help me, O warrior lord of Thebes, in my unveiling before the children of men!”--and it is Thy will, manifesting as thou hast done in the Sphere of Malkuth the material world, to do this same thing in an even more immediate and practical way than would naturally appeal to one whose manifestation is in the Heaven of Jupiter. So therefore We now answer Thy filial petition that asketh good counsel of Us as to the means to be taken to extend the Law of Thelema throughout the whole world.

Direct therefore now most closely thine attention to The Book of the Law itself. In It we find an

**This Epistle is important in that it helps place the work of the O.T.O. as a temporal organization in perspective. Addressed by The Master Therion to his magical Son Frater V.I.O. 8°=3 (Parzival X° O.T.O.), it has a special relevance to modern times. It first appeared in The Equinox I(3) (Detroit: Universal, 1919). Most of the quotations are from Liber Legis--The Book of the Law.--H.B.

absolute rule of life, and clear instruction in every emergency that may befall. What then are Its own directions for the fructification of That Ineffable Seed? Note, pray thee, the confidence with which we may proceed. "They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men." They 'shall'; there is no doubt. Therefore doubt not, but strike with all thy strength. Note also, pray thee, this word: "The Law is for all." Do not therefore 'select suitable persons' in thy worldly wisdom; preach openly the Law to all men. In Our experience We have found that the most unlikely means have produced the best results; and indeed it is almost the definition of a true Magical Formula that the means should be unsuited, rationally speaking, to the end proposed. Note, pray thee, that We are bound to teach. "He must teach; but he may make severe the ordeals." This refers, however, as is evident from the context, to the technique of the new Magick, "the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword."

Note, pray thee, the instruction in CCXX I:41-n-44, 51, 61, 63 k.t.l. on which We have enlarged in Our tract The Law of Liberty, and in private letters to thee and to others. The open preaching of this Law, and the practice of these precepts, will arouse discussion and animosity, and thus place thee upon a rostrum whence thou mayest speak unto the people.

Note, pray thee, this mentor: "Remember ye that existence is pure joy; that all the sorrows are but shadows; they pass and are done; but there is that which remains." For this doctrine shall comfort many. Also there is this word: "They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us." Indeed in all ways thou mayest expound the joy of our Law; nay, for thou shalt overflow with the joy thereof, and have no need of words. It would moreover be impertinent and tedious to call again thine attention to all those passages that thou knowest so well. Note, pray thee, that in the matter of direct instruction there is enough. Consider the passage "Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you. Lurk! Withdraw! Upon them! This is the Law of the Battle of Conquest: thus shall my worship be about my secret house." The last phrase suggests that the island may be Great Britain, with its Mines and Tanks; and it is notable that a certain brother obligated to A.ÿ.A.ÿ. is in the most secret of England's War Councils at this hour. But it is possible that all this instruction refers to some later time when our Law, administered by some such Order as the O.T.O. which concerns itself with temporal affairs, is of weight in the councils of the world, and is challenged by the heathen, and by the followers of the fallen gods and demigods.

Note, pray thee, the practical method of overcoming opposition given in CCXX III:23-n-26. But this is not to Our immediate purpose in this epistle. Note, pray thee, the instruction in the 38th and 39th verses of the Third Chapter of The Book of the Law. It must be quoted in full.

"So that thy light is in me; and its red flame is as a sword in my hand to push thy order."

That is, the God himself is aflame with the Light of The Beast, and will himself push the order, through the fire (perhaps meaning the genius) of The Beast.

"There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written) as it is said:

The Light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra, and of Athathoor.
I am thy Theban, O Mentu,
The prophet Ankh-f-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!"

In the comment in Equinox I(7) this passage is virtually ignored. It is possible that this “secret door” refers to the four men and four women spoken of later in The Paris Working, or it may mean the child elsewhere predicted, or some secret preparation of the hearts of men. It is difficult to decide on such a point, but we may be sure that the Event will show that the exact wording was so shaded as to prove to us absolute foreknowledge on the part of That Most Holy Angel who uttered the Book.

Note, pray thee, further, in verse 39, how the matter proceeds:

“All this”--i.e. The Book of the Law itself.

“and a book to say how didst come hither” i.e. some record such as that in The Temple of Solomon the King.

“And a reproduction of this ink and paper for ever” i.e. by some mechanical process, with possibly a sample of paper similar to that employed.

“--for in it is the word secret and not only in the English--” Compare CCXX III:47, 73. The secret is still a secret to Us.

