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*The circle of the horizon is the earth and sky's embrace*

## **SKY'S EMBRACE**

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A Publication of Horizon Lodge, OTO

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“HCOMA” by Orlee Andromedae, [www.motherofabominations.com](http://www.motherofabominations.com)

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## From the Editor

In this Autumn 2017 issue of *Sky's Embrace*, we are proud to present the excellent artwork of Lucy Devins and Orlee Andromedae.

Mark Dalton, Horizon Lodge's librarian, has contributed a book review, and gives a report on the growth of our library. This is an invaluable resource available to all members of the Lodge, so please take advantage of it.

We continue our series of ritual transcripts with a working of the Path of Lamed by Frater Entelecheia. More of his work will appear in a future issue of *Sky's Embrace*,

so stay tuned. Ritual-writing is an excellent means of bridging the gulf between conscious and subconscious and attuning to one's creative genius; We encourage you to offer your own for our readers' inspiration.

In November of last year, Horizon reached out in service to the greater community by holding a fund-raiser for Planned Parenthood. The opening address by then-Body Master Michael Kolson is a valuable reminder of the O.T.O.'s commitment to human dignity and self-determination.

Horizon Lodge is a local body of Ordo Templi Orientis, the Order of Oriental Templars, or Order of the Temple of the East. We are located in Seattle, Washington.

The O.T.O is a hierarchical, fraternal membership organization. Our mission is to effect and promote the doctrines and practices of the philosophical and religious system known as Thelema, with particular emphasis on cultivating the ideals of individual liberty, self-discipline, self-knowledge, and universal brotherhood. To this end, we conduct sacramental and initiatory rites, offer guidance and instruction to our members and organize social and educational events.

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# Horizon Library Report

MARK DALTON, HORIZON OASIS LIBRARIAN

The library at Horizon Lodge continues to grow as a resource to members, now with over 700 books and videos! Recent additions include:

Several books by Tobias Churton. Churton came to my attention with his book *Aleister Crowley: The Biography*, and again with his remarkably detailed study of Crowley's sojourn in the fading days of Weimar Republic, *The Beast in Berlin*. It was with great interest, then, that we picked up his latest, a study of the enormously complicated (and contentious) French occultism community at the turn of the 20th century, *Occult Paris: The Lost Magic of the Belle Époque*. Quite an entertaining read, if the cast of characters is occasionally overwhelming!

The quality of these books lead me to two more by Churton, the first being *The Golden Builders: Alchemists, Rosicrucians, and the First Freemasons*. One reviewer describes this book thusly:<sup>1</sup> "... An excellent addition to the library of anyone interested in the evolution of Western thought, and especially those wanting more light on the role of Hermeticism and two of its most significant offspring, Rosicrucianism and Freemasonry. *The Golden Builders* leaps into the same league as the works of such respected esoteric scholars as Francis Yates and Antoine Favre, though in many ways it is more satisfying. It is quite readable, direct, and delightfully uncluttered with obscure references, vague associations, and specious conclusions. In most cases, Churton is very clear with his suppositions and conservative with his speculations, and he provides thorough footnotes."

The other Churton new to our library is *Gnostic Mysteries of Sex: Sophia the Wild One and Erotic Christianity*. Here's a review<sup>2</sup>, perhaps by one of our own:

"This is the "Radical Gnosticism" (or "Erotic Christianity") you don't encounter too much of in formal academic Gnostic scholarship, is barely there in the primary Nag Hammadi texts, and which subsequently, has suffered all sorts of distortions, misinterpretations and misappropriations from the second century right through to the New Age plague and occult ghetto. If you really want to explore the brethren in all of their doctrinal diversity that Aleister Crowley felt his OTO Ecclesia Gnostica Catholica

claimed heirship of, communion with, and benediction from, this would be a valuable, comprehensive and accessible start. Very readable, compassionate, funny, insightful, and even when conjecture and hypothesis, deeply, deeply thought provoking."

