

Volume 2
Issue 12
December 2009
Sol in Sagittarius

Sky's Embrace

The Official Publication of Horizon Oasis O.T.O.

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Daughters of Lilith: A Gathering of Women
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by Soror 207¹



The last two articles dealt with Malkuth deities. My intention in these series of articles is to explore Goddesses as they are related to the Tree of Life corresponding on a planetary level, therefore my next exploration associated with the Sephirah of Yesod I will delve into Lunar Goddesses.

If the sun is the most important of all the celestial bodies for the inhabitants of the earth, the moon is the most mysterious. As opposed to the life-giving properties and warmth of the sun, the moon is said to give out occult power, and to rule over growth, the hidden processes of Nature, the hollow spaces of the earth, and the movements of all the fluidic elements within and upon the earth's surface.

There is a magical power in the moon, for it is supposed to draw to itself the hidden potencies of the stars and constellations. It used to be called the 'funnel of the earth' because it was said to receive and concentrate the radiant emanations from the other celestial bodies and filter and transmute them before pouring their bounty upon the earth.

The lunar month extends for approximately 28 days and this period became a convenient unit for reckoning, especially among nomadic peoples who depended on the moon during their wanderings, since they often travelled in the cool of the evening, night and early dawn, in order to avoid the glare and heat of the day. The number 28 therefore assumed some significance in their calculations, and lies at the basis of the sacred number seven, which was a shorter division of the 28 day lunar month. This seven day week is now generally observed, a relic of the lunar calendar permanently embedded in the

system of solar reckoning.

The earliest calendars marked the passage of time not by the sun and seasons but by 'moons', and the day started with the evening, when nomadic life stirred into wakefulness. A relic of this again survives in the custom of celebrating the eve of the previous day on many festive occasions.

The moon's periodicity is of greater concern to humans on earth even than that of the sun. The sun is constant throughout the year, and variations in its warmth and intensity follow a seasonal gradation of slow change, but its size and shape remain the same through the course of the year. The moon, on the other hand, is a prime example of perpetual change. It starts like a slender crescent, goes through a period of development till it reaches a state of fullness, and thereafter follows a decline. Then for three nights it vanishes completely. It seems to epitomize the cyclic rhythms we find in the cosmos, in the physical world around us, in plants, animals, and in our own lives. Small wonder then that it has become intimately linked with the inner processes of humans. Some scholars think that this cycle of the moon's phases may be the probable origin of death and resurrection myths throughout the world. The moon is regarded as a realm of the dead and as the first station of the soul on its journey after death through the celestial regions.

In the earliest agricultural areas along the Euphrates and Tigris Rivers as well as the Nile River the primary lunar deities are masculine and not until the Sumerian/Babylonian goddesses and the

¹ 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.

Egyptian goddesses were Hellenized did they acquire lunar qualities. These goddesses will be examined further in their primary function such as Isis as Queen of Heaven when Sky Goddesses are investigated.

The predominate feminine lunar goddesses in western civilization are Hellenistic.

Phoebe

Phoebe means "golden wreathed". She is the first Hellenistic goddess associated with the moon. Some accounts say Phoebe is one of the original first twelve Titans; she is the daughter of Uranus and Gaia. Her consort is Coeus (the celestial axis around which the heavens revolve), with whom she bore two daughters Leto and Asteria. Her daughter Leto possibly meaning "the hidden one" is the mother of Artemis and Apollo. Phoebe's other daughter Asteria (identified also with the island Delos, where Leto gave birth to Artemis and Apollo) is the star-goddess who bore Hecate.

In some accounts she is the daughter of Leucippus; she and her sister Hilara were carried away by Castor and Pollux. And in another account she is a daughter of Tyndareus and Leda; sister of Castor and Pollux, and Helen and Clytemnestra, sometimes called Timandra.

Selene

Selene an archaic lunar deity is another Titan goddess associated with the full moon. Selene is a daughter of the Titans Hyperion and Theia; therefore she is a grand-daughter of Uranus and Gaia (a grand-niece of Phoebe in the Titanic family tree. Her Roman equivalent is Luna.

The etymology of Selene is likely connected to the word *selas*, meaning bright. Helios the sun is her brother. After his journey in the sky, Selene freshly washed in the waters of Earth-circling Oceanus begins her journey at night, the earth becomes lit by her radiance of her immortal head and golden crown. Eos her sister is the goddess of the dawn.

Selene is addressed as "far-winged", an epithet ordinarily applied to birds.

Her monthly disappearance is explained by her most famous legend as a visit to her lover, Endymion, in Asia Minor. She fell in love with Endymion whom she covers with her kisses, lulls him to sleep so that she might always find him and caress him as she pleased. He fathered on her 50 children, the 50 months between each celebration of the

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

SKY'S EMBRACE
VOLUME 2
ISSUE 12
DECEMBER 2009
SOL IN SAGITTARIUS

RELEASED BY
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SEATTLE, WA 98122

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Olympic Games. It is said that her passion brings her only a burden of pain, fraught with many sighs.

There is another story of Selene, which can be traced back no further than the 2nd century BCE, but it has an air of being both old and rustic, possibly suggested to some Arcadian peasant by the sight of the moon passing behind a large white cloud. Pan loved Selene, and managed to get possession of her by hiding behind some very fine white fleeces which he apparently invited her into the woods to see.

Selene bore a daughter by Zeus named Pandia the "utterly or all shining" "full moon".

Selene is eventually supplanted by Artemis.

