Books of Foundation

Peter Crawford

DEDICATION

From the place of the 'ever living',

From the far horizon of the gods,

From the moment of the Beginning,

From the Foundation of all things,

from the place of exaltation,

I - Upuaut,

'the opener of the ways'

Come to you, and give to you a gift !

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These are

'A gift to those who would seek'

And to those who would know.

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What are the 'Books of Foundation' ?

'The Books of Foundation are 'channelled' texts purporting to originate with an Æon, identified as Upuaut - 'the opener of the ways' - which describe the process of cosmogenesis, anthropogenesis, and an occult interpretation of history.

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JOSEPH SMITH

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GNOSTICISM

'The Books of Foundation' are intended to describe something of the nature of the cosmos.

The cosmos is the universe regarded as a complex and orderly system; the opposite of chaos.

The philosopher Pythagoras used the term κόσμος - 'cosmos', for the order of the universe, but the term was not part of modern language until the 19th century geographer and polymath, Alexander von Humboldt, resurrected the use of the word' from the ancient Greek, assigned it to his multi-volume treatise, 'Kosmos', and, along the way, influenced our present and somewhat holistic perception of the universe as one interacting entity.

In 'The Books of Foundation', not only is the nature of the κόσμος described, but also its structure, nature and origins, and man's purpose within the κόσμος.

These subjects are highhlighted under the titles Ontology (the Nature of Being), Cosmogenesis (the Act of Creation), Biogenesis (the Nature of Living Things), The Demiurge (the creator of this particular κόσμος), The First Time, The Incarnation of the Aeons, and the Nature of the Will. There then follow other chapters dealing with the subsequent history of sentient beings on Earth.

There are, of course, limitations to such a project.

It is, obviously, not within the grasp of sentient human entities to comprehend, to any true degree, the structure, nature and origins of the κόσμος, let alone man's purpose with this system - and it is here that the major historical religions (and in particular Judaism, Christianity and Islam) make their fundamental mistake in claiming to grasp and determine such infinitely complex matters.

We can only perceive such difficult concepts in the form of analogies, images and archetypal myths - the reality, itself, remains beyond us.

This will not always be the case, however, and 'The Books' are relevant for only a certain time-span.

Part of the purpose of human existence is 'to achieve a mystic vision of the Universe', but this will only be achieved after there has been an 'unprecedented exaltation of the human race' - which is the 'ultimate purpose of creation'.

Then 'The Books' can 'fall away' - for the 'new race of heroes, demi-gods and god-men' will clearly see - and understand.

For this is an essential part of the purpose of human existence - a true understanding of 'the Universe' - which would inevitably be combined with a full self-understanding - a final realization of who and what we are.

A 'coming home' - an final step in the endless searching - the feeling of emptiness - of being unfulfilled - that is at the core of all sentient life.

And it is the 'Books of Foundation' - when and if they are ever fully revealed - that will assist in the 'divine operation, - the physical and spiritual mutation', which will result in this inevitable 'exaltation' and transformation of the race.

 Peter Crawford - May 2015

The Egyptian Jackal (Canis aureus lupaster) also known as the African Wolf or Wolf Jackal is currently listed as a subspecies of the golden jackal but may be a subspecies of grey wolf or a unique species in its own right. It is native to Egypt, Libya, and Ethiopia, though its post Pleistocene range once encompassed the Palestine region.

The Egyptian jackal resembles a large, blackish-yellow dog in size and appearance, with the addition of a dorsal mane.

The tail is brush-like and relatively short, with black hairs on the tip and upper side.

The front of the forelimbs have black markings. Adults measure 872 mm in head and body length, 312 mm in tail-length (36% of head and body length) and weigh 13 kg.

The Egyptian jackal has a dorsal mane consisting of long, coarse and black-tipped hairs which fade to buff or white at the bases.

The mane extends from the crown to the base of the tail and onto the shoulders and hips. The flanks are yellowish with some black and white-tipped hairs. The chin is greyish, while the throat, belly and the insides of the legs are whitish to yellowish. The chest sports a medial strop of black-tipped hairs. The face is rufous, but grizzled with white, yellowish or black hairs. The feet are orangish buff.

Compared to other wolves, the Egyptian jackal is not gregarious, and is mostly found travelling alone or in pairs.

Although a nocturnal animal, the African jackal is occasionally seen in the late afternoon.

It shelters in tombs, natural caves and crevices.

Egyptian jackals living in the north of El-Faiyum reportedly live on fish caught in shallow water, while those of the Nile Valley and Delta feed on various cultivated crops and fruit and domestic animals.

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A young man sits in the late afternoon sun on the West Bank, near Luxor in Egypt.

Luxor - once known as the city of Thebes, and the capital of Ancient Egypt.

The landscape is in a area known as شيخ عبدالقرنة‎ (Qurnah) - consisting of a group of three closely related villages (New Qurna, Qurna and Sheikh ‘Adb el-Qurna) located on the West Bank of the River Nile, opposite the modern city of Luxor, near the Theban Hills.

The young man's Egyptian guide has just gone off to the nearby 'rest house' to buy some cigarettes.

The young man is alone, surveying the unearthly, almost lunar landscape.

And then, suddenly, from behind a low outcrop of rocks, there appears an small animal - like a small dog.

But it's not a dog, it's a jackal.

Now jackals were seen on the West Bank, and the young man had seen them before (he was living in El Tarrerf), but they usually appeared at dusk. It was unusual to see one when the sun was up.

The young man stayed absolutely still.

To his amazement the young jackal slowly moved towards him, step by step.

Less than a meter away the remained still - gazing at each other.

'I have come to you to give you a gift', were the words the young man heard - coming from nowhere, but reverberating in his psyche.

'It is I - Wepwawet - the opener of the ways.

My voice will come to you again - when you are far away from here - and I will tell you much.'

Almost without thinking, the young man held out his hand.

The jackal - or was it Wepwawet - took a couple of steps, and then put his muzzle into the young man's hand.

After one lick, the jackal turned, and disappeared once again behind the small outcrop of rock.

The young man remained sitting, with his hand outstretched - puzzled by what had happened.

His Egyptian guide came up. He had seen it all, and yet he couldn't believe it.

All he could say was that the young man was lucky not to have been bitten, as many jackals and wild dogs on the West Bank had rabies.

The young man said nothing about the voice - but the voice did return - and the gift was given - and the gift was 'The Books of Foundation'.

In spirituality, channelling is the belief that communication of information occurs by or through a person (the channel or medium), from a deity, spirit or other paranormal entity outside the mind (or self) of the channel.

This idea of channelling relies on the belief that non human entities exist and are capable of communicating with human beings.

Christian Spiritual Hierarchies

Non-human Entities

Christian orthodox teaching and Gnosticism both, posits a chain of being from the ultimate ONE, through various spiritual hierarchies various, an ending in the lowest spirit forms.

Other spiritual traditions, including Hinduism and Islam also accept such a hierarchy of being.

There is evidence that such non-human entities exist, although their precise nature is difficult to ascertain accurately.

Particularly in recent times it has been suggested that such non-human entities are in fact alien being, either from other parts of our galaxy, or from other dimensions or 'time-frames.

There have been numerous channelled texts in the last two centuries, most of which, when the nature of their content is analysed are probably fraudulent.

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The very earliest channelled communication, not surprisingly, come from Egypt.

We don't know who received them, or the name of the entity channelling, but the very nature of their contents indicates that they are channelled material.

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THE BOOKS OF ANCIENT EGYPT

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OAHSPE

The earliest well publicised example is 'Oahspe'.

'Oahspe: A New Bible' is a book published in 1882, purporting to contain "new revelations" from "...the Embassadors of the angel hosts of heaven prepared and revealed unto man in the name of Jehovih..."

It was written by an American dentist, John Ballou Newbrough (1828–1891), who reported it to have been produced by automatic writing, making it one of a number of 19th-century neo-revelationist works attributed to that practice.

Adherents of the revelation expounded in Oahspe are referred to as "Faithists".

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THE BOOK OF MORMON

Another early example of the channelling of religious material is Joseph Smith's 'Book of Mormon'.

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Smith claimed to have recovered the book from a hill named Cumorah, in Manchester, New York State, in 1827.

There is, however, considerable confusion about who, apart from Smith actually saw the book - consisting of gold plates - and as the plates, containing the text of the book, were returned to the safe keeping of the angel Moroni, there is no real evidence of them having really existed.

A far more likely explanation is that Smith channelled them from an entity that he called Moroni.

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JOSEPH SMITH

and

THE BOOK OF MORMON

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THE SETH MATERIAL

A much later example is 'The Seth Material'

The Seth Material is a collection of metaphysical texts dictated by the American psychic Jane Roberts to her husband from late 1963 until her death in 1984.

The words were purportedly suggested to Roberts by a discarnate entity who called himself Seth, who she said took control of her body and spoke through her.

The material is regarded as one of the cornerstones of New Age philosophy, and the most influential channelled text of the post-World War II "New Age" movement, other than 'A Course in Miracles'.

Professor of psychology Jon Klimo writes that the Seth books were instrumental in bringing the idea of channeling to a broad public audience.

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Interestingly, Seth is a god of the desert, storms, and foreigners in ancient Egyptian religion.

In later myths he is also the god of darkness, and chaos. In Ancient Greek, the god's name is given as Sēth (Σήθ).

In Egyptian mythology, Set is portrayed as the usurper that killed and mutilated his own brother Osiris. Osiris' wife Isis reassembled Osiris' corpse and embalmed him.

Osiris' son Horus sought revenge upon Set, and the myths describe their conflicts.

The death of Osiris and the battle between Horus and Set is a popular theme in Egyptian mythology.

Most examples of contemporary channelling have an unpleasantly bland, platitudinous quality, sounding something like a 'pep-talk' from a rather prim and prissy headmistress to her recalcitrant 'gals'.

A good example is the following, from Susan Elsa:

'Dear very beloved Souls. I AM ARCHANGEL AZRAEEL, also called in many of your Times and various Cultures Anubis or the Archangel of Death- you name it. I do not speak much, at all, nor let you know I AM ALWAYS HERE. But I AM ALWAYS AROUND EACH ONE OF YOU AT ANY TIME IN ANY PLACE. The symbolic Anubis look and Name, given to me in Ancient Egypt, is one of my favourites. I have never been a HUMAN BEING DRESSED IN THAT WAY- I AM THE ARCHANGEL OF DEATH. The Egyptians knew me very well and worked openly with me - and hence gave a "a look" to personify me better for the understanding capability of the human brain and limited physical sight.'

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LIBER AL VEL LEGIS

Probably the most famous example of channelling is the 'Liber Al Vel Legis', which is the central sacred text of Thelema.

It was written by Aleister Crowley, who claimed it was dictated to him by a discarnate entity named "Aiwass" - who is far from bland or platitudinous !

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ALEISTER CROWLEY

and

'THE BOOK OF THE LAW'

click below for

THE BOOK OF THE LAW

Liber AL vel Legis

plus a

verse by verse commentary

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القرآن‎ - AL QURAN

Possibly the most influential channelled text doesn't even have a real name.

We know it as القرآن‎ (the Quran), which simply means “the recitation”,

The name can also be transliterated Koran, Qur’an, and al-Qur’an, and it is the central religious text of Islam, which Muslims consider to the verbatim word of God (Allah) and the final divine revelation - the Final Testament.

It is regarded by most Muslims as the finest piece of literature in the Arabic language.

Muslims believe that the Quran was verbally revealed through the angel Jibril (Gabriel) from God to Muhammad gradually over a period of approximately twenty-three years beginning in 610 CE, when Muhammad was forty, and concluding in 632 CE, the year of his death.

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MUHAMMED

and the

NOBLE QURAN

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NIETZSCHE

One of the strangest channelled works is Nietzsche's 'Also Sprach Zarathustra'.

Often considered as a philosophical work, 'Zarathustra', is written in the literary style of Luther's Bible (supposedly ironically), and contains no philosophical argument or development as would normally be found in an academic work.

While also superficially anti-religious and rejecting 'metaphysics', the text in fact offers a number of metaphysical 'doctrines', such as the 'theory of eternal recurrence', the 'ubermensch', the doctrine of the 'primacy of the will', and the doctrine of the 'death of God'.

On January 3, 1889, Nietzsche suffered a mental collapse.

Two policemen approached him after he caused a public disturbance in the streets of Turin.

In the following few days, Nietzsche sent short writings—known as the 'Wahnbriefe' (Madness Letters)—to a number of friends (including Cosima Wagner and Jacob Burckhardt).

Although most commentators regard his breakdown as unrelated to his philosophy Georges Bataille drops dark hints ("'man incarnate' must also go mad").

Undoubtedly the entity that had channelled 'Zarathustra' had gradually taken over Nietzsche, causing him to channel 'Ecce Homo' and The Antichrist'.

Finally the entity completely overwhelmed Nietzsche's psyche, and left him a 'burnt out wreck' devoid of will and personality.

In 1898 and 1899 Nietzsche suffered at least two strokes, which partially paralysed him and left him unable to speak or walk.

After contracting pneumonia in mid-August 1900 he had another stroke during the night of August 24 / August 25, and died about noon on August 25.

THE BOOKS OF

ANCIENT EGYPT

There are many apparently 'channelled' texts dating from ancient times that have been found in Egypt.

Later texts are decidedly Gnostic in flavour, with many Christian interpolations.

The Sources of the Channelled Texts of the Ancient Egyptians

Edfu Temple

On the walls of the Edfu Temple\*, the story of 'Zep Tepi' - the 'first time' - displays the rule the Archons, who came to Egypt and proceeded to give the people of the Nile the benefits of civilization and agriculture.

The bringers of this high civilisation incarnated in human form and often took on part of the shape of animals.

The Egyptians called them 'Neteru' - usually incorrectly translated as 'the gods'.

The Aeon (Neter) who had the greatest influence over ancient Egyptian was the Aeon whom the Egyptians called Horus, - in hieroglyphic form ḥr.w; meaning "falcon".

Additional meanings include "the distant one" (a most suitable name for all the Aeons) or "one who is above".

The Greeks called the Aeon Horus Ὧρος Hōros.

This Aeon, wishing to extend the influence of the servants of the ONE over the Egyptian people, taught that new incarnations of Horus succeeded the deceased Pharaoh on earth in the form of new Pharaohs.

In reality the Aeon, during the period - that was termed by later historians the 'Old Kingdom' - guided the Pharaohs, who were permitted to 'channel' some of the wisdom of the great Aeon - and this accounts for the 'Pyramid Texts' , and the superior culture and civilization of the Old Kingdom, when compared to later periods of Egyptian history.

The three most significant channeled texts are 'The Pyramid Texts', 'The Book of Pylons' (also known as the 'Book of Gates', and the 'Book of the Dead' (more correctly known as "Book of Coming Forth by Day")

THE PYRAMID TEXTS

The Pyramid Texts are religious texts from the time of the Old Kingdom.

They are possibly the oldest known religious texts in the world.

The Pyramid Texts were channeled from two Aeons whom the Egyptians called Horus and Thoth.

Written in Old Egyptian, the Pyramid Texts were carved on the walls and sarcophagi of the pyramids at Saqqara during the 5th and 6th Dynasties of the Old Kingdom.

The oldest version of the Pyramid Texts consists of 228 spells, and comes from the Pyramid of Pharaoh Unas, who was the last king of the 5th Dynasty.

Other texts were carved in the pyramids of the 6th Dynasty kings Pepi I, Pepi II and three of his queens, and Teti.

Unlike the later 'Coffin Texts', 'Book of Gates' (or Pylons) and 'Book of the Dead', the pyramid texts were reserved only for the Pharaoh, and were not illustrated.

Reconstruction of the Temple and Pyramid of Unas

Following the earlier Palermo Stone, the pyramid texts mark the next-oldest known mention of the Aeon Osiris, who would become the most important 'deity' associated with afterlife in the Ancient Egyptian religion.

As channeled texts, the contents and details of the texts should not be taken as an accurate representation of the metaphysical realities which they describe.

Many channeled texts, particularly when the recipients are not culturally and spiritually advanced, are misunderstood, and often subsequently related in terms that are accessible to the channeler.

It is for this reason that the original channeled texts - 'Pyramid Texts' are often confusing, and many of the details seem strange, contrived or essentially 'odd'.

When these texts were later adapted, and combine with additional channeled communications, to form the 'Coffin Texts', 'Book of Gates' (or Pylons) and 'Book of the Dead', they became further distorted.

However, the contents are still valuable, as the contain the germ, or seed of the reality in which the Aeons have their being.

The invocations, or more correctly "utterances", of the pyramid texts are primarily concerned with protecting the Pharaoh's remains, reanimating his body after death, and helping him ascend to the heavens, which are the emphasis of the afterlife during the Old Kingdom.

The invocations delineate all of the ways the Pharaoh could travel, including the use of ramps, stairs, ladders, and most importantly flying.

The "utterances" could also be used to call the 'gods' (Æons)to help - and thus they were the first 'invocations'.

THE COFFIN TEXTS

The Coffin Texts are a collection of ancient Egyptian funerary spells written on coffins beginning in the First Intermediate Period.

Ancient Egyptian Coffin

The texts are derived in part from the earlier Pyramid Texts, which were originally reserved for royal use only, but they contain substantial new material related to everyday desires that reflects the fact that the texts were now used by the common people.

Ordinary Egyptians who could afford to have a coffin had access to these funerary spells and the Pharaoh no longer had exclusive rights to the afterlife.

As the name of this collection of some 1,185 'spells' implies, the texts are mostly found on Middle Kingdom coffins, however they are sometimes inscribed on tomb walls, stelae, canopic chests, papyri and even mummy masks.

Due to the limited writing surfaces of some of these objects, the collection was often abbreviated, and this gave rise to long and short versions of some of the 'spells', a number of which were later copied in the 'Book of the Dead'.

Coffin Texts

In contrast to the Pyramid Texts, which focus on the celestial and astral realms, the 'Coffin Texts' emphasize the subterranean elements of the afterlife ruled by Osiris.

An Osirian afterlife is offered to everyone, and the deceased is even referred to as "the Osiris"(see below).

This subterranean realm is described as being filled with threatening beings, traps, and snares with which the deceased must contend.

The spells in the 'Coffin Texts' allow the deceased to protect themselves against these dangers and "dying a second death".

A new theme recorded in the coffin texts is the notion that all people will be judged by Osiris, and his council, according to their deeds in life.

The texts allude to the use of a balance, which became the pivotal moment of judgment in the later 'Book of the Dead'.

The Texts combine ritual actions intended as protection, expressions of aspiration for a blessed existence after death, and of the transformations and transmigrations of the ba and akh.

In addition there are descriptions of the land of the dead, its landscape and inhabitants. These include the Sekhet Hotep (Field of offerings or peace), the paths of Rostau and the abode of Osiris.

'THE BOOK OF TWO WAYS'

A few coffins from the Middle Egyptian necropolis of el-Bersheh (Deir el-Bersha) contain unique graphical representations of the realm of the afterlife, along with spells related to the journey of the deceased through the Duat.

In Egyptian mythology, Duat (also Tuat, Amenti, or Neter-khertet) is the realm of the dead. The Duat is the realm of the god Osiris and the residence of other gods and supernatural beings. It is the region through which the sun god Ra travels from west to east during the night, and where he battled Apep. It also was the place where people's souls went after death for judgement, though that was not the full extent of the afterlife. Burial chambers formed touching-points between the mundane world and the Duat, and spirits could use tombs to travel back and forth from the Duat.

This collection, called the 'Book of Two Ways', was the first example of an Ancient Egyptian map of the underworld.

The 'Book of Two Ways' is a precursor to the New Kingdom books of the underworld as well as the 'Book of the Dead', in which descriptions of the routes through the afterlife are a persistent theme.

The two ways depicted are the land and water routes, separated by a lake of fire, that lead to Rostau and the abode of Osiris.

'THE BOOK OF PYLONS'

Edfu

The 'Book of Gates' (Book of Pylons) is an Ancient Egyptian funerary text dating from the New Kingdom.

It narrates the passage of a newly deceased soul into the next world, corresponding to the journey of the sun though the underworld during the hours of the night.

The soul is required to pass though a series of 'gates' at different stages in the journey.

The Book of Pylons

Each gate is associated with a different goddess, and requires that the deceased recognize the particular character of that deity.

The text implies that some people will pass through unharmed, but that others will suffer torment in a lake of fire.

The text and images associated with the Book of Gates appear in many tombs of the New Kingdom, including all the Pharaonic tombs between Horemheb and Ramesses VII.

They also appear in the tomb of Sennedjem, a worker in the village of Deir el-Medina, the ancient village of artists and craftsmen who built Pharaonic tombs in the New Kingdom.

'THE BOOK OF THE DEAD'

The Book of the Dead is the modern name of an ancient Egyptian funerary text, used from the beginning of the New Kingdom (around 1550 BC) to around 50 BC.

The original Egyptian name for the text, transliterated 'rw nw prt m hrw' is translated as "Book of Coming Forth by Day".

Another translation would be "Book of emerging forth into the Light".

The text consists of a number of magic spells intended to assist a dead person's journey through the Duat, or underworld, and into the afterlife.

The Book of the Dead was part of a tradition of funerary texts which includes the earlier Pyramid Texts and Coffin Texts, which were painted onto objects, not papyrus.

Some of the spells included were drawn from these older works and date to the 3rd millennium BC.

Other spells were composed later in Egyptian history, dating to the Third Intermediate Period (11th to 7th centuries BC).

A number of the spells which made up the Book continued to be inscribed on tomb walls and sarcophagi, as had always been the spells from which they originated.

The Book of the Dead was placed in the coffin or burial chamber of the deceased.

THE AMDUAT

Literally "That Which Is In the Afterworld", also translated as "Text of the Hidden Chamber Which is in the Underworld" and "Book of What is in the Underworld" - is an important Ancient Egyptian funerary text of the New Kingdom.

Like many funerary texts, it was found written on the inside of the pharaoh's tomb for reference.

Unlike other funerary texts, however, it was reserved only for Pharaohs (until the 21st Dynasty almost exclusively), or very favoured nobility.

It tells the story of Ra, the Egyptian sun god who travels through the underworld, from the time when the sun sets in the west and rises again in the east.

It is said that the dead Pharaoh is taking this same journey, ultimately to become one with Ra and live forever.

The underworld is divided into twelve hours of the night, each representing different allies and enemies for the Pharaoh/sun god to encounter.

In hour 1 the sun god enters the western horizon (akhet), which is a transition between day and night.

In hours 2 and 3 he passes through an abundant watery world called 'Wernes' and the 'Waters of Osiris'.

In hour 4 he reaches the difficult sandy realm of Sokar, the underworld hawk deity, where he encounters dark zig zag pathways which he has to negotiate, being dragged on a snake-boat.

In hour 5 he discovers the tomb of Osiris which is an enclosure beneath which is hidden a lake of fire, the tomb is covered by a pyramid like mound (identified with the goddess Isis) and on top of which Isis and Nephthys have alighted in the form of two kites (birds of prey).

In the sixth hour the most significant event in the underworld occurs.

The ba (or soul) of Ra unites with his own body, or alternatively with the ba of Osiris within the circle formed by the mehen serpent.

This event is the point at which the sun begins its regeneration; it is a moment of great significance, but also danger, as beyond it in hour 7 the adversary Apep (Apophis) lies in wait and has to be subdued by the magic of Isis, and the strength of Set assisted by Serqet.

Once this has been done, the sun god opens the doors of the tomb in hour 8, and then leaves the sandy island of Sokar by rowing vigorously back into the waters in hour 9.

In hour 10 the regeneration process continues through immersion in the waters until in hour 11 the god's eyes (a symbol for his health and well being) are fully regenerated.

In hour 12 he enters the eastern horizon ready to rise again as the new day's sun.

The 'Amduat' names all of these gods and monsters.

The main purpose of the 'Amduat' is to give the names of these gods and monsters to the spirit of the dead Pharaoh, so he can call upon them for help or use their name to defeat them.

As well as enumerating and naming the inhabitants of the Duat, both good and bad, the illustrations of the 'book' show clearly the topography of the underworld.

The earliest complete version of the 'Amduat' is found in KV (Kings' Valley)34, the tomb of Thutmose III in the Valley of the Kings, on the Luxor West Bank.

The Afterlife

The nature of the afterlife which the dead person enjoyed is difficult to define, because of the differing traditions within Ancient Egyptian religion.

In the Book of the Dead, the dead were taken into the presence of the god Osiris in the Duat.

There are also spells to enable the ba or akh of the dead to join Ra (the Æon of the Sun) as he traveled the sky in his sun-barque, and help him fight off Apep.

Apophis

Apep or Apophis - was an evil god in ancient Egyptian religion depicted as a snake/serpent and a dragon, the deification of darkness and chaos (ı͗zft in Egyptian), and thus opponent of light and Ma'at (order/truth), whose existence was believed from the 8th Dynasty (mentioned at Moalla) onwards. As Apep was thought to live in the underworld, he was sometimes thought of as an Eater of Souls. Thus the dead also needed protection, so they were sometimes buried with spells that could destroy Apep. The 'Book of the Dead' does not frequently describe occasions when Ra defeated the chaos snake explicitly called Apep. Only BD Spells 7 and 39 can be explained as such.

As well as joining the Gods, the 'Book of the Dead' also depicts the dead living on in the 'Field of Reeds', a paradisical likeness of the real world.

The 'Field of Reeds' is depicted as a lush, plentiful version of the Egypt of the living.

The deceased person is shown encountering the Great Ennead, a group of gods, as well as his or her own parents.

It is also clear that the dead not only went to a place where the gods lived, but that they acquired divine characteristics themselves.

In many occasions, the deceased is named as "The Osiris" in the Book of the Dead.

The path to the afterlife as laid out in the 'Book of the Dead' was a difficult one.

The deceased was required to pass a series of 'gates' and 'caverns' (hence the 'Book of the Gates' and the 'Book of the Caverns') guarded by supernatural creatures.

These terrifying entities (Archons or rulers) were armed with enormous knives, and are illustrated in grotesque forms, typically as human figures with the heads of animals or combinations of different ferocious beasts.

Their names - for instance, "He who lives on snakes" or "He who dances in blood" - are equally grotesque.

These creatures had to be pacified by reciting the appropriate spells included in the 'Book of the Dead'; once pacified they posed no further threat, and could even extend their protection to the dead person.

Another breed of supernatural creatures was 'slaughterers' who killed the unrighteous on behalf of Osiris; the 'Book of the Dead' equipped its owner to escape their attentions.

As well as these supernatural entities, there were also threats from natural or supernatural animals, including crocodiles, and snakes.

JUDGEMENT

If all the obstacles of the Duat could be negotiated, the deceased would be judged in the "Weighing of the Heart" ritual, depicted in Spell 125.

The deceased was led by the god Anubis into the presence of Osiris.

There, the dead person swore that he had not committed any sin from a list of 42 sins, reciting a text known as the "Negative Confession".

Then the dead person's heart was weighed on a pair of scales, against the goddess Maat, who embodied truth and justice.

Maat was often represented by an ostrich feather, the hieroglyphic sign for her name.

At this point, there was a risk that the deceased's heart would bear witness, owning up to sins committed in life; Spell 30B guarded against this eventuality.

If the scales balanced, this meant the deceased had led a good life.

Anubis would take them to Osiris and they would find their place in the afterlife, becoming maa-kheru, meaning "vindicated" or "true of voice".

If the heart was out of balance with Maat, then another fearsome beast called Ammit, the Devourer, stood ready to eat it and put the dead person's afterlife to an early and unpleasant end.

'He rejoices at your coming, gives you his hands,

Kisses you, caresses you,

Sets you before the spirits, the imperishable stars...

The hidden ones worship you,

The great ones surround you,

The watchers wait on you.'

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al-qurʾān

Possibly the most influential channelled text doesn't even have a real name.

We know it as القرآن‎ (the Quran), which simply means “the recitation”,

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The name can also be transliterated Koran, Qur’an, and al-Qur’an, and it is the central religious text of Islam, which Muslims consider to the verbatim word of الله (the God - Allah) and the final divine revelation - the Final Testament.

It is regarded by most Muslims as the finest piece of literature in the Arabic language - in fact the finest piece of literature in any language.

Muslims believe that the Quran was verbally revealed through the angel Jibril (Gabriel) from God to Muhammad gradually over a period of approximately twenty-three years beginning in 610 CE, when Muhammad was forty, and concluding in 632 CE, the year of his death.

Furthermore, Muslims believe that the Qur'an was precisely memorized, recited and exactly written down by Muhammad's companions, called Sahabas, after each revelation had been dictated by Muhammad.

Shortly after Muhammad's death the Quran was compiled into a single book by order of the first Caliph ,Abu Bakr, and at the suggestion of his future successor Umar.