Another noteworthy addition is *Magic and Religion in Medieval England* by Catherine Rider, helping to strengthen our history of western magic collection. Brian Murdoch from Scotland's University of Stirling has this observation about the book (with a witty definition of the difference between the two):

"The relationship between magic and religion, especially in the middle ages, is a very close one, and a distinction is correspondingly hard to make, in spite of Gordon Child's apophthegmatic but over-simplified comment that 'magic is a way of making people believe they are going to get what they want, whereas religion is a system for persuading them that they ought to want what they get' (cited in S. Green, *Prehistorian*, Bradford-on-Avon: Moonraker, 1981, p. 78). This study raises the question of how, and more particularly whether the distinction was made in (late) medieval England and also more generally by examining official views on the use of magic (and how to stop it), and also considering areas where there is much overlap, as between healing charms and prayers, for example."

Lastly, for now, we added the long overdue biography *Doreen Valiente: Witch* by Philip Heselton. Doreen Valiente was a pivotal character in the modern rebirth of witchcraft as we know it. Heselton, author of exhaustive biographic studies of "Old Gerald" Gardner, has continued and built upon his research into Gardner's life and his work in the development of Wicca (or "Wica" as he labeled it), to write this biography of Valiente – initially Gardner's magical partner and assistant, later to carve her own path in the 20th century occult renaissance. It was Valiente who created "The Charge of the Goddess" in its beautiful standard form (pulling from several sources). It was also Valiente who rewrote much of Gardner's early Wica material, expunging the most obvious stuff he either collaborated with Crowley in developing, or just outright cribbed from the Beast. Heselton has devoted the second half of his life (following his retirement from civil service) to unraveling the truth of the development of modern witchcraft by Gardner and Valiente, and this book is truly a labor of love.

Enjoy your library! More to come!

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1) Citrinitas, [https://www.amazon.com/gp/customer-reviews/R3MVAEUIO2GNGB/ref=cm\\_cr\\_dp\\_d\\_rvw\\_ttl?ie=UTF8&ASIN=157863329X](https://www.amazon.com/gp/customer-reviews/R3MVAEUIO2GNGB/ref=cm_cr_dp_d_rvw_ttl?ie=UTF8&ASIN=157863329X) accessed 10 April 2017.

2) [https://www.amazon.com/gp/customer-reviews/R1GFJ7UUCW90D7/ref=cm\\_cr\\_dp\\_d\\_rvw\\_ttl?ie=UTF8&ASIN=1620554216](https://www.amazon.com/gp/customer-reviews/R1GFJ7UUCW90D7/ref=cm_cr_dp_d_rvw_ttl?ie=UTF8&ASIN=1620554216) accessed 10 April 2017.



“INRI” by Orlee Andromedae, [www.motherofabominations.com](http://www.motherofabominations.com)

## A Ritual for the Path of Lamed

WRITTEN AND PERFORMED BY FRATER ENTELECHEIA FOR HORIZON LODGE'S AUTUMN EQUINOX CELEBRATION  
ANNO VII, SOL IN LIBRA 0°, LUNA IN GEMINI 26° — SEPTEMBER 22, 2016 (E.V.)

### Temple Setup

Single double-cube altar in the center, top covered with an emerald green cloth, in the center of which is a single candle, surrounded by a dagger, a censer burning galbanum, a cup of water, and some salt. The sigil of the angel Chedeqiel, is here as well.

In the east is a table upon which is the eucharist, with green wine. The Adjustment atu is here as well, facing the altar opposite it.

Lights are set to dim amber.

### Part One: Temple Opening

*Performed starting from behind the altar:*

1. Star Ruby
2. Purification with water
3. Consecration with fire
4. Aleister Crowley's paraphrase of the text of the Stele of Revealing recited as a general invocation.

### Part Two: Invocation of Air/Libra

Steady drumming begins as the ritualist advances to the east, where they draw an invoking pentagram of air while intoning Shaddai El Chai. They then charge the pentagram with the divine name YHVH. They do the same in the south, the west, and the north. After completing the circle, they return to center, behind the double-cube altar, where they draw and charge another air pentagram toward the eucharist. The drumming stops, and the lights change to emerald green.