Artemis

Artemis 'Lady of the Wild Things' is the Hellenic goddess of the Moon, of the wilds, nature, forests, hills, of the country outside the limits of cultivation, and of all that live in it, of hunting, virginity, fertility and of childbirth. She is the Huntsmen-in-Chief to the gods and as the patroness of hunters she is often portrayed as a huntress carrying her symbol the silver bow and arrows and like a good huntsman, she is careful to preserve the young and is "the Protectress of dewy youth" everywhere. She is the patroness of unmarried girls and of chastity as well as the bringer of sudden death to women, when a woman died a swift and painless death, she was held to have been slain by Artemis' silver arrows and yet at the same time their helper in childbirth and the protector not only of their offspring but of all young things. Only in post-Classical art are there representations of Artemis with the crown of the crescent moon above her head, as Luna. Although associated with the moon, she was never portrayed as the moon itself. The cypress and all wild animals, but especially the deer are sacred to her. Along with Vesta and Athena she was one of the three maiden goddesses of Olympus.

Artemis is frequently called Phoebe and Selene. Neither name originally belonged to her but to her predecessors the Titaness'. Selene was not connected with Apollo. She was the sister of Helios, the sun-god with whom Apollo was confused. In

the later poets, Artemis is identified with the Carian goddess Hecate "the goddess with three forms", Selene the moon goddess, in her Roman form she is called Luna, Artemis as earth goddess her Latin version being Diana, and in the underworld and in the world above when it is wrapped in darkness she is the goddess Hecate or Persephone. Additionally she is associated with the Roman goddess of childbirth Lucina and the Etruscan lunar goddess Artume. She is also known by the names Cynthia and Delia, from her birthplace, Mount Cynthus on the island of Delos. A possible etymology of the name Artemis is bear.

Artemis may also be a survival from pre-Achaean days and is quite likely to have been originally not the virgin she consistently is in classical tradition but a goddess of a more maternal type. It has repeatedly been pointed out that nymphs associated with her are often said to have become mothers, and there is room for the supposition that at least some of them are no more than titles of the goddess made independent; for instance, Kallisto has a name suspiciously like Artemis' title Kalliste (fairest). As to her name, a by-form of it in Doric is Artamis, and that suggests the noun *artamos*, a slaughterer, which agrees fairly well with her activity as a huntress. But whatever her origin, she was widely popular and worshipped under a variety of titles, though she was not, it would seem, originally a deity to whom the upper classes paid much attention. In any case, she has no original connection with Apollo, unless the fact that both are archers has something to do with it.

Artemis is the daughter of Zeus by the Titaness Leto, her Roman equivalent is Latona, and is the twin sister of Apollo. The divine twins have an extensive mythology. Zeus loved Leto, but when she was about to bear a child he abandoned her, afraid of Hera. Their birth was attended by great difficulties, due to the anger of Hera against Leto. All the countries and islands were afraid to receive Leto and refused to give her a place where her child could be born when her time drew near, either as in a 'Homeric' Hymn it was known that she would bear a great and terrible god or because Hera had

decreed that Leto should not deliver in any spot on which the sun shone and forbidden every place to welcome her.

On and on she wandered in desperation until she reached a bit of land called Delos which was not under the edict of Hera since Delos was then a floating island and Poseidon kept it covered with water until Leto arrived, thus preventing the sun from shining on it. It had no foundation and was tossed about by waves and winds. Besides being of all islands the most insecure it was rocky and barren. When Leto set foot on it and asked for refuge, the little island welcomed her gladly, and at that moment four lofty pillars rose from the bottom of the sea and held it firmly anchored forever. There Leto's children were duly brought to birth. Artemis was born first and at once exercised her function of divine midwife and assisted her brother safely into the world.

During their stay at Delos the twins built an altar composed solely of the horns of wild goats; these were shot by Artemis and the horns were put together by Apollo, at the age of four. The twins had more dangerous occupations than these. When they set out with their mother to Delphi, or as it was then called Pytho, where an oracle of the earth-goddess existed, Leto was assaulted by Tityos, and called to her children for help. They promptly shot down her assailant, who thereupon was consigned to Tartaros.

The Alexandrian poet Kallimachos wrote a hymn that describes the childhood of Artemis. She appears simply as a bold and attractive little girl, coaxing Zeus to give her what she wants and playing unafraid with the Cyclops and Hephaistos' forge. Artemis as a child ask Zeus for six wishes: 1) to remain chaste for eternity, 2) never to be confined by marriage, 3) lop-eared hounds, 4) stags to lead her chariot, 5) nymphs to be her hunting companions, 60 from the river and 20 from the ocean, and 6) a silver bow like her brother Apollo.

Artemis' attendants and companions are normally nymphs, whom indeed she herself rather resembles, the Nereids often are associated with Artemis, who is now and then pluralized herself

(*Artemides*). And as already mentioned some of the tales concerning them and their offspring may originally have belonged to the goddess before the idea of her virginity prevailed. The Arcadians traced their origin to a certain Arcas, the son by Zeus of a nymph Kallisto a princess of Arcadia. Zeus saw her hunting in the train of Artemis and fell in love with her, Hera, furiously angry, turned the maiden into a she-bear after her son was born. Kallisto was in danger of being shot by Artemis herself. And in another version was when the boy was grown and out hunting, Hera brought Kallisto before him, intending to have him shoot his mother, in ignorance of course by failing to recognize his transformed mother. The bear is another beast sacred to Artemis. When star-myths came in fashion the tale was given a happy ending. Zeus, seeing Arcas about to kill Kallisto, snatched the she-bear away and placed her among the stars, where she is called the Great Bear. Later her son Arcas was placed beside her and called the Lesser Bear or Arctophylax 'the Warden of the Bear'. Hera, enraged at this honor to her rival, persuaded the God of the Sea to forbid the Bears to descend into the ocean like the other stars. They alone of the constellations never set below the horizon.