Hafsa, who was Muhammad's widow, (Muhammaf has eleven - or possibly thirteen wivws) and Umar's daughter, was entrusted with that Quran text after the second Caliph Umar died.

When Uthman, the third Caliph, began to notice slight differences in Arabic dialect he asked Hafsa to allow him to use the text in her possession to be set as the standard dialect, the Quraish dialect - the Qurash being Muhammed's tribe.

Before returning the text to Hafsa Uthman made several thousand copies of Abu Bakr's redaction and, to standardize the text, invalidated all other versions of the Quran.

This process of formalization is known as the "Uthmanic recension".

The present form of the Quran text is accepted by many scholars as the original version compiled by Abu Bakr.

It should be noted, however, that there is no hard evidence for the existence of the Koran in any form before the last decade of the seventh century.

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According to Muslim tradition, Mohammed was illiterate, however, the first Quranic revelation that came down to Muhammad is, "Read ! In the name of your Lord who creates...." (96:1)

It is clear that this is also a commandment.

God stresses the importance of literacy in the very first revelation.

Furthermore, the second revelation (Sura) is "The Pen", which indicates again the importance of written communication.

This makes the importance of literacy even more compelling.

If indeed Muhammad was an illiterate man when the Quran was first revealed to him, how could he not make himself learn to read and write during the twenty some years of his mission ?

Perhaps a more poignant question should be, "How dare he not to obey his Lord’s clear commandment to read and write ?"

Being a messenger of God, of course he would not dare disobeying his Lord.

Also, in the Quran 25:4-5 there is a verse, where Muhammad’s opponents, who rejected the divine source of the Quran, accused him of fabricating narrations. "Tales from the past that he wrote down; they were dictated to him day and night," they alleged.

This is a clear Quranic evidence that Prophet Muhammad was a literate man.

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CHANNELLING THE QURAN

Muhammed is unusual in that there are detailed and confirmed descriptions of his beheviour when he claimed to receive communications from the entity he called جبريل (Jibrīl)

جبريل (Jibrīl)

According to the Quran , Gabriel (Jibra'il) the angel who revealed the Qur'an to the prophet Muhammad, and sent a message to most prophets, if not all, revealing their obligations.

Gabriel is named numerous times in the Qur'an (II: 97, 98; LXVI: 4); and, in II: 97, the Qur'an expressly narrates:

'Who is an enemy to Gabriel! For he it is who hath revealed (this scripture) to thy heart by God's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.'

He is called the chief of the four favoured angels and the spirit of truth.

He is called the created Holy Spirit (Islam), which is not to be confused with the Holy Spirit of God in Christianity who is revered as God Himself.

In Muslim tradition, Gabriel occupies the role of one of the primary archangels and all historical commentaries build upon Gabriel's role as the transmitter of the Qur'an.

Exegesis narrates that Muhammad saw Gabriel in his full angelic splendor only twice, the first being when he received his first revelation.

Muslims also revere Gabriel for a number of historical events predating the first revelation.

Muslims believe that Gabriel was the angel who informed Zachariah of John's birth as well as Mary of the future birth of Jesus and that Gabriel was one of three angels who had earlier informed Abraham of the birth of Isaac.

These events of Zachariah and Mary can be found also in the Quran, mentioned in surah Maryam.

'The Revelation is always brought to me by an angel: sometimes it is delivered to me as the beating sound of the bell (?) - and this is the hardest experience for me; but sometimes the angel appears to me in the shape of a human, and speaks to me.'

'Those who saw the Prophet in this state relate that his condition would change.

Sometimes he would stay motionless, as if some terribly heavy load was pressed on him and, even in the coldest day, drops of sweat would fall from his forehead.

At other times he would move his lips.'

'He fell to the ground like one intoxicated or overcome by sleep; and in the coldest day his forehead would be bedewed with large drops of perspiration.

Inspiration descended unexpectedly, and without any previous warning.'

'Then Allah's Apostle returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me !".

They covered him, and when the state of fear was over'.

All these are symptoms of Temporal Lobe Epilepsy.

The following is a partial list of the Temporal Lobe Seizure Symptoms & Signs as defined in health.allrefer.com

Hallucinations, or illusions, such as hearing voices when no one has spoken, seeing patterns, lights, beings or objects that aren't there.

Rhythmic muscle contraction. Muscle cramps are involuntary and often painful contractions of the muscles which produce a hard, bulging muscle.

Abdominal pain or discomfort. Sudden, intense emotion such as fear. Muscle twitching (fasciculation) is the result of spontaneous local muscle contractions that are involuntary and typically only affect individual muscle groups. This twitching does not cause pain.

Abnormal mouth behaviors. Abnormal head movements. Sweating. Flushed face. Rapid heart rate/pulse.

Changes in vision, speech, thought, awareness, personality

Loss of memory (amnesia) regarding events around the seizure (partial complex seizure).

Muḥammad himself could not at first identify the spirit that possessed him, and the Qurʾān mentions him by name only three times.

Jibrīl, however, became Muḥammad’s constant helper.

He and the archangel Mīkāl purified Muḥammad’s heart in preparation for the Prophet’s ascension to heaven (miʿrāj), and then Jibrīl guided him through the various levels until they reached the throne of God.

When Muḥammad recited a supposed revelation acknowledging the pagan goddesses al-Lāt, al-ʿUzzā, and Manāt, (the Satanic Verses), Jibrīl chastised him for presenting as divine a message inspired by the devil.

Jibrīl also helped Muḥammad in times of political crises, coming to his aid at the Battle of Badr (624) with thousands of angels, then telling him to attack the Jewish tribes of Banū Qaynuqāʿ and Banū Qurayẓah.

There is evidence that Muhammad, as he grew older, was less effected by his temporal lobe epilepsy.

The early channelled communications, commonly called the 'Meccan Suras' (sura - chapter), are very different when compared to the later suras, usually reffered to as the 'Medinan Suras'.

The Meccan Suras have a beauty and an imaginative quality that is often found in genuine channelled texts (Crowley's 'Book of the Law for example).

The Medinan Suras are lifeless in comparison, (and much longer on average), and primarily concerned with the military and political scheming that preoccupied Muhammad when he became a general and political leader.

It has been suggested, therefore, that the early suras were channelled, while the later suras (which were still claimed to be from Jibrīl), were, in fact, composed by Muhammad unaided.

The Meccan suras are the chronologically earlier suras of the Qur'an that were, according to Islamic tradition, revealed anytime before the Hijrah (pilgrimage of the Prophet Muhammed from Makkah to Medina). The other type of sura is the Madinan sura.

Meccan suras are typically shorter, with relatively short ayat, and mostly come near the end of the Qur'an.

The division of surahs into 'Meccan surahs' and 'Medinan surahs' is primarily a consequence of stylistic and thematic considerations. Classification of the surahs into these periods is based upon factors such as the length of the verse and the presence or absence of certain key concepts.

The Book

Muslims consider the Quran to be the only book that has been protected by God from distortion or corruption, however, some significant textual variations (employing different wordings) and deficiencies in the Arabic script mean the relationship between the text of today's Quran and an original text is unclear.

Quranic chapters are called suras and verses are called ayahs.

The Quran assumes familiarity with major narratives recounted in the Jewish and Christian scriptures.

It summarizes some, dwells at length on others and, in some cases, presents alternative accounts and interpretations of events.

The Quran describes itself as a book of guidance.

It sometimes offers detailed accounts of specific historical events, and it often emphasizes the moral significance of an event over its narrative sequence.

The Quran is used along with the hadith to interpret sharia law.

During prayers the Quran is recited only in Arabic.

Some influential scholars say it is not one single work, that has survived unchanged through the centuries.

Based on the analysis of manuscripts, there is evidence that the Quran contains stories that were written before the prophet Mohammed began his ministry, and which have subsequently been rewritten.

The Quran frequently asserts in its text that it is divinely ordained.

Some verses in the Quran seem to imply that even those who do not speak Arabic would understand the Quran if it were recited to them.

The Quran refers to a written pre-text, "the preserved tablet", that records God's speech even before it was sent down.

The issue of whether the Quran is eternal or created became a theological debate (Quran's createdness) in the ninth century.

Mu'tazilas, an Islamic school of theology based on reason and rational thought, held that the Quran was created while the most widespread varieties of Muslim theologians considered the Quran to be co-eternal with God, (thus breaching the concept of توحيد‎ - Tawhid), and therefore uncreated.

توحيد‎ tawḥīd, meaning "doctrine of Oneness" (of God), is the concept of monotheism in Islam.

It is the religion's most fundamental concept and holds that God (Allah) is One (Wāḥid) and Unique (āḥad).

Sufi philosophers, probably rightly, view the question as artificial or wrongly framed.

Muslims believe that the present wording of the Quran corresponds to that revealed to Muhammad, and according to their interpretation of Quran 15:9, it is protected from corruption ("Indeed, it is We who sent down the Quran and indeed, We will be its guardian.").

The question as to why previous revelations were allowed to be corrupted is left open.

Muslims consider the Quran to be a guide, a sign of the prophet-hood of Muhammad and the truth of the religion.

They argue it is not possible for a human to produce a book like the Quran, as the Quran itself maintains.

Many critics, however, reject the idea that the Quran is miraculously perfect and impossible to imitate

The basis for this view is that peculiarities can be found in the text.

For example, critics note that a sentence in which something is said concerning Allah is sometimes followed immediately by another in which Allah is the speaker (examples of this are suras xvi. 81, xxvii. 61, xxxi. 9, and xliii. 10.)

Many peculiarities in the positions of words are due to the necessities of rhyme (lxix. 31, lxxiv. 3), while the use of many rare words, and new forms may be traced to the same cause (comp. especially xix. 8, 9, 11, 16).

The Quran has also been described as having many passages of poetic beauty, religious fervour, and wise counsel, but mixed with absurdities, bombast, unmeaning images, and low sensuality.

It has also been noted that the Quran is a redaction in part of other sacred scriptures, in particular the Judaeo-Christian scriptures, and some scholars have described the Quran as a 'cocktail of texts', some of which may have been present a hundred years before Muhammad.

Naskh (نسخ) is an Arabic language word usually translated as "abrogation"; it shares the same root as the words appearing in the phrase al-nāsikh wal-mansūkh (الناسخ والمنسوخ, "the abrogater and the abrogated verses").

The concept of "abrogation" in the Quran is that God chose to reveal ayat (singular ayah; means a sign or miracle, commonly a verse in the Quran) that supersede earlier ayat in the same Quran.

The central ayah that deals with abrogation is Surah 2:106:

"We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent ?"

It has been suggested that the concept of abrogation was developed to "remove" the many contradictions found in the Quran.

The incident of the 'Satanic Verses' is put forward by some critics as evidence of the Quran's origins as a human work of Muhammad.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى

تِلْكَ إِذًا قِسْمَةٌ ضِيزَى. سورة النجم - سورة ‏٥٣: ١٩-٢٢‏

This can be interpreted as a conscious attempt to achieve a consensus with pagan Arabs, which was then consciously rejected as incompatible with Muhammad's attempts to answer the criticism of contemporary Arab Jews and Christians, linking it with the moment at which Muhammad felt able to adopt a "hostile attitude" towards the pagan Arabs.

The story of the 'Satanic Verses' is unlikely to be false because it was one incident which may be reasonably accepted as true because the makers of Muslim tradition would not have invented a story with such damaging implications for the revelation as a whole".

click below for more information about

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THE SATANIC VERSES

Text and Arrangement

The Quran consists of 114 chapters of varying lengths, each known as a sura.

Suras are classified as 'Meccan' or 'Medinan', depending on whether the verses were revealed before or after the migration of Muhammad to the city of Medina, however, a sura classified as Medinan may contain Meccan verses in it and vice versa.

Sura titles are derived from a name or quality discussed in the text, or from the first letters or words of the surah.

Suras are arranged roughly in order of decreasing size.

The sura arrangement is thus not connected to the sequence of revelation - which makes the book very difficult to read and comprehend.

The Quranic text seems to have no beginning, middle, or end, its non-linear structure being akin to a web or net.

The textual arrangement has a lack of continuity, absence of any chronological or thematic order, and contains much that is repetitious and confusing.

A text is self-referential when it speaks about itself and makes reference to itself.

The Quran demonstrates this meta-textuality by explaining, classifying, interpreting and justifying the words to be transmitted.

Self-referentiality is evident in those passages when the Quran refers to itself as revelation (tanzil), remembrance (dhikr), news (naba'), criterion (furqan), explicitly asserting its Divinity, "And this is a blessed Remembrance that We have sent down; so are you now denying it ?", or in the frequent appearance of the 'Say' tags, when Muhammad is commanded to speak (e.g. "Say: 'God's guidance is the true guidance' ", "Say: 'Would you then dispute with us concerning Godb ?'").

The feature is more evident in early Meccan suras.

Each sura, except the ninth, starts with the 'Bismillah' (بسم الله الرحمن الرحيم) an Arabic phrase meaning 'In the name of God.'

Each sura consists of several verses, known as ayat, which originally means a 'sign' or 'evidence' sent by God.

The number of verses differs from sura to sura.

An individual verse may be just a few letters or several lines.

The total number of verses in the Quran is 6236, however, the number varies if the 'bismillahs' are counted separately.

'Muqatta'at', or the Quranic initials, are 14 different letter combinations of 14 Arabic letters that appear in the beginning of 29 suras of the Quran.

The meanings of these initials remain unclear - and have often been given mystical significance.

THE QURAN and ISLAM

The Quran has much in common with the Book of Mormon.

Both books describe a basically eclectic, syncretic religion.

Syncretic - Syncretism is the attempt to reconcile disparate, even opposing, beliefs and to meld practices of various schools of thought. It is especially associated with the attempt to merge and analogize several originally discrete traditions, especially in the theology and mythology of religion, and thus assert an underlying unity.

Syncretism is also common in literature, music, the representational arts and other expressions of culture. (Compare the concept of eclecticism.) There also exist syncretic politics, although in political classification the term has a somewhat different meaning.

Both Mormonism and Islam draw heavily on Judeo-Christian themes and orthodox Christian doctrine, while adding their own peculiar narratives, doctrines and practices.

Initially Islam, along with Mormonism at a later date, were considered to be heretical forms of Christianity - hence the Crusades with regards to Islam.

Later, however, they were both considered by some to be separate, non-Christian faiths.

In fact they are eclectic, syncretic amalgams of various Jewish, Christian and Gnostic narratives and doctrines.

The Quran recounts many of the stories of the Jewish Pentateuch (the Five Books of Moses), including the story of Adam and Eve, The Story of Abraham, and the Story of Moses and the Exodus.

Also included, and coming from the Gospels is the Nativity Narrative, and details about the death of Jesus.

It is obvious that Muhammad obtained his information about Christianity from various Gnostic Christian groups - (he refers to the monks in the desert) - docetists who were active in the middle East at the time.

Docetism (from the Greek δοκεἲν/δόκησις dokein (to seem) /dókēsis (apparition, phantom), is defined narrowly as "the doctrine according to which the phenomenon of Christ, his historical and bodily existence, and thus above all the human form of Jesus, was altogether mere semblance without any true reality."

The Qur'an has a docetic or gnostic Christology, viewing Jesus as a divine illuminator (prophet), rather than the 'redeemer' or 'saviour' of Pauline Christianity.

In Sura 4:157–158 we read:

'And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger — they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain. But Allah took him up unto Himself. Allah was ever Mighty, Wise'.

The Qur'an was compiled in the mid-seventh century AD (around 650 CE), corresponding to the period when docetism was still commonly accepted and taught among some Christian sects, particularly in the Arabian peninsular.

The question, of course, remains - who, or what, was Jibrīl.

THE BOOK OF MORMON

Another early example of the channelling of religious material is Joseph Smith's 'Book of Mormon'.

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Smith claimed to have recovered the book from a hill named Cumorah, in Manchester, New York State, in 1827.

There is, however, considerable confusion about who, apart from Smith actually saw the book - consisting of gold plates - and as the plates, containing the text of the book, were returned to the safe keeping of the angel Moroni, there is no real evidence of them having really existed.

A far more likely explanation is that Smith channelled them from an entity that he called Moroni.

BACKGROUND

In America, at the beginning of the nineteenth century, the Christian tradition, which was mainly Protestant in inspiration, was still strong and robust. ‘Doubt’, in the European sense, was almost unheard of, and the only opportunity for doubt, of any kind lay, in the individual’s choice with regard to the Christian sect to which he would owe allegiance. The moral order was firmly defined, and the existential crisis which was beginning to plague Europe had not reached the New World, and to a certain extent, in some strange way, it never would.

JOSEPH SMITH

In Vermont, in 1820, Joseph Smith (1) received his first religious call, in the form of a visionary experience. Twenty years later, and just a few miles away, the Fox family were involved a series of strange experiences which were to form the first stirring of the modern Spiritualist movement.

Both the Fox sisters and Joseph Smith were, effectively, shamans, in a relatively modern, educated and technically advanced society. Strictly speaking, Anthropologists didn’t need to go to far off, primitive tribes, and historians and other academics had no need to peer into the dark recesses of time, in order to find living myths, and the footprints of the Gods; for while the mythology of the established Churches was crumbling, a new mythology was being created, in some part, out of the ruins of the old.

The story of the Mormons begins in 1805 when Joseph Smith Snr. and Lucy Mack Smith became the proud parents of Joseph Smith Jnr. The Smiths lived, at that time, in the town of Sharon, in Windsor County, Vermont.

In the early eighteen-hundreds the Smith family moved from the Green Hills of Vermont to Palmyra, west of New York.

While the Smiths were firmly Christian in outlook, they were not attached to any particular church or sect, and they were searching, amidst a sea of conflicting views, for the true Church of Christ.

They were, in fact suffering from a peculiar religious ‘anomie’, which was extremely prevalent, at that time, in that part of the United States.

They were, in their own simple way, suffering from the same spiritual disorientation that was, and would be, afflicting the finest minds in Europe as the century progressed.

In the Spring of 1820, Joseph Smith Jnr. was in the woods one morning, outside Palmyra, when he saw two shining figures. Smith believed that these two figures were God the Father and God the Son, and that while observing them he had heard the same words that were reported to have been spoken at the ‘Transfiguration’, described in the Gospels.

In addition he was informed that none of the current Christian Churches, or sects, were legitimate, and that the truth would be revealed to him at a later date.

For the next four years Joseph Smith continued his life as a farm boy, until the 21st September, 1823.

On that night he was visited, in his bed room, by an entity calling himself Moroni, who gave him information which enabled him to to recover some inscribed gold plates, which were buried on the summit of a nearby hill called Cumorah.

A further four years, however, were to pass before he was permitted to recover these plates, and during these years Smith was to be instructed and prepared.

(1) Joseph Smith, 1805-1844. Born in Vermont, in the USA, Joseph Smith was the son of a poor farmer and consequently received little formal education. He is remembered as the founder of the marginally Christian sect, known today as the Mormons who have a world wide following of about 6,000,000.

In 1829 Joseph Smith and Oliver Cowdery, a local schoolteacher, began the task of 'translating' the plates. Financial assistance, essential for the performance of such an undertaking was supplied by Martin Harris, a wealthy local farmer with a religious bent. Smith, with the aid of two ‘stones’ found with the plates, translated the plates, from behind a curtain, while Cowdery recorded the words in longhand.

The thin gold plates were inscribed, according to Smith, in ‘Reformed Egyptian’.

Harris, apparently took the plates to a certain Professor Charles Anthony, of New York, who examined them and issued a written statement, asserting that the inscriptions on the plates were in Egyptian, Chaldaic, Assyrian and Arabic and that the translation so far was an accurate one.

He subsequently retracted and tore up this statement.

The document that resulted from Smith and Cowdery’s efforts was entitled ‘The Book of Mormon’ and was published in the Spring of 1830.

Eleven witnesses, in total, swore affidavits to say that they had seen the gold plates from which Smith translated the ‘Book of Mormon’, although some of them retracted their statements at a later date.

The plates in question were, on completion of translation, returned to Moroni, according to Smith; a section of them not having been allowed to be translated until some unspecified time in the future.

It is our contention that the 'plates' never really existed, and that Joseph Smith channelled much of the text of the 'Book of Mormon' from an entity that called itself 'Moroni'.

During the translation of the mysterious 'plates', in May of 1829, Smith and Cowdery had been visited by an entity, subsequently identified as John the Baptist, who had conferred upon them the 'Aaronic Priesthood' (2), as they prayed by the banks of the Susquehanna River.

A short time later, Smith and Cowdery were further initiated into the 'Melchizadeck Priesthood' (3) by three entities, described as the Apostles Peter, James and John.

After the initiation into the priesthood, the Mormon story becomes rather more ‘run of the mill’.

The sect grows, and because of its unorthodox beliefs, which include polygamy, is forced to set up its own separate community. Few people appear to want the Mormons as neighbours, and the new, and rapidly growing sect is forced to move, constantly, in search of a new home.

(2) Aaron. In the Old Testament, in the books of Exodus, Leviticus, Numbers and Deuteronomy Aaron is described as the elder brother of Moses. After God’s revelations to Moses, on Mount Sinai, Aaron was made responsible for the ritual activities of the Israelites, during their time in the desert, as first High Priest. All subsequent Jewish High Priests traced their descent from Aaron, but with the Hasmoneans, in the first century BC, who annexed the office and subsequently sold it to the highest bidder, the office lost all contact with the true Aaronic line. This was the main cause of both the Sadducees (who provided the later holders of the office) lack of popular support in New Testament times, and the creations of splinter groups such as the Essenes, who maintained that they were the legitimate Aaronic priesthood.

(3) Melchizadeck appears in the Book of Genesis, in the Old Testament, as a priest who blesses Abraham and offers a sacrifice of bread and wine. Because, according to the Bible, Abraham was the Father of the Jewish race, which includes Moses, Aaron, David etc., anyone with authority sufficient to give a blessing to Abraham must have a higher status than Abraham and his descendants, and therefore the Melchizadeck Priesthood must be superior to the Aaronic. For this reason Jesus is described in both Roman and Anglican ritual as being,’ a Priest, after [of the same] the order of Melchizadeck’.

In 1839 the sect established a community at Commerce, in Illinois.

They re-named the community Nauvoo, and by 1843 its population numbered sixteen thousand.

Eventually Smith found himself in difficulties with the Law, accused of Treason by the Illinois authorities.

At first he tried to run, but later gave himself up, and was subsequently lynched, along with his brother, whilst awaiting trial, in June 1844.

Now the Mormons had a martyr. Strangely, and perhaps significantly, when the community, which was now on the move again, selected its new leader, they chose none of the founding members, who had supposedly seen the plates, but rather Brigham Young (4), who proceeded to take his flock to Salt Lake, in Utah, and there re-forge the Church of the Latter Day Saints into its present form.

One of the key questions which has exercised the minds of Christians since the first disputes of the Council of Jerusalem, in Apostolic times, is ‘what constitutes orthodox Christianity ?’.

In the present era of professed Ecumenicism and burgeoning sects, this problem has become more pressing for committed Christians, although in the ranks of the non-committed few know the problem even exists.

Undoubtedly it was the question which exercised Joseph Smith’s mind back in the eighteen-twenties, and if the question was put in more general, and not specifically Christian terms, it was, and is,the question haunting the minds of the greatest thinkers.

(4) Brigham Young, 1801-1877. Born in Vermont,in the USA, he joined the Mormon Church in 1832, and three years later was appointed an Apostle. He succeeded Joseph Smith in 1844, as leader of the Church.

BEFORE THE BEGINNING

Before the beginning, according to Joseph Smith, God possibly existed.

This is not, however, the God usually referred to by the Mormons.

The God under consideration here is the ultimate, unfathomable Being from whom all existence, and existent beings presumably derive.

Principal amongst those existent beings are the Gods, one of which is the Being, according to Smith that we usually refer to as God.

Bearing only this initial revelation in mind, however, one notes, that a totally new light is cast upon practically all other Mormon pronouncements.

There is more, however.

It may seem surprising that a religious leader and teacher, of the stature of Joseph Smith might be a little vague about the existence or nature of the Supreme Being, but this should, in fact, be understandable, taking into account the presumption that Smith’s original problem was, in truth, an existentialist dilemma, from which his revelations, apparently, released him.

Smith was concerned about his future conduct and resulting destiny.

He was searching for a ‘way’, rather than a ‘truth’.

Much of the stranger, and non-Christian (gnostic) aspects of Mormonism originate with Brigham Young, who was undoubtedly, like Smith, a channeller, and was probably channelling from the same entity, Moroni.

His revelations, regardless of how bizarre we might find them today, were not speculative, but rather, thoroughly practical.

But to continue the narrative; one of the Gods in existence in the beginning was called Elohim (1), and he inhabits a planet which circles the star Kolob.

Elohim is a spiritual being, a God, who has, however, a physical body in human form.

This planet is also inhabited by a number of goddesses, who also posses physical bodies. Amongst other things, the God and goddesses indulge in sexual intercourse, which as with other beings, results in the birth of children.

These children, however, are spiritual, not, apparently, having material bodies like their parents.

This is, of course, the origin of the Mormon’s belief in the pre-existence of souls, which was referred to previously.

The spirit children of Elohim are unable to become gods, like their parents, unless they have a material body, and have undergone a probationary period in that body.

The bodies which are available to them, according to Smith, are the newly conceived foetuses resulting from the sexual activities of people on the planet Earth.

Who then, one may ask, are the inhabitants of Earth ?

It appears that Elohim, in the form of Adam, created Eve, whom he mated with, in order to create a race of material creatures who would bear the souls of His spirit children.

In order to successfully pass their period of probation in the material sphere, Elohim’s spirit children; that is us; must lead a moral life, be taught the means by which we can ascend through the planetary spheres, past the angelic guardians, to return to Kolob, and be eternally wedded (‘sealed’ in Mormon jargon) to our wives so that they may become goddesses with us.

The Temple ceremonies of the Temple, which were referred to previously, are all designed to perform these functions.

(1) Elohim is a word of uncertain derivation and origin. The Semitic word ‘El’ is generally accepted by scholars to mean God, carrying ideas or power and might. Elohim, strictly speaking is the plural form of the word meaning Gods or spirits, although often, confusingly, in ancient texts it is used to represent the singular. The use of the name Elohim in the Bible is mainly restricted to narratives in the Pentateuch, (the first five books of the OT, Genesis, Exodus, Leviticus, Deuteronomy and Numbers). It is significant that, although the word appears in source texts, it was not used in the King James Authorised version of the Bible with which Joseph Smith would have been familiar.

The position of Jesus in this scheme is, not surprisingly, a little different to that usually taught.

According to Mormon teaching, (undoubtedly channelled) Elohim came from the star system of Kolob and mated with a Jewish girl called Miriam, who subsequently gave birth to a son called Jesus (Joshua).

Miriam was not married at the time, so no impropriety was involved, although she later married a man called Joseph.

Because Jesus was the result of the union of a God and a mortal he was already divine and therefore able to assist man in his search for the moral guidance needed to pass successfully through his Earthly probation.

Jesus had a brother, however, Lucifer, who was intent on giving men divinity without the need for an Earthly probation.

Elohim rejected Lucifer’s suggestion and the spirit children who had supported Lucifer were forced to become dis-incarnate entities who constantly opposed man, while the spirits who supported Elohim were permitted to enter human forms on earth, when the opportunity arose.

Those spirit children who had remained neutral during the dispute were condemned to take the material forms of less evolved races, such as Negroes and other non-European peoples, who would not be able, because of their inferiority, to advantageously use their period of probation, (hence the restrictions on coloured people with regard to the Mormon priesthood).

It has also been taught, by at least two of Smith’s original Twelve Apostles Orson Pratt and Orson Hyde, that Jesus was married, polygamously, of course, and had three wives, Mary and Martha, sisters of Lazarus, and Mary Magdalene.

It is suggested that the Marriage of Canna, found in John’s Gospel, is in fact an account of Jesus’ marriage celebrations.

While the foregoing brief account explains such matters as the implied pre-existence of the soul, mothers in heaven, certain Temple rituals, the impediments placed on coloured people regarding the priesthood, references to Mormons being ‘space men’, and the name Kolob, etc. it still leaves unanswered the question of the Genealogical Institute.

Mormons do not believe in infant baptism, and in that they rub shoulders with many other Protestant sects, most notably, of course, the Baptists (2).

Such a view, while not shared by all Christians, is considered completely consistent with orthodox Christian teaching.

The Mormons, however, believe that the dead may be baptised.

Fortunately, they do not enact this belief literally, by exhuming corpses, but rather allow the living to stand proxy for the departed.

Researchers have indicated that Shakespeare, Beethoven, Queen Victoria and all the American Presidents amongst many others have been baptised posthumously.