### Part Three: Invocation of VHYH

Daughter of the Lord of Truth, complement of Holy Silence

*(single drum strike)*

Thee, thee I invoke!

Severity and beauty, mother of sovereignty and violence

*(single drum strike)*

Thee, thee I invoke!

Action, reaction, adds to naught, rule of iron necessity

*(single drum strike)*

Thee, thee I invoke!

Harlequin, dazzle with your display, moving image of eternity

*(single drum strike)*

Thee, thee I invoke!

Heart on scale, the sword is drawn, the feather of Maat reveals all fraud

*(single drum strike)*

Thee, thee I invoke!

But the scale is truth, the heart is the world, and the weightless feather is God

*(single drum strike)*

Thee, thee I invoke

Plunge into night, bring light to the dark, what you bring forth will save you

*(single drum strike)*

Thee, thee I invoke!

But unreconciled, divided within, what you do not have will kill you

*(single drum strike)*

Thee, thee I invoke!

#### **Part Four: Invocation of Zuriel**

We call upon thee...

VHYH *(repeat three times)*

Send us your angel...

*(Light changes to blue)*

ZURIEL *(repeat three times)*

We call upon thee, Zuriel

Grant us the courage and wisdom to unite light with dark

Help us to find and bring forth the Light from within

Let us find balance within ourselves

And in so doing, reconcile our individual wills with the divine Will.

In the name of the nameless.

AUMGN *(repeat three times)*

#### **Part Five: Evocation of Chedeqiel**

*The drumming starts up again, gradually getting faster and more intense.*

By the authority of VHYH

By the power of ZURIEL

I call upon thee, the angel of Lamed, to appear here now in visible form.

By the authority of VHYH

By the power of ZURIEL

I call upon thee, the angel of Lamed, to appear here now in visible form, and in so doing, not to disturb a single atom.

By the authority of VHYH

By the power of ZURIEL

I call upon thee, the angel of Lamed, to appear here now in visible form, and in so doing, to obey the natural order of things.

By the authority of VHYH

By the power of ZURIEL

I call upon thee, the angel of Lamed, to appear here now in visible form. It is the will of God. It was ever thus. The beginning is changed. I cast a curse upon time. I was never here.

*Drumming is very fast and intense by now.*

*While staring at the sigil of Chedeqiel, say:*

I call upon thee, CHEDEQIEL! Appear to me in visible form! *(repeat several times while focusing on sigil)*

*Burn Chedeqiel's sigil in the candle flame as the light changes to bright green.*

Chedeqiel, come! *(repeat several times)*

*At once, ritualist abruptly stops chanting, the drumming stops, and the lights go out. Long pause.*

### **Part Six: Liber Librae Excerpt**

Man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavour be to seek the Light through their reconciliation.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.

Unbalanced force is evil; unbalanced severity is but cruelty and oppression; unbalanced mercy is but weakness which would allow and abet Evil.

Earth is but an atom in the universe, and thou thyself art but an atom thereon, and even couldst thou become the God of this earth whereon thou crawllest and grovellest, thou wouldest, even then, be but an atom, and one amongst many.

### **Part Seven: Eucharist (wine or water) and Reflection (5 mins)**

#### **Part Eight: License to Depart**

In the name of Ra Hoor Khuit, I set free any spirits that may have been drawn or imprisoned here by means of these ceremonies. Depart in peace unto your abodes. Grant us wisdom and serenity to unite the opposites within ourselves, to make ourselves whole, and to find and bring forth the Light from within. Be ready to come when called.