In the legend of Hippolytus only Artemis was his companion, he spent all his days in the woods chasing wild beasts with her. He was her favorite of whom she loved for his zeal in hunting and chastity. As a result of the ire of Aphrodite Hippolytus was killed by his horses. Artemis out of love for him revealed to Hippolytus' father the truth regarding the scorn of Phaedra, the step-mother to Hippolytus; thereby the dying Hippolytus was reconciled to his father. There is a version of the story in which Artemis convinces Aesculapius to bring her fair young hunter back to life by his simples. Artemis hid her favorite from angry Zeus in a thick cloud, disguised his features by adding years to his life, and then bore him away to Nemi under the name of Virbius. There he reigned a king, and there he dedicated a precinct to Artemis.

Although Artemis is a protector of maidens there is nevertheless one of those startling

contradictions so common in mythology, she is also fierce and revengeful. In the Trojan story Agamemnon roused the anger of Artemis when he without knowing killed a deer which was sacred to Artemis, or on killing an ordinary stag had said that not even the goddess could have shot more truly. Kalchas the prophet revealed to Agamemnon that Artemis kept the Greek Fleet from sailing to Troy until they sacrificed his daughter the maiden Iphigenia, he consented reluctantly. In another account Agamemnon had vowed to sacrifice to her the fairest creature that should be born in his domains in a certain year, and that was Iphigenia. In either case either the sacrifice was performed or Iphigenia was rescued at the last moment by Artemis and a hind substituted for her, while she was conveyed miraculously to the land of the barbarous Tauroi and became a priestess of the goddess there.

Artemis herself, like all deities, was not to be looked upon casually by mortal eyes, especially when naked. The ill fate of Actaeon is a myth of Artemis in her fury. Actaeon while out hunting entered a grotto where a little stream widened into a pool. He offended her when he chanced upon the favorite bathing place of Artemis and at that moment when the goddess let fall her garments and stood in her naked beauty on the water's edge. In rage she flung drops from her wet hand and as they fell upon him he was transformed into a stag. Not only outwardly but his heart became a deer's heart and he who had never known fear before was afraid and fled. His dogs saw him and chased him. Even his agony of terror could not make him swift enough to out run them. His own faithful hounds fell upon him and killed him.

Another tale of vengeance involves Oineus, when making a sacrifice to all the gods, he forgot to include Artemis, and so she sent a great boar to ravage his land. Artemis also appears in the story of Alpheios, the river of Elis, who fell in love with Artemis and pursued his desires, but in the best-known version his love is for the fountain Arethusa. And in the legends of the Labours of Heracles the hind or deer of Keryneia is pursued by Heracles which he catches, brings to Mycenae, showed it to

Eurystheus and then let it go. The hind a remarkable creature is sacred to Artemis and so might not be hurt. Although female it had antlers and sundry other supernatural features such as bronze hooves. In some reports Heracles is reproached by Artemis but is excused because he did not harm the creature.

In his treatise on hunting, Arrian tells us that the Celts used to offer an annual sacrifice to Artemis on her birthday, purchasing the sacrificial victim with the fines which they had paid into her treasury for every fox, hare, and roe that they had killed in the course of the year. The custom clearly implied that the wild beasts belonged to the goddess, and that she must be compensated for their slaughter.

Although essentially a goddess of hill and heath, Artemis was revered as the chief divinity in three famous Greek maritime cities – Syracuse, Marseilles and Ephesus. It was the last of these that her cult became particularly renowned. Tradition has it that the city of Ephesus was founded about 900 BCE by Ionian Greeks who brought with them the worship of Artemis. The goddess was ministered by eunuch priests.

Artemis was identified or associated with sundry goddesses of nature more or less like her own, for instance Britomartis (said to mean 'sweet virgin') of Crete and Aphaia of Aegina, whose names, meaningless in Greek, give them a good claim to be considered old, older than the arrival of the Achaeans. Britomartis is of Cretan origin. In addition to her lunar attributes she was also the patron goddess of Cretan sailors. Britomartis was loved by king Minos but would have none of him and ran away, till at last she either leaped from a cliff and was caught unhurt in the nets of fishers or else simply hid under their nets; in either case, her title *Diktyonna* was explained from the word for a net, *diktyon*. She then took passage to Aegina in a fisherman's boat, and there found refuge from Minos' further pursuit in a grove sacred to Artemis, after which she received worship under the name Aphaia. These legends clearly grow out of cult, and identification of the two goddesses with one another and occasionally with Artemis herself indicates that all three resembled

each other more or less closely. At all events, Aphaia's temple in Aegina is a very solid fact, and the famous 'Aegina marbles' representing scenes from the Trojan War are its pedimental sculptures. Iphigenia, for whom has a name said to be a title of Artemis, and may once more have begun as a goddess worshipped in two or three districts of Greece, if indeed she was not originally Artemis herself

In Greece Artemis herself appears to have been annually hanged in effigy in her sacred grove of Condylea among the Arcadian hills, and there thus she went by the name of the Hanged One. A trace of a similar rite may perhaps be detected even at Ephesus, the most famous of her sanctuaries, in the legend of a woman who hanged herself and was thereupon dressed by the compassionate goddess in her own divine garb and called by the name of Hecate. Similarly, at Melite in Phthia, a story was told of a girl named Aspalis who hanged herself, but who appears to have been merely a form of Artemis. For after her death her body could not be found, but an image of her was discovered standing beside the image of Artemis, and the people bestowed on it the title of Hecarge or Far-shooter, one of the regular epithets of the goddess. Every year the virgins sacrificed a young goat to the image by hanging it, because Aspalis was said to have hanged herself. The sacrifice may have been a substitute for hanging an image or a human representative of Artemis.