“And thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand;” i.e. explain the text “lest there be folly” as it says above, CCXX I:36.

“And to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!”

From this it is evident that a volume must be prepared as signified-- Part IV of Book 4 was intended to fulfil this purpose--and that this book must be distributed widely, in fact to every one with whom one comes into social relations.

We are not to add to this gift by preaching and the like. They can take it or leave it.

Note, pray thee, verse 41 of this chapter:

“Establish at thy Kaaba a clerk-house; all must be done well and with business way.”

This is very clear instruction indeed. There is to be a modern centralized business organization at the Kaaba--which, We think, does not mean Boleskine, but any convenient headquarters.

Note, pray thee, in verse 42 of this chapter the injunction: “Success is thy proof: argue not; convert not; talk not overmuch.” This is not any bar to an explanation of the Law. We may aid men to strike off their own fetters; but those who prefer slavery must be allowed to do so. “The slaves shall serve.” The excellence of the Law must be showed by its results upon those who accept it. When men see us as the hermits of Hadit described in CCXX II:24, they will determine to emulate our joy.

Note, pray thee, the whole implication of the chapter that sooner or later we are to break the power of the slaves of the slave-gods by actual fighting. Ultimately, Freedom must rely upon the sword. It is impossible to treat in this epistle of the vast problems involved in this question; and they must be decided in accordance with the Law by those in authority in the Order when the time comes. Thou wilt note that We have written unto thee more as a member of the O.T.O., than in thy capacity as of the A.ĵ.A.ĵ., for the former organization is co-ordinate and practical, and concerns itself with material things. But remember this clearly, that the Law cometh from the A.ĵ.A.ĵ., not from the O.T.O. This Order is but the first of the great religious bodies to accept this Law officially, and its whole Ritual has been revised and reconstituted in accordance with this decision.

Now then, leaving The Book of the Law, note, pray thee, the following additional suggestions for extending the Dominion of the Law of Thelema throughout the whole world.

1. All those who have accepted the Law should announce the same in daily intercourse. "Do what thou wilt shall be the whole of the Law" shall be the invariable form of greeting. These words, especially in the case of strangers, should be pronounced in a clear, firm, and articulate voice, with the eyes frankly fixed upon the bearer. If the other be of us, let him reply "Love is the law, love under will." The latter sentence shall also be used as the greeting of farewell. In writing, wherever greeting is usual, it should be as above, opening "Do what thou wilt shall be the whole of the Law.", and closing "Love is the law, love under will."

2. Social gatherings should be held as often as is convenient, and there the Law should be read and explained.

3. The special tracts written by Us, or authorized by Us, should be distributed to all persons with whom those who have accepted the Law may be in contact.

4. Pending the establishment of other Universities and Schools of Thelema, scholarships and readerships and such should be provided in existing Schools and Universities, so as to secure the general study of Our writings, and those authorized by Us as pertaining to the New Aeon.

5. All children and young people, although they may not be able to understand the more exalted heavens of our horoscope, may always be taught to rule their lives in accordance with the Law. No efforts should be spared to bring them to this emancipation. The misery caused to children by the operation of the law of the slave-gods was, one may say, the primum mobile of Our first aspiration to overthrow the Old Law.

6. By all manner of means shall all strive constantly to increase the power and freedom of the Headquarters of the O.T.O.; for thereby will come efficiency in the promulgation of the Law. Specific instructions for the extension of the O.T.O. are given in another epistle.

Constant practice of these recommendations will develop skill in him or her that practiseth, so that new ideas and plans will be evolved continually.

Furthermore, it is right that each and every one bind himself with an Oath Magical that he may thus make Freedom perfect, even by a bond, as in Liber III it is duly written. Amen.

Now, son, note, pray thee, in what house We write these words. For it is a little cottage of red and green, by the western side of a great lake, and it is hidden in the woods. Man, therefore, is at odds with Wood and Water; and being a magician bethinketh Himself to take one of these enemies, Wood, which is both the effect and the cause of that excess of Water, and compel it to fight for Him against the other. What then maketh He? Why, He taketh unto himself Iron of Mars, an Axe and a Saw and a Wedge and a Knife, and He divideth Wood therewith against himself, hewing him into many small pieces, so that he hath no longer any strength against His will. Good; then taketh He the Fire of our Father the Sun, and setteth it directly in battle array against that Water by His army of Wood that he hath conquered and drilled, building it up into a phalanx like unto a Cone, that is the noblest of all solid figures, being the Image of the Holy Phallus Itself, and combined in himself the Right Line and the Circle. Thus, son, dealeth He; and the Fire kindleth the Wood, and the heat thereof driveth the Water afar off. Yet this Water is a cunning adversary, and He strengthened Wood against Fire by impregnating him with much of his own substance, as it were by spies in the citadel of any ally that is not wholly trusted. Now then therefore what must the Magician do? He must first expel utterly Water from Wood by an invocation of the Fire of the Sun our Father. That is to say, without the inspiration of the Most High and Holy One even We ourselves could do nothing at all. Then, son, beginneth the Magician to set His Fire to the little dry