*Strike the altar once.*

### **Commentary:**

This is a simple ritual I wrote to celebrate the Sun entering Libra on the Autumnal Equinox in the Northern Hemisphere in 2016. The constellation Libra (column VII in Liber 777) is attributed to the path of Lamed (column II) on the Tree of Life. First I invoke using the divine name VHYH (column CXL). By that name I invoke the archangel, Zuriel (column CLXXVII). Then I ask Zuriel to send the angel, Chedeqiel (column CXLIII). I focus the evocation of Chedeqiel on the glasses of wine so as to infuse them with the power and qualities of the angel.

The text of the invocation of VHYH was produced by considering several sources: the Golden Dawn lectures (“Daughter of the Lord of Truth ... Severity and beauty, mother of sovereignty and violence”); *The Book of Thoth* (“...complement of holy silence [the Fool at] ... Harlequin, dazzle with your display”); Plato’s *Timaeus* (“moving image of eternity”); *The Vision and the Voice* (“Action, reaction, adds to naught ...the scale is truth...”); Egyptian mythology (“the feather of Maat”); and the Gospel of Thomas (the last two lines).

The major arcana card associated with the path of Lamed is Justice (column XIV). The card is a pictorial representation of the action of karma in the universe. In the Old Aeon, this meant the legal application of morality, understood from the perspective of religion or from human reason. In the New Aeon, it is now understood outside of the moral/legal context and is now understood as a cosmic principle. This is reflected in the Thoth deck by the value-neutral title for this card Adjustment. For every action, there is an equal and opposite reaction, quite apart from our ethical or aesthetic considerations. For example, the positive mass-energy of the universe is balanced by the negative force of dark energy, giving rise to a “flat” universe. In all things, the constant 0 is maintained. The answer to the age-old question, “Why is there something rather than nothing?” is answered similarly by both physics and Thelema: in a fundamental sense, the universe is nothing. From our perspective, this constitutes the identity of All with Nothing (LA), which is another name of God (AL).

“But the scale is Truth, the heart is the world, and the weightless feather is God.”

It’s one thing to contemplate this Truth from the perspective of human reason, but it is another to realize it in the core of one’s being. What could such a lofty principle mean in the context of a life? The Gospel of Thomas and Liber Librae give similar answers:

“If one is whole, one will be filled with light, but if one is divided, one will be filled with darkness.”

“Man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavour be to seek the Light through their reconciliation.”

The assumption in both cases seems to be that the individual person is a microcosm of the universe. Truth manifests in the individual in the same way it manifests in the universe: through the balancing of opposites. This doesn’t mean that for every “wicked” thing you do, a “good” deed must balance it. Rather it means that one must train the mind until it acquires the ability to see the underlying identity in all things. This identity is the “thing” (really no-thing) shared in common by black and white, by the holy and the profane, by the self and the not-self, by action and passivity, by stability and change, by joy and suffering. In the language of Chan Buddhism, it is one’s “original face, before good and evil”. The short prayer to Zuriel in Part Four is a request for aid in the

accomplishment of this high (and therefore exceedingly low!) mystical task.

If equality is to be maintained in every event in the universe, then it follows that all magical acts must be understood as respecting this equality as well. If an action can change the course of the future, it must also simultaneously change the conditions operating at the beginning of the universe. The laws of physics operate without regard for the arrow of time. The only way to summon an angel while respecting the order of the universe is to change the entire universe from the start.

“The beginning is changed. It was ever thus. I cast a curse upon time.”

But this just applies to every action, summoning an angel as well as ordering a sandwich.

“A man’s actions affect not only what he calleth himself, but the whole universe.”

Presumably this is why, rather than opening with a discussion of casting spells, Crowley’s *Magick in Theory and Practice* begins with a discussion of how the universe works, with emphasis on how we are connected to one another and the world vis-a-vis our actions. Magick includes conjuring entities for the purposes of acquiring love and money, but that’s merely an example of it, not what it is essentially. According to Crowley in essence magick is “the Science and Art of causing Change to occur in conformity with Will.”