Hecate

Hecate a minor goddess of the Greek pantheon was not a true Olympian and never fully incorporated among the Olympian deities. She shares with Artemis a common beginning in Asia Minor and is originally a Carian goddess of Anatolian origin where Greek personal names based on hers, such as Hecataeus, were most common. If her name is Greek, it is the feminine form of the epithet, *hekatos*, which as applied to Apollo means "far shooting" but might in her case mean 'distant' or 'remote'. She has connections with Apollo's sister Artemis, also an archer, and of functions something like those of Artemis, with whom she is often confused. The boundary between her and Artemis is not always

easy to define, particularly because both have some connection with the moon, but in Homer and in the more accepted mythology the two goddesses have different places in the divine genealogies. The explanation of this affinity between dark and infernal Hecate and bright Artemis who may not stay in the presence of death, is no doubt historical. Artemis herself in some cults was savage and in Ephesus had many breasts, like a mother goddess. The Greek imagination, so productive of myths like later philosophical thought, was increasingly given to clear distinctions and definitions. Natural forces and phenomena which even for us have contrasted aspects, were personified in ancient myth in deities that had often contradictory natures. In Greek myth the contradictory aspects of a great Nature goddess were developed into distinct goddesses, rather as white light is broken into component coloured rays by the spectroscope. One of these aspects was Hecate, who retained primitive characteristics. Thus in the Orphic *Argonautica* of the 3rd century CE she still appears with three heads, on the left that of a maned horse, in the middle that of a savage snake, on the right that of a frenzied bitch.

The earliest full account of her is in Hesiod's *Theogony* (8th century BCE). In this passage Hecate is said to be daughter of the Titan Perses by Asteria who was sister of Leto, the mother of Apollo and Artemis. 'Zeus honoured Hecate above all and gave her glorious gifts, to have a portion in the earth and in the unharvested sea'; she thus has a portion or a footing in earth, in heaven and in the sea, and is invoked by any who make sacrifices to the gods. Those whose prayers she receives favorably achieve great honour and wealth. Though she had been among the Titans defeated by the gods, Zeus did her no violence and she continued to be honoured on Olympus. She sits by kings in judgment, helps speakers in the assembly and gives victory and glory in war to those whom she favours. She is a helper in games, in sea-fishing and in cattle-breeding. In ancient Greece she has a virginal status and is appointed by Zeus to be nurse of the young and therefore she has been associated with childbirth.

In strong contrast to this dignified, universal and wholly anthropomorphic goddess stands the figure presently in nearly all the other references. Her special connection with the underworld appears in the Homeric Hymn to Demeter. When Demeter wandered far and wide looking for her daughter she learned first from Hecate that it was Hecate and the sun god Helios, who heard the cry of Persephone as she is carried off by Hades. In this tale her appellation is "tender-hearted", a euphemism perhaps to emphasize her concern with the disappearance of Persephone. She became Persephone's minister and close companion in the underworld. By the end of the 5th century BCE literature presents her in her usual character, Hecate as the Goddess of the Dark of the Moon is deeply associated with the waning moon and the black nights when the moon is hidden which must have been much older in common belief, and as the mistress of infernal spirits, the dead, ghosts and specters; she could send up phantoms from the underworld, drive people mad, and caused epilepsy by her assaults. She is connected with deeds of darkness, of everything mysterious and with realms outside or beyond the world of the living.

Images of her were placed at crossroads for she is the Goddess of the Crossways, which were held to be ghostly places of evil magic. She haunted the crossroads with her two large hounds and carried a torch, symbolic of her great wisdom. She appears sometimes with the title of *antaia* (she who meets), since travelers or walkers by night might meet her in lonely places as a terrifying apparition. In this aspect she was also called *einodia* (the goddess who appears on the way), once apparently a name for a goddess in her own right, and *triodos* or *trioditis* (the goddess of parting ways).

An awful divinity linked to magic and lunar lore she is also the protector of borders, entrances and walls. Figures of her were placed at the gates of cities and domestic doorways. She is particularly associated with being 'between' and is characterized as a liminal or threshold goddess, not unlike Lilith. The association with keeping evil spirits out could have led to the belief that if offended, Hecate

could also allow evil spirits in. According to one view, this accounts for invocations to Hecate as the supreme governess of the borders between the normal world and the spirit world, and hence as one with mastery over spirits of the dead. Hecate mediates between regimes – Olympian and Titan, and between mortal and divine spheres. She is associated with keys. She appears with two torches, which when positioned on either side of a gate or door illuminated the immediate area and allowed visitors to be identified. In Byzantium small temples dedicated to her are placed close to the gates of the city and she is their deity of protection. Her association with dogs derived in part from the use of watchdogs, who particularly at night raised an alarm when intruders approach. Watchdogs were used extensively by Romans and Greeks.

Her favorite animal was the dog, which was often sacrificed to her. Like Hecate, the dog is a creature of the threshold, the guardian of doors and portals, and so it is appropriately associated with the frontier between life and death, and with demons and ghosts which move across the frontier. The yawning gates of Hades were guarded by the monstrous watchdog Cerberus, whose function was to prevent the living from entering the underworld, and the dead from leaving it. She was even reckoned the mother of the monster Scylla with her many dogs' heads

In Ptolemaic Egypt she is called the 'she-dog' or 'bitch', and her presence is signified by the barking of dogs. She has two ghostly dogs as servants by her side.

Besides the dog she is also sometimes represented as having the head of a cow, boar, serpent or horse.

The earliest depictions of Hecate are single faced not triplicate. Statues or other representations of her with three heads or three bodies joined back to back, facing three ways, appear only late in Greek art, but must represent an ancient conception. The threefold aspect of Hecate, however represented, is clearly an antique notion, recalling that of savage idols as depicted in other mythologies and traditions of art. In her triplicate form the goddess

holds a torch, a key and a serpent. In Ptolemaic Alexandria and elsewhere in the Hellenistic period she appears as a three-faced goddess associated with sorcery, witchcraft, black magic, and curses. In the *Argonautica* of Apollonius, the skilled sorceress Medea and a priestess of the goddess Hecate shows her beloved Jason how to win Hecate's aid by a sacrifice.