This, of course, is the reason for all those genealogical records, which lie, in their protective, holocaust-proof bunkers, in Little Cottonwood Canyon.

Smith’s scriptural justification for this teaching, as if any were needed after some of his previous doctrines, is to be found in the fifteenth chapter of Paul’s First Letter to the Corinthians.

Surprisingly, some might think, Smith appears to be correct in his interpretation of this remarkably straightforward passage of scripture; which opens up the awkward question of why the doctrine is not accepted by orthodox Christians when it is clearly an Apostolic teaching.

To pursue questions like that, however, would open up such a can of worms that it is better to return to the Mormons, and the revelations of their ‘latter day’ prophet.

(2) Baptists are a Protestant sect or church originating in England in the Seventeenth Century, and founded by the Rev. John Smyth. The first Baptist church in America was founded on Rhode Island in 1639, by Roger Williams. Baptists conceive of the Church as a community of Saints (spiritual regenerates), and find all spiritual authority in the Bible. Their name derives from their belief that Baptism should be preceded by a profession of faith, and therefore may only be applied to those who have reached the age of reason.

THE MESSAGE OF MORONI

Ever since the ‘Church of Jesus Christ of the Latter Day Saints’, (the Mormons), came into existence, the orthodox churches have attacked it and declared it to be not just another sect, but rather a non-Christian sect.

The hatred of orthodox Christians was initially so great that all the evidence points to the probability that they conspired to murder Joseph Smith, in the hope that the infant sect would collapse.

The question remains, ‘why were they so afraid of the Mormons, and why has this fear been subsequently tempered?’.

The Mormons, at the time of Joseph Smith’s death were powerful neither politically nor economically in national terms, and undoubtedly the aspect of this ‘new’ religion which the orthodox feared most was Mormon doctrine.

Surprisingly, after all the fuss about visions and affidavits, it is not in the ‘Book of Mormon’ that the fundamental tenets of the ‘Latter Day Saints will be found, but rather in two obscure and practically unavailable books, ‘The Pearl of Great Price’, and ‘Doctrine and Covenants’, both by Joseph Smith.

The ‘Book of Mormon’, itself, running to over five hundred pages in paperback, is at best a weak caricature of the Old Testament, even to the extent of parodying the language of the King James Bible.

The text purports to describe the history of a small group of Israelites, who left Palestine in about 600 BC and journeyed to America, where they existed until about 400 AD, when their civilisation finally collapsed.

Being a pastiche of the Old Testament, much of the work is primarily a record of this alleged people’s history, and is filled with endless genealogies, plots, conspiracies, betrayals and battles.

Eventually the resurrected Christ appears in order to bring the Gospel to his other sheep.

As in the Western hemisphere, Christ’s teachings appear to bring little help to his followers in the New World, who proceeded to wage war for two-hundred years, which finally results in their complete destruction.

Theological argument is not a strong point in this saga, and many of the teachings are simply rehashes of material from both the Old and New Testaments, often using the very same phraseology.

Anyone reading the Book of Mormon, superficially, could easily think he was reading some little known piece of canonical Scripture, and it is on this basis that Mormons approach likely converts, with an aura of Christian respectability.

A well turned out, ‘squeaky clean’ Mormon missionary will not stand on your doorstep and discuss the ‘Pearl of Great Price’, the ‘Doctrine and Covenants’ or the Temple Rituals (1), and may well deny all knowledge of them.

So what are these teachings, which upset orthodox Christians so much ?

The most well known; notorious even, is the Mormon teaching regarding marriage.

All the leading Mormons, in the early days of the sect, practised polygamy.

It is reliably reported that Brigham Young had sixteen wives, and one estimate even puts the total at twenty-seven.

Joseph Smith was equally accused of having up to eighty four wives, although the accepted minimum is around thirty.

The result of this is that, even today, family trees can be remarkably complex amongst even the most respectable of long established Mormon families.

(1) The first Temple was built in Kirtland, Ohio, and still stands today.

The second Temple was the ill-fated Nauvoo Temple, destroyed by opponents of the sect.

The third, and most well known Temple stands in the Main Square in Salt Lake City, Utah.

It was begun in 1853 and was finally completed in 1892. Plans for this Temple were made two days after the Mormons arrived in Salt Lake Valley.

The other main Temples are the St. George, the Logan and the Manti Temples, all in Utah. There are other Temples, many in different parts of the world, wherever there is a sufficiently large Mormon population. In addition to Temples, Mormons use chapels, which perform the same function as Non-Conformist churches.

Eventually, in 1890, the Mormon leadership made an agreement with the United States Federal Authorities, in which they undertook not to practice polygamy, whist retaining it as a ‘moral ideal’.

With this one concession, the Mormons gained an instant, if grudging, respectability, and most of their other doctrines and practices were allowed to be quietly swept under the theological carpet.

Now Mormonism is on the decline, not because it is a scandal to other Christians, but rather because it is too respectable.

Here and there, in the hill country around Salt Lake Valley, there are the odd few ‘oldsters’ still practising polygamy quietly, and there is at least one of the many splinter groups, which have formed sects from a sect, which advocate and openly practice polygamy.

By and large, however, it is a dead issue, which is strange.

Perhaps the most pertinent question is why the Mormons practised polygamy in the first case.

Most commentators cite the obvious reasons, which are that the Mormon community was short of men, and in addition, was anxious to increase its numbers as quickly as possible. Careful scrutiny of the census records of the period, however, shows, surprisingly, that there were more men in the Mormon community than women. So why polygamy ?

The simple answer is that Joseph Smith was ‘told’ (channelled through Moroni) to institute the practise of polygamy.

One of the main reasons why orthodox Christians opposed Mormonism so violently was the fact that Smith espoused the doctrine of ‘continuing revelation’.

The Christian Church, from earliest times, had taught that God’s revelation to the world, which had begun with Adam, ended with the death of the last Apostle.

The ‘Deposit of Faith’ was complete and could not be added to.

The result of this teaching was the emergence of ‘theology’, the medieval ‘Queen of Sciences’, which endlessly attempted to interpret and re-interpret the deposit of faith, as found in scripture and ‘the traditions of the Church’.

Re-interpretation and comment, however, were all that were allowed.

No new revelation was permitted.

Smith, however, considered himself an Apostle, having been empowered with the Melchizadeck priesthood, and therefore, in ‘these latter days’, prophecy and revelation had been renewed.

It is, as a result, a fundamental doctrine of the Mormons that there is a continuing revelation from the Lord.

One of these revelations, which, apparently, took place on the 12th July 1843, was the ‘re-institution’ of polygamy.

‘Re-institution’ may seem an inappropriate term, but in fact even the most cursory inspection of the Old Testament will reveal that polygamy was the norm among almost all of the the characters depicted in the Old Testament, and the practise was accepted by the Jews in Gospel times.

The concept of ‘re-institution’, however, was not the complete story, and the greater part of the motivation for polygamy lay in Smith’s other teachings, which were of a somewhat less worldly nature.

If today you were to visit Little Cottonwood Canyon, twelve miles from down-town Salt Lake City, you would find, hidden in the granite walls of that canyon huge doors, cut into the living rock, which lead to vast, brightly lit, air conditioned, steel lined rooms, protected by fifteen ton blast proof doors. This is the Genealogical Centre of the Church of the Latter Day Saints; protected by steel, concrete and granite from all that the latter days may throw against it.

In these cavernous, echoing halls are kept, on microfilm, detailed information about your family, along with similar information about most families in Europe, America and beyond, going back, in some cases, for hundreds of years.

The information about you, kept here, is probably more accurate and more detailed than that kept by your local council or the Registrar of Births Deaths and Marriages; after all, these records are not kept for tax or census purposes, but rather for the ‘Lord’.

In a similar vein to the re-institution of polygamy, the fundamental question with regard to the genealogical activities in Little Cottonwood Canyon is obviously, ‘why ?’.

Returning to Salt Lake City there is also the question of the Temple, standing solemnly beside the famous Tabernacle, after which the renowned Choir is named.

The Salt Lake Temple is not an outstanding piece of architecture, although, with its grey granite walls, many feet thick, it is monumental and moving, particularly when the sun glints on the golden statue of Moroni, atop the highest pinnacle.

It may come as a surprise to many, however, to realise that the Temple is not like most other great churches, temples or cathedrals in the world, which are often open to tourists and worshippers.

There is no non-Mormon (2), living today, who has seen the inside of the Salt Lake City Temple (3).

The Temple rites are absolutely secret and are only known to, and practised by, a small inner circle of the sect, for not all Mormons are permitted entry to the Temple (4).

Not only are many Mormons excluded from the Temples, but, in addition people of coloured extraction, are not permitted to enter certain aspects of the Aaronic Priesthood, let alone the priesthood of Melchizadeck.

The key to Mormon teachings lies in the doctrine of continuing revelation.

Whilst the ‘Book of Mormon’ was an obvious example of this doctrine, it contained little new theology, despite its remarkable claim that the Jews had colonised the Americas and Christ had preached in the ‘New World’ subsequent to his resurrection.

In fact the ‘Book of Mormon’ almost seems to become somewhat of an embarrassment with the rising influence of Brigham Young, Kimball and Pratt, and the steadily declining influence, and in some cases expulsion, of the original witnesses to the 'plates'.

Equally, as all of Smith’s writings were published under the control of Brigham Young, the authorship of some of the doctrines may be open to question, although as Young is looked upon as being an equal prophet to Smith, by Mormons, this may not be a pertinent question from a Mormon standpoint.

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It has been pointed out that there are some thought provoking similarities between Mormonism and Freemasonry.

Possibly the most obvious similarity is the secrecy that shrouds the inner activities of the two groups.

The fact that, when Joseph was translating the tablets, Hyrum, his brother was deeply involved in Freemasonry, and that in 1842, two years before his death, Joseph Smith became a Master Mason, may be considered significant here.

(2) Mormons refer to non-Mormons as Gentiles, except for Jews, who are referred to as such.

(3) The same prohibition applies to all Mormon Temples. Temples which have been built recently are normally open to non-Mormons for a short period immediately after completion. Not all areas of the buildings may be inspected however. There are photographs of part of the interiors of the Salt Lake City Temple, and other older Temples, such as the Manti and Logan, which are published by the Mormons.

(4) Entry to a Temple for Mormons requires a written testimonial from their Bishop. In practise this means that less than 25% of Mormons are ever permitted to enter Mormon Temples, and that a tiny 6% regularly attend Temple services. This forms the inner elite of ‘true believers’.

While the Mormons are undoubtedly more seriously intentioned than Freemasons, they also share in common the fact that the outward façade they present to the world bears little resemblance to their inner reality, and that in this it may be suggested that both groups are guilty of dissembling.

Mormons are outwardly a Protestant (5) Non-Conformist sect, and are always assiduous in presenting a front of the utmost respectability in public, and it is this respectability, which has if anything, contributed to their current decline.

Smith was brought up in a totally Christian milieu, in which the Bible was the central literature of his society, and Darwin was yet to make is voyage on the ‘Beagle’.

His religious thinking, therefore, while it was creative and innovatory, could not form itself into anything other than a semblance of Christian iconography.

Smith’s original, and initiatory, visionary experience he interpreted as being a manifestation of the ‘Father’ and the ‘Son’, complete with a quotation from the Gospel, although, strangely and significantly, his subsequent experiences, revolving around the discovery of the plates, were communicated by the non-Biblical Moroni.

A later vision, which was also witnessed by Cowdery, by the banks of the the Susquehanna River, involved an entity who was identified as the Biblical figure, John the Baptist, while a subsequent encounter, in which Oliver Cowdery was also involved, suggested that three of the original Apostles, Peter, James and John made contact with the founders of the new sect.

The setting for Smith’s early revelations, with the exception of Moroni, was, therefore, essentially Christian, and the ‘translation’ of the plates, by Smith, produced a document that was decidedly traditionally scriptural in style, particularly with its references to the risen Christ preaching in the New World.

In addition, practically all of Mormonism’s early converts were Christians, who saw Smith’s revelations as the ‘restoration’ of the Gospel.

This concept of ‘restoration’ is pivotal to Mormon evangelism, and as been much stressed during the church’s life.

The publishers of Robert Mullen’s, book ‘The Mormons’, tell us in their blurb that the book ‘fully answers all the questions that have ever been asked about Mormonism’.

This is a typical stance, here being taken by an author who states that he is not, himself, a Mormon, although the book is a continuing eulogy to Smith, Young and the Saints in general.

There are, though, in the book, two lacuna which reveal a little of the truth.

In referring to the British Temple, built at Lingfield (left), south of London, and dedicated in 1958, Mullen refers to the building as the headquarters for ‘higher religious teaching’, and then proceeds quickly to a long and highly approving description of the Hyde Park Chapel (right).

If this higher religious teaching is only available to the most fervent Mormons, then there obviously is something further to be revealed.

Part of that something is to be found in a poem quoted in that same book.

The poem, by the Mormon poet, Eliza R Snow, although mediocre poetry, is worth quoting almost in full, as it is pertinent to our investigations.

(5) Protestants consist of a number of Churches who initially broke away from the Roman Catholic Church during the 16th Century, in a process known as the Reformation. Subsequently these churches divided further into various groups or sects, which have continued to fragment.

The original break with Rome was caused by discontent of both laity and clergy with the church hierarchy’s abuse of its privileges and power, combined with theological doubts concerning the nature of the sacraments and authority within the Church. The most significant reformation thinker was undoubtedly Martin Luther, who was able to bring together the forces of social discontent, rising nationalism, and an increasing desire for personal autonomy, in the creation of a new church. Subsequently Europe was divided into a Protestant North and a Catholic South, and a similar situation arose in the New World.

‘O, MY FATHER’

'O, my Father, thou that dwellest in the high and glorious place;

When shall I regain thy presence, and again behold thy face?

In thy holy habitation, did my spirit once reside?

In my first primaeval childhood, was I nurtured by thy side?

For a wise and glorious purpose thou hast placed me here on earth;

And withheld the recollection of my former friends and birth.

Yet oft-times a secret something whispered,”You’re a stranger here”;

And I felt that I had wandered from a more exalted sphere.

I had learned to call you Father, through thy spirit from on high;

But until the key of knowledge was restored, I knew not why.

In the heavens are parents single? No; the thought makes reason stare.

Truth is reason; truth eternal tells me I’ve a mother there.

When I leave this frail existence – when I lay this mortal by,

Father, mother, may I meet you in your royal court on high ?'

A cursory reading of the poem would indicate that it is a typical example of a popular nineteenth century genre of sentimental religious poetry, which has long since gone out of fashion.

Mullen, enigmatically, suggests the poem deserves careful reading, and yet, one short paragraph later has given an explanation of the poem which may be summarised as; ‘the Lord’s purpose is one of goodness and joy which requires man’s active co-operation’.

At the beginning of the nineteen-sixties Perry Como introduced a group of new, young singers, during his popular television show, and they later became his regular guests before appearing in shows of their own. They were all brothers, sang, and called themselves the Osmonds.

Eventually one of the brothers, Donny, shot to fame and stardom, becoming for some years a ‘teen idol’. Gradually tastes changed and the group faded into comfortable and wealthy obscurity.

At the height of their success the group produced one record album which, compared to their others, was an instant flop.

Musically it was one of the highlights of an interesting era, but our concern is with, what are referred to in the business as, ‘the lyrics’.

The Osmond brothers were Mormons, and in their record album, ‘The Plan’, they hoped to alert their young fans to the moral and existential crisis which they believed was developing as the ‘last days’ approached.

It should be noted, incidentally, that at this time, when the ‘cold war’ was at it’s hottest, the Mormons had, along with many other religious groups, become decidedly Millennial.

(6) Millenarianism, also referred to as Chiliasm (from the Greek), is the belief that Christ will return to Earth and reign for a thousand years. This view is based upon the literal interpretation of Scriptural passages such as Revelations Ch. 20 and other Apocalyptic works, such as the book of Daniel. The Mormons have, at various times given emphasis to this view, which also forms a fundamental element in the teachings of the Seventh Day Adventists, and the Jehova’s Witnesses.

The most revealing text, from the lyrics of ‘The Plan’ is a song called ‘Before the Beginning’;

'Before the Beginning'

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'Before the beginning, we were living Oh so far away from here,

We called it home, but didn’t stay,

We knew that we could leave one day, and cry.

Before the beginning, we were willing to lay aside who we had been,

And take a chance to slip away, or make it back to home one day.

In the beginning we’d be living, as we would be, He once was,

To look at Him, to look at me, and think some day

Like Him I’ll be.'

Perhaps even more revealing, from the song, ‘Goin’ Home’:

'I’m a space man, from a different land,

I gotta get back home.'

Hidden away on the album sleeve is the music publisher’s name; Kolob Music Co.

And where was the music recorded ? Kolob studios, of course.

Surprisingly, nowhere in the lyrics is Christ’s name, or Joseph Smiths name mentioned, although the record had the wholehearted approval of the Church’s highest authorities. Perhaps this was an aborted attempt by the Mormons to ‘come out of the closet’.

Returning to the first poem, and ignoring the religious sentimentality, careful scrutiny shows that two fundamental, but decidedly strange ideas, form the basis of the work. The first is that the soul has existed before birth.

‘In thy holy habitation, did my spirit once reside?

In my first primaeval childhood, was I nurtured by thy side?

For a wise and glorious purpose thou hast placed me here on

earth;

And withheld the recollection of my former friends and birth.

Yet oft-times a secret something whispered, “You’re a stranger

here”;

And I felt that I had wandered from a more exalted sphere.’

The doctrine of the ‘pre-existence of souls’, is by no means unique to Mormonism, although it should not be confused with re-incarnation (7).

It should be pointed out that the doctrine of pre-existence is not considered to be compatible with orthodox Christian teaching, and therefore the fact that the Mormons hold to this belief is one of the reasons why they are attacked so vehemently, even today by certain Christian denominations.

(7) Re-incarnation is the doctrine that the soul or spirit may enter another human or animal body after death. Widely accepted as a pivotal doctrine of most Eastern religions, such as Jainism, Hinduism and Buddhism, and it is also widely believed by many religiously non-committed individuals in the West. The doctrine is also found in the teachings of Ancient Greek Philosophers including Pythagoras & Plato, and has been believed by various Christian sects, such as the Gnostics and their spiritual descendants, the Cathars.

Most ordinary people, however, would probably consider arguments over the merits of the doctrine of pre-existence an example of theological nit picking. The second idea, contained in the poem, though, would probably draw a stronger reaction from most people.

‘In the heavens are parents single ? No;

‘the thought makes reason

stare.

Truth is reason; truth eternal tells me I’ve a mother there.

When I leave this frail existence – when I lay this mortal by,

Father, mother, may I meet you in your royal court on high ?’

It is clear from the text, that the idea is being presented that we have a heavenly mother. This is not, of course the Catholic concept of Mary, the Mother of the Church, or the Mother of Christians, for all ‘Romeish Doctrine’ was an anathema to Smith and his followers.

Equally the poem is not alluding to a mother or, possibly grandmother, who has preceded us in death.

The unequivocal meaning of the passage is that there is a feminine God, and not in the manner that some contemporary Christian feminists wish to refer to God as Father/Mother, in a bizarre attempt to transfer sexual equality to divine spheres.

Put more bluntly, the poem is referring to God’s wife, and this immediately puts Mormonism beyond the pale, with regard to any orthodox Christian acceptance.

The libretto from ‘The Plan’, clearly restates the pre-existence theme, but also contains the very enigmatic verse;

‘Before the beginning we’d be living, as we would be, He once was,

To look at Him, to look at me, and think some day

Like Him I’ll be.’

This is accompanied by a superscription on the album cover which reads;

‘As man is, God once was – As God is, man may become.’

Ignoring the convolutions of the lyrics, it appears that the statements are practically identical, and may be seen to propose a relationship between divine and human nature which is far from the almost infinite gulf religions usually present.

If God was once like us, and we will be like God, where does this fit in with the mediation of Christ (8), or for that matter, what role does Christ play, if any.

As I stated earlier, the Mormons present a Christian façade but are, it appears, dissembling. But why ?

Finally we have the reference on the Osmond’s album to Kolob Studios, and Kolob Music Company. Just a made up company name, perhaps ?

Well, in fact; no.

Kolob is the name of a star system, ‘Oh so far away from here’.

Its not referred to in its true guise in the lyrics of ‘The Plan’, and you can look as hard as you like in the ‘Book of Mormon’, and you won’t find it.

Equally, you would probably get a blank look from your Mormon missionary on the doorstep, if you mentioned it to him, (it’s always a him, by the way; in fact two hims).

The next question is,’How does all this fit in with God and his wife, and pre-existence ?’ Perhaps, like the Osmonds, we should go back to ‘before the beginning’ for our answers.

(8) The mediation of Christ is a doctrine subscribed to by practically all Christian denominations. It basically states that the nature of both Original and actual sin, (Original sin is the sin committed by Adam & Eve, and actual sin is the sins people commit during their lives), is sufficient to distance man totally from God, and that it is only through Christ acting as mediator, by virtue of his atoning death that man can hope to restore his relationship with God.

OVERVIEW

To the average Christian, agnostic or atheist, who together undoubtedly make strange bedfellows, the ideas of Joseph Smith generally seem strange, and even repellent.

To academics, well versed in the history of religion and philosophy, however, those ideas create a fascinating puzzle, full of loose ends and strange correspondences.

As I have already suggested, Mormonism is only superficially Christian.

This ,however, may be seen as an oversimplification.

Rather, Mormonism should be seen as a poorly constructed synthesis of two very different traditions.

The first tradition is that of Protestant Christianity.

This derives from Smith’s background, as a child and young man.

In the early eighteen hundreds the Eastern seaboard of the United States was alive with revivalist movements, and fundamentalist enthusiasm, much of it of a millenial nature.

It must be remembered that we are speaking of a time without modern media, communications or entertainment, when most people lived in isolated, self sustaining communities.

For the majority, education was minimal, and although literacy rates were remarkably high, considering the lack of formal education, the number of books readily available was limited, and of course an authority and significance, unimaginable today ,was then granted to Holy Scripture.

That the Smith family were imbued with this Protestant tradition is undeniable, considering the fact that it was well known that the family was waiting on a revelation regarding which of the many competing sects was the true church of Christ.

Religion was a fundamental question to be answered, for people then, in the same way that politics and economics has become a fundamental topic for people now.

Equally, the religious question should not be thought of as being the same then as it is for many people now.

In Smith’s day the religious question was not a matter of choosing between a large number of competing, but completely separate, religious traditions, such as Islam, Christianity, Buddhism etc. or, for that matter deciding on the existence or non existence of God.

The religious question, in Smith’s time, was simply a question of finding the true interpretation of scripture.

There was only one possible religion; Christianity.

There was only one scripture; the Bible, and to doubt the existence of God would have meant social ostracism, and the imputation of insanity or possession (1).

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The only other tradition, active at that time and in that place, which could aspire to any religious stature was Freemasonry, with which, it appears, both Joseph and Hyram were involved, during the period that Joseph formulated the bedrock of Mormon doctrine.

The Christian Protestant tradition is, as I have already stated, evident in the front the church presents to the world, particularly in its missionary activities.

It is a tradition that also appears with regard to the entities who brought the initial communications to Smith and later Cowdery.

They were identified, in order of appearance as God the father, Jesus, John the Baptist and Peter, James and John, the Apostles.

The only figure to break this succession of scriptural figures is, of course, Moroni, faithfully reproduced on the top of the pinnacle of the Salt Lake Temple.

Moroni, however, although not appearing in canonical scripture, is, in the book of Mormon, placed in a pseudo-scriptural setting, parodying the Authorised version.

(1) Smith was convicted by the local civil authorities for ‘scrying’ in 1826, [see footnote 30]. Scrying is a form of divination, which involves using a speculum, i.e. a mirror, crystal ball, bowl of water, or some other reflective surface. All forms of divination are condemned by orthodox Christians, and the fact that divination was an indictable offence demonstrates the strength of orthodox Christian feeling to be found in such communities at that period.

The priesthood, both of Aaron and Melchizadeck, whilst bearing few similarities to their progenitors, at least contain a scriptural aura, along with the inclusion of Baptism.

The book of Mormon itself, whilst claiming to present what most observers consider to be an unlikely, and un-historical narrative, at least adorns itself with scriptural trappings, to the extent of Christ preaching, in a manner similar to that presented in the Gospels.

In all these aspects one can see Joseph Smith being true to the tradition he had been imbued with as a boy.

On their own they create a picture of just another eccentric Protestant sect.

The other ‘side of the coin’, though, is very different. The question arises; where have all these references to Kolob, Elohim, polytheism and interstellar communication and travel come from ?

Today such ideas are the common currency of UFO cultists and protagonists of ‘New Age’ philosophies.

In the early eighteen hundreds, whilst there were a considerable number of reports of UFOs in the north eastern USA, they were not seen in the context of extra-terrestrial UFOs, and there was no New Age philosophy, but only the strong Christian tradition, already referred to.

Smith seems to be a prophet ‘out of time’, creating a story which would be understandable in today’s cultural milieu, but which appears, remarkably, to receive no support from the culture of his own time.

Inevitably, this speculation must bring us back to the entities who communicated with Smith, by his own account.

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The only person with knowledge of the location of the plates was Moroni, the non-Biblical entity referred to earlier.

The problem, however, with this solution is that we are thereby forced to accept, to some degree, the reality of Moroni, and by inference, the other entities that Smith claimed to have seen.

(2) The Lamanites and the Nephites were the two nations which, according to the ‘Book of Mormon’, had formed from the original group of Jewish migrants which had travelled to America about 400 BC. Despite the fact that the resurrected Christ appeared to his people in the New World and preached to them, these two nations eventually began a war against one another, which lasted for 200 years. The Nephites were totally destroyed, Moroni being the last of their number, and the Lamanites declined culturally, and eventually evolved into the American Indians, subsequently encountered and subjugated by European colonisers.

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The alternative option, however, is to accept that all the bizarre revelations, which Smith received, came from the mind of a poorly educated farm boy.

Some commentators would point out, however, that both Hiram and Joseph Smith were involved in Freemasonry, and the teachings and rituals of the ‘craft’ may account for the non-Christian element in Mormon teaching.

Because of the essentially secret nature of Freemasonry, there has always been a certain amount of doubt and confusion about its teachings and practices.

From the most generally accepted accounts, though, there is little evidence that ‘run of the mill’ Masonry had any influence on the Smith brothers.

Royal Arch Masonry, however, which is the form of Masonry which goes beyond the Third Degree of ordinary Masonry, may have some tenuous links with Mormonism.

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Royal Arch Masonry appears to have originated around the middle of the eighteenth century, the first recorded Lodge being the Stirling Rock Royal Arch Lodge, in Scotland, in 1743.

There are records existing that indicate that a Royal Arch Lodge existed at Fredericksberg, Virginia in 1753, so that by the early eighteen hundreds Royal Arch Masonry would have been sufficiently established on the East Coast of the USA for Joseph and Hiram Smith to been aware of its existence.

As Royal Arch Masonry is only available to Master Masons, Joseph Smith could only have become a Royal Arch Mason after 1842, two years before his death.

Any information, therefore, concerning the rituals and teachings of Royal Arch Masonry could only have come from Hiram Smith, Hyram’s colleagues in Masonry, who may also have known Joseph, or books available to Joseph detailing such rituals and teachings.

Now the oaths and resulting penalties associated in Freemasonry with revealing the secrets of the craft are sufficiently well known not to require repeating.

It is, therefore, very unlikely, particularly at that time, that Joseph Smith would have had access to, or knowledge of the doctrines of Royal Arch Masonry.

It is worth noting however that Royal Arch Masons were aware of the name Elohim, as a title for God, although they did not use it in their rituals.

Additionally, the main concepts of Royal Arch Masonry centre around events associated with, and descriptions of the Jerusalem Temple (3), and Mormonism is pervaded with the necessity of Temple ritual.

Equally Mormon Temple ceremonies involve the wearing of robes, as do some Royal Arch ceremonies, unlike ordinary Masonic ritual.

Mormons also wear ‘aprons’, during Temple ceremonies, as do Masons, but unlike Masonic aprons, which represent the stone masons working dress, Mormon ‘aprons’, usually embroidered with green fig leaves, represent man’s primaeval fall, and awareness of sin.

(3) The first Jewish Temple was a portable structure, described in detail in the books of Exodus and Leviticus, in the Old Testament.

Basically the early temple was a Tent designed to accommodate the Ark of the Covenant and other associated ritual objects, such as the altar of incense etc.

The Ark was, and maybe is, a mysterious object, partly a receptacle for the Tablets of the Law, ‘graven by the Hand of God’, and partly a Throne, upon which the Shekina (Glory) of the Lord would descend, and from which the voice of God would speak to His High Priest - a form of chanelling.