In this light, the study of magick is arguably the study of what used to be called ethics. But it’s not ethics in the sense of obeying the Ten Commandments or following the moral law. It’s ethics as the philosopher Benedict de Spinoza used the term, which itself contains echoes of what the ancient Greeks understood as the pursuit of the Good Life. The main difference is that the term “good” now does not refer to some abstract idea of what is good in general for all entities. It is now relative to the intrinsic nature of the individual, their transcendent purpose or true will. But at its deepest level, this true will is identical with necessity. “So with thy all; thou hast no right but to do thy will.” One’s innermost essence is therefore at once deeply personal but also connected to all things. The will is not to be contemplated but performed, and this entails having the wisdom required to execute it in the world in the best way. There is no way to absolutely separate knowledge of the self from knowledge of the world.

As above, so below.



## Review: *Doreen Valiente WITCH* by Philip Heselton

Published by the Doreen Valiente Foundation in association with The Centre for Pagan Studies, 2016

MARK DALTON

Philip Heselton has spent a good deal of the last 20 years unraveling and writing about the true origins of Wicca as a modern religion. His published efforts began with *Wiccan Roots* in 2000, continued with *Gerald Gardner and the Cauldron of Inspiration* in 2003, then on to his massive two volume biography of Gardner, *Witchfather, a Life of Gerald Gardner* in 2012 and now culminating with his biography of Doreen Valiente in 2016. A labor of love, without a doubt, these books are absolutely essential for an understanding of the origins of what historian Ronald Hutton calls “the only religion England has given the world.” Heselton’s dogged efforts, coupled with a sincere approach to both his topic and to the surviving people who were there, who knew his subjects as family and friends, have captured much of the origins and early development of the most widespread element of the international magical revival to date.

I had the pleasure of seeing Mr. Heselton speak here in Seattle on a book tour to promote volume one of *Witchfather*, and this helped me to appreciate his work. He is a small, very proper Englishman, rather like a hobbit in appearance and manner. His enjoyment of his work, the pursuit of the stories from one person to the next, from one collection of letters to another, from one obscure publication to the next, following the web of individual tales to form a history of this unusual phenomenon, was shared with obvious excitement. Heselton is a conversational writer, not an academic, and is quick to point out the dead ends he has run into, and to suggest areas for future study. He has, however, amassed a great deal of primary material over this series of works, and, while he is perhaps not the most skilled historian at work in this field, his books are both informative and enjoyable to read.

Doreen Valiente was arguably, after Gardner, the single most important person in launching Wicca into the world. She was a skillful writer with the soul of a poet. Heselton draws a picture of an eccentric, self-motivated woman who followed her own path from an early age. She was an imposing woman – six feet tall, filled with vibrant energy – and she attracted Gardner’s attention right away, first in letters, and then in a meeting in 1952, where they took an immediate liking to each other.

Doreen was already heavily invested in the occult, and may even have been involved in skyclad rituals with others in the New Forest before meeting Gardner. She was, for a while, his perfect priestess.

Valiente’s importance to the development of Wicca had much to do with her knowledgeable and sophisticated approach to Gardner’s basic material, which we now know was largely cobbled together from outside, existing sources. These included the work of anthropologist Margaret Murray, *The Key of Solomon* (Mathers’s translation), Charles Leland’s *Aradia, or the Gospel of Witches*, some rituals of French Comasonry, Naturism (which Gardner was devoted to), and, quite obviously, the work of Aleister Crowley. That Doreen so quickly identified these patchwork origins of what he was representing as a survival of the “Old Religion” of the British Isles made Gardner understandably uncomfortable, but Doreen quickly went to work to replace some of Crowley’s material with her own, and to smooth Gardner’s rough edges, creating a more cohesive ritual which included perhaps her most beloved contribution, “The Charge of the Goddess.” Even this lovely piece is an amalgam of Leland and Crowley’s work, together with what Heselton calls “substantial parts” of her own.