And in the story of Aeneas in Italy the Roman hero found horrors upon horrors. The Sibyl thought it necessary to frighten any but the boldest. So, at the dead of night in front of the dark cavern on the bank of a somber lake she slaughtered four coal-black bullocks to Hecate, the dread Goddess of Night. As she placed the sacrificial parts upon a blazing altar, the earth rumbled and quaked beneath their feet and from afar dogs howled through the darkness.

Hecate is associated with plant lore and the concoction of medicines and poisons. The yew is sacred to her, she favors garlic. The cypress, a tree symbolic of death and the underworld as well as aconite, belladonna, dittany and mandrake are also connected with her.

She closely parallels the Roman goddess Trivia. Hecate is a popular chthonian goddess and the most important representative of the uncanny, a powerful figure in the kind of popular and private belief that is ignored in Homer. Indeed she is not mentioned in the *Iliad* or in the *Odyssey* or in fragments of heroic epic.

Bendis

Bendis is a Thracian goddess of the moon and the hunt whom the Greeks identified with Artemis, and hence with the other two aspects of the former Triple Goddess Hecate and Persephone. She is a huntress, like Artemis, but is accompanied by dancing satyrs and maenads as depicted on a 5th century red-figure cup at Verona. More than the Olympian Artemis, Bendis remained a night-goddess, which linked her with Hecate. Bendis is the consort of the sun god Sabazius. Her cult flourished in Athens during the 5th century BCE and was very popular. Nighttime torch-races on horseback were

dedicated to her.

Diana

On the Italic peninsula Diana was the principal lunar goddess she supersede Luna an ancient moon goddess, the namesake for the Latin word luna meaning "moon". She originated in Aricia therefore she is Italic initially not Greek in origin and later became Hellenized and is comparable to the Greek goddess Artemis in which she shares many myths such as her birth story. Diana made up a triad with two other Roman deities: Egeria the water nymph, her servant and assistant midwife; and Virbius, the woodland god a mysterious male divinity, who was later identified with Hippolytus, the favorite of Artemis, brought to Aricia where he was hidden from the wrath of Zeus.

The cult of Diana was popular in ancient Italy but her oldest and most famous place of worship was at Aricia, near the modern Nemi. The veneration of Diana in her sacred grove at Nemi was of great importance and of immemorial antiquity. At Nemi is a volcanic lake known as the 'Mirror of Diana', surrounded on all sides but one by precipitous, densely wooded slopes. In a grove (*nemus*) on the only accessible shore was the sanctuary of Diana, said to have been founded around 500 BCE, although the cult itself had certainly far older origins. Bronze statuettes found in her precinct represent the goddess herself holding a torch in her raised right hand and her holy fire, tended by chaste virgins, burned perpetually in a round temple within her district. At the annual festival of the goddess, hunting dogs were crowned and wild beasts were not harmed.

Diana was worshipped in this mysterious place and in another places as a goddess of fertility in general and childbirth in particular. She was believed to bless men and women with offspring and to aid mothers in childbirth, granted expectant mothers an easy delivery and heard the prayers of women in travail.

Her sanctuaries were commonly in groves, indeed every grove was sacred to her, particularly the Oak groves, and she is often associated with the

forest god Silvanus in dedications. But whatever her origin may have been, Diana was not just a goddess of trees. Like her Greek counterpart Artemis, she appears to have developed into a personification of the teeming life of nature, both animal and vegetable. She was conceived of principally as a huntress, and was revered as the goddess of woodlands and hills, of lonely glades and sounding rivers, of wild creatures, of domestic animals and conceived as the moon, and especially, it would seem, as the yellow harvest moon, she filled the farmer's grange with goodly fruits of the earth. As mistress of the forest she would naturally be thought to own the beasts, whether wild or tame, that ranged through it, lurking for their prey in its gloomy depths, munching the fresh leaves and shoots among the boughs, or cropping the herbage in the open glades and dells. Thus she came to be the patron goddess both of hunters and herdsman.

Trivia

Trivia is the Roman goddess of the harvest moon, of sorcery and witchcraft. She haunted the three-way crossroads and graveyards and represents the darkness and terror of the night. She wandered about at night, and was seen only by the barking dogs who told of her approach. She is an chthonian goddess associated with Hecate or Diana of the Crossways, and is sometimes identified with Proserpina. As in the Greek story of Demeter she is a friend of Ceres and she helped to find Proserpina. She is also known as Queen of the Ghosts. She steals young maidens to assist her in her powers. These women later become nymphs.

Juno & Lucina

I will briefly mention the patroness of marriage Juno as I will examine this goddess further in a future article. In regards to her function as both goddess of fecundity and childbirth like Diana she became identified with the moon. Her Greek equivalent is Hera.

Juno also has the title Lucina, 'she of the light', in her capacity as a goddess of birth, who brings children into the light of day. Lucina was sometimes

regarded as a Roman Eileithyia, the goddess of childbirth, but usually as an epithet of both Juno and Diana.

Lucina a goddess of light has both solar and lunar attributes. She was Christianized as St. Lucia, a saint still honored at Yule in many parts of Europe.