Anyone, other than the High Priest, who touched the Ark would be instantly killed, and for that reason the priests carried the Ark, when it was transported, on long poles, which slotted along its sides.

David, the Jews first King wished to build a permanent Temple for the Ark but, because of his sinfulness, was not permitted to by God.

The task was left to his son Solomon.

A detailed description of the building is given in First Kings and Second Chronicles.

This, the First Temple, was destroyed by Nebuchadnezzar in 587 BC.

Prior to the destruction, the Ark was hidden, probably in the Judean Hills, where it may still await discovery.

The Second Temple was was built after the Jews returned from their exile in Babylon in 537 BC. Because the Ark was never recovered, the Holy of Holies lay empty, and over the years, particularly during the Hellenistic, Seleucid and Hasmonean eras, the Temple gradually decayed.

In 19 BC Herod, the Roman client King of Judea, pulled down the Second Temple and began building the Third, and last, Temple.

Work on the Temple continued until 64 AD. In 70 AD the Temple was finally destroyed by the Romans.

In the original Jewish Temple, and the two rebuilt Temples, the Holy of Holies was separated from the remainder of the building by a veil.

In similar fashion, Royal Arch Masonry has rituals involving a veil, and a dividing veil was a prominent feature of the Mormon Temple at Nauvoo, and all subsequent Mormon Temples.

Fascinating as these correspondences are, though, they are not really significant when one considers that the creators of Royal Arch Masonry and Joseph Smith were working from the same source material, namely the various scriptural descriptions of the Jerusalem Temple.

We are still left, then, with the question of the source of Joseph Smiths strangely non-Christian doctrines.

These doctrines, of course, are not unique to Mormonism.

All the specifically non-Christian doctrines which Smith taught are to be found, initially, in Gnosticism.

Gnosticism is a religious and philosophical system whose origins are difficult to identify. The system contains elements which derive from the religious beliefs and practices of the Ancient Egyptians, as well as the Jews and other ancient Semitic groups.

The word Gnosticism derives from the Greek word gnosis; meaning knowledge.

The main thrust of the Gnostic argument was that salvation could only be attained by possessing a certain secret knowledge.

Like Joseph Smith, who was seeking an answer to his existential dilemma, so also, Gnosticism offered to the people of the Ancient World answers to similar dilemmas. Both Gnosticism and Mormonism offer salvation through knowledge of the divine plan, rather than through a relationship with the divine being.

One of the problems in describing Gnosticism is the simple fact that it is probably the most amorphous of all religious philosophies.

The most widely known form of Gnosticism is Christian Gnosticism, and while orthodox Christians have always condemned it as a heresy, many commentators would suggest that so called ‘orthodox’ Christianity is in fact a product of Christian Gnosticism, created by the ‘apostle’ Paul (4), who was, himself, steeped in Gnostic and Hellenistic religion and philosophy.

It has therefore been argued that, if Jesus of Nazareth had returned to earth any time since the end of the First Century AD he would have had great difficulty in recognising the Christian Church as having any connection with the teachings and ideas which he espoused.

True Gnosticism existed long before the existence of that Jewish sect, which broke away from Pharisaic tradition, under the influence of the Apocalyptic teachings of one Jesus of Nazareth, and which was later known as Christian Church.

Gnosticism, in its original form was, undoubtedly, the result of the immense social and cultural upheavals caused by the creation, and subsequent disintegration of the vast Hellenistic Empire created by Alexander the Great.

Whilst Gnosticism answers an existential need, it also provides a speculative metaphysic of some considerable complexity.

Gnosticism itself may be clothed in the trappings of almost any culture; its elements bearing the names and symbolism redolent of that particular place and time, whether it be Egyptian, Greek, Syrian or some syncretic amalgam of all or some.

(4) Saul of Tarsus, who, after his conversion to Christianity changed his name from the Hebrew, Saul, to the Roman, Paul, was the son of a wealthy Jewish family. He had received a Pharisaic and Classical education, which resulted in him being familiar with both Jewish Gnostic inspired literature and Classical philosophy, including that of Plato and the Stoics.

Although referred to as an ‘Apostle’ by the church, he was not, strictly speaking entitled to that appellation, which was only given to those who had ‘known Jesus in the flesh’, and had been chosen by him at the beginning of his public ministry.

Paul, undoubtedly, changed the ‘Followers of the Way’, as they were known, from an Apocalyptic Jewish Sect into members of a Hellenistic Mystery Religion.

Gnosticism is essentially monotheistic, although initial and cursory inspection might not immediately reveal this.

All Gnostic systems posit the existence of One Supreme Being, usually conceived of as ‘unknowable’, if that is not a contradiction in terms.

Being ‘unknowable’ this Ultimate Being is, seemingly, utterly divorced from material reality, which is brought into existence by a being, or beings, either created by, or emanating from the Ultimate Being.

This creative being is known as a Demiurge, from the Greek for craftsman, and is the equivalent of the non-Gnostic’s concept of God.

The Demiurge or Demiurges, if the system requires a plurality, creates the Universe and all other existent beings.

Between the Demiurge, sometimes also known as the Logos, and man lie numerous other beings, who act as guardians, maintaining a necessary separation between the human and the Divine.

These Guardians are usually referred to as Aeons, and they are generally allotted, one to each planetary sphere, between the earth and the Heaven of the Demiurge.

In addition to the Aeons there are Guardian Spirits for each of the Races of Man, and other Guardians for each of the Nations.

At a lower level there are Elemental Spirits; that is entities comprising of only one of the four elements, Earth, Air, Fire and Water, unlike human beings, who are composed of an equal mixing of all the elements.

The lesser forms of the elementals are considered to act on behalf of the Demiurge, creating and maintaining the various aspects of creation, according to their elemental natures, i.e. earth spirits with regard to vegetation, water spirits with regard to the seas, rivers and lakes etc.

This rather involved metaphysical structure sets the scene, but the crux of the matter lies in the Gnostic teaching about salvation; the existential relationship between the Cosmos and Man.

Man’s origins are held by Gnostics to lie in the Heaven of the Demiurge or Logos (5).

This idea echoes the doctrine of the 'Theory of Forms', proposed by Plato in the ‘Republic’, and in certain other of the ‘Dialogues’.

From this perfect world man descends through the planetary spheres, into the world of imperfection and matter.

Man’s life is held to be a probationary period, and when it ends, if the divine spark of the spirit is still viable, it will attempt to return, through the planetary spheres, to its original home.

The planetary spheres, however, are guarded by the Aeons (6), who will not permit the ascent of the soul.

The ‘Gnosis’ consists, therefore, apart from the metaphysic presented so far, in the signs and passwords which will enable the soul to pass the guardians of the spheres.

Each planetary sphere constitutes a heaven, or more precisely a celestial realm, and while on earth, the degree of an individuals initiation will indicate the highest sphere to which he can ascend after death.

Salvation is, therefore, not an absolute, but is rather dependant on the level of Gnosis achieved in life.

(5) Logos is a Greek word translated variously as ‘word’, ‘speech’ or ‘reason’. The term was used by numerous Greek philosophers to describe the universal principle of reason, which they believed resided in man. The Hellenised Jewish writer, Philo, introduced the word into Gnostic terminology when he referred to the Logos as God’s agent in creation, and an intermediary between God and Man. The most well known use of the term is to be found in the prologue to the Fourth Gospel. John’s Gospel derives much of its flavour from Gnostic thought, which was very prevalent at the time. In John’s Gospel Jesus of Nazareth is referred to as the Logos, thus wresting him from his Jewish origins and re-creating him as a Gnostic Demiurge.

(6) Because of the limitations of their astronomy, the Ancients only recognised seven planetary spheres, or heavens.

Paul of Tarsus, in his ‘Second Letter to the Corinthians’ states that a man was ‘caught up into the third heaven’, that is the third planetary sphere.

This passage demonstrates how Gnostic ideas had thoroughly infiltrated the Early Church by the middle of the First Century, and even today we have the popular phrase ‘seventh heaven’, which derives from the ancient Gnostic tradition.

This is undoubtedly a powerful and influential system, which informed almost all Classical religion and philosophy, and by way of the Seleucid hegemony of Palestine in the Second Century BC, influenced the Hasidim, and subsequently the Essenes and Pharisees, and through them the evolving Christian Church.

Despite the fact that Gnosticism was repeatedly condemned by the Christian Church, by the very fact that the antecedents of the Church, in the form of the Jewish sects previously referred to, were riddled with Gnostic thought it was inevitable that some Gnostic ideas were to become part of the common currency of Western culture.

In addition the rediscovery of Classical learning, after the fall of Constantinople in 1453, a process usually referred to as the Renaissance, brought a second stream of Gnostic ideas into the West, in the form of Neo-Platonism (7) which formed the basis of many later Occult investigations and developments.

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It is easy to see the connections between Joseph Smith’s ideas and the Gnostic system.

Both see the Ultimate Being as ‘outside creation’.

Both posit the existence of a Demiurgic creator God, with ‘special responsibility’ for this planet.

Many of the Mormon Temple ceremonies involve the ritual revealing of esoteric signs and passwords which will enable the aspiring Mormon to pass through the planetary spheres in order to reach the seventh Celestial Sphere which contains the star Kolob and the celestial realm of Elohim.

Smith also taught a plurality of ‘Gods’. and this, again, is consistent with Gnosticism.

Is Mormonism, then, just another resurgence of that ancient ‘heresy’ Gnosticism ?

Orthodox Christians would say ‘yes’, while strongly denying that their form of Christianity had any Gnostic elements in it at all.

Apart from the latter proposition, they would undoubtedly be right; Mormonism is an awkward amalgam of Protestant Christianity, Americanism and Gnosticism.

The Protestant element is easily accounted for by reference to Smith’s religious and cultural environment.

The Americanism is evident in the spurious ‘history’ of America provided by the ‘Book of Mormon’.

Such a phenomena is well known in situations where a national identity has been suddenly acquired, rather than developing over the centuries.

Germany is an example.

The creation of a German nation demanded a German identity, which people like Wagner were eager to provide.

Yeates performed a similar service for the Celts.

Unlike Smith, however, Wagner and Yeates had a legitimate mythology to develop. Smith’s tales of ancient America, unfortunately do not bear scrutiny, probably because Smith himself did not have the imagination or depth of learning which would be required for such a daunting task.

Finally, the Gnostic element raises a fundamental question.

It is difficult enough, today, to obtain material detailing the belief and philosophy of the Gnostics.

Much of this information has only become available during the present century as a result of excavations such as those at the Wadi Qumran and Nag Hammadi, and the subsequent translation and resulting interpretation of the documents found.

Such information was definitely not available to Joseph Smith, who was then living in the little town of Palmyra, in New York State in the eighteen-twenties.

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(7) Neo-Platonism was a philosophical and religious system which, for intellectuals, rivalled Christianity between the Third and Fifth Centuries. Expounded most eloquently by Plotinus, it derived its initial ideas from the writings of Plato, and added to them other elements, mostly of Gnostic origin. Primarily a speculative and contemplative system, it fell into decline with the collapse of the Classical world following the Barbarian invasions.

That the Gnostic element was the product of his own imagination is equally unlikely.

We have already noted that the ‘Book of Mormon’ is a dull, and almost unreadable pastiche of the Old Testament, probably as much the work of Cowdery as of Smith.

This would indicate that Smith’s ability as a creative theologian and philosopher was at the level one would expect from a relatively uneducated, provincial farm boy.

And yet the most significant part of Mormon doctrine is an almost ‘blow by blow’ recreation of fundamental Gnostic beliefs, with an unknown star system added in for good measure.

Equally, the Gnostic elements were absolutely contrary to everything that Smith had been brought up to believe from childhood.

These elements preached a pagan polytheism as opposed to a Christian monotheism; an immoral and sinful polygamy as opposed to a Christian monogamy and a heretical ‘salvation through knowledge’ as opposed to the Protestant teaching of ‘justification through faith in Christ’s atoning sacrifice’.

How Smith, a believing and committed Christian, came, in the first instance, to conceive of these ideas, and to subsequently disseminate them is an outstanding enigma.

Fundamentalist Christians would undoubtedly suggest that Smith had been taken over by ‘the Deceiver’.

A similar, but less extreme solution would be that this may have been a case of clairvoyance or ‘channelling’.

Something or someone appears to have been using Smith to convey certain, somewhat strange, ideas. The obvious choice is, of course, Moroni.

Undoubtedly, like most other contacts and ‘spirit guides’, ‘Moroni’ was a suitable identity for the intelligence that was making contact, and it was an identity which Smith could subsequently work into his Biblically influenced, turgid tale of pre-colonial America.

If this is the solution to the strange case of Joseph Smith; American farm boy turned Prophet, High Priest, Author, Mayor and Military leader (9), and finally Martyr, then it joins Smith to an ever growing band of individuals who had been guided, changed, used or abused; and whose influence has, on occasions, changed the course of history.

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(8) Smith maintained along with the the plates buried at Cumorah were two stones, which were called ‘Urim’ and ‘Thummin’, and a breastplate.

These stones were allegedly used by Smith to enable him to translate the plates.

When Smith translated, he did so from behind a curtain, and therefore we have no knowledge of how he used the stones, or to what use, if any, the breastplate was put.

Significantly, no mention of the stones or the breastplate is made in the affidavits relating to the plates.

It is interesting to note that in 1826, Smith was convicted and imprisoned for a short time for ‘glass looking’; scrying, in other words.

Apparently he claimed to have a magic stone which, when he peered at it, showed him where money or treasure was hidden.

Oddly, this is one year before he claimed he recovered the plates, stones and breastplate from Cumorah, while it is three years after his initial discovery of them.

The stones were not, surprisingly, an invention of either Moroni or Smith. There is evidence for such stones having actually existed.

The stones are first mentioned in the book of ‘Exodus’ and are described as stones, worn on the shoulders of the High Priest, as part of the harness supporting the ‘Breastplate’ bearing the twelve stones or jewels,which supposedly represented the Twelve Tribes of Israel. These two stones were believed to indicate the will of God by emitting light.

The last occasion on which they were seen was during the Seleucid period, and there is documentary evidence that independent Greek witnesses saw the stones emit a substantial light on that occasion.

Subsequently, the stones ceased to function, indicating that the Lord was no longer prepared to speak to his people.

It was generally believed that this was because of the failure of the Aaronic Priesthood, and this was held to be a major cause of the crisis in the Jewish religion which brought about the development of such sects as the Pharisees, Essenes, and the followers of Jesus. The stones, which formed part of the Temple Treasure, were seized by the Romans in 70 AD, when they destroyed the Temple, and were taken back to Rome, with other items from the Temple treasury.

At this point the stones disappear from history.

Smith and the Mormons offer no explanation as to how they became buried in the Hill at Cumorah.

Undoubtedly, however, 'scrying' was the key to Smith's channelling activities.

(9) Smith became Mayor of Nauvoo, and at the same time was Lieutenant General of the Nauvoo Legion, which he used to suppress opposition to his view; an action which resulted in his arrest by the State Authorities and subsequent lynching.

Examples of Mormon Temples

Joseph Smith claimed to reveal knowledge of a number of extrasolar objects through his examination of ancient religious documents. Of principal importance was Kolob, the star or planet "nearest the throne of God".

ALEISTER CROWLEY

 click below for the full story of

Aleister Crowley

Probably the most famous example of channelling is the 'Liber Al Vel Legis', which is the central sacred text of the 'religion' of Thelema.

It was written by Aleister Crowley, who claimed it was dictated to him by a discarnate entity named "Aiwass" - who is far from bland or platitudinous ! (see 'Channelled Texts')

THE BOOK OF THE LAW

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In March of 1904 the English magician Aleister Crowley was visiting Egypt on honeymoon with his wife Rose.

Fresh from the raging internecine battles surrounding the collapse of the Hermetic Order of the Golden Dawn, Crowley was somewhat disillusioned with magick at this time.

Rose and Aleister Crowley eloped on 11 August and married on 12 August 1903, in order to save her from an arranged marriage. Their relationship, however, went beyond a marriage of convenience.

The two went on an extended honeymoon that brought them to Cairo, Egypt in early 1904.

Rose Edith Kelly (born 23 July 1874 in London, England, died 1932) married noted author, magician and occultist Aleister Crowley in 1903. In 1904, she aided him in the 'Cairo Working' that led to the reception of 'The Book of the Law', on which Crowley based much of his philosophy and religion, Thelema.

Rose had two children with Crowley: Nuit Ma Ahathoor Hecate Sappho Jezebel Lilith (born in July 1904, died in Spring 1906) and Lola Zaza (born in 1906). Rose and Aleister divorced in 1909. In 1911 Crowley had her committed to an asylum for alcohol dementia. Upon her release she married Dr.Gormley, a Roman Catholic, but her alcoholism returned.

Rose Kelly died in 1932.

On 16 March 1904, "in an avowedly frivolous attempt to impress his wife", Crowley tried to "shew the Sylphs" to her using the 'Bornless Ritual'.

Although she could see nothing, she did seem to enter into a light trance and repeatedly said, "They are waiting for you ! - It is all about the Child. He who waits is Horus.”

After asking the 'god' Thoth (the Aeon Thoth ?) to clarify the matter, and getting Rose to identify the source of the message as Horus, Crowley took Rose to the Boulaq Museum, and asked her to point out Horus to him.

Then she pointed to a glass case in the distance, and insisted that this was what he sought.

It turned out to be a small funerary stele (XXVIth Dynasty) for a priest of ancient Thebes named Ankh-af-na-Khonsu.

This point of contact depicted a scene of the enthroned hawk-headed 'sun-god' Horus, with the priest making offerings before him; - above them are a falcon-winged solar disk, and the surrounding image of Nuit, goddess of the heavens, framing the whole composition.

Very significantly for Crowley, this artefact was listed in the museum catalog as Stele #666; piece 666, the number that he had identified with since childhood - it later became known as the 'Stele of Revealing'.

θηρίον - (Therion - Greek: beast) is a 'god' found in the mystical system of Thelema, which was established in 1904 with Aleister Crowley's writing of 'The Book of the Law'. Therion's female counterpart is Babalon, another Thelemic 'deity'. He, as a Thelemic personage, evolved from that of the 'Beast of the Book of Revelation', whom Crowley intuitively identified himself with since childhood. Indeed, throughout his life he occasionally referred to himself as “Master Therion” or sometimes “The Beast 666”.

The Beast of Revelations

William Blake

The Ἀριθμὸς τοῦ θηρίου (Arithmos tou Thēriou - Number of the Beast) is the numerical value of the name of the person symbolised by the beast from the sea, the first of two symbolic beasts described in Chapter 13 of the 'Book of Revelation' which is part of the Christian 'New Testament'.

'καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. 18Ὧδε ἡ σοφία ἐστίν· ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστί· καὶ ὁ ἀριθμὸς αὐτοῦ χξϛʹ.

This is the 'Foundation Myth' of the 'religion' of Thelema (which is the Greek word for 'Will', paired with Agape or Love, both of whose numerology totals 93; hence his system is known as the 93 Current).

Rose continued to insist that forces from beyond were seeking to contact him, and directed him to perform a ritual in a room with many mirrors and employing some correspondences alien to his Golden Dawn training, which he summarized as:

“To be performed before a window open to the E. or N. without incense. The room to be filled with jewels, but only diamonds to be worn. A sword, unconsecrated, 44 pearl beads to be told. Stand. Bright daylight at 12.30 noon. Lock doors. White robes. Bare feet. Be very loud. Saturday. Use the Sign of Apophis and Typhon.”

So, he acquired a translation of the text from the stele, rendered it into verse, devised what he called 'The Ritual of Invocation According to the Divine Vision of W. the Seer', and performed it upon March 20th, now known as the Equinox of the Gods (and documented in his book of the same name, a full account of the experience, quoted above).

The result changed his life, the course of modern occult philosophy.

At the hours of noon on April 8th, 9th, and 10th in the year 1904, Aleister Crowley received the transmission known as 'Liber AL vel Legis': 'The Book of the Law', in the Victorious City of Cairo in Egypt.

While at first he claims to have rejected it, this philosophically revolutionary vision of a New 'Aeon' (Age) of Thelema was ultimately to radically transform his understanding of the universe, his practice of the Great Work, and his legacy to the innocently unsuspecting world.

Comparisons might be made with other transmissions even more recent: C.G. Jung's 'Septem Sermones ad Mortuos' (Seven Sermons to the Dead), poet W.B. Yeats’ odd work 'A Vision', Blavatsky's 'Book of Dyzan', and even 'OAHSPE' and the 'Book of Mormon'.

And if we remain even remotely willing to suspend our disbelief sufficiently to accept the validity of any of these, it would seem rather unfair not to extend the same courtesy to Crowley.

The full title of the book is Liber Al vel Legis, sub figura CCXX, as delivered by XCIII=418 to DCLXVI, and it is commonly referred to as 'The Book of the Law'.

Through the reception of this book, Crowley proclaimed the arrival of a new stage in the spiritual evolution of humanity, to be known as the 'Æon of Horus' - (aeon here is not used in the sense of a spiritual entity, but rather as a division of time).

The Stele of Ankh-ef-en-Khonsu i (also known as the Stele of Revealing) is a painted, wooden offering stele, discovered in 1858 at the mortuary temple of Hatshepsut at Dayr al-Bahri by François Auguste Ferdinand Mariette. It was originally made for the Montu-priest Ankh-ef-en-Khonsu, and was discovered near his coffin ensemble of two sarcophagi and two anthropomorphic inner coffins. It dates to circa 680/70 BCE, the period of the late Dynasty 25/early Dynasty 26. Originally located in the former Bulaq Museum under inventory number 666, the stele was moved around 1902 to the newly opened Egyptian Museum of Cairo (inventory number A 9422; Temporary Register Number 25/12/24/11), where it remains today. The stele is also known as the "Stele of Revealing" and is a central element of the religious philosophy Thelema founded by Aleister Crowley.

The primary precept of this new aeon is the charge to "Do what thou wilt".

The first appearance of Aiwass was during the three days of the writing of Liber Legis.

His first and only identification as such is in Chapter I: "Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat" (AL I:7).

Hoor-paar-kraat (Egyptian: Har-par-khered) is more commonly referred to by the Greek transliteration Harpocrates, meaning "Horus the Child", whom Crowley considered to be the central deity within the Thelemic cosmology, however, Harpocrates also represents the Higher Self, the 'True Will'.

Crowley described the encounter in detail in 'The Equinox of the Gods', saying that as he sat at his desk in Cairo, the voice of Aiwass came from over his left shoulder in the furthest corner of the room.

This voice is described as passionate and hurried, and was "of deep timbre, musical and expressive, its tones solemn, voluptuous, tender, fierce or aught else as suited the moods of the message. Not bass—perhaps a rich tenor or baritone."

Further, the voice was described as being devoid of "native [i.e., Egyptian, as the encounter occurred in Cairo] or foreign accent".

Crowley also described a "strong impression" of the speaker's general appearance.

He saw or pictured Aiwass with a body composed of "fine matter," having a gauze-like transparency. Further, the speaker

"seemed to be a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw. The dress was not Arab; it suggested Assyria or Persia, but very vaguely."

Crowley went to great pains to argue that Aiwass was an objectively separate being from himself, possessing far more knowledge than he or any other human could possibly have.

As Crowley writes in his Confessions: "I was bound to admit that Aiwass had shown a knowledge of the Cabbala immeasurably superior to my own" and "We are forced to conclude that the author of The Book of the Law is an intelligence both alien and superior to myself, yet acquainted with my inmost secrets; and, most important point of all, that this intelligence is discarnate."

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However, Crowley later identified Aiwass as his own 'True Will' and more.

"I now incline to believe that Aiwass is not only the God once held holy in Sumer, and mine own Guardian Angel, but also a man as I am, insofar as He uses a human body to make His magical link with Mankind, whom He loves, and that He is thus an Ipsissimus, the Head of the A.'.A.'."

Ipsissimus (10°=1□): Beyond the comprehension of the lower degrees. An Ipsissimus is free from limitations and necessity and lives in perfect balance with the manifest universe. Essentially, the highest mode of attainment. This grade corresponds to Kether on the Tree of Life. Ipsissimus is essentially the superlative of "self". The Ipsissimus should keep the achievement of this final grade secret even from the rest of the Order and continue with the work of the Magus, while expressing the nature of an Ipsissimus in word and deed.

The A∴A∴ (Silver Star) is a magical order that was created in 1907 by Aleister Crowley and George Cecil Jones after they left the Hermetic Order of the Golden Dawn. The order is a Thelemic magical fraternity, the goals of which are the pursuit of light and knowledge.

Its motto is: "The method of science, the aim of religion."

The holy book of the order is 'Liber Al vel Legis' - 'The Book of the Law'.

The "silver star" referred to is Sirius itself - the ;'Dog Star' (Upuaut ?), the most prominent star in the heavens.

So who is Aiwass ? Crowley seemed very unsure.

The text of the 'Book of the Law' is certainly far superior to the texts of other channeled writings, such as 'Oahspe','The Book of Mormon', 'The Seth Material' or 'The Quran', both in the original nature of its contents, and also its style.

However, while containing passages of true beauty, it is also very much a text of its time - a piece of 'fin de siècle' literature, which is very similar, in style, to much of Crowley's poetry.

It leans heavily on Egyptian mythology, whilst also looking to the doctrines of the 19th Century occult revival - making it an uneasy amalgam of disparate cultures.

Aiwass himself was almost certainly a 'dæmon' - and possibly Crowley's personal 'dæmon' - and this may well account for the style and content of the text.

The words dæmon and daimôn are Latinized spellings of the Greek "δαίμων", a reference to the daemons of ancient Greek religion and mythology, as well as later Hellenistic religion and philosophy.

click below for

THE BOOK OF THE LAW

Liber AL vel Legis

plus a

verse by verse commentary

ALEISTER CROWLEY

A Brief Biography and Exposition of Thelema

Aleister Crowley (12 October 1875 – 1 December 1947), born Edward Alexander Crowley (see left), and also known as both 'Frater Perdurabo' and 'The Great Beast', was an influential English occultist, astrologer, mystic and ceremonial magician, responsible for founding the religious philosophy of Thelema.

He was also successful in various other fields, including mountaineering, chess and poetry.

In his role as the founder of the Thelemite philosophy, he came to see himself as the prophet who was entrusted with informing humanity that it was entering the new Aeon or Age of Horus in the early twentieth century.

Born into a wealthy upper class family, as a young man he became an influential member of the esoteric Hermetic Order of the Golden Dawn after befriending the order's leader, Samuel Liddell MacGregor Mathers.

Subsequently believing that he was being contacted by an entity known as Aiwass, whilst staying in Egypt in 1904, he "received" a text known as 'The Book of the Law' from what he believed was a divine source, and around which he would come to develop his new philosophy of Thelema.

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He would go on to found his own occult society, the 'A A' - 'Argenteum Astrum' or the 'Silver Star' (see right) and eventually rose to become a leader of Ordo Templi Orientis (O.T.O.), before founding a religious commune in Cefalu known as the Abbey of Thelema, which he led from 1920 through till 1923.

After leaving Cefalu he returned to Britain, where he continued to promote Thelema until his death.

Crowley was also bisexual, an experimenter with various drugs and a social critic.

In many of these roles he "was in revolt against the moral and religious values of his time", espousing a form of libertinism based upon the rule of "Do What Thou Wilt".

Crowley has remained an influential figure and is widely thought of as the most influential occultist of all time.

(Oddly enough, in 2002, a BBC poll described him as being the seventy-third greatest Briton of all time.)

On 8 April in Cairo Crowley first heard a disembodied voice talking to him, claiming that it was coming from a being known as Aiwass.

Crowley's disciple and later secretary Israel Regardie believed that this voice came from Crowley's subconscious, but opinions among Thelemites differ widely.

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Aiwass is the name of the being who Aleister Crowley claimed dictated 'The Book of the Law', the central sacred text of Thelema, to him on April 8, 9, and 10th in 1904.

Aiwass (see left) claimed to be a messenger from the god Horus, who was also referred to by him as Hoor-Paar-Kraat (see right).

Crowley wrote down everything the voice told him over the course of the next three days, and subsequently titled it 'Liber Al Vel Legis' or 'The Book of the Law'.

The god's commands explained that a new Aeon or Age for mankind had begun, and that Crowley would serve as its prophet.

As a supreme moral law, it declared "Do what thou wilt shall be the whole of the law", and that people should learn to live in tune with their "True Will".

His first and only identification as such is in Chapter I: "Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat" (AL I:7).

Hoor-paar-kraat (Egyptian: Har-par-khered) is more commonly referred to by the Greek transliteration Harpocrates, meaning "Horus the Child" (see left), whom Crowley considered to be the central deity within the Thelemic cosmology (see: Aeon of Horus).