Gardner’s relentless self-promotion and sometimes thoughtless approach to others in the craft eventually caused a rift with Doreen, but she continued on her own path, writing a number of books which remain foundations of Wicca, including *An ABC of Witchcraft Past and Present*, *Natural Magick*, *Witchcraft for Tomorrow*, and *The Rebirth of Witchcraft*. She remained active in the development and promotion of Wicca until her death in the summer of 1999. The Doreen Valiente Foundation was established in 2011 to provide a resting place for her papers and her extensive library and to keep her memory and accomplishments alive. More information on the Foundation can be found at [www.doreenvaliente.org](http://www.doreenvaliente.org). More information about the life and work of this remarkable woman can be found by reading this book, which is well illustrated and now available in paperback. I enjoyed it, and all of Heselton’s other books. We have an autographed copy of *Witchfather*, volume one, in the Horizon Library for interested members to take a look.

## Opening Remarks for Planned Parenthood Fundraiser

MICHAEL KOLSON

Presented by Horizon Lodge Body Master Michael Kolson at a benefit for Planned Parenthood held at the lodge temple on 4 November 2016

Good evening.

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

I would like to thank you all for making it out tonight and would like to give special thanks to the people that are donating their time and skills to provide us with entertainment for tonight's fundraiser.

I will keep my comments brief so that we can get along with the night's entertainment but would like to talk a little about how this event came to be, why it is important, and how it relates to the work of Thelema in general and the OTO specifically.

Horizon Lodge has grown into one of the largest OTO groups in the world. And much like the Order in general, our numbers, though relatively small to the greater community within which we operate, can have a radical effect on the world around us. As we grow in numbers and strength in our community I think it is important that we look for ways to give back. I toiled on what a good cause to rally behind might be. One day after an event at the Lodge I was talking with Savannah and she mentioned that she worked at Planned Parenthood and a light bulb went off. At that time in particular Planned Parenthood was suffering from a barrage of attacks from radical elements within our country, more so even than normal.

In discussing ideas for the flyer for this event with Cate I told her that maybe we could do something along the lines of a "Woman Girt with a Sword." This comes from Chapter III verse 11 of The Book of the Law. Ra Hoor Khuit is talking and says "Let the woman be girt with a sword before me." Crowley in his commentary to this verse indicates that this could be a reference to the Scarlet Woman or Women more generally. To me, while trying not to express too much of my own opinion on this verse, it speaks to the woman raised to a state of self determination and no longer to be treated as a commodity to be bought and sold as has been the tradition of so many religions and cultures before us. In Crowley's book on the tarot, *The Book of Thoth*, he further elaborates that the Woman Girt with a Sword represents Venus as she now is

in this new aeon; no longer the mere vehicle of her male counterpart, but armed and militant. More generally on women and their place in Thelema Crowley wrote, "We of Thelema say that 'Every man and every woman is a star.' We do not fool and flatter women; we do not despise and abuse them. To us a woman is Herself, absolute, original, independent, free, self-justified, exactly as a man is."

One of the great ills that Crowley saw in the world around him was the treatment of women, especially the shaming of women who were sexually active outside of the confines of marriage. In Liber 101, "An Open Letter to those who may wish to join our Order" Crowley lays special importance on the support of pregnant women and mothers, offering this support regardless of their being within or without marriage, those without even being looked at especially favorably as those that have shaken off the tabus of the Slave Gods.

Though some of Crowley's comments can seem a bit dated and even patronizing, they were radical at the time. And though we have come a long way we are still shackled by these same tabus that are in place throughout society, and seek to shame and demean women in general, and especially those that dare to exert control over their own bodies. Slut shaming and the culture that leads to, and allows, and abets rape and sexual assaults are the by-products of these same twisted ideas derived from religions of the past.

When I think of why Planned Parenthood was such a fitting cause for us to contribute to it was in part because Planned Parenthood is an organization that has helped almost every single woman I know. Many men as well. From providing health services, to free or inexpensive access to birth control, to education and much more that we will hear about shortly.

During the 1910's Margaret Sanger coined this term *birth control*, and opened a clinic for the same in Brooklyn, the same time and period that Aleister Crowley was in New York. She also started the American Birth Control League. This was the predecessor to today's Planned Parenthood. Sanger was also one of the financial backers to the development of the birth control pill. The pill would not be approved for use in the US until the late 1950's, and in 1960 finally approved for contraceptive use within the US.