Anahita, Inanna, Ishtar, Anath, & Ashitoreth

In Persian mythology Anahita is commonly called in the Hellenistic world the "Persian Diana" or "Persian Artemis". She is the Persian counterpart of the great virginal-wanton-motherly-warrior goddess. Her full name is *Ardivi Sura Anahita*, or "The High, Powerful, Immaculate", and she is described as "a beautiful maiden, powerful and tall, her girdle fastened high, wrapped in a gold-embroidered cloak, wearing earrings, a necklace and a crown of gold, and adorned with thirty otter skins". She is a virgin goddess, like her Sumerian (Inanna), Akkadian (Ishtar), and Canaanite (Anath) counterparts. Yet her virginity, as theirs, did not prevent her from being also the goddess of fertility: she was the goddess of the fertilizing waters, of a supernatural spring, located in the region of the stars, from which flow all the rivers of the world. She was the one who multiplies the herds and wealth, gives fertility, easy childbirth and ample milk to women, and purifies the seed of men. She was invoked by marriageable girls and by women at the time of childbirth. Nor was she lacking in the attributes of the harlot. In Lydia, where she was identified with Cybele, the Great Mother, as well as in Armenia and Cappadocia, because the bull was sacred to her, she was confounded with Artemis Tauropolos. The worship of Anahita was learned by the Persians from the Assyrians. Some Greek authors state that the cult of Anaitis (Anahita) corresponded in every respect to the Babylonia cult of Ishtar and that the representations of Anaitis were shaped after those of Ishtar.

Ishtar, Inanna and Anath are principally the Goddesses of Love and War. Her name varied from culture to culture – Inanna in Sumer, Ishtar in Akkad, and Anath in Canaan. The oldest of them was Inanna. That she was a virgin is evident from

the two epithets which accompany her name "the maid Inanna" and "the pure Inanna". The direct heir of Inanna in Mesopotamia was Ishtar. In some Akkadian texts the two names are used interchangeably. In the Babylonia Ishtar, however, a certain shift occurred in the balance between the virginal aspect and promiscuous poles of her character. She ruled over the plants, watered them and made them grow. In the Ptolemaic period she became known as "mistress of horses, lady of the chariot". When not engaged in love or war she was sitting, awe-inspiringly, on her lion-throne.

The Canaanite Anath is so close in character and attributes to Inanna and Ishtar that she must be considered as a western variant of these great Mesopotamian goddesses. Her constant epithet is "the maiden Anath" or "the Virgin Anath". In Ugaritic mythology, Anath is the most important female figure, the goddess of love and war, virginal yet wanton, amorous and yet given to uncontrollable outbursts of rage and appalling acts of cruelty. She is the daughter of El, the god of heaven and his wife the Lady Asherah of the Sea who was the chief goddess of the Canaanite pantheon. She has so many features in common with the Sumerian Inanna, and the Akkadian Ishtar that one must regard her as heir and kin of those great Mesopotamian goddesses. Anath is known by the name Astarte (Hebrew: 'Ashtoreth, or in plural 'Ashtareth). It is not certain whether Anath and Astarte were originally one and the same goddess, or two separate female deities, who in the course of development, became identified.

The name Ashtoreth or Astarte must have originally been but an epithet of the goddess whose proper name was Anath. The original meaning of the name Astarte (Ashtoreth) was "womb" or "that which issues from the womb". Such a meaning is most appropriate as an appellative for a goddess of fertility: "she of the womb", i.e. the inducer, as well as symbol, of female fertility.

In connection with Anath, the goddess Astharthet, i.e., "Ashtoreth, is sometimes mentioned in Egyptian texts, and she is called "mistress of horses, lady of the chariot, dweller in Apollinopolis

Magna" (Edfu). The cult of Astharthet was comparatively widespread in Egypt at the time when the priest-kings began to reign, and it flourished in the Delta, at least, until Christian times. It cannot, however, have been introduced into Egypt much earlier than the beginning of the XVIIIth Dynasty, and it was probably not well established until the reign of Amen-hetep III. It would appear that the Egyptians adopted the worship of the Syrian goddess at or about the time when Thothmes III, was engaged in conquering Ruthennu and Palestine and Syria. In Egypt Astharthet, or Ashtoreth, or Ishtar, was identified with one of the forms of Hathor, or Isis-Hathor, early in this XVIIIth Dynasty, and she was regarded as a Moon-goddess and as a terrible goddess of war. As a war-goddess she was the driver of the rampant war-maddened horses and the guide of the rushing chariot on the field of battle. The Egyptians learned to employ the horse in war from the Semites of the Eastern Desert, and their knowledge of the value of that animal for charging and for drawing war-chariots is not older than about 1800 BCE.

Closely akin to Astharthet was the goddess Qetesh who bore the title "Lady of Heaven" and was also called "mistress of all the gods, the eye of Ra, without a second". She is derived from the Canaanite-Syrian pantheon. She, like Astharthet, was regarded in Egypt as a form of Hathor, the goddess of love and beauty, and as a Moon-goddess. She is represented in the form of an absolutely naked woman, who stands upon a lion; on her head she wears a crescent and disk, which shows her connection with the Moon. The later representations of Qetesh depict her in the same attitude, but they give her the peculiar headdress of Hathor. In her right hand she holds lotus flowers and perhaps a mirror, and in her left two serpents. Qetesh must have been worshipped as a nature goddess, and it was probably the licentiousness of her worship, at all events in Syria, which gave to the Hebrew word קדש (Qadesh – holy & temple prostitute) the meaning which it bears in the Bible.

Sefkhet-Aabut

Sefkhet-Aabut or Seshet's association with

lunar characteristics is as the wife or sister of Ta-huti, but since her attributes are primarily those of the left-brained, scholastic and mercurial qualities I will wait until the next segment of these articles which delves into the intelligence, the craftsman, the business/trade qualities that are related to the astrological aspects of the planet Mercury.

Isis

Next we come to the Hellenized Egyptian divinity Isis. The Greeks identified the Egyptian Isis with their Greek goddesses: Isis, the provider of corn, was the Greek Demeter; Isis, the goddess of love was Aphrodite; Isis, wife of the king of the gods, was Hera; Isis, the goddess of magic arts, was Hecate, and so on. By depicting Isis as the prototype of the human woman, she was put on a par with the Greek heroine, Io, who was loved by Zeus and had been changed into a cow, the Isis animal. A gad-fly sent by Hera chased poor Io over land and sea until, after a long and frantic flight, she came to Egypt. There, on the banks of the Nile, Zeus changed her back into a woman. This myth was a consolation for everybody who was hunted throughout life as Io was; at the same time it demonstrated the close connection between Greece and Egypt.