Crowley described the encounter in detail in 'The Equinox of the Gods', saying that as he sat at his desk in Cairo, the voice of Aiwass came from over his left shoulder in the furthest corner of the room.

This voice is described as passionate and hurried, and was "of deep timbre, musical and expressive, its tones solemn, voluptuous, tender, fierce or aught else as suited the moods of the message. Not bass—perhaps a rich tenor or baritone."

Further, the voice was described as being devoid of "native (i.e. Egyptian, as the encounter occurred in Cairo) or foreign accent".

Crowley also described a "strong impression" of the speaker's general appearance.

He saw or pictured Aiwass with a body composed of "fine matter," having a gauze-like transparency.

Further, the speaker "seemed to be a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw.

The dress was not Arab; it suggested Assyria or Persia, but very vaguely."

In the later-written 'Liber 418', the voice of the 8th Aethyr says "my name is called Aiwass," and "in The Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword."

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Crowley says this later manifestation took the form of a pyramid of light (see right).

Crowley went to great pains to argue that Aiwass was an objectively separate being from himself, possessing far more knowledge than he or any other human could possibly have.

As Crowley writes in his 'Confessions': "I was bound to admit that Aiwass had shown a knowledge of the Cabbala immeasurably superior to my own", and "We are forced to conclude that the author of 'The Book of the Law' is an intelligence both alien and superior to myself, yet acquainted with my inmost secrets; and, most important point of all, that this intelligence is discarnate."

Finally, this excerpt (also from 'Confessions', ch.49):

"The existence of true religion presupposes that of some discarnate intelligence, whether we call him God or anything else.

And this is exactly what no religion had ever proved scientifically.

And this is what 'The Book of the Law' does prove by internal evidence, altogether independent of any statement of mine.

This proof is evidently the most important step in science that could possibly be made: for it opens up an entirely new avenue to knowledge.

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The immense superiority of this particular intelligence, Aiwass, to any other with which mankind has yet been in conscious communication is shown not merely by the character of the book itself, but by the fact of his comprehending perfectly the nature of the proof necessary to demonstrate the fact of his own existence and the conditions of that existence. And, further, having provided the proof required."

However, Crowley also spoke of Aiwass in symbolic terms.

In 'The Law is for All', he goes on at length in comparison to various other deities and spiritual concepts, but most especially to The Fool - (Parsifal - the pure fool ? see right).

For example, he writes of Aiwass: "In his absolute innocence and ignorance he is The Fool; he is the Saviour, being the Son who shall trample on the crocodiles and tigers, and avenge his father Osiris. Thus we see him as the Great Fool of Celtic legend, the Pure Fool of Act I of Parsifal, and, generally speaking, the insane person whose words have always been taken for oracles."

Again from 'Equinox of the Gods': "I now incline to believe that Aiwass is a man as I am, insofar as He uses a human body to make His magical link with Mankind, whom He loves, and that He is thus an Ipsissimus."

For the remainder of his life Crowley propagated his new occult religion of Thelema.

He believed himself to be the prophet of a new age, the Æon of Horus, based upon a religious experience that he had in Egypt in 1904 (see above)

By his account, the non-corporeal being that called itself Aiwass had dictated the text known as 'The Book of the Law' or 'Liber AL vel Legis', which outlined the principles of Thelema.

The Thelemic pantheon includes a number of deities, focusing primarily on a trinity of deities adapted from ancient Egyptian religion, who are the three speakers of 'The Book of the Law': Nuit, Hadit and Ra-Hoor-Khuit.

The religion is founded upon the idea that the 20th century marked the beginning of the Aeon of Horus, in which a new ethical code would be followed; "Do what thou wilt shall be the whole of the Law".

See BOOK VI - πρᾶξις - Praxis for a full discussion of the True Will

This statement indicated that adherents, who are known as Thelemites, should seek out and follow their own 'True Will' rather than their ego's desires.

The religion also emphasizes the ritual practice of Magick.

The word "Thelema" itself is the English transliteration of the Koine Greek noun θέλημα "will", from the verb θέλω: to will, wish, purpose.

As Crowley developed the religion he wrote widely on the topic, producing what are collectively termed the Holy Books of Thelema.

He also included into it ideas from occultism, Yoga and both Eastern and Western mysticism, especially the Qabalah.

According to Crowley, every individual has a True Will, to be distinguished from the ordinary wants and desires of the ego and this includes the goal of attaining self-realization by one's own efforts, without the aid of God or other divine authority.

'Do what thou Wilt shall be the whole of the Law' for Crowley refers not to hedonism, fulfilling everyday desires, but to acting in response to the True Will - which relates to Glanvill's, Schopenhauer's (see right) and Hitler's concept of the Will.

The Thelemite is a mystic who bases their actions on striving to discover and accomplish their True Will.

When a person does their True Will, it is like an orbit, their niche in the universal order, and the universe assists them.

In order for the individual to be able to follow their True Will, the everyday self's socially-instilled inhibitions may have to be overcome via de-conditioning.

Crowley believed that in order to discover the True Will, one had to free the desires of the subconscious mind from the control of the conscious mind, especially the restrictions placed on sexual expression, which he associated with the power of divine creation.

The spiritual quest to discover the True Will is known in Thelema as the Great Work.

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Thelema draws its principal gods and goddesses from Ancient Egyptian religion.

The highest deity in the cosmology of Thelema is in fact a goddess, Nuit (see left).

She is the night sky arched over the Earth symbolized in the form of a naked woman.

She is conceived as the Great Mother, the ultimate source of all things.

The second principal deity of Thelema is the god Hadit (see right), conceived as the infinitely small point within a circle, complement and consort of Nuit.

Hadit symbolizes manifestation, motion, and time.

He is also described in 'Liber AL vel Legis' as "the flame that burns in every heart of man, and in the core of every star."

He identifies himself as the point in the center of the circle, the axle of the wheel, the cube in the circle, "the flame that burns in every heart of man, and in the core of every star," and the worshiper's own inner self.

Hadit has been interpreted as the inner spirit of man, the Elixir Vitae.

When juxtaposed with Nuit in 'The Book of the Law', Hadit represents each unique point-experience.

These point-experiences in aggregate comprise the sum of all possible experience, Nuith.

Hadit, "the Great God, the lord of the sky," is depicted on the Stele of Revealing in the form of the winged disk of the Sun, Horus of Behdet (also known as the Behdeti).

However, while the ancient Egyptians treated the Sun and the other stars as separate, Thelema connects the sun-god Hadit with every individual star.

Furthermore, 'The Book of the Law' says: "Every man and every woman is a star."

In 'The Book of the Law' he says; "I am alone: there is no god where I am.".

He is "the flame that burns in every heart of man, and in the core of every star.".

He is identified with kundalini; in 'The Book of the Law' he says, "I am the Secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one. There is great danger in me...".

Hadit is the Fire of Desire at the Heart of Matter (Nuit).

The combination of the upward-pointing triangle of Hadit and the downward-pointing triangle of Nuit forms the Star of Spirit (the Hexagram).

The union of the infinitely small Hadit and the infinitely great Nuit causes an explosive rapture which leads to samadhi.

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His symbols are our Sun, the serpent, the Fire Snake, the star Sothis, the planet Pluto, the Will, the winged globe (see right), and the hidden flame.

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The third deity in the cosmology of Thelema is Ra-Hoor-Khuit, a manifestation of Horus.

He is symbolized as a throned man with the head of a hawk who carries a wand.

He is associated with the Sun and the active energies of Thelemic magick.

Other deities within the cosmology of Thelema are Hoor-paar-kraat (or Harpocrates) (see right), god of silence and inner strength, the brother of Ra-Hoor-Khuit, Babalon, the goddess of all pleasure, known as the Virgin Whore and Therion, the beast that Babalon rides, who represents the wild animal within man, a force of nature.

On 21 March 1944, Crowley undertook what he considered his crowning achievement, the publication of 'The Book of Thoth', "strictly limited to 200 numbered and signed copies bound in Morocco leather and printed on pre-wartime paper". Crowley sold £1,500 worth of the edition in less than three months.

In January 1945, Crowley moved to Netherwood, a Hastings boarding house where in the first three months he was visited twice by Dion Fortune; she died of leukaemia in January 1946.

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On 14 March 1945, in a letter Fortune wrote to Crowley, she declares: "The acknowledgement I made in the introduction of 'The Mystical Qabalah' of my indebtness to your work, which seemed to me to be no more than common literary honesty, has been used as a rod for my back by people who look on you as Antichrist."

Crowley died at Netherwood on 1 December 1947 at the age of 72.

According to one biographer the cause of death was a respiratory infection.

He had become addicted to heroin after being prescribed morphine for his asthma and bronchitis many years earlier.

He and his last doctor died within 24 hours of each other; newspapers would claim, in differing accounts, that Dr. Thomson had refused to continue his opiate prescription and that Crowley had put a curse on him.

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“Behind your thoughts and feelings there stands a mighty ruler, an unknown sage – whose name is Self. In your body he dwells. He is your body.”

 Friedrich Nietzsche

Friedrich Wilhelm Nietzsche (October 15, 1844 – August 25, 1900) was a 19th-century German philosopher, poet, composer and classical philologist.

He wrote critical texts on religion, morality, contemporary culture, philosophy and science, displaying a fondness for metaphor, irony and aphorism.

Nietzsche's influence remains substantial within and beyond philosophy, notably in existentialism, nihilism, and post-modernism.

His style and radical questioning of the value and objectivity of truth have resulted in much commentary and interpretation, mostly in the continental tradition.

His key ideas include the death of God, perspectivism, the Übermensch, the eternal recurrence, and the 'will to power'..

Röcken Lutherischen Kirche

Nietzsches Geburtshaus

Born on October 15, 1844, Nietzsche grew up in the small town of Röcken, near Leipzig, in the Prussian Province of Saxony.

He was named after King Frederick William IV of Prussia, who turned 49 on the day of Nietzsche's birth. (Nietzsche later dropped his given middle name, "Wilhelm".)

Röcken Dorf

Nietzsche's parents, Carl Ludwig Nietzsche (1813–1849), a Lutheran pastor and former teacher, and Franziska Oehler (1826–1897), married in 1843, the year before their son's birth, and had two other children: a daughter, Elisabeth Förster-Nietzsche, born in 1846, and a second son, Ludwig Joseph, born in 1848. Nietzsche's father died from a brain ailment in 1849; his younger brother died in 1850.

The family then moved to Naumburg, where they lived with Nietzsche's paternal grandmother and his father's two unmarried sisters.

After the death of Nietzsche's grandmother in 1856, the family moved into their own house.

Nietzsche attended a boys' school and then later a private school, where he became friends with Gustav Krug, Rudolf Wagner and Wilhelm Pinder, all of whom came from very respected families.

In 1854, he began to attend Pforta in Naumburg, but after he showed particular talents in music and language, the internationally recognised Schulpforta admitted him as a pupil, and there he continued his studies from 1858 to 1864.

Here he became friends with Paul Deussen (see right) and Carl von Gersdorff.

He also found time to work on poems and musical compositions.

At Schulpforta (see left), Nietzsche received an important introduction to literature, particularly that of the ancient Greeks and Romans, and for the first time experienced a distance from his family life in a small-town Christian environment.

After graduation in 1864 Nietzsche commenced studies in theology and classical philology at the University of Bonn.

For a short time he and Deussen became members of the Burschenschaft Frankonia.

After one semester (and to the anger of his mother) he stopped his theological studies and lost his faith.

This may have happened in part because of his reading around this time of David Strauss's (see right) 'Life of Jesus', which had a profound effect on the young Nietzsche, though in an essay entitled 'Fate and History' written in 1862, Nietzsche had already argued that historical research had discredited the central teachings of Christianity.

Nietzsche then concentrated on studying philology under Professor Friedrich Wilhelm Ritschl, whom he followed to the University of Leipzig the next year.

Amidst bouts of illness, and living in near isolation, after a falling-out with his mother and sister, Nietzsche wrote his most enigmatic work in Rapallo.

He wrote the first part of 'Also sprach Zarathustra: Ein Buch für Alle und Keinen' (Thus Spoke Zarathustra) in only ten days. - which is a sure sign of a channelled text.

Also, the style of of 'Zarathustra' is totally unlike the style of his other works.

Although the book appears to be anti-religious, the work is written in a style which is very similar to that od Luther's Bible.

The public, perplexed by the wholy un-philosophical content and style of the work, received it only to the degree required by politeness.

Nietzsche recognized this, and maintained his solitude, though he often complained about it.

His other books, and particularly 'Zarathustra', remained largely unsold.

Mental Collapse & Death

On January 3, 1889, Nietzsche suffered a mental collapse.

Two policemen approached him after he caused a public disturbance in the streets of Turin.

In the following few days, Nietzsche sent short writings—known as the 'Wahnbriefe' (Madness Letters)—to a number of friends (including Cosima Wagner and Jacob Burckhardt).

To his former colleague Burckhardt, Nietzsche wrote: "I have had Caiaphas put in fetters. Also, last year I was crucified by the German doctors in a very drawn-out manner.

another example -

'I want to prove to humanity by an infinite blessing, I give her my dithyramb.

I put it in the hands of the poet of Isoline, the largest and first satyr who lives today and not just today ...'

Dionysos

'I sing a new song, the world is transfigured and all the heavens rejoice.'

The Crucified

Additionally, he commanded the German emperor to go to Rome to be shot, and summoned the European powers to take military action against Germany.

Although most commentators regard his breakdown as unrelated to his philosophy Georges Bataille drops dark hints ("'man incarnate' must also go mad").

Undoubtedly the entity that had channelled 'Zarathustra' had gradually taken over Nietzsche, causing him to channel 'Ecce Homo' and The Antichrist'.

Finally the entity completely overwhelmed Nietzsche's psyche, and left him a 'burnt out wreck' devoid of will and personality.

In 1898 and 1899 Nietzsche suffered at least two strokes, which partially paralysed him and left him unable to speak or walk.

After contracting pneumonia in mid-August 1900 he had another stroke during the night of August 24 / August 25, and died about noon on August 25.

Elisabeth, his sister, had him buried beside his father at the church in Röcken bei Lützen.

His friend, Peter Gast (see right), gave his funeral oration, proclaiming: "Holy be your name to all future generations!"

Nietzsche had written in 'Ecce Homo' (at the time of the funeral still unpublished) of his fear that one day his name would be regarded as "holy".

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N I E T Z S C H E 'S W O R K

Der Wille zur Macht

A basic element in Nietzsche's philosophical outlook is 'der Wille zur Macht' - (the will to power), which provides a basis for understanding human behaviour In a wide sense of a term, the will to power is a more important element than pressure for adaptation or survival.

According to Nietzsche, only in limited situations is the drive for conservation precedent over the will to power.

The natural condition of life, according to him, is one of profusion.

In its later forms Nietzsche's concept of the will to power applies to all living things, suggesting that adaptation and the struggle to survive is a secondary drive in the evolution of animals, less important than the desire to expand one’s power.

Nietzsche eventually took this concept further still, and speculated that it may apply to inorganic nature as well.

He transformed the idea of matter as centers of force into matter as centers of will to power. Nietzsche wanted to dispense with the atomistic theory of matter, a theory which he viewed as a relic of the metaphysics of substance.

One study of Nietzsche defines his fully developed concept of the will to power as "the element from which derive both the quantitative difference of related forces and the quality that devolves into each force in this relation" revealing the will to power as "the principle of the synthesis of forces."

Nietzsche's notion of the will to power can also be viewed as a response to Schopenhauer's "Will."

Writing a generation before Nietzsche, Schopenhauer had regarded the entire universe and everything in it as driven by a primordial 'Will', thus resulting in all creatures' desire to avoid death and to procreate.

Nietzsche, however, challenges Schopenhauer's account and suggests that people and animals really want power; living in itself appears only as a subsidiary aim—something necessary to promote one's power.

Defending his view, Nietzsche describes instances where people and animals willingly risk their lives to gain power—most notably in instances like competitive fighting and warfare.

Once again, Nietzsche seems to take part of his inspiration from the ancient Homeric Greek texts he knew well: Greek heroes and aristocrats or "masters" did not desire mere living (they often died quite young and risked their lives in battle) but wanted power, glory, and greatness.

In this regard he often mentions the common Greek theme of 'agon' or contest.

In addition to Schopenhauer's psychological views, Nietzsche contrasts his notion of the will to power with many of the other most popular psychological views of his day, such as that of utilitarianism.

Utilitarianism—a philosophy mainly promoted, in Nietzsche's days and before, by British thinkers such as Bentham and Stuart Mill—claims that all people fundamentally want to be happy. But this conception of happiness found in utilitarianism Nietzsche rejected as something limited to, and characteristic of, English society only.

Also Platonism and Christian neo-Platonism–which claim that people ultimately want to achieve unity with 'The Good' or with 'God' – are philosophies he criticizes.

In each case, Nietzsche argues that the "will to power" provides a more useful and general explanation of human behavior.

Übermensch

Another concept important to an understanding of Nietzsche's thought is the Übermensch.

While interpretations of Nietzsche's Übermensch vary wildly, here is one of his quotations from Thus Spoke Zarathustra (Prologue, §§3–4):

"I teach you the superman. Man is something that shall be overcome. What have you done to overcome him? … All beings so far have created something beyond themselves; and do you want to be the ebb of this great flood, and even go back to the beasts rather than overcome man?

What is ape to man? A laughing stock or painful embarrassment. And man shall be that to superman: a laughingstock or painful embarrassment. You have made your way from worm to man, and much in you is still worm. Once you were apes, and even now, too, man is more ape than any ape.... The superman is the meaning of the earth. Let your will say: the superman shall be the meaning of the earth.... Man is a rope, tied between beast and the superman—a rope over an abyss … what is great in man is that he is a bridge and not an end."

Later Developments

By World War I, Nietzsche had acquired a reputation as an inspiration for right-wing German militarism.

German soldiers received copies of 'Thus Spoke Zarathustra' as gifts during World War I.

Nietzsche's growing prominence was enhanced when his works became closely associated with Adolf Hitler and the Third Reich.

Many political leaders of the twentieth century were at least superficially familiar with Nietzsche's ideas, although it is not always possible to determine whether or not they actually read his work.

It is not known for sure if Hitler ever read Nietzsche, and if he did, his reading was not extensive, although he was a frequent visitor to the Nietzsche museum in Weimar (see left), and did use expressions of Nietzsche's, such as "lords of the earth" in 'Mein Kampf', and of course terms such as 'der Wille zur Macht' and 'Übermensch' were essential to Volkisch ideology.

More significant is the relationship of Nietzsche's 'Übermensch' to 'Die Geheimlehre' - (The Secret Doctrine), Theosophy, Blavatsky and the Vril.

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'Also sprach Zarathustra'

'Also sprach Zarathustra: Ein Buch für Alle und Keinen' - (Thus Spoke Zarathustra: A Book for All and None) is a book by German philosopher Friedrich Nietzsche, composed in four parts between 1883 and 1885.

Much of the work deals with ideas such as the "eternal recurrence of the same", the parable on the "death of God", and the "prophecy" of the Übermensch.

Described by Nietzsche himself as "the deepest ever written," the book is a dense and esoteric treatise featuring as protagonist a prophet descending from his mountain retreat to mankind, Zarathustra.

A central irony of the text is that Nietzsche adopts the style of the Bible in order to present ideas which fundamentally oppose Christian and Jewish morality and tradition.

'Also sprach Zarathustra' was conceived while Nietzsche was writing 'Die fröhliche Wissenschaft'; he made a small note, reading "6,000 feet beyond man and time," as evidence of this.

More specifically, this note related to the concept of the eternal recurrence, which is, by Nietzsche's admission, the central idea of 'Zarathustra'; this idea occurred to him by a "pyramidal block of stone" on the shores of Lake Silvaplana in the Upper Engadine, a high alpine region whose valley floor is at 6,000 ft.

He wrote that the ideas for 'Zarathustra' first came to him while walking on two roads surrounding Rapallo, according to Elisabeth Förster-Nietzsche.

Nietzsche commented in 'Ecce Homo' that for the completion of each part: "Ten days sufficed; in no case, neither for the first nor for the third and last, did I require more" (trans. Kaufmann).

The first three parts were first published separately, and were subsequently published in a single volume in 1887.

The fourth part remained private after Nietzsche wrote it in 1885; a scant forty copies were all that were printed, apart from seven others that were distributed to Nietzsche's close friends. In March 1892, the four parts were finally reprinted as a single volume.

Since then, the version most commonly produced has included all four parts.

The original text contains a great deal of word-play.

An example of this is the use of words beginning über ("over" or "above") and unter ("down" or "below"), often paired to emphasise the contrast, which is not always possible to bring out in translation, except by coinages.

An example is Untergang, literally "down-going" but used in German to mean "setting" (as of the sun), which Nietzsche pairs with its opposite Übergang (going over or across).

Another example is Übermensch (overman or superman), discussed later in this article.

The book chronicles the fictitious travels and pedagogy of Zarathustra.

The name of this character is taken from the ancient prophet usually known in English as Zoroaster, the Persian founder of Zoroastrianism.

Zarathustra has a simple characterisation and plot, narrated sporadically throughout the text.

Some speculate that Nietzsche intended to write about final acts of creation and destruction brought about by Zarathustra.

However, the book lacks a finale to match that description; its actual ending focuses more on Zarathustra recognizing that his legacy is beginning to perpetuate, and consequently choosing to leave the higher men to their own devices in carrying his legacy forth.

Zarathustra also contains the famous dictum "God is dead" and the doctrine of 'Eternal Occurance'

It should be noted that all the main themes of Zarathustra are not reached by philosophical argument, but are declared as statements of belief.

This inspiration of the doctrine 'Eternal Occurance' finds its expression with Zarathustra's 'Song of Midnight', featured twice in the book, once near the story's close:

O Mensch! Gib acht!

Was spricht, die tiefe Mitternacht?

"Ich schlief, ich schlief -,

Aus tiefem Traum bin ich erwacht: -

Die Welt ist tief,

Und tiefer als der Tag gedacht.

Tief ist ihr Weh -,

Lust - tiefer noch als Herzeleid:

Weh spricht: Vergeh!

Doch alle Lust will Ewigkeit -,

- Will tiefe, tiefe Ewigkeit!"

(O man, take heed!

What says the deep midnight ?

I sleep - I sleep —

But from a deep dream I woke:—

The world is deep,

Deeper than day may deem.

Deep is its woe—

But Joy is deeper than woe:

Woe says: Go!

But all joy wants eternity—

Wants deep, deep eternity.")

Another singular feature of Zarathustra, first presented in the prologue, is the designation of human beings as a transition between apes and the "Übermensch" (in English, either the "overman" or "superman"; or, superhuman or overhuman.

The 'Übermensch' is one of the many interconnecting, interdependent themes of the story, and is represented through several different metaphors.

Examples include: the lightning that is portended by the silence and raindrops of a travelling storm cloud; or the sun's rise and culmination at its midday zenith; or a man traversing a rope stationed above an abyss, moving away from his uncultivated animality and towards the Übermensch.

The symbol of the Übermensch also alludes to Nietzsche's notions of "self-mastery", "self-cultivation", "self-direction", and "self-overcoming".

Expounding these concepts, Zarathustra declares:

"I teach you the overman. Man is something that shall be overcome. What have you done to overcome him?

"All beings so far have created something beyond themselves; and do you want to be the ebb of this great flood and even go back to the beasts rather than overcome man? What is the ape to man? A laughingstock or a painful embarrassment. And man shall be just that for the over-man: a laughingstock or a painful embarrassment. You have made your way from worm to man, and much in you is still worm. Once you were apes, and even now, too, man is more ape than any ape.

"Whoever is the wisest among you is also a mere conflict and cross between plant and ghost. But do I bid you become ghosts or plants?

"Behold, I teach you the over-man! The over-man is the meaning of the earth. Let your will say: the over-man shall be the meaning of the earth! I beseech you, my brothers, remain faithful to the earth, and do not believe those who speak to you of otherworldly hopes! Poison-mixers are they, whether they know it or not. Despisers of life are they, decaying and poisoned themselves, of whom the earth is weary: so let them go!"

— Thus Spoke Zarathustra, Prologue, §3, trans. Walter Kaufmann

The book embodies a number of innovative poetical and rhetorical methods of expression.

It serves as a parallel and supplement to the various philosophical ideas present in Nietzsche's body of work.

He has, however, said that "among my writings my Zarathustra stands to my mind by itself" ('Ecce Homo', Preface, sec. 4, Kaufmann).

Emphasizing its centrality and its status as his magnum opus, it is stated by Nietzsche that:

'With 'Thus Spoke Zarathustra' I have given mankind the greatest present that has ever been made to it so far. This book, with a voice bridging centuries, is not only the highest book there is, the book that is truly characterized by the air of the heights—the whole fact of man lies beneath it at a tremendous distance—it is also the deepest, born out of the innermost wealth of truth, an inexhaustible well to which no pail descends without coming up again filled with gold and goodness.'

— 'Ecce Homo', Preface, §4, trans. Walter Kaufmann

Nietzsche injects myriad ideas into the book, but there are a few recurring themes.

The over-man (Übermensch), a self-mastered individual who has achieved his full power, is an almost omnipresent idea in Thus Spoke Zarathustra.

Man as a race is merely a bridge between animals and the over-man.

Nietzsche also makes a point that the over-man is not an end result for a person, but more the journey toward self-mastery.

The 'eternal recurrence', found elsewhere in Nietzsche's writing, is also mentioned.

The 'eternal recurrence' is the idea that all events that have happened will happen again, infinitely many times.

Such a reality can serve as the litmus test for an over-man.

Faced with the knowledge that he would repeat every action that he has taken, an over-man would be elated as he has no regrets and loves life.

The 'will to power' is the fundamental component of human nature.

Everything we do is an expression of the will to power.

The will to power is a psychological analysis of all human action and is accentuated by self-overcoming and self-enhancement.

Contrasted with living for procreation, pleasure, or happiness, the will to power is the summary of all man's struggle against his surrounding environment as well as his reason for living in it.

The book in several passages expresses loathing for sentiments of human pity, compassion, indulgence and mercy towards a victim, which are regarded as the greatest sin and most insidious danger.

Many criticisms of Christianity can be found in 'Thus Spoke Zarathustra', in particular Christian values of good and evil and its belief in an afterlife.

Nietzsche sees the complacency of Christian values as fetters to the achievement of over-man as well as on the human spirit.

The book inspired Richard Strauss (see left) to compose the tone poem 'Also sprach Zarathustra', which he designated "freely based on Friedrich Nietzsche."

Zarathustra's 'Midnight Song' is set as part of Gustav Mahler's Third Symphony (1895-96), originally under the title 'What Man Tells Me', or alternatively 'What the Night tells me' (of Man).

Frederick Delius (see right) based his major choral-orchestral work 'A Mass of Life' (1904-5) on texts from Thus Spoke Zarathustra.

The work ends with a setting of Zarathustra's 'Midnight Song' which Delius had composed earlier, in 1898, as a separate work.

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'And those who were seen dancing were thought to be insane by those who could not hear the music.'

~Friedrich Wilhelm Nietzsche

DIE GEHEIMLEHRE

'Die Geheimlehre' - ('The Secret Doctrine') is possibly the most influential 'channeled' occult writing.

Blavatsky claimed to be in contact with hidden 'masters', who revealed to her the occult history of the universe.

In actual fact she had contacted 'elementals', who had information which had been derived indirectly, and in many cases inaccurately, from the Æons.

However, some of this information was valid, and encouraged an interest in the possibility of discovering the true teachings of the Æons, which subsequently gave considerable impetus to the occult revival of the late 19th and early 20th centuries.

Helena Blavatsky

Еле́на Петро́вна Блава́тская

Еле́на Петро́вна Блава́тская (Yelena Petrovna Blavatskaya) was an oculist, medium, and author who founded the Theosophical Society in 1875.

She gained an international following as the leading theoretician of Theosophy.

Born into an aristocratic Russian-German family in Yekaterinoslav, Blavatsky traveled widely around the Russian Empire as a child.

Largely self-educated, she developed an interest in Western occultism during her teenage years.

In 1849 she embarked on a series of world travels, visiting Europe, the Americas, and India.

During this period she states that she encountered a group of spiritual adepts, the "Masters of the Ancient Wisdom", who sent her to Shigatse, Tibet, where they trained her to develop her own psychic powers.

'Isis Unveiled'

In 1877 she published 'Isis Unveiled', a book outlining her Theosophical world-view.

Associating it closely with the occult doctrines of Hermeticism and Neoplatonism, Blavatsky described Theosophy as "the synthesis of science, religion and philosophy", proclaiming that it was reviving an "Ancient Wisdom" which underlay all the world's religions.