Wood, and that enkindleth the Wood of middle size, and when that blazeth brightly, at the last the great logs, through they be utterly green, are nevertheless enkindled.

Now, son, hearken unto this Our reproof, and lend the ear of thine understanding unto the parable of this Magick.

We have for the whole Beginning of Our Work, praise be eternally unto His Holy Name, the Fire of our Father the Sun. The inspiration is ours, and ours is the Law of Thelema that shall set the world ablaze. And We have many small dry sticks, that kindle quickly and burn through quickly, leaving the larger Wood unlit. And the great logs, the masses of humanity, are always with us. But our edged need is of those middle fagots that on the one hand are readily kindled by the small Wood, and on the other endure until the great logs blaze.

(Behold how sad a thing it is, quoth the Ape of Thoth, for one to be so holy that he cannot chop a tree and cook his food without preparing upon it a long and tedious Morality!)

Let this epistle be copied and circulated among all those that have accepted the Law of Thelema.

Receive now Our paternal benediction: the Benediction of the All-Begetter be upon thee.

Love is the law, love under will.

ΘHPION 9°=2 A.ÿ.A..ÿ.

Given under Our hand and seal this day of An XII, the Sun our Father being in 12° 42' 2" of the sign Leo, and the Moon in 25° 39' 11" of the sign Libra, from the House of the Juggler, that is by Lake Pasquaney in the State of New Hampshire.

Horizon Oasis Regular Monthly Events for January 2011

All these events open to the public and held at the Horizon Oasis Temple, 1423 10th Ave, Seattle WA 98122 (except as noted).

Gnostic Mass

Jan. 8th @ 6PM

Jan. 23rd @ 6PM

Horizon performs Liber XV, The Gnostic Mass, on the 2nd Saturday and 4th Sunday of each month. All are welcome.

Saturday Social

2nd Sat. - Jan. 8th (After Mass)

Drinks, fellowship and cake. Stick around after mass and mingle...

Kundalini Yoga

Every Monday @ 6:30PM

Local instructor Ai offers this class in our space each week, teaching the esoteric yet practical discipline of Kundalini Yoga.

Daughters of Lilith

3rd Friday - Jan. 21st @ 7PM

A monthly women-only gathering hosted by Horizon. All are welcome. E-mail matertiamat@gmail.com for more info.

Degree Knowledge Series

4th Saturday - Jan. 22nd @ 6:30PM

Br. Blake hosts a lecture series on the symbolism of the Degrees of the Man of Earth initiation rituals. This month: 1st degree.

Offsite Events

Magic in Theory and Practice

1st Sunday - Jan. 2nd @ 5PM

Br. Kolson hosts a study of *Magick in Theory and Practice*, Aleister Crowley's "treatise on magic and mysticism for beginners." Contact mkolson@attglobal.net for details.

Enochian Group Ritual

1st Friday - Jan. 7th @ 8PM

Br. Scott and Sr. Onyieh host and lead a group ritual and scrying of the Enochian aethyrs. All levels of experience welcome. Email for directions at asicath@keepsilence.org.

Schedule correct as of printing date - all events subject to change - visit the Horizon Calendar online @ <http://www.seattle-oto.org/calendar.htm> and the Sea-OTO Yahoo Group @ <http://groups.yahoo.com/group/sea-oto/> for the most current information.