Isis was also compared with other goddesses

such as Artemis, Persephone and Nemesis, and especially with Tyche, the goddess of fortune (the Roman Fortuna), and with Providence. These various identifications are the expression of living religious feeling. The great goddess appears in many different forms and always reveals new aspects. She is called *myrionymos*, 'the one with ten thousand names', and a Latin inscription is translated as: 'Thou, the one who is all, goddess Isis'. Her whole being is impenetrable, but behind her many faces and names there is one and the same divine Unknown.

Sources:

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

Dictionary of Classical Mythology by J. E. Zimmerman

The Goddess by Shahrugh Husain

Gods and Heroes of the Greeks by H. J. Rose

Mythology – Timeless Tales of Gods and Heroes by Edith Hamilton

The Golden Bough by Sir James George Frazer

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

The Hebrew Goddess by Raphael Patai



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

*Our next ritual will be
Lunar Goddesses*

Open to the Public, Newcomers Welcome

Where: Horizon Oasis Temple

When: Friday December 18th 2009 7:00pm

A History of Ordo Templi Orientis

Part 2 of 7: O.T.O. Under Reuss

by Sabazius X° & AMT IX°

Acknowledgments and Notes can be found on the USGL website at <http://oto-usa.org/history.html>

Rudolph Steiner (1861-1925), who was at the time the Secretary General of the German branch of the Theosophical Society, was chartered in 1906 as Deputy Grand Master of a subordinate O.T.O./Memphis/Mizraim Chapter and Grand Council called "Mystica Aeterna" in Berlin. Steiner went on to found the Anthroposophical Society in 1912, and ended his association with Reuss in 1914.

On June 24, 1908, Dr. Gérard Encausse (Papus, 1865-1916) organized an "International Masonic and Spiritualist Conference" in Paris, which Reuss attended. At this conference, Encausse received, for no money, a patent from Reuss to establish a "Supreme Grand Council General of the Unified Rites of Antient and Primitive Masonry for the Grand Orient of France and its Dependencies at Paris." The year before, Encausse, along with Jean Bricaud (1881-1934) and Louis-Sophrone Fugairon (b. 1846), had organized l'Église Catholique Gnostique, the Gnostic Catholic Church, as a schism of l'Église Gnostique, a neo-Albigensian church founded in Paris in 1890 by Jules Doinel (1842-1903). It is believed that Reuss received episcopal consecration and primatial authority in l'Église Catholique Gnostique from Encausse and Bricaud at this conference. Encausse's involvement in O.T.O., per se, is unclear.

Also at this conference, Dr. Arnold Krumm-Heller (Huiracocha, 1879-1949) was chartered as Reuss's official representative for Latin America. Krumm-Heller developed his own order called Fraternitas Rosicruciana Antiqua (F.R.A.). According to his son, Parsival, he never founded any O.T.O. Lodges, initiated any members into O.T.O., or appointed any O.T.O. officers.

O.T.O. Under Reuss and Crowley

As a journalist, Reuss travelled frequently to England. On one such trip, he met Aleister Crowley (Baphomet, Oct. 12, 1875 - Dec. 1, 1947), whom he admitted to the three degrees of O.T.O. in 1910. On April 21, 1912, Reuss issued a charter to Crowley, for no money, appointing him National Grand Master General X° of O.T.O. for Great Britain and Ireland. Crowley's appointment included authority over an English language rite of the lower (Masonic) degrees of O.T.O. which was given the name "Mysteria Mystica Maxima," or M.:M.:M.:

On June 1, 1912, a National Grand Lodge for the Slavonic Countries was established under Czeslaw Czynski. Franz Hartmann died on August 7, 1912. In September of 1912, Reuss published the "Jubilee Edition" of the Oriflamme, which was the first issue of the Oriflamme to discuss O.T.O. in any detail, and it was almost entirely devoted to O.T.O. matters. Kellner, Reuss and Crowley were listed as X° members of O.T.O. Also in 1912, Crowley published the Manifesto of the M.:M.:M.:, in which M.:M.:M.: was identified as the British Section of the O.T.O., which "includes all countries where English is generally spoken." O.T.O. was described in this document as

...a body of initiates in whose hands are concentrated the wisdom and knowledge of the following bodies:

1. *The Gnostic Catholic Church.*
2. *The Order of the Knights of the Holy Ghost.*
3. *The Order of the Illuminati.*
4. *The Order of the Temple.*
5. *The Order of the Knights of St. John.*
6. *The Order of the Knights of Malta.*
7. *The Order of the Knights of the Holy Sepulchre.*
8. *The Hidden Church of the Holy Grail.*
9. *The Rosicrucian Order.*

10. *The Holy Order of Rose Croix of Heredom.*
11. *The Order of the Holy Royal Arch of Enoch.*
12. *The Antient and Primitive Rite of Masonry (33 degrees).*
13. *The Rite of Memphis (97 degrees).*
14. *The Rite of Mizraim (90 degrees).*
15. *The Ancient and Accepted Scottish Rite of Masonry (33 degrees).*
16. *The Swedenborgian Rite of Masonry.*
17. *The Order of the Martinists.*
18. *The Order of the Sat Bhai.*
19. *The Hermetic Brotherhood of Light.*
20. *The Hermetic Order of the Golden Dawn,*
and many other orders of equal merit, if of less fame. It does not include the A.:A.: with which august Body it is, however, in close alliance.