She lived simply and refused to accept monetary payment in return for disseminating her teachings and, in ailing health, in 1885 she published 'Die Geheimlehre' - ('The Secret Doctrine'), as well as two further books, 'The Key to Theosophy' and 'The Voice of the Silence'.

She died of influenza on 8 May 1891.

Blavatsky was the leading theoretician of the Theosophical Society, responsible for establishing its "doctrinal basis".

The ideas expounded in her published texts provide the basis from which the Society and wider Theosophical movement emerged.

Blavatsky's Theosophical ideas were a form of occultism, a current of thought within Western esotericism, which emphasized the idea of an ancient and superior wisdom that had been found in pre-Christian societies, and which was absent from the doctrines of established Christianity.

Plato

Fundamentally, the underlying concept behind Blavatsky's Theosophy was that there was an "ancient wisdom religion" which had once been found across the world, and which was known to various ancient figures, such as the Greek philosophers, including Plato.

Blavatsky connected this ancient wisdom religion to Hermetic philosophy, a world-view in which everything in the universe is identified as an emanation from a Godhead.

Blavatsky believed that all of the world's religions developed from this original global faith.

Blavatsky understood her Theosophy to be the heir to the Neoplatonist philosophers of Late Antiquity, who had also embraced Hermetic philosophy.

Neoplatonism is a term used to designate a tradition of philosophy that arose in the 3rd century AD, and persisted until shortly after the closing of the Platonic Academy in Athens in AD 529 by Justinian I. Neoplatonists were heavily influenced by Plato, but also by the Platonic tradition that thrived during the six centuries which separated the first of the Neoplatonists from Plato. The work of Neoplatonic philosophy involved describing the derivation of the whole of reality from a single principle, "the ONE". Neoplatonism posits the existence of a 'Demiurge' - responsible for some, or all aspects of material creation.

Hermeticism, or Hermetic philosophy, is a religious and philosophical/esoteric tradition based primarily upon writings attributed to Hermes Trismegistus ("Thrice Great"). These writings have greatly influenced the Western esoteric tradition. The tradition claims descent from a prisca theologia, a doctrine that affirms the existence of a single, true theology that is present in all religions and that was given by God to man in antiquity. Its philosophy teaches that there is a transcendent God, or Absolute, in which we and the entire universe participate. It also subscribes to the idea that other beings, such as Aeons, angels and elementals, exist within the universe.

Blavatsky believed that the Theosophical movement's revival of the "ancient wisdom religion" would lead to it spreading across the world, eclipsing the established world religions.

The Theosophical Society disseminated an elaborate philosophical edifice involving a cosmogony, the macrocosm of the universe, spiritual hierarchies, and intermediary beings, the latter having correspondences with a hierarchical conception of the microcosm of man.

Blavatsky's Theosophy has been described as representing a major factor in the modern revival of Western esotericism, and that practically all modern occultism and esotericism can trace its origins back to her influence to some degree.

Contemporaries of Blavatsky contributed to the development of theosophical thought, producing works that at times sought to elucidate the ideas she presented, and at times to expand upon them.

 völkische Bewegung

Since its inception, and through doctrinal assimilation or divergence, Theosophy has also given rise to or influenced the development of other mystical, philosophical, and political movements - including the völkische Bewegung.

Blavatsky's published Theosophical ideas, particularly those regarding the 'Root Races', have been cited as an influence on 'Ariosophy', the esoteric movement established in late 19th and early 20th century Germany and Austria by Guido von List, and also on the writings and thought Jörg Lanz von Liebenfels, described as 'Theozoology'.

Lanz von Liebenfels (19 July 1874 – 22 April 1954), was an Austrian political and racial theorist and occultist, who was the creator of 'Theozoology'. He was a former monk and the founder of the magazine 'Ostara', in which he published racial and völkisch theories. In 1905, he published his book 'Theozoölogie oder die Kunde von den Sodoms-Äfflingen und dem Götter-Elektron' in which he glorified the "Aryan race" as "Gottmenschen" ("god-men"). Other races came from the biological evolution of animals. So Liebenfels explained the "racial fall" as a union of sex with each other. At the root of this fall, the Aryan race was involved in miscegenation, losing its divine powers (the elektron of the gods - including paranormal abilities such as telepathy and clairvoyance). The process of racial mixing made these qualities limited to a few descendants of Aryans. Liebenfels, therefore was concerned to restore the original purity of the Aryan race.

Undoubtedly Blavatsky's Theosophical ideas contributed to National Socialist ideology.

Blavatsky's Theosophical ideas regarding the 'Root Races' have also been cited as an influence on Anthroposophy, the esoteric movement developed by Rudolf Steiner in early 20th century Germany, with Steiner's Anthroposophical Society being termed a historical offshoot of the Theosophical Society.

'Die Geheimlehre'

Helena Blavatsky

'Die Geheimlehre', - the Synthesis of Science, Religion and Philosophy, is a book originally published as two volumes in 1888, and is Helena Blavatsky's magnum opus.

The first volume is named 'Cosmogenesis', the second 'Anthropogenesis'.

It was an influential example of the revival of interest in esoteric and occult ideas in the modern age, in particular because of its claim to reconcile ancient wisdom with modern science.

Blavatsky claimed that its contents had been revealed to her by 'spiritual beings' who had retained knowledge of humanity's spiritual history, knowledge that it was now possible, in part, to reveal

Volume One (Cosmogenesis)

Cosmogenesis

The first part of the book explains the origin and evolution of the universe itself, in terms of the concept of cyclical development.

The world and everything in it is said to alternate between periods of activity, and periods of passivity.

Each period of activity lasts many millions of years, and consists of a number of eons.

Blavatsky attempted to demonstrate that the discoveries of "materialist" science had been anticipated in the writings of the ancients, and that materialism would be proven wrong.

Cosmic evolution: Items of Cosmogony

In this recapitulation of 'Die Geheimlehre', Blavatsky gave a summary of the central points of her system of cosmogony.

These central points are:

Die Geheimlehre represents the "accumulated Wisdom of the Ages", a system of thought that

"is the uninterrupted record covering thousands of generations of the initiated, whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity."

This section reiterates the first fundamental proposition (see above), calling the one principle "the fundamental law in that system of cosmogony".

Here Blavatsky says of this principle that it is

"the One homogeneous divine Substance-Principle, the one radical cause. … It is called "Substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible Space. It is the omnipresent Reality: impersonal, because it contains all and everything. Its impersonality is the fundamental conception of the System. It is latent in every atom in the Universe, and is the Universe itself."

This section reiterates the second fundamental proposition (see above), impressing once again that

"The Universe is the periodical manifestation of this unknown Absolute Essence."

while also touching upon the complex ideas that ultimate being is beyond all conceptualizations.

This concept presents the idea that 'the One', the unconditioned and absolute principle, is covered over by a veil, so that the spiritual essence is forever covered by the material essence.

This section explains that the entire universe is, in reality, an illusion, because everything in it is temporary, i.e. has a beginning and an end, and is therefore unreal in comparison to the eternal changelessness of the One.

The next section reiterates the third fundamental proposition (see above), stating that everything in the universe is conscious, in its own way, and on its own plane of perception.

Because of this, Occult Philosophy states that there are no unconscious or blind laws of Nature, that all is governed by consciousness and consciousnesses.

The next section gives a core idea of theosophical philosophy, that "as above, so below".

This is known as the "law of correspondences", its basic premise being that everything in the universe is worked and manifested from within outwards, or from the higher to the lower, and that thus the lower, the microcosm, is the copy of the higher, the macrocosm.

Just as a human being experiences every action as preceded by an internal impulse of thought, emotion or will, so too the manifested universe is preceded by impulses from divine thought, feeling and will.

These concepts gives rise to the notion of an "almost endless series of hierarchies of sentient beings", which itself becomes a central idea of many theosophists.

The law of correspondences also becomes central to the methodology of many theosophists, as they look for analogous correspondence between various aspects of reality, for instance: the correspondence between the seasons of Earth and the process of a single human life, through birth, growth, adulthood and then decline and death.

Volume Two (Anthropogenesis)

The second half of 'Die Geheimlehre' describes the origins of humanity through an account of "Root Races", said to date back millions of years.

The first root race was "ethereal".

the Fourth Root-Race

Lemurian

The second root had more physical bodies and lived in Hyperborea.

The fifth root race is approximately one million years old, overlapping the fourth root race, and the very first beginnings of the fifth root race were approximately in the middle of the fourth root race.

The third root race, the first to be truly human, is said to have existed on the lost continent of Lemuria, and the fourth root race is said to have developed in Atlantis.

Atlantis

"The real line of evolution differs from the Darwinian, and the two

'systems are irreconcilable, except when the latter is divorced from the dogma of 'Natural Selection'. By 'Man' the divine Monad is meant, and not the thinking Entity, much less his physical body. Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man. In other words, the 'ancestor' of the present anthropoid animal, the ape, is the direct production of the yet mindless Man, who desecrated his human dignity by putting himself physically on the level of an animal.'

Three Fundamental Propositions

Blavatsky explained the essential component ideas of her cosmogony with three fundamental propositions, of which she said:

'Before the reader proceeds … it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows…

The first proposition is that there is one underlying, unconditioned, indivisible Truth, variously called "the Absolute", "the Unknown Root", "the ONE".

It is causeless and timeless, and therefore unknowable and non-describable: "It is 'Be-ness' rather than Being".

However, transient states of matter and consciousness are manifested in IT, in an unfolding gradation from the subtlest to the densest, the final of which is physical plane.

According to this view, manifest existence is a "change of condition", and therefore neither the result of creation nor a random event.

Everything in the universe is informed by the potentialities present in the "ONE" and manifest with different degrees of Life (or energy), Consciousness, and Matter.

The second proposition is "the absolute universality of that law of periodicity, of flux and reflux, ebb and flow".

Boundless Plane

Accordingly, manifest existence is an eternally re-occurring event on a "boundless plane": "'the playground of numberless Universes incessantly manifesting and disappearing,'" each one "standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor", doing so over vast but finite periods of time.

Related to the above is the third proposition: "The fundamental identity of all Souls with the ONE... and the obligatory pilgrimage for every Soul - a spark of the former - through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic law, during the whole term."

The individual souls are seen as units of consciousness (Monads) that are intrinsic parts of the ONE, just as different sparks are parts of a fire.

These Monads undergo a process of evolution where consciousness unfolds and matter develops.

This evolution is not random, but informed by intelligence and with a purpose.

Evolution follows distinct paths in accord with certain immutable laws, aspects of which are perceivable on the physical level.

One such law is the law of periodicity and cyclicity; another is the law of cause and effect.

Theories on Human Evolution and Race

The Aryan Race

In the second volume of Die Geheimlehre, dedicated to anthropogenesis, Blavatsky presents a theory of the gradual evolution of physical humanity over a timespan of millions of years.

The steps in this evolution are called root-races, seven in all.

Earlier root-races exhibited completely different characteristics: physical bodies first appearing in the second root-race, and sexual characteristics in the third.

Some races are clearly less fully human or spiritual than the "Aryans".

For example,

"Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African Tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The 'sacred spark' is missing in them and it is they who are the only inferior races on the globe, now happily – owing to the wise adjustment of nature which ever works in that direction – fast dying out. Verily mankind is not of the same essence. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent"

 (Die Geheimlehre, Vol. 2, p 421).

When discussing "sterility between two human races" as observed by Darwin, Blavatsky notes:

"Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a portion of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a direct line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks – e.g., the inhabitants of Borneo, the Veddhas of Ceylon, most of the remaining Australians, Bushmen, Negos, Andaman Islanders, etc"

 (Die Geheimlehre, Vol. 2, pp 195–6)

In the 'Die Geheimlehre' there is also a connection between physical race and spiritual attributes:

"Esoteric history teaches that idols and their worship died out with the Fourth Race, until the survivors of the hybrid races of the latter (Chinese, African negroes, &c.) gradually brought the worship back."

(Die Geheimlehre, Vol. 2, p 723)

According to Die Geheimlehre,

"The MONADS of the lowest specimens of humanity (the "narrow-brained" savage South-Sea Islander, the African, the Australian) had no Karma to work out when first born as men, as their more favoured brethren in intelligence had"

(Die Geheimlehre, Vol. 2, p 168)

Die Geheimlehre also prophesies of the destruction of the racial "failures of nature" as the "higher race" ascends:

"Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups – the failures of nature – will, like some individual men, vanish from the human family without even leaving a trace behind"

(Die Geheimlehre, Vol. 2, p 446)

In Die Geheimlehre it is stated: "Verily mankind is not of the same essence." (Vol. 1, p. 255).

Study of Die Geheimlehre

Blavatsky gave the following instructions regarding the study of Die Geheimlehre:

'Reading the Die Geheimlehre page by page as one reads any other book will only end us in confusion. The first thing to do, even if it takes years, is to get some grasp of the 'Three Fundamental Principles'. Follow that up by study of the Recapitulation – the numbered items in the Summing Up to Vol. I (Part 1.) Then take the Preliminary Notes (Vol. II) and the Conclusion (Vol. II)'

Writings About "Die Geheimlehre"

Alice Bailey 'rode on the back' of "Die Geheimlehre", and in order to advance her own writings, (which were all based on Blavatsky's work), she was forced to overstate the significance of "Die Geheimlehre".

"But those of us who really studied it and arrived at some understanding of its inner significance have a basic appreciation of the truth that no other book seems to supply. HPB said that the next interpretation of the 'Ageless Wisdom' would be a psychological approach, and 'A Treatise on Cosmic Fire', which I published in 1925, is the psychological key to 'Die Geheimlehre'. None of my books would have been possible had I not at one time made a very close study of 'Die Geheimlehre'."

Of course many were take in by Blavatsky's claims to have received knowledge for 'hidden masters'.

Max Heindel in 'Blavatsky and Die Geheimlehre' (1933) is an example of a Thoesophist who was prepared to make claims regarding Die Geheimlehre that were unjustified.

"Die Geheimlehre is one of the most remarkable books in the world... Behind her [H.P.B.] stood the real teachers, the guardians of the Secret Wisdom of the ages, who taught her all the occult lore which she transmitted in her writings."

Еле́на Петро́вна Блава́тская

Conclusion

While not all of the teachings of 'Die Geheimlehre' were accepted by many völkisch theorists and philosophers, it strongly influenced their thinking.

Most influential were the chapters dealing with the development of the 'Root-Races', and their relative positions in the hierarchy of race - and in particular the exaltation of the Nordic Aryan race.

In addition the suggestion that the Aryan race would, at some time in the future, become the dominant race, while the other, lesser races would fall into decline was held to be of importance by the völkisch movement.

Also, the rejection of Christianity, along with other Semitic religions, was very much in keeping with the general mood and feeling in Germany and Austria, and also much of Europe, at the time.

It was unfortunate that Blavatsky felt it necessary to 'dress up' her revelations in pseudo Vedic (or possibly Hindu) costume, as this was inappropriate, and off-putting for cultured and educated Europeans.

This had the effect of severely limiting the appeal of Theosophy, as a distinct doctrine, in Europe, but it did not prevent the more perceptive from sensing that behind the 'Orientalist' facade, and all the talk of 'hidden masters', there were some significant truths, - and so 'Die Geheimlehre' undoubtedly gave considerable impetus to the occult revival of the late 19th and early 20th centuries.

Theosophy, however, although it claimed to derive its authority from 'hidden masters' and 'unknown supermen', was not a true teaching of the eternal Aeons, but rather an 'ersatz' (German meaning - 'substitute' - something which replaces the original), combination of religion, superstition and garbled philosophy, disseminated by 'elementals' and the archons to once again mislead, and draw sentient beings into error.

The only positive outcome of the spread of 'Theosophy', and its allied movements (see above) was the fact that it drew many literate and educated Europeans away from the Semitic 'monotheisms' of the 'Demiurge' (Judaism and Christianity), while at the same time re-awakening, in some, an awareness of the significance of the Hellenistic and Roman understanding of the 'Aeons', and also the significance of the concept of 'race' in the development of spirituality in sentient beings.

Books of Foundation

Peter Crawford

ONTOLOGY

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'From the place of the ever living. From the far horizon of the gods.

From the moment of the beginning.

From the Foundation of all things - I, Upuaut, 'the opener of the ways', come to you, and give to you a gift !

The gift of the 'Books of Foundation'.

A gift to those who would seek, and those who would know.'

'But not all can be known.

There are limits to the human mind.

But what can be known shall be revealed -

for behold, I tell you a mystery, therefore do not sleep, but rather know that from this mystery you shall be transfigured - and you shall put on the new life for all eternity !'

THE ONE

The ONE is ineffable, not to be described or named, for the ONE is beyond every name and category, beyond definition, utterance, conception and comprehension, and beyond all terms we may apply.

The ONE is nameless, secret, concealed, holy beyond holiness, and outside the range of all thought.

The ONE is a hidden deity (Lat. deus absconditus), utterly unknown and unknowable.

Of the ONE no words can tell.

Yet men have ever attempted to speculate about the ONE, and to find terms to describe what the ONE might be.

Thus, the the ONE is said to be the 'fore-beginning', antecedent to all origins and events, being self-existent, unbegotten and uncreated.

As the ONE is without origin, so the ONE is without end.

To these privative and negative attributes the Gnostics add another, taken from Greek metaphysics, namely, that the divine nature is impassible, incapable of suffering, injury or emotion.

Impassibility (from Latin in-, "not", passibilis, "able to suffer, experience emotion") describes the doctrine that divinity does not experience pain or pleasure from the actions of another being. It has often been seen as a consequence of divine aseity, the idea that God is absolutely independent of any other being, i.e., in no way causally dependent. Being affected (literally made to have a certain emotion, affect) by the state or actions of another would imply causal dependence.

Nor is the the ONE to be considered in terms of any moral quality, since the ONE is morally neutral and beyond good and evil.

The ONE is completely dissimilar to created things

Again, the ONE is formless, boundless, indivisible, incorporeal, beyond measure, quality, quantity, and not subject to classification.

To the ONE can be applied no concepts of time, space, matter, or substance.

The ONE is immutable, stable and motionless, undergoes no change, has no history.

Through innumerable eternities, the un-originated Godhead, undifferentiated, unitary, alone within himself, remained in profound repose, immersed in unendurable light.

THE AEONS

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A fundamental concept relating to existence is that of a projecting forth (probole), or out-raying of qualities from the divine unity, commonly known as 'emanation'.

Emanation, from the Latin emanare meaning "to flow from" or "to pour forth or out of", is the mode by which things are derived from the First Reality, or Principle. Things are derived from the first reality (the ONE) by steps of degradation to lesser degrees of the first reality, and at every step the emanating beings are less pure, and less perfect. Emanationism is a transcendent principle from which everything is derived, and is opposed to both Creationism (wherein the universe is created by a sentient God who is separate from creation) and materialism (which posits no underlying subjective and/or ontological nature behind phenomena being immanent). The primary classical exponent of emanationism was Plotinus, in his work, the 'Enneads', where all things phenomenal and otherwise were emanations from the ONE.

The ONE generates or causes existence, not through the intermediary of another, or an opposite, not by creation, reproduction or evolution, but by a unique manifestation that brings into existence a complex, and at times paradoxical, chain of being, forming a descending hierarchy of spiritual entities.

The divine attributes of the ONE , that is, the abstract qualities, mental states, spiritual concepts and metaphysical ideas, constituted the ONE's thoughts and designs, which lay hidden, known to the ONE, but unknown to themselves.

Then the ONE gave them existence, and they flowed forth from the divine source.

The externalization of the divine attributes in this manner constitutes the first stage of a long process resulting from the overflow or outpouring of the fullness (pleroma) of the ONE.

The entities that initially emerged from this process are known as aeons, a class of sentient spiritual beings of varying attributes and powers.

Their own qualities, the regions they occupy, the dimensions in which they function, and the time-span of their operations, all likewise become actualized, take on independent existence, and form links in the chain of emanation.

Each Aeon was a hypostasis of the emanation from the ONE.

The heavenly hierarchy includes many entities amongst which, are principalities (archat), powers (dynameis), thrones (thronoi), dominions (kuriotetes), lesser gods (theoi), and archons (archontes).

The most powerful of these entities are the great Aeons, which many humans have taken to be 'gods'.

There are three main worlds - the πλήρωμα - the plērōma, the material realm ('Kingdom') , and 'Foundation' - where the 'Forms' were brought into existence.

World of Forms

Plato

The 'Theory of Forms' asserts that non-material abstract (but substantial) forms (or ideas), and not the material world of change known to us through sensation, possess the highest and most fundamental kind of reality. These 'Forms' are the only true objects of study that can provide us with genuine knowledge. The 'Forms' are the essences of various objects: they are that without which a thing would not be the kind of thing it is. The world of 'Forms' is transcendent to our own world (the world of substances) and also is the essential basis of reality. Super-ordinate to matter, 'Forms' are the most pure of all things, and true knowledge/intelligence is the ability to grasp the world of 'Forms' with one's mind. A 'Form' is aspatial (transcendent to space) and atemporal (transcendent to time). Atemporal means that it does not exist within any time period, rather it provides the formal basis for time. It therefore formally grounds beginning, persisting and ending. It is neither eternal in the sense of existing forever, nor mortal, of limited duration. It exists transcendent to time altogether. 'Forms' are aspatial in that they have no spatial dimensions, and thus no orientation in space, nor do they even (like a point) have a location. They are non-physical, but they are not in the mind. 'Forms' are extra-mental (i.e. real in the strictest sense of the word). A 'Form' is an objective "blueprint" of perfection. The 'Forms' are perfect themselves because they are unchanging.

It was through through the πλήρωμα - the plērōma and 'Foundation' that the ONE descended, or emanated, the causal powers, which manifested as the Aeons.

In the material world, or 'Kingdom', the Aeons manifest as Nature.

The Aeons may also manifest within the human psyche.

In esoteric terms, the Aeons are not the lifeless idols they are so often accused of being by the spiritually blind and ignorant.

Rather we can see these images as reflections of a greater Unseen - reflections of the ONE.

In Hebrew thought the term for the Aeons is the Elohim - although in reality these entities are Archons - the servants of the chief Archon - the Demiurge.

Elohim (אֱלֹהִ֔ים) is a grammatically singular or plural noun for 'god' or 'gods' in both modern and ancient Hebrew language.

When used with singular verbs and adjectives, elohim is usually singular, 'god' or especially, the 'god'.

When used with plural verbs and adjectives elohim is usually plural, "gods" or "powers".

The first verse of Psalm 82: ‘Elohim has taken his place in the divine council.’

Here elohim has a singular verb and clearly refers to 'god'.

But in verse 6 of the Psalm, 'god' says to the other members of the council, ‘You [plural] are elohim.’

Here elohim has to mean 'gods'.”

We must not, however, confuse the use of 'elohim as god' with the true concept of god which is the ONE.

There is a further use of the word elohim in the phrase 'Sons of god' (Heb: Bənê hāʼĕlōhîm, בני האלהים) which is a phrase used in the Hebrew Bible and the New Testament.

The offspring of the so-called 'Sons of god' were the "Nephilim" (נְפִילִים), or 'watchers' - the Nephilim are technically dæmons of a lower nature.

The word dæmon is a Latinized spelling of the Greek "δαίμων" of ancient Greek religion and mythology, as well as later Hellenistic religion and philosophy.

Daemons are spirit guides, forces of nature or the 'gods' (Aeons) themselves (see Plato's 'Symposium').

In the 'Symposium', the priestess Diotima teaches Socrates that love is not a 'god', but rather a "great daemon" (202d).

She goes on to describe daemons as "interpreting and transporting human things to the 'gods' and divine things to men; entreaties and sacrifices from below, and ordinances and requitals from above..." (202e).

In Plato's 'Apology of Socrates', Socrates claimed to have a daimonion (literally, a "divine something") that frequently warned him - in the form of a "voice" - against mistakes but never told him what to do.

In the Hellenistic ruler cult that began with Alexander the Great, it was not the ruler but his guiding daemon that was venerated.

Similarly, the first-century Roman Imperial cult began by venerating the genius or numen of Augustus.

Eventually daemons were attributed to nations and races.

In Gnostic systems the lesser Egyptian Neters ('gods') and Elohim ('gods') were referred to as Archons (rulers).

Some of the archons were the servants of the δημιουργός (Demiurge), the "creator god" that stood between the lesser sentient beings and a transcendent God - the ONE - that could only be reached through gnosis.

The archons are referred to by Porphyry in his exposition of Neo Platonist philosophy, and are often referred to as θεοὶ ἄρχοντες (ruling 'gods') in Hellenistic thought.'

The demiurge - δημιουργός - is a concept from the Platonic, Neopythagorean, Middle Platonic, and Neoplatonic schools of philosophy for a divine figure responsible for the fashioning and maintenance of the physical universe. The term was subsequently adopted by the Gnostics. Although a fashioner, the demiurge is not necessarily thought of as being the same as the creator figure in the familiar monotheistic sense, because both the demiurge itself plus the material from which the demiurge fashions the universe are considered either uncreated and eternal, or the product of some other being, depending on the system.

Plato developed this distinction between true reality and illusion, in arguing that what is real are eternal and unchanging Forms, of which things experienced in sensation are at best merely copies, and real only in so far as they copy ('partake of') such Forms.

In general, Plato presumes that all nouns (e.g., 'Beauty') refer to real entities, whether sensible bodies or insensible Forms, hence, in 'The Sophist' Plato argues that Being is a Form in which all existent things participate and which they have in common (though it is unclear whether 'Being' is intended in the sense of existence, copula, or identity); and argues, against Parmenides, that Forms must exist not only of Being, but also of Negation and of non-Being (or Difference).

COSMOGENESIS

BEFORE THE BEGINNING

Before the beginning there was κενότητα και τίποτα - emptiness which became το άπειρο - the infinite - and then there was άπειρο φως

And the ineffable Light of the ONE was like a glittering sacred lotus - floating endlessly on the waters of the eternal night of Nuit\*.

Such we are taught, and such we believe - because this was before the creation of the great Archons and the Hierarchies.

And then the ONE desired to be made manifest - the act that we now call creation.

From the ONE came the further levels of being - but most important was πλήρωμα - the plērōma which contained αἰθήρ (Foundation - برزخ)‎ where the Forms could be created.

And then the ONE withdrew from part of the plērōma by an incomprehensible act of self emptying (κένωσις - kenosis), and in doing so left an empty space known as the τόπος - topos.

The topos was a place of kenoma - emptiness, which is the state of imperfection, and the antithesis of pleroma.

It is a place where all is in a state of privation and unreality.

It is the material realm (Kingdom) that sentient beings refer to as κόσμος - the cosmos.

But although the ONE had withdrawn from the topos, not all traces of the ONE were lost.

It must be remembered that nothing can have existence without the ONE, and even when the ONE is apparently absent, his erstwhile presence has left its permanent impress.

This residual presence of the ONE even after his withdrawal may be seen as the footprint-trace (ichnos) of the will of the ONE.

Therefore, the ONE's essential presence exists in all circumstances and situations, and the empty place resulting from the ONE's withdrawal never ceases to show traces of the divine brightness.

The vacated place retained the 'flavour' of the ONE, just as a bowl containing sweet-smelling incense retains the fragrance of perfume, even after the bowl has been completely emptied.

No place in the cosmos is therefore quite devoid of the divine flavour, and the empty topos might be spoken of as a mixture of good and evil, light and darkness.

It is because of this residue of the presence of the ONE that the Demiurge was able to fashion this world.

Dividing the Topos from the Pleroma was Katapetasma (καταπέτασμα), the curtain or veil, which bore upon it imprints of the secret patterns (ikons) of creation - the ineffable Forms.

The Tetra-Gammadion

This was the ontological world of all possible existing entities.

The mighty Aeons were the creators of the Forms - the greatest Aeons creating the highest Forms and the lesser being responsible for the lesser Forms.

From the secret patterns of the Forms the creation of the material universe was set in motion by the will of the ONE - and the motion of creation was in the form of a spiralling circle - which even now is echoed, in the microcosm, in the forms of the basic particles of matter, and in the macrocosm, by the forms of the galaxies.

And now the symbol of creation is represented by the Tetra-Gammadion - the Sigil of Creation.

אֲשֵׁרָה‎ - Asherah

יהוה - Yaweh

One of the lesser 'powers', an Archon, set himself to be pre-eminent, however.

This Archon, in much later times, created his own people, the Jews, with whom he made close contact.

The Jews called this Archon יהוה (Yaweh), the god of Edom, whose consort was אֲשֵׁרָה‎ (Asherah, who is linked to the neter Hathor), the Semetic mother goddess.

The Jews declared the Archon יהוה to be their one god - not knowing that there was no 'god' excepting the ineffable ONE.