Horizon Oasis Calendar

January 2011

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
2 Offsite: Study Group 5PM Magic in Theory & Practice	3 Kundalini Yoga 6:30PM	4	5 Initiation Practice 7PM	6	7 Offsite: Enochian Group Ritual 8PM	1 8 Liber XV The Gnostic Mass 6PM Saturday Social (after Mass)
9	10 Kundalini Yoga 6:30PM	11	12 Initiation Practice 7PM	13	14	15
16	17 Kundalini Yoga 6:30PM	18	19 Initiation Practice 7PM	20 Offsite: Officers Meeting 7PM	21 Daughters of Lilith Ritual 7PM	22 Degree Knowledge Lecture Series: 1st Degree 6:30PM
23 Liber XV The Gnostic Mass 6PM	24 Kundalini Yoga 6:30PM	25	26 Initiation Practice 7PM	27	28	29 Rose Croix Initiation Temple Reserved ALL DAY
30 Rose Croix Initiation Temple Reserved ALL DAY	31 Kundalini Yoga 6:30PM	1	2	3 1st Degree Application Deadline	4 Offsite: Enochian Group Ritual 8PM	5

The Was Sceptre

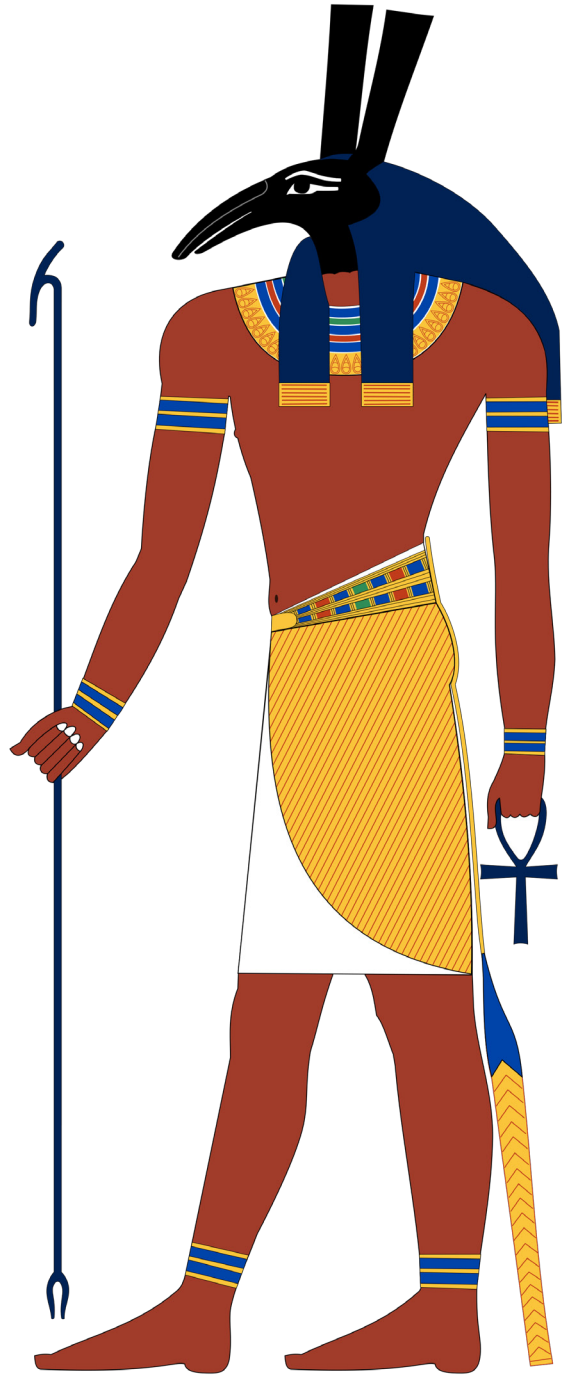
is a symbol that appeared often in relics, art and hieroglyphics associated with Ancient Egyptian religion. They appear as long, straight staffs, with a stylized animal head on top and a forked end.

Was scepters were used as symbols of power or dominion, and were associated with Set, as well as with the pharaoh. Was scepters also represent the typhonic beast or Set-animal (the mascot of the Egyptian god Set). In later use, it was a symbol of control over the force of chaos that Set represented.

In a funerary context the Was-sceptre was responsible for the well-being of the deceased, and was thus sometimes included in the tomb equipment or in the decoration of the tomb or coffin. The sceptre is also considered an amulet. The Egyptians perceived the sky as being supported on four pillars, which could have the shape of Was-sceptres.

Remnants of real Was scepters have been found, constructed of wood or glazed pottery, where the head and forked tail of the Set-animal are visible, with the earliest examples dating back to the times of the first dynasty.

The Was is also the Egyptian hieroglyphic character that stands for a word meaning power.



Traditionally styled representation of the god Set bearing a Was Sceptre