The Manifesto of the M.:M.:M.: also gave the following scheme of organization for the Order:

O	Minerval
I	M.
II	M..
III	M.: P.:M.:
IV	Companion of the Holy Royal Arch of Enoch. Prince of Jerusalem. Knight of the East and of the West.
V	Sovereign Prince of Rose Croix. (Knight of the Pelican and Eagle.) Member of the Senate of Knight Hermetic Philosophers Knights of the Red Eagle.
VI	Illustrious Knight (Templar) of the Order of Kadosch, and Companion of the Holy Graal. Grand Inquisitor Commander, Member of the Grand Tribunal. Prince of the Royal Secret.
VII	Very Illustrious Sovereign Grand Inspector General. Member of the Supreme Grand Council.
VIII	Perfect Pontiff of the Illuminati.
IX	Initiate of the Sanctuary of the Gnosis.

X	Rex Summus Sanctissimus (Supreme and Most Holy King).
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The September, 1912 issue of the Oriflamme included a similar listing of a ten-degree system:

I	Prüfling [Probationer]
II	Minerval
III	Johannis-(Craft-) Freimauer [Craft Freemason]
IV	Schottischer-(Andreas-) Mauer [Scottish Mason]
V	Rose Croix-Mauer
VI	Templer-Rosenkreuzer
VII	Mystischer Templer
VIII	Orientalischer Templer
IX	Vollkommener Illuminat [Perfected Illuminatus]
X	Supremus Rex

Thus, by 1912, Crowley and Reuss had condensed the system of Craft and high-grade Freemasonry into a workable system of ten numbered degrees which incorporated the teachings and symbolism of a number of additional occult and mystical societies. Kellner's three degree Academia Masonica formed the VII°, VIII° and IX° of this system. The tenth degree (X°), "Rex Summus Sanctissimus," or "Supremus Rex," designated the National Grand Master General of O.T.O. for a particular country, region, or linguistic group. The ultimate authority in the Order worldwide was vested in the Frater Superior or Outer Head of the Order (O.H.O.).

The National Grand Masters General had the authority to appoint their own representatives, called "Viceroys," in other countries with the same dominant language. Viceroys could also be accorded the X° by the O.H.O. The National Grand Masters General were expected to conduct the business of O.T.O. in accordance with the O.T.O.

Constitution, but largely without day-to-day supervision by the international headquarters or "Central Office."

The Manifesto of the M.:M.:M.: included photographs of Crowley's manor-house in Scotland, called Boleskine, which served as a "Professor-House" of the Order. It also included a list of dues and fees for each degree, as well as a list of "affiliation fees," whereby Freemasons could affiliate directly at the level corresponding to their own degree in Masonry. These lists were reprinted in the 1914 issue of the Oriflamme, along with the degree titles from Crowley's Manifesto translated into German.

In 1912, the system of O.T.O., despite its various influences, remained principally Masonic. In the Jubilee Edition of the Oriflamme, Reuss stated that O.T.O. "is not a masonic order, pure and simple, but every member of our Order, man

or woman...must proceed through the craft degrees of Freemasonry, also those of high-grade Freemasonry, before they can be illuminated and initiated members of our Order." However, the United Grand Lodge of England, to whom Crowley technically owed Masonic allegiance, objected to the performance of the Craft Degrees in England outside of its jurisdiction, and objected to the admission of women into Freemasonry. Therefore, Crowley included the following statement in his Manifesto of the M.:M.:M.::

The O.T.O., although an Academia Masonica, is not a Masonic Body so far as the craft degrees are concerned in the sense in which that expression is usually understood in England; and therefore in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England.

To Be Continued...

Horizon Oasis Regular Monthly Events for December 2009

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

Dec. 12th @ 6PM

Dec. 19st @ 8PM (White Robe)

Dec. 27th @ 6PM

Horizon performs Liber XV, The Gnostic Mass, on the 2nd & 3rd Saturday and 4th Sunday of each month. All are welcome.

Saturday Social

2nd Sat. - Dec. 12th (After Mass)

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

Horizon Orientation

4th Sun. - Dec. 27th (After Mass)

Orientation is an opportunity for newcomers to be introduced to the basics of O.T.O. and Thelema.

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.

RPG Night

1st & 3rd Thurs. - Dec. 3 & 17 @ 6PM

Join fellow Horizoners for a night of gaming.

Daughters of Lilith

3rd Friday - Dec. 18th @ 7PM

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

[gmail.com](mailto:matertiamat@gmail.com) for more info.

Offsite Events

Magic in Theory and Practice

1st Sunday - Dec. 6th @ 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 - Dec. 4th @ 8PM

Br. Scott hosts and leads a group ritual and scrying of the enochian aethyrs. All levels of experience welcome. Email asicath@keepsilence.org for directions.

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

December 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29 1° Initiations Order Members 1° and above only ALL DAY	30 Kundalini Yoga 6:30PM	1	2	3 RPG Night 6PM	4 Offsite: Enochian Group Ritual 8PM	5
6 Free Kundalini Yoga Class 2pm Offsite: Study Group 5PM Magic in Theory & Practice	7 Kundalini Yoga 6:30PM	8	9	10	11	12 Liber XV The Gnostic Mass 6PM Saturday Social (after Mass)
13 Minerval Initiations Order Members 0° and above only ALL DAY	14 Kundalini Yoga 6:30PM	15 Private Rental 6PM	16	17 RPG Night 6PM Offsite: Officers Meeting 7PM	18 Daughters of Lilith Ritual 7PM	19 Liber XV The Gnostic Mass 8PM (White Robe)
20 *** at 3PM Members and guests only	21 Kundalini Yoga 6:30PM Offsite: Winter Solstice Ritual	22	23	24	25 X-mas	26
27 Liber XV The Gnostic Mass 6PM Horizon Orientation (after Mass)	28 Kundalini Yoga 6:30PM	29	30	31 New Years Eve	1 New Years Day	2