A woman being able to take control of her sexuality and to create her own time-table for when and if she chose to become pregnant was a radical notion. The timing of the approval of the birth control pill and the beginning of the sexual revolution of the 1960's can not be overlooked. Crowley, ahead of the curve in so many ways on this issue, wrote that Thelemites "heartily cherish those forms of Love in which no questions of generation arises," in the early 1920s. Instead of looking at sex as shameful and only to be utilized for producing children he noted that "passions thus employed do serve to refine and to exalt the whole being of man or woman" [*Commentary to AL I: 51*].

In addition to helping women and men decide on when and if to have a pregnancy, Planned Parenthood offers

education on and treatment of sexually transmitted diseases and general education on sexuality as well. Ignorance leads to issues of increased rates of abortion, increased rates of sexually transmitted disease and a host of other issues. We have an education system that is increasingly controlled by Christian Fundamentalist agendas in our country. Planned Parenthood's ability to counter this through education is critical to see a decrease in unwanted pregnancies, transmission of sexual disease and overall health of the women and men in our communities.

I want to again thank you all for coming. If anyone is new to the Lodge there are a number of members here happy to answer questions related to our Work and Ideals.

Love is the law, love under will.

## Babble On

WORDS FROM THE EDITOR

"Thy Name is as the Breath of Love across all Worlds."

The Vision and the Voice, the Cry of the 30th Aethyr

"... I must here mention that ... Shmuel ben Aiwaz identifies [Nu and Had] with ANU and ADAD the supreme Mother and Father deities of the Sumerians."

A. Crowley, the New Comment to Liber AL I:1.

Adad or Hadad is a storm and thunder god, hence a god of fertility. "Hadad is the name under which the ancient Near Eastern storm god was known among various groups in the Mesopotamian and Syrian world. ... Hadad makes his first appearance as Adad in old Akkadian texts .... Hadad in all likelihood means 'thunderer' and as the storm-god he brings both fertility ... and destruction ...."<sup>1</sup> Other forms of the name are Haddu and Hadda, and he is sometimes identified with Ba'lu (Ba'al). He is sometimes called Hadad-Rimmon (or Ramman), that is, Hadad the Thunderer.

"The iconography of the storm god is quite distinctive. In the Akkadian period Ishkur or Adad is portrayed with a thunderbolt and mace on the back of a lion-dragon, but during the Old Babylonian period he is usually shown on cylinder seals standing on the back of a bull, brandishing a mace or another weapon in his right hand and thunder in some form in the other. He is bearded and wears a conical headdress." In other representations, he wears a horned headdress.

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1) Quotations and other information from "Hadad" in the invaluable *Dictionary of Deities and Demons in the Bible*, K. van der Toorn, B. Becking, and P. van der Horst, editors.