This Archon - whom we call δημιουργός\*\* , the Demiurge, - formed the Material Realm (formed - not created - only the ONE can create) from the plane of Foundation, (the Astral Plane) where the ineffable Forms were the template for all the possibilities in the Material Realm (Kingdom).

The vision of the δημιουργός, however, was only able to perceive the Forms as in a clouded, distorted mirror, and the glory of the πλήρωμα (the fullness of the eternal Forms) was hidden from him and denied to him.

The demiurge, using as models the reflected distortions that fell on his domain, sought to duplicate the divine originals.

In this manner he fashioned the world of nature (physis), whose main elements are time (chronos), space (kenos) and change (rheos).

Out of space was formed matter (hyle), and from this the demiurge formed, from the distorted patterns on the Katapetasma, the cosmos and all living creatures including, on this world, man.

These in turn assumed identity and brought into being a new hierarchy of entities on the material plane.

Time likewise was made in imitation of the 'eternal present' prevailing in the plērōma.

The objects and creatures in the sphere of the demiurge are mere caricatures, like the impress of imperfect seals and the fruit of misshapen ideas.

They are as illusive as shadows and incomplete.

That is why the cosmos is spoken of as counterfeit (antimimos), and the demiurge called the 'ape of God' (Lat. simia Dei).

Realm of the Qliphoth

This cosmos includes the natural, physical dimension in which sentient beings live, as well as dimensions, invisible to many, of incorporeal beings.

Sentient beings share the cosmos not only with the material elements, with plants and animals, but also with the etheric and astral entities in the non-material planes, with the qliphoth\*\*\*\*, with spirits and daemons, and all the powers and principalities dwelling under the dominion of the Demiurge - ' the god of this world' (2 Cor. 4:4)

When the Demiurge had completed his work of imitation (mimesis) he became blinded by arrogance.

He announced to his creatures, 'Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God' (Exod. 34:14).

We saw this imperfect creation, but we allowed it to be, because the ineffable ONE had permitted this copy of his πλήρωμα, and who can question the actions of the ONE.

We know, however, that all created sentient beings, and even the Powers, Dominions, Thrones, Dominations and Archons sense that they, and the creation in which they find themselves, is lacking in completeness, fullness and perfection.

They feel always their imperfection - as poor copies of the eternal Forms.

All sentient beings sense the perfection that they believe, and the great Aeons know, certainly exists, and it is the source of all the strivings and the hopes of those sentient beings - for their true reality must inevitably exist in the πλήρωμα, the great Fullness - which is the world of the ineffable, and eternal Forms created by the ONE.

\* Nuit is an Egyptian sky goddess who leans over her husband/brother, Geb, the Earth God. She is usually depicted as a naked woman who is covered with stars. She represents the All, pure potentiality both as it flowers into the physical universe and as it resides beyond embodiment. She has several titles, including the "Queen of Infinite Space", "Our Lady of the Stars", and "Lady of the Starry Heaven". Nuit represents the infinitely-expanded circle whose circumference is unmeasurable and whose center is everywhere.

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The word "demiurge" is an English word from a Latinized form of the Greek δημιουργός, dēmiourgos, which was originally a common noun meaning "craftsman" or "artisan", but gradually it came to mean "producer" and eventually "creator". The philosophical usage and the proper noun derive from Plato's Timaeus, written circa 360 BC, in which the demiurge is presented as the creator of the universe. This is accordingly the definition of the demiurge in the Platonic (ca. 310 BC-90 BC) and Middle Platonic (ca. 90 BC-300 AD) philosophical traditions. In the various branches of the Neoplatonic school (third century onwards), the demiurge is the fashioner of the real, perceptible world.

\*\*\* Pleroma (Greek πλήρωμα) generally refers to the totality of divine powers. The word means fullness from πληρόω ("I fill") comparable to πλήρης which means "full", and is used in occult theological contexts: both in Gnosticism generally, and by St. Paul the Apostle in Colossians Colossians 2:9 KJV.

\*\*\*\* The Qliphoth (Heb. קליפות) (literally "shells" or "husks", from singular: קליפה qliphah "husk") are the representation of evil or impure spiritual forces.

The Qliphoth are negative or entropic unnatural force in the Universe which drive people towards death, self-destruction, and suffering, because this is what the Qliphoth crave to provide them with the life force.

The Qliphoth are the forces responsible for the lack of the continuation of human evolution. The reason behind this is that the Qliphoth, who can easily exist in the Great Void due to their "nature", feed off of Entropy.

The main way that the Qliphoth receive energy from people in general is through the viral 'meme' that is called Ego. We are all infected with the dissonant meme Ego, and as a result, we are all feeding the Qliphoth. What the Ego does is divert our energy away from ourselves, and the knowledge of ourselves, and towards the Void within us, which is linked somehow to the Void where the Qliphoth dwell

BIOGENESIS

When the ONE withdrew from part of the plērōma by an incomprehensible act of self emptying (κένωσις - kenosis), and in doing so left an empty space known as the τόπος - topos, it was with the intention of self manifestation - and that self manifestation was to take the form of βίος - life.

The Demiurge - determined to create as the ONE had intended therefore formed the world of nature (physis), whose main elements are time (chronos), space (kenos) and change (rheos).

Out of space the Demiurge formed matter (hyle), and from this the Demiurge formed, from the distorted patterns on the Katapetasma, all living creatures including, on this world, man - this is biogenesis - the formation of life.

And life was in all places.

In the depths of the sea, in the mountain heights, on the endless plains, but also in those places inaccessible.

In the boiling vents of the deeps, in the bitter salt lakes, even in the depths and the frozen wastes of the void - life everywhere.

ANTHROPOGENESIS

The Third Planet from the Sun

Homonid Evolution

On the third planet from the sun the demiurge formed organic life, and set in process the evolutionary forces that were eventually responsible for the appearance of hominids.

Evolution is the change in the inherited characteristics of biological populations over successive generations. Evolutionary processes give rise to diversity at every level of biological organisation, including species, individual organisms and molecules such as DNA and proteins.

Life on Earth originated and then evolved from a universal common ancestor approximately 3.7 billion years ago. Repeated speciation and the divergence of life can be inferred from shared sets of biochemical and morphological traits, or by shared DNA sequences. These homologous traits and sequences are more similar among species that share a more recent common ancestor, and can be used to reconstruct evolutionary histories, using both existing species and the fossil record. Existing patterns of biodiversity have been shaped both by speciation and by extinction.

The hominids gradually evolved and developed into the form known to human science as 'Homo Neanderthalensis'.

This development took place in what human science calls the Pleistocene period, and was geographically found in Europe and parts of western and central Asia.

Homo Neanderthalensis

Cro-Magnon Man

These hominids were the first truly sentient beings on the planet, and we, the Aeons, permitted pre-existent spirits to be incarnated in these primitive forms.

The English word spirit (from Latin spiritus "breath") has many differing meanings and connotations, most of them relating to a non-corporeal substance contrasted with the material body. The word spirit is often used metaphysically to refer to the consciousness or personality. The notions of a person's "spirit" and "soul" often also overlap, as both contrast with body and both are understood as surviving the bodily death in religion and occultism.

We, the Aeons, having become aware of the significance of sentient life on the planet then formed a new hominid race, which human science has often described as 'Cro-Magnon Man', and permitted pre-existent spirits to be incarnated in these more developed forms - on the assumption that the lesser form 'Homo Neanderthalensis', being the work of the Demiourgós, would, in time become extinct, as had so many of his other creatures.

Neanderthals are classified as a separate human species (Homo neanderthalensis). The first proto-Neanderthal traits appeared in Europe as early as 600,000–350,000 years ago. Proto-Neanderthal traits are occasionally grouped with another phenetic 'species', Homo heidelbergensis, or a migrant form, Homo rhodesiensis. Genetic evidence published in 2010 suggests they contributed DNA to anatomically modern humans through interbreeding between Neanderthals and the earliest Humans that dispersed out of Africa. This is thought to have occurred between 80,000 and 50,000 years ago. The species is named after the site of its first discovery about 12 km (7.5 mi) east of Düsseldorf, Germany, in the Feldhofer Cave in the river Düssel's Neander valley. Neanderthal anatomy was more robust than anatomically modern humans and they had less neotenized skulls.

The Àrya

Neanderthal and Human

What was not expected was that the Neanderthals and the 'true men' would interbreed - we, the Aeons, had believed that the Neanderthals would have become extinct before such an unfortunate event could have occurred..

The resulting races were hybrids (mixed-race), in which the Neanderthal traits dominated, and these lower hybrid races - the non-Aryan races - were designated by us 'the creation of a lesser god' - the lesser god being the Demiurge.

The truly human hominids, to we, the Aeons, were the 'Noble Race' - known to themselves as Àrya or Aryans.

The term Aryan originates from the Sanskrit word ārya, in origin an ethnic self-designation, in Classical Sanskrit meaning "honourable, respectable, noble".

The lower races - 'the creation of the lesser god' - became the vehicles of the qliphoth, while the higher souls incarnated in the children of the Àrya.

δημιουργός - THE DEMIURGE

δημιουργός - Demiurge - is the term for the Archon who formed the cosmos.

This 'world-former' is not identical with the 'ONE', who is the first and supreme source of all being.

The reasons why the δημιουργός copied the Forms as in a clouded, distorted mirror is unknown, but undoubtedly the glory of the πλήρωμα (the fullness of the eternal Forms) was hidden from him.

However, the δημιουργός, using as models the reflected distortions that fell on his domain, sought to duplicate the divine originals.

In this imperfect (hystere) manner he fashioned the 'world of nature' (the material universe - physis), whose main elements are time (chronos), space (kenos) and change (rheos).

Out of space was formed matter (hyle), and from this the demiurge formed, from the distorted patterns reflected from the Katapetasma, the imperfection of the cosmos, and all living creatures including, on this world, man.

Katapetasma, the mystical 'curtain' or 'veil', - on which appear images of the the eternal forms - a veil which separates the Pleroma from the world of matter.

Time likewise was made in imitation of the 'eternal present' prevailing in the plērōma.

Pleroma (πλήρωμα) generally refers to the totality of divine powers. The word means fullness from πληρόω ("I fill") comparable to πλήρης which means "full". A state of completeness, in contrast to deficiency (hysterema), or of the fullness of real existence, in contrast to the empty void and unreality of mere phenomena (kenoma). It stands in antithesis to the essential incomprehensible 'ONE', as 'the circle of the Divine attributes,' the various means by which the ONE reveals Himself: it is the totality of the thirty Æons or emanations which proceed from the ONE, but are separated alike from the ONE, and from the material universe. It is the archetypal ideal, existing in the invisible heavens in contrast to the imperfect phenomenal manifestations of that ideal in the universe. Similarly it can be seen as the equivalent to the full completeness of perfect knowledge.

The objects and creatures in the sphere of the demiurge (the Kabbalistic מלכות - 'Kingdom') are mere caricatures, like the impress of imperfect seals and the fruit of misshapen ideas.

מלכות - Malkuth or Malchut, is the tenth of the sephirot in the Kabbalistic Tree of Life. It sits at the bottom of the Tree, below Yesod. Unlike the other nine sephirot, it is an attribute of God which does not emanate from the 'ONE' but from the Demiurge. Malkuth means Kingdom. It is associated with the realm of matter/earth and relates to the physical universes. In comparing with Eastern systems, Malkuth is a very similar archetypal idea to that of the 'Muladhara' chakra.

They are as illusive as shadows and incomplete.

That is why the cosmos is spoken of as counterfeit (antimimos), and the demiurge called the 'ape of God' (Lat. simia Dei) - the 'lesser god' - and his creations as 'creatures of a lesser god'

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Pre-existence of the soul, is tied in with innatism - which is the teaching that some sentient beings are born with knowledge from a previous life that is subdued at birth and must be relearned - therefore all attainment of knowledge is not the acquisition of new information, but rather remembering previously known information. Before such beings were born, they existed in a perfect world where everything was known.

We, the Aeons, having become aware of the significance of sentient life on the planet then formed a new hominid race, which human science has often described as 'Cro-Magnon Man', and permitted pre-existent spirits to be incarnated in these more developed forms - on the assumption that the lesser form 'Homo Neanderthalensis', being the work of the δημιουργός , would, in time become extinct, as had so many of his other creatures.

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The truly human hominids, to we, the Aeons, were the 'Noble Race' - known to themselves as Àrya or Aryans.

The lower races - 'the creation of the lesser god' - became the spiritual vehicles of the קליפות - qliphoth, while the higher souls incarnated in the children of the Àrya.

The קליפות, literally "shells" or "husks", from singular: קליפה. The Qliphoth are the evil forces that exist within creation. They are spiritual obstacles receiving their existence from the 'ONE' only in an external, rather than internal manner. They emerge in the descending Chain of Being through the contraction of the Divine, and are ruled by the δημιουργός .

יהוה - Yaweh

Undaunted by the interference of the Aeons, the Archon Demiurge - δημιουργός, on the completion of his work of imitation (mimesis) became blinded by arrogance, and he announced to his sentient creatures, his 'chosen race' - the degenerate hybrids - 'Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God' (Exod. 34:14).

Moses and

the Ten Commandments

The most developed of the lower degenerate, hybrid races were the Semitic peoples, and it was this group that the Archon-Demiurge chose in order to set his will over his new 'creation' - and therefore they became known to themselves, and other races, as the 'chosen people'.

Jewish Scroll

In order to set them apart from the other mixed-race groups, and to instil in them a sense of separation, he gave them not culture but law, in the form of detailed regulations affecting every aspect of their lives.

Using the alphabets which had been taught to the higher races by the Aeons, these laws and regulations were woven into a spurious narrative, which described how the Semitic mixed-race had been 'created' by the Archon Demiurge - who now called himself יהוה - 'Yaweh'.

יהוה - the Hebrew/Christian 'god', prior to taking on wholly monotheistic attributes in the 6th century BCE, was a part of the Canaanite pantheon in the pre-Babylonian captivity period. Archeological evidence reveals that during this time period the Israelites were a group of Canaanite people. Yahweh was seen as a war god, and equated with El. Asherah, who was often seen as El's consort, has been described as a consort of Yahweh in numerous inscriptions.

The Ark of the Covenant

In order to maintain contact with his 'chosen people' the Archon Demiurge gave the Jewish priesthood a device which was contained in a specially constructed container.

This device was called in Jewish scriptures the אָרוֹן הַבְּרִית‎ (the Ark of the Covenant - covenant here meaning the link between יהוה - Yaweh - 'the Demiurge' and his 'chosen people').

According to the Book of Exodus, the Ark was built at the command of יהוה - Yaweh, in accordance with the instructions given to Moses on Mount Sinai. Yaweh was said to have communicated with Moses "from between the two cherubim" on the Ark's cover. When carried, the Ark was always wrapped in a veil, in skins and a blue cloth, and was carefully concealed, even from the eyes of the priests who carried it. A golden cover, adorned with golden cherubim, was to placed above the Ark. The Ark was finally placed behind a veil (Parochet) in a parody of the Katapetasma (καταπέτασμα). The Bible describes several instances when sudden death was inflicted by direct contact with the Ark, and also indicates that occasionally that same fate was meted out to those who happened to be in its near proximity. Other historical accounts tell us about people having been thrown into the air and sparks shooting out of the Ark.

 ZEP TEPI - THE FIRST TIME

Temple of Edfu

On the walls of the Edfu Temple, the story of Zep Tepi displays the rule of we, the Archons, who came to Egypt and proceeded to give the people of the Nile the benefits of civilization and agriculture.

The bringers of this high civilisation were called the Urshu, who appeared in human form.

They had the appearance and sensation of transcendent health and vigour, and it was difficult for a sentient, material being, even though advanced in occultism, to support the presence of an Æon for any length of time.

The incarnated Æons also invoked in those sentient, material beings who had any connection with them various psychic phenomena, including theomorphic and zoomorphic halucinations.

Such hallucinations were responsible for the representations of the Neteru (Æons) as animal forms, or human forms with animal heads.

The Egyptians called us Neteru.

'Venerables of Shemsu Hor, 13,420 years, and reigns before the Shemsu-Hor, 23,200 years; Total 36,620 years.' Interestingly, the first radio-metrically dated remains of modern Cro-magnon man is dated to around 35,000 years ago. There is evidence that a significant hike in stellar radiation recorded in Greenland ice cores might also have instigated an acceleration in human evolution around that time. The Edfu inscriptions detail several different phases of original creation, including, "Specification of the Sacred Mounds," "The Coming of Re to his Mansion of Mes-nehet," and "Offering the Lotus."

THE INCARNATION OF THE AEONS

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Geographically, the location the Edfu texts allude to as the point where the Neteru made their presence known was the "Ain Shams", otherwise known as the "Eye of the Sun" or "Fountain of the Sun".

Sacred Lotus

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The Egyptian symbol for the "Eye of the Sun" was the sacred lotus floating in a pool of limpid water.

The Egyptian Blue Water-lily, N. caerulea, opens its flowers in the morning and then sinks beneath the water at dusk, while the Egyptian White Water-lily, N. lotus, flowers at night and closes in the morning. This symbolizes the Egyptian separation of deities and is a motif associated with Egyptian beliefs concerning death and the afterlife. The recent discovery of psychedelic properties of the blue lotus may also have been known to the Egyptians and explain its ceremonial role.

The Lotus in the center pool was replaced by the djed pillar, constructed of reeds.

The djed symbol is one of the more ancient and commonly found symbols in Egyptian mythology. It is a pillar-like symbol in hieroglyphics representing stability. It is associated with Osiris, the Egyptian god of the afterlife, the underworld, and the dead. It is commonly understood to represent his spine.

The djed hieroglyph was a pillar-like symbol that represented stability.

The djed is an Aryan symbol associated with the Germanic Irminsul.

The pillar served as the perch of the nameless god known as "The One", which then took on the form of a falcon.

Djed Pillar

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Two new powerful falcons then came to the Djed, one named Nefer-Hor, "the Sanctified Ruler," and Heter-Hor, "the Winged One," both whose faces shone with divine light and brilliance.

Both are the ka and ba spirit doubles of the original Falcon at the center respectively, who also possess two separate doubles themselves, bringing the total number of rulers of the island to five.

The Ka was the Egyptian concept of vital essence, that which distinguishes the difference between a living and a dead person, with death occurring when the ka left the body. The Egyptians believed that Khnum created the bodies of children on a potter's wheel and inserted them into their mothers' bodies. Depending on the region, Egyptians believed that Heket or Meskhenet was the creator of each person's Ka, breathing it into them at the instant of their birth as the part of their soul that made them be alive. This resembles the concept of spirit in other religions.

The 'Ba' is in some regards the closest to the contemporary Western religious notion of a soul, but it also was everything that makes an individual unique, similar to the notion of 'personality'. Like a soul, the 'Ba' is an aspect of a person that the Egyptians believed would live after the body died, and it is sometimes depicted as a human-headed bird flying out of the tomb to join with the 'Ka' in the afterlife.

Another company of Falcons then emerged from the primeval waters and perched upon reeds surrounding the center djed pillar.

The avians then erected the first temple - 'Place of the First One' - to contain the djed pillar.

Simultaneously, an enclosure was built around the edges of the center pool, called the "field of reeds".

Within the Temple, powerful relics were placed within the god's sanctuary, now named "Mansion of Isden", a square construct fashioned from bundles of reeds.

The Temple was the place of becoming for the Neter (Aeon) called Osiris and the Neteru (Aeons) Isis, Nephtys, Sokar, Horus, Thoth and myself - Anubis-Upuaut.

This was the First Time, when the Neteru established Ma'at.

Ma'at

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Ma'at was the word the Egyptians used for the concept that regulated the stars, seasons, law, religion customs the arts and the sciences, and the actions of all sentient beings.

If a civilisation and a race conforms to the requirements of Ma'at then that race and that civilisation shall live in peace and harmony with the cosmic forces, and will prosper.

To the great and supreme powers, the attributes of the ineffable ONE, the Egyptians gave the name neteru.

We, the neteru, are the living energies.

We are the causal powers, and are called by many names including αρχέτυπο (Archetypes), Conscious Thought Forms, Creative Energies, κυρίων (Lords), and λάμπει αυτά (Shining Ones).

In the Egyptian language the term Neteru means 'strong' or mighty'.

THE AEON THOTH

Dendera Zodiac

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Thoth

While the word Neteru does not mean 'god', the ancient Egyptians looked upon the incarnated Aeons as Gods, and because the Aeons, and in particular the Aeon they called ḏḥwty (Thoth - ˈθoʊθ) taught them all that they were able to comprehend about the starry heavens and astronomy, they believed that the Neteru came from the stars.

Cartouche of Ptolemaĩos Sōtḗr)

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This belief continued for thousands of years, and is still evident in the Temple of the Aeon Hathor at Dendera, which was constructed during the reign of the Greek Ptolemaic Pharaohs.

Πτολεμαῖος Σωτήρ (Ptolomey Soter I - Ptolemaĩos Sōtḗr) , also known as Ptolemy Lagides, c. 367 BC – c. 283 BC, was a Macedonian general under Alexander the Great, who became ruler of Egypt (323 BC – 283 BC) and founder of both the Ptolemaic Kingdom and the Ptolemaic Dynasty. In 305/4 BC he took the title of Pharaoh.

The Ancient Egyptians also decriibed the Aeon Thoth as:

Thoth

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the 'One who Made Calculations Concerning the Heavens, the Stars and the Earth'

the 'Reckoner of Times and of Seasons'

the one who 'Measured out the Heavens and Planned the Earth'

he was 'He who Balances'

the 'God of the Equilibrium' and 'Master of the Balance'

'The Lord of the Divine Body'

'Scribe of the Company of the gods (Aeons)'

the 'Author of Every Work on Every Branch of Knowledge, Both Human and Divine'

he who understood 'all that is hidden under the heavenly vault'

And so, in this way, the Ancient Egyptian civilisation emerged 'fully formed', unlike any other civilisation on earth.

All other civilisations 'created' by sentient beings pass through numerous stages of development - progressing, and sometimes, for a moment in time regressing, until they reach a 'flowering' - at which point they decline, or are 'cut down' by some other competing civilisation.

The ancient Egyptian civilisation and culture, because it was created by the Aeons, emerged fully formed at the point of 'flowering', and then, over endless thousands of years, declined, until it was swallowed up by what is termed Hellenistic culture, and later, by the power of Rome - both of which actually owed their origins to the civilisation and culture formed by the Aeons in Egypt.

And so the gifts of the Aeons lived on in what is known as 'classical civilisation', and emerged again in later times.

Alexandria - Egypt

Alexander the Great

Arno Breker

Hellenistic civilization (Greek civilization beyond classical Greece) represents the zenith of Greek influence in the ancient world from 323 BC to about 146 BC (or arguably as late as 30 BC). Hellenistic civilization was preceded by the Classical Hellenic period, and followed by Roman rule over the areas Greece had earlier dominated – even though much of Greek culture, religion, art and literature still permeated Rome's rule, whose elite spoke and read Greek as well as Latin.

The spread of Hellenistic cultures was sparked by the conquests of Alexander the Great. After his victory over the Persian Empire, Hellenistic kingdoms were established throughout south-west Asia (the 'Near' and 'Middle East') and north-east Africa (ancient Egypt and Cyrene in ancient Libya). This resulted in the export of Greek culture and language to these new realms, and moreover Greek colonists themselves. Equally, however, these new kingdoms were influenced by the indigenous cultures, adopting local practices where beneficial, necessary or convenient.

THE INCARNATION OF THE AEONS

The earlier we go back in time the easier it has been for non-material entities to take upon themselves 'physical' form, and effectively 'incarnate' on the earth plane.

The word aeon, (also spelled Æon) originally meant "life", "vital force" or "being", - it is a Latin transliteration from the koine Greek word ὁ αἰών (ho aion), from the archaic αἰϝών (aiwon). The Æons are emanations of the ONE (see Cosmogenesis).

The Æons task was to nurture sentient beings, who would eventually be able to develop the occult faculties which would enable them to obtain a complete, and permanent, vision of the Cosmos.

The material plane on which the Æons were required to work, however, had been corrupted by a powerful Æon, known subsequently as the Demiurge, who had acted against the Will of the One.

This was possible because the Æons, and other entities, including the sentient physical being of the Earth plane, had been allowed the possibility of free will - being able to choose their destinies.

Despite the corrupt nature of the Earth plane, however, the greatest of the Æons had formed, in their own spiritual likeness, a race of beings - known to themselves as the 'Noble Race'.

The Aeons, anxious to assist the 'noble race', incarnated through a 'gateway in the stars'.

They appeared in the Nile Valley which they considered the most suitable area for the development of a stable and settled culture.

At that time the climate in Egypt ('the land of Kem' as the area was later known) was far more equitable than it was in later times, with abundant grassland and moderate rainfall.

The Egyptians were, understandably, overawed by the presence of the Aeons who, even in human form, were viewed as 'superhuman' and referred to as 'Neteru'.

Neteru

The Egyptian nṯr, has been loosely translated as "god", and its feminine form nṯrt, "goddess".

Scholars have tried to discern the original nature of the gods by proposing etymologies for these words, but none of these suggestions has gained acceptance, and the terms' origin remains obscure. The hieroglyphs that were used as ideograms and determinatives in writing these words show some of the characteristics that the Egyptians connected with divinity. The most common of these signs is a flag flying from a pole; similar objects were placed at the entrances of temples, representing the presence of a deity, throughout ancient Egyptian history. Other such hieroglyphs include a falcon, reminiscent of several early gods who were depicted as falcons, and a seated male or female deity. The feminine form could also be written with an egg as determinative, connecting goddesses with creation and birth, or with a cobra, reflecting the use of the cobra to depict many female deities.

The ancient Egyptians distinguished nṯrw, "gods", from rmṯ, "people", but the meanings of the Egyptian and the English terms do not match perfectly. The term nṯr may have applied to any being that was in some way outside the sphere of everyday life. Deceased humans were called also nṯr because they were considered to be like the 'gods', whereas the term was rarely applied to many of Egypt's lesser supernatural beings, which modern scholars often refer to as "demons".

Confronting these blurred distinctions between gods and other beings, scholars have proposed various definitions of a "deity". One widely accepted definition says that a deity has a cult, is involved in some aspect of the universe, and is described in mythology or other forms of written tradition. According to a different definition nṯr can be applied to any being that was the focus of ritual. From this perspective, the "gods" included the king, who was called a 'god' after his coronation rites, and deceased souls, who entered the divine realm through funeral ceremonies. Likewise, the pre-eminence of the great 'gods' was maintained by the ritual devotion that was performed for them across Egypt.

Various Æons taught the Egyptians many cultural and technological skills, and tried to reveal to them certain teachings relating to the occult sciences - however, as time passed many of these teaching became misinterpreted and corrupted.

Evidence of the teachings of the Æons may be found in various Ancient Egyptian texts, including 'The Pyramid Texts', 'The Book of Pylons' (also known as the 'Book of Gates'), and the 'Book of the Dead' (more correctly known as "Book of Coming Forth by Day").

for more information about Egyptian texts click below

THE BOOKS OF ANCIENT EGYPT

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Icarnated Æons possess terrible superhuman powers.

They had the appearance and sensation of transcendent health and vigor, and it was difficult for a sentient, material being, even though advanced in occultism, to support the presence of an Æon for any length of time.

Funeral of the Apis Bull,

The incarnated Æons also invoked in those sentient, material beings who had any connection with them various psychic phenomena, including theomorphic and zoomorphic halucinations.

Such hallucinations were responsible for the representations of the Neteru (Æons) as animal forms, or human forms with animal heads.

After the Æons ended their direct association with the culture of Ancient Egypt, the ancient Egyptians developed animal centered cults related to their misapprehension, and their fading memories of the the Æons.

These cults included the cult of the Apis Bull, the Mnevis Bull, and cults relating to cats (Bast), crocodiles (Sobek), scarab beetle (Khepri), lions (Sekhmet), the ibis and baboon (Thoth), Falcons (Horus), and many others.

THE AEON RA

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The Æon that the ancient Egyptians called Ra was seen as a solar deity.

By the Fifth Dynasty this Æon had become a major god in ancient Egyptian religion, identified primarily with the midday sun.

The meaning of the name is a variant of words meaning 'creative power' and 'creator'.

The major cult centre of Ra was Heliopolis (called "Place of Pillars", in Egyptian), where he was identified with the local 'sun-god' Atum.

In later Egyptian dynastic times, Ra was merged with the 'god' (Aeon) Horus, as Re-Horakhty ("Ra, who is Horus of the Two Horizons").

He was believed by the Egyptians to rule in all parts of the created world the sky, the earth, and the underworld.

He was associated with the falcon or hawk.

When in the New Kingdom, the concept of the 'god' Amun (the hidden, ineffable ONE) rose to prominence he was fused with Ra as Amun-Ra.