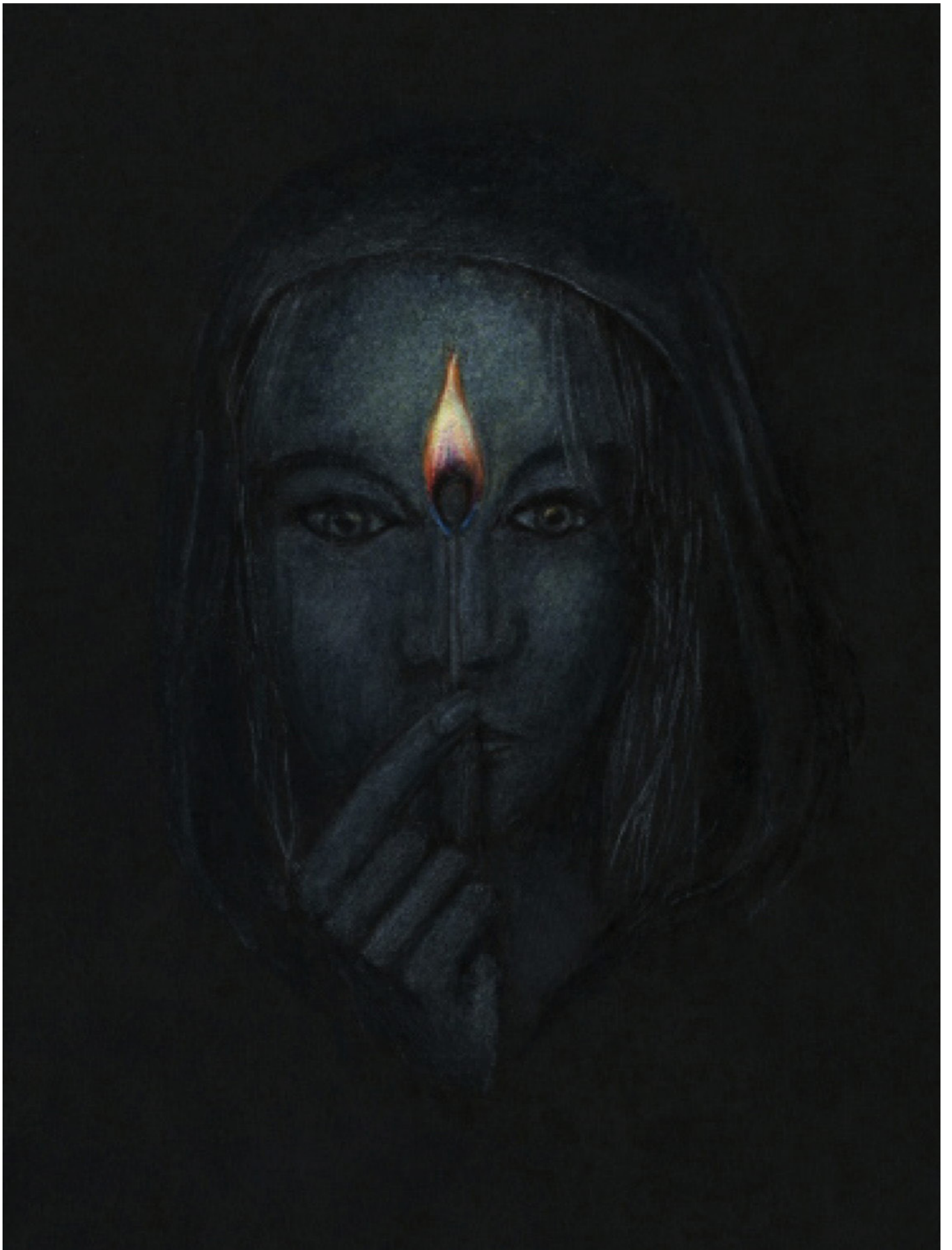
The lion-dragon is of course the lion-serpent. But Hadad's association with the bull relates him to Aleph, whose attributions to the thunderbolt, the element air, and (according to the Master Therion) Zeus Arrhenothelus and Dionysus Zagreus are suggestive. The beard and conical hat suggest the Hierophant of the Tarot, which is also associated with the bull.<sup>2</sup>

Hadad grants victory and authority to kings, answers prayers if they are accompanied by the appropriate rites, and gives oracles. He is both merciful and just. "Hadad was worshipped by prayer and prostration ..., and ... by blood sacrifices, as well as by the wide-spread burning of incense." Remarkably, he was one of that class of fertility gods who dies and is resurrected. "In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-Rimmon in the valley of Megiddon" (Zechariah 12:11 KJV). This refers to a ritual of mourning the death of Hadad celebrated at Megiddo (Armageddon).

In the Greco-Roman period, his name was Hellenized to Adados, and he was paired with a goddess Atargatis as consort. He was sometimes identified, not surprisingly, with Zeus.

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2) "O. The Fool" and "V. The Hierophant" in *The Book of Thoth*, The Master Therion.



Untitled by Lucy Devins