The cult of the Mnevis bull, an embodiment of Ra, had its centre in Heliopolis and there was a formal burial ground for the sacrificed bulls north of the city.

The Egyptians eroneously believed that all forms of life had been created by Ra, who called each of them into existence by speaking their secret names.

To the ancient Egyptians, the sun represented light, warmth, and growth.

This made the sun 'deity' very important, as the sun was seen as the ruler of all that he created.

The sun disk was either seen as the body or eye of Ra.

The Æon Ra

The Æon Ra was thought by the ancient Egyptians to travel on two solar boats called the Mandjet (the Boat of Millions of Years), or morning boat, and the Mesektet, or evening boat.

These boats were believed to take him on his journey through the sky and the celestial Duat.

While Ra was on the Mesektet, he was in his zoomorphic ram-headed form.

When the Aeon Ra travelled in his sun boat he was believed to be accompanied by various other 'deities' (archons) including Sia (perception) and Hu (command) as well as Heka (magic power).

The Mesektet or Night Boat

Apophis, the 'god' of chaos, (an incarnation of the demiurge) was seen as an enormous serpent, who was believed to attempt to stop the sun boat's journey every night by consuming it or by stopping it in its tracks with a hypnotic stare.

During the evening, the ancient Egyptians believed that Ra set as Atum, or in the zoomorphic form of a ram.

The Mesektet, or the Night boat, would carry him through the underworld and back towards the east in preparation for his rebirth.

These myths of Ra represented the sun rising as the rebirth of the sun by the sky 'goddess' Nuit; thus attributing the concept of rebirth and renewal to Ra and strengthening his role as a creator god as well.

When Ra was in the underworld, he was believed to merged with the Aeon Osiris, the 'god' of the dead, and through it became the 'god' of the dead as well.

The Æon Ra

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The Aeon Ra was represented in a variety of forms by the ancient Egyptians.

The most usual form was a man with the head of a hawk and a solar disk on top and a coiled serpent around the disk.

Other common forms are a man with the head of a beetle (in his form as Khepri), or a man with the head of a ram.

He was most commonly featured with a ram's head in the Duat.

In this form, Ra is described as being the "ram of the west".

In some ancient literature, Ra is described as a king with golden flesh, silver bones, and hair of lapis lazuli - which is a reference to the great Æon's original incarnated form.

At the time of the New Kingdom, the worship of Ra had became more complicated and grander.

The Æon Ra

The walls of tombs were dedicated to extremely detailed texts that depicted Ra's journey through the underworld.

Ra was said by the ancient Egyptians to carry the prayers and blessings of the living with the souls of the dead on the sun boat.

Many acts of worship included hymns, prayers, and spells to help Ra and the sun boat overcome Apophis.

The rise of Christianity in the Roman Empire put an end to the worship of Ra by the ancient Egyptians, and as Ra's popularity died out, the study of Ra became of purely academic interest even among the ancient Egyptian priests.

The Æon Ra, however, had withdrawn from the material plane long before the foundation of Rome - or even the establishment of the Old Kingdom in Egypt.

THE ÆON THOTH

The great Aeon Thoth, himself, was considered by the ancient Egyptians to be one of the most important 'deities' of their pantheon.

In their art, the Aeon Thoth was often depicted as a man with the head of an ibis or a baboon, animals sacred to him.

The Aeon Seshat

Was Sceptre

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Thoth is almost always shown holding a Was Sceptre, which was the emblem of the incarnated Æons (a wand or rod symbolizing power) in one hand, and an Ankh (the key of the Nile symbolizing life) in the other hand.

The Was ("power, dominion") Sceptre is a symbol that appeared often in relics, art, and hieroglyphics associated with the ancient Egyptian religion. It appears as a stylized animal head at the top of a long, straight staff with a forked end. Was sceptres were used as symbols of power or dominion, and were associated with the 'gods', as well as with the pharaoh. 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.

Was Sceptres were depicted as being carried by 'gods', pharaohs, and priests. They commonly occur in paintings, drawings, and carvings of gods, and often parallel with emblems such as the ankh and the djed-pillar. Remnants of real was sceptres have been found, constructed of faience or wood.

The was (wꜣs) is also the Egyptian hieroglyphic character that stands for a word meaning power.

Thoth's feminine counterpart was Æon Seshat, and this Æon was closely associated Ma'at.

Seshat was the Ancient Egyptian goddess of wisdom, knowledge, and writing. She was seen as a scribe and record keeper, and her name means she who is the scribe. She also became identified as the goddess of architecture, astrology, building, and surveying. Mistress of the House of Books is another title for Seshat, being the deity whose priests oversaw the library in which scrolls of the most important knowledge were assembled and spells were preserved. She is also, very significantly, described as the goddess of history.

The Æon Thoth gave to the ancient Egyptians the arts of magic, the system of writing, the concept and fundementals of science, and the physical and moral (i.e. Divine) law

The ancient Egyptians also associated the Æon Thoth with the moon.

The ancient Egyptians also credited the Æon Thoth as the author of all works of science, religion, philosophy, and magic, and the ancient Greeks further declared him the inventor of astronomy, astrology, the science of numbers, mathematics, geometry, land surveying, medicine, botany, theology, civilized government, the alphabet, reading, writing, and oratory. They further claimed he was the true author of every work of every branch of knowledge, human and divine.

The ancient Egyptians gave the Æon Thoth many titles, including "Scribe of Ma'at (see below) in the Company of the gods (Neteru)," "Lord of Ma'at," "Lord of Divine Words," the Great god (Neter) in the Temple of Abtiti," "Twice Great," "Thrice Great, "Three Times Great," and also "The Timeless"

Maat or ma'at (thought to have been pronounced \*[muʔ.ʕat]), also spelled māt or mayet, was the ancient Egyptian concept of truth, balance, order, law, morality, and justice. Maat was also personified as a 'goddess' (Æon) regulating the stars, seasons, and the actions of both mortals and the neteru, who set the order of the universe from chaos at the moment of creation. The earliest surviving records indicating Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom, the earliest substantial surviving examples being found in the Pyramid Texts of Unas (ca. 2375 BCE and 2345 BCE). Later, as a goddess in other traditions of the Egyptian pantheon, where most goddesses were paired with a male aspect, her masculine counterpart was the ÆonThoth, and their attributes are the same. After the rise of the Æon Ra they were depicted together in the Solar Barque. After her role in creation and continuously preventing the universe from returning to chaos, her primary role in Egyptian mythology dealt with the weighing of souls that took place in the underworld, Duat. Her feather was the measure that determined whether the souls (considered to reside in the heart) of the departed would reach the paradise of afterlife successfully. Pharaohs are often depicted with the emblems of Maat to emphasise their role in upholding the laws of the Creator.

THE ÆON HORUS

The Aeon Horus

Horus the Falcon

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The Æon who had the greatest influence over ancient Egyptian was the Aeon whom the Egyptians called Horus, in hieroglyphic form ḥr.w; meaning "falcon".

Additional meanings include "the distant one" (a most suitable name for all the Aeons) or "one who is above".

The Greeks called the Aeon Horus Ὧρος Hōros.

This Aeon, wishing to extend his influence over the Egyptian people, taught that new incarnations of Horus succeeded the deceased Pharaoh on earth in the form of new Pharaohs.

Cleopatra on the Horus Throne

The Aeon Horus

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In reality the Aeon, during what was termed the Old Kingdom, guided the Pharaohs, who were permitted to 'channel' some of the wisdom of the great Aeon - and this accounts for the 'Pyramid Texts', and the superior culture and civilisation of the Old Kingdom when compared to later periods of Egyptian history.

It is from this fact that the Egyptians developed the concept of the 'Horus Throne', meaning the throne of the Pharaohs - the throne of Egypt - a conceit that lasted until the end of the Ptolomies.

The Wedjat

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The Eye of Horus is an ancient Egyptian symbol of protection and royal power granted by the Neteru, and in particular the Aeon Horus.

In the Egyptian language, the word for this symbol was "Wedjat".

Horus was also said to be a god of war and hunting.

The Horus falcon is shown upon a standard on the predynastic Hunters Palette in the "lion hunt".

Thus he became a symbol of majesty and power as well as the model of the Pharaohs, and the Pharaohs were said to be Horus in human form.

Horus is also a pre-eminently celestial Neter - both solar and lunar - although the solar aspect predominates.

THE ÆON ISIS

The Aeons Isis and Horus

The Æon Isis (Ancient Greek: Ἶσις, original Egyptian pronunciation more likely Aset) is a neter incarnated in female form represented in Ancient Egyptian religious beliefs, whose worship spread throughout the Greco-Roman world.

She was worshipped as the ideal mother and wife as well as the patroness of nature and magic.

The Aeon Isis Enthroned

Isis was often depicted as the mother of Horus, the hawk-headed god of war and protection.

Isis was also known as protector of the dead and 'goddess' of children.

The Aeon Isis

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Significantly, he name Isis means "Throne".

Her headdress is a throne.

As the personification of the throne, she was an important representation of the Egyptian Pharaoh's power.

The Pharaoh was depicted as her child, who sat on the throne she provided.

Her cult was popular throughout Egypt, but her most important temples were at Behbeit El-Hagar in the Nile delta, and, beginning in the reign with Nectanebo I (380–362 BCE), on the island of Philae in Upper Egypt.

The Hieroglyph of Isis

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In the typical form of her myth, Isis was the first daughter of Geb, god of the Earth, and Nut, goddess of the Sky, and she was born on the fourth intercalary day.

She married her brother, Osiris, and she conceived Horus with him.

Isis was instrumental in the resurrection of Osiris.

The Egyptian myths realting to Isis became very important during the Greco-Roman period. For example it was believed that the Nile River flooded every year because of the tears of sorrow which Isis wept for Osiris.

Osiris's death and rebirth was relived each year through rituals.

Hellenistic Isis

The worship of Isis eventually spread throughout the Hellenistic and Greco-Roman world, continuing until the suppression of paganism in the Christian era.

The popular motif of Isis suckling her son Horus, however, lived on in a Christianized context as the popular image of Mary suckling the infant son Jesus from the fifth century onward.

When the cult of Isis became widespread temples to Isis began to be built outside of Egypt.

In many locations, devotees of Isis considered the local goddess to be Isis, but under a different name.

Thus other Mediterranean goddesses, such as Demeter, Astarte, and Aphrodite, were identified with her.

Throughout the Greco-Roman world, the cult of Isis became one of the most significant of the mystery religions, and many classical writers refer to her temples, cults, and rites.

During the formative centuries of Christianity, the religion of Isis drew converts from every corner of the Roman Empire.

In Italy itself, Egyptian religion was an important force.

At Pompeii, archaeological evidence reveals that the cult of Isis was prominent.

In Rome, temples were built and obelisks erected in her honour.

In Greece, traditional centres of worship in Delos, Delphi, Eleusis and Athens were taken over by followers of Isis, and this occurred in northern Greece as well.

Harbours of Isis were to be found on the Arabian Sea and the Black Sea.

Inscriptions show followers in Gaul, Spain, Pannonia, Germany, Arabia, Asia Minor, Portugal and many shrines even in Britain.

Serapis

Harpocrates

Temples to Isis were built in Iraq, Greece and Rome, with a well preserved example discovered in Pompeii.

On the Greek island of Delos a Doric Temple of Isis was built on a high over-looking hill at the beginning of the Roman period to venerate the familiar trinity of Isis, the Alexandrian ''manufactured god' Serapis, and the Harpocrates (a form of the Æon Horus).

The creation of this temple is significant as Delos is particularly known as the birthplace of the Greek gods Artemis and Apollo who had temples of their own on the island long before the temple to Isis was built.

The cult of Isis and Osiris continued up until the 6th century CE on the island of Philae in Upper Nile. The Theodosian decree (in about 380 CE) to destroy all pagan temples was not enforced there until the time of Justinian. This toleration was due to an old treaty made between the Blemyes-Nobadae and Diocletian.

Temple of Isis - Philae

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The Aeon Isis

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Every year they visited Elephantine and at certain intervals took the image of Isis up river to the land of the Blemyes for oracular purposes before returning it.

Justinian sent Narses to destroy the sanctuaries, with the priests being arrested and the divine images taken to Constantinople.

Philae was the last of the ancient Egyptian temples to be closed.

Little information on Egyptian rituals for Isis survives; however, it is clear there were both priests and priestesses officiating at her cult throughout its history.

By the Greco-Roman era, many of them were considered healers, and were said to have other special powers, including dream interpretation and the ability to control the weather, which they did by braiding or not combing their hair.

The latter was believed because the Egyptians considered knots to have magical powers.

The Incarnated Aeon Isis

In art, originally Isis was pictured as a woman wearing a long sheath dress and crowned with the hieroglyphic sign for a throne.

After she assimilated many of the roles of Hathor, Isis's headdress was replaced with that of Hathor: the horns of a cow on her head, with the solar disk between them.

Usually, however, she was depicted with her young child, Horus (the Pharaoh , with a crown, and a vulture.

Most often Isis is seen holding only the generic ankh sign and a simple staff, but in late images she is seen sometimes with items usually associated only with Hathor, the sacred sistrum rattle and the fertility-bearing menat necklace.

In 'The Book of Coming Forth By Day' Isis is depicted standing on the prow of the Solar Barque with her arms outstretched.

Plutarch, a Greek scholar who lived from 46 CE to 120 CE, wrote Isis and Osiris, which is considered a main source about the very late myths about Isis

In it he writes of Isis, describing her as: "a goddess exceptionally wise and a lover of wisdom, to whom, as her name at least seems to indicate, knowledge and understanding are in the highest degree appropriate..." and that the statue of isis in Sais carried the inscription "I am all that has been, and is, and shall be, and my robe no mortal has yet uncovered." - which is a suitable inscription for all the great Aeons.

The Roman writer Apuleius recorded aspects of the cult of Isis in the 2nd century CE in his book 'The Golden Ass'.

He gives the mighty Æon the following statements:

'I am nature, the universal Mother, mistress of all the elements, primordial child of time, sovereign of all things spiritual, queen of the dead, queen of the ocean, queen also of the immortals, the single manifestation of all gods and goddesses that are, my nod governs the shining heights of Heavens, the wholesome sea breezes. Though I am worshipped in many aspects, known by countless names ... some know me as Juno, some as Bellona ... the Egyptians who excel in ancient learning and worship call me by my true name...Queen Isis.'

After the conquest of Egypt by Alexander the Great, and the Hellenization of the Egyptian culture initiated by Ptolemy I Soter, Isis eventually became known as 'Queen of Heaven'.

THE ARCHON SETH

Set or Seth was the incarnated δημιουργός ( Archon Demiurge), whom the Jews later called 'Yaweh'.

The Demiurge

Incarnated as Seth

His purpose was the disrupt the work of he Aeons.

The Ancient Egyptians, not understanding the differentiation between the Aeons and the Archon Demiurge believed the Archon to be a god of the desert, storms, and foreigners.

In later myths he was also the god of darkness, and chaos.

In Ancient Greek, the god's name was given as Seth.

In Egyptian mythology, Seth is portrayed as the usurper who killed and mutilated the Aeon Osiris. Osiris' wife, the Aeon Isis, reassembled Osiris' corpse and embalmed him.

The Aeon Horus sought revenge upon Set, and the myths describe their conflicts.

The death of Osiris and the battle between Horus and Set is a popular theme in Egyptian mythology. Set's female personification was Nepthys.

The myth of Set's conflict with Horus, Osiris, and Isis appears in many Egyptian sources, including the 'Pyramid Texts', the 'Coffin Texts' (Book of the Dead), the Shabaka Stone, inscriptions on the walls of the temple of Horus at Edfu, and various papyrus sources.

The Chester Beatty Papyrus No. 1 contains the legend known as 'The Contendings of Horus and Set'. Classical authors also recorded the story, notably Plutarch's 'De Iside et Osiride'. These myths generally portray Osiris as a 'wise god', king, and bringer of civilization, ruling with Isis.

Set was envious of Osiris, and killed and dismembered Osiris. Isis reassembled Osiris' corpse and embalmed him

The Æon Osiris

As the archetypal mummy, Osiris reigned over the Duat as a king among the spirits of the dead. Osiris' son the Æon Horus was conceived and incarnated by Isis with Osiris' corpse.

Horus naturally became the enemy of Set, and the myths describe their conflicts.

It has also been suggested that the myth may reflect historical events.

According to the 'Shabaka Stone', the Aeon Geb divided Egypt into two halves, giving Upper Egypt (the desert south) to Seth and Lower Egypt (the region of the delta in the north) to Horus, in order to end their feud, however, according to the stone, in a later judgement Geb gave all Egypt to Horus.

The Pyramid Texts present the Pharaoh as a 'fusion' of the two entities.

Evidently, Pharaohs believed that they balanced and reconciled competing cosmic principles. Eventually the 'dual-god' Horus-Set appeared, combining features of both entities (as was common in Egyptian theology, the most familiar example being the Æons Amun and Ra becoming Amun-Ra).

Later Egyptians interpreted the myth of the conflict between Set and Osiris/Horus as an analogy for the struggle between the desert (represented by Set) and the fertilizing floods of the Nile (Osiris/Horus).

During the Second Intermediate Period, a group of Semetic foreign chiefs, known as the Hyksos (literally, "rulers of foreign lands"), gained the ruler-ship of Egypt, and ruled the Nile Delta, from the city of Avaris.

Not surprisingly they chose Set, originally Upper Egypt's chief 'god', the 'god' of foreigners (Semitic mixed-race groups) and the 'god' they found most similar to their own chief 'god' (the Demiurge), as their patron, and so Seth became worshiped as the chief 'god' once again.

Hyksos King Apophis

The Hyksos King Apophis worshipped Seth in a monolatric manner: "He chose for his Lord the god Seth. He didn't worship any other deity in the whole land except Seth."

When Ahmose I overthrew the Semetic Hyksos, and expelled them from Egypt, Egyptian attitudes towards Asiatic foreigners changed, and royal propaganda discredited the period of Hyksos rule.

The founder of the nineteenth dynasty, Ramesses I came from a military family from Avaris with strong ties to the priesthood of Seth. Several of the Ramesside kings were named for Seth, most notably Seti I (literally, "man of Set") and Setnakht (literally, "Set is strong").

 Ramesses II

In addition, one of the garrisons of Ramesses II held Set as its patron deity, and Ramesses II erected the so-called 'Four Hundred Years' Stele' at the city of Pi-Ramesses, commemorating the 400 year anniversary of the Seth cult in the Delta.

Seth also became associated with foreign 'gods' during the New Kingdom, particularly in the Delta.

Seth was also identified by the Egyptians with the Semetic Hittite deity Teshub, who was a storm 'god' like Seht.Set, who had traditionally been the 'god' of foreigners, thus also became associated with foreign oppressors, including the Semetic Assyrian and Persian empires.

It was during the time that Seht was particularly vilified, and his defeat by Horus widely celebrated.

Set was the killer of Osiris, having hacked Osiris' body into pieces and dispersed it so that he could not be resurrected.

The Greeks later linked Seth with Typhon, because both were evil forces, storm deities, and sons of the Earth that attacked the main 'gods'.

THE EGYPTIAN 'GOD' AMUN

Egyptian God Ammon

The incarnated Æons taught the rulers of the Egyptian state about the existence and nature of the ONE.

The later Pharaohs and priests, long after the Æons had departed, reinterpreted the teaching of the Æons, and these teaching became inevitably corrupted.

Amun (Ammon - Greek Ἄμμων Ammon) was a corruption of the concept of the ONE which originated in the Egyptian city of Thebes.

With the 11th dynasty (ca. 21st century BC), the neter Amun rose to the position of patron deity of Thebes, replacing the neter Monthu.

After the rebellion of Thebes against the Semitic Hyksos, and with the rule of Ahmose I, Amun acquired national importance, expressed in his fusion with the Sun god, Ra, as Amun-Ra.

Amun-Ra retained chief importance in the Egyptian pantheon throughout the New Kingdom (with the exception of the "Atenist heresy" under Akhenaten).

Temple of Amon - Luxor

Amun-Ra in this period (16th to 11th centuries BC) held the position of transcendental, self-created creator deity "par excellence".

His position as 'King of Gods' developed to the point of virtual monotheism where other 'gods' became manifestations of him.

With Osiris, Amun-Ra is the most widely recorded of the Egyptian 'gods'.

As the chief 'deity' of the Egyptian Empire, Amun-Ra also came to be worshipped outside of Egypt, in Ancient Libya and Nubia, and as Zeus-Ammon came to be identified with Zeus in Ancient Greece.

Amun is mentioned in the Pyramid Texts. Amun represented the primordial concept or element of air or invisibility, and hence the name Amun (written imn), meaning "hidden" - which, of course, is one of the primary characteristics of the ineffable ONE.

In areas outside of Egypt, where the Egyptians had previously brought the cult of Amun, his worship continued into Classical Antiquity.

In Nubia he remained a national deity, with his priests, regulating the whole government of the country via an oracle, choosing the ruler, and directing military expeditions.

Greek God Ammon

In Libya there remained a solitary oracle of Amun in the Libyan Desert at the oasis of Siwa.

The worship of Ammon was introduced into Greece at an early period, probably through the medium of the Greek colony in Cyrene, which must have formed a connection with the great oracle of Ammon in the Oasis soon after its establishment.

Ammon had a temple and a statue, the gift of Pindar (d. 443 BC at Thebes in Greece), and another at Sparta, the inhabitants of which, as Pausanias says, consulted the oracle of Ammon in Libya from early times more than the other Greeks.

Alexander the Great

wearing the Rams Horns of Ammon

At Aphytis, Chalcidice, Ammon was worshipped, from the time of Lysander (d. 395 BC), as zealously as in Ammonium.

Pindar the poet honoured the god with a hymn.

At Megalopolis the god was represented with the head of a ram (Paus. viii.32 § 1), and the Greeks of Cyrenaica dedicated at Delphi a chariot with a statue of Ammon.

Goa'uld System Lords

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Such was its reputation among the Classical Greeks that Alexander the Great journeyed to the Siwa oasis, after the battle of Issus and during his occupation of Egypt, where he was declared "the son of Amun" by the oracle.

Alexander thereafter considered himself divine.

Even during this occupation, Amun, identified by these Greeks as a form of Zeus, continued to be the principal local deity of Thebes.

The worship of Amun, the 'hidden one', was the nearest that human sentient being have come to a true worship of the ineffable ONE.

There is no connection between the Æons and the fictional Goa'uld, as featured in the film and television series relating to Stargate. Both the Goa'uld and the Æons are taken to be 'gods' by those who come into contact with them, however, the Goa'uld's intention is to deceive and convince others that they are'gods', whereas the Æons are simply mistaken for 'gods'.

THE DEMIURGE IN EGYPT

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Eventually the Aeons left Egypt - but the people remained true to the 'gods'.

The Demiurge, however, was intent on 'corrupting' the Egyptian people.

 Amenhotep IV

He used dæmons to enter into members of the Egyptian aristocracy, including the family of the Pharaoh, including Amenhotep IV.

Under the influence of the dæmons Amenhotep IV became convinced of the sovereignty of one 'god' - the Demiurge.

Of course the Demiurge refused to reveal his name - just as he did with the Jews, Christians and Muslims.

Therefore, Amenhotep referred to his 'new' 'god' as the 'disk of the sun' - which the Egyptians referred to as the Aten.

The full title of Akhenaten's god was "Ra-Horakhty who rejoices in the horizon, in his Name as the Light which is in the sun disc." (This is the title of the god as it appears on the numerous stelae which were placed to mark the boundaries of Akhenaten's new capital at Akhetaten, modern Amarna.) This lengthy name was often shortened to Ra-Horus-Aten or just Aten in many texts, but the god of Akhenaten raised to supremacy is considered a synthesis of very ancient gods viewed in a new and different way. The god is also considered to be both masculine and feminine simultaneously. All creation was thought to emanate from the god and to exist within the god. In particular, the god was not depicted in anthropomorphic (human) form, but as rays of light extending from the sun's disk.

Smenkhkare

(wrongly identified as Tutankhamun)

Smenkhkare

Initially he was prepared to allow the continuation of the sacred rites of the 'Neters', but later, under the influence of the Demiurge, he attempted to eliminate the recognition of all spiritual entities apart from the 'Aten'.

Eventually, Akhenaten became so obsessed with his supposed understanding of, and belief in his new 'god', that he left his royal capital, Thebes, and created a new capital in the desert that he named Akhetaten (the Horizon Aten)

Akhenaten was not the only member of the dynasty who was affected by the Demiurge's attack.

After the end of the co-regency with Amenophis III, Akhenaten had a co-regency with Smenkhkare (Living Image of Re), who was half-brother to Tutankhaten, and son of Amenophis III

Smenkhkare's rise to power came by marrying Akhenaten's oldest daughter, Meritaten.

He ruled alone between 1337 and 1336 BCE.

Howard Carter opens the

Tomb of Tutankhamun

Lord Carnarvon and Howard Carter

Luxor - West Bank

On the death of Smenkhkare, probably the best know Pharaoh in human history came to the throne, (best known because of the intact discovery of his tomb by the Egyptologist Howard Carter).

Howard Carter (9 May 1874 – 2 March 1939) was an English archaeologist and Egyptologist who became world famous after discovering the intact tomb of 14th-century BC Pharaoh Tutankhamun in the Biban al Maluk - Valley of the Kings - on the West Bank at Thebes (Luxor) Egypt. On November 4, 1922, Howard Carter found steps that led to Tutankhamun's tomb (subsequently designated KV62) (the tomb that would be considered the best preserved and most intact pharaonic tomb ever found in the Valley of the Kings).

This was Tutankhaten (Living Image of Aten) - (later called Tutankhamun - Living Image of Amun), half brother to Smenkhkare.

Tutankhaten

Tutankhaten and the Aten

Tutankhamun was the son of Akhenaten (formerly Amenhotep IV) and one of Akhenaten's sisters.

He ascended to the throne in 1333 BC, at the age of nine, taking the throne name Nebkheperure.

When he became king, he married his half-sister, Ankhesenpaaten.

In his third regnal year, Tutankhamun was advised to revers several changes made during his father's reign.

The ban on the cult of Amun was lifted, and traditional privileges were restored to its priesthood.

The capital was moved back to Thebes, and the city of Akhetaten abandoned.

This is when he changed his name to Tutankhamun, "Living Image of Amun".

Tutankhamun initiated building projects, in particular at Thebes and Karnak, where he dedicated a temple to the 'god' Amun.

Many monuments were erected, and an inscription on his tomb door declares the king had "spent his life in fashioning the images of the 'gods'".

The traditional festivals were now celebrated again, including those related to the Apis Bull, Horemakhet, and Opet.

Always in poor health, Tutankhamun died at the age of nineteen as a result of complications resulting from an accident while riding in a chariot.

Pharaoh Ay

Despite his apparent restoration of the the 'gods', and in particular, Amon, Tutankhamun and his wife, and many members of his court (including Ay, his chief minister) stayed loyal to the Demiurge Aten.

This trend was continued when Ay came to the throne on the death of Tutankhamun, by marrying Tutankhamun's widow, Ankhesenamun.

Ay held the throne of Egypt for a brief four-year period, although he was a close advisor to three of the Pharaohs who ruled before him, and was the power behind the throne during Tutankhamun's reign.

Ay's prenomen - Kheperkheperure - means "Everlasting are the Manifestations of Ra" while his birth name Ay it-netjer reads as 'Ay, Father of the God.'

Not taking a name including a reference to Amun, Ay continued to reverence the Demiurge Aten.

Pharaoh Horemheb

Pharaoh Horemheb

He was the last of the Demiurge's Pharaohs.

Horemheb (meaning Horus Rejoices) was the last Pharaoh of the 18th Dynasty, (ruling for 14 years).

He was not related to the preceding royal family, and was of common birth.

Before he became Pharaoh, Horemheb was the commander-in-chief of the army during the reigns of Tutankamun and Ay.

After his accession to the throne, he reformed the state, and it was under his reign that official action against the preceding Amarna rulers began.

Horemheb, because he was unrelated to the royal family, was able to finally break the power of the Aten, and return Egypt to the Æon 'Neters' - the ancient 'gods'.

Because the ancient Greeks were almost pure Aryan (Aryan being the Æon's 'noble race'), when the Æons chose to incarnate in Greece they met with greater success.

To the ancient Greeks the Æons appeared as normal human beings, but exhibiting a perfection a physical form.

The result, of course, was the flowering of Greek and Hellenic art, (which today is mainly preserved as sculpture as most Greek painting - apart from decorative pottery - has not survived)

To the early Greeks the Æons represented the spiritual powers underlying various forces and aspects of nature - for example Zeus as the storm, Poseidon as the sea and earthquake, Helios as the sun, Artemis as the moon.

πρᾶξις - PRAXIS

'To all those who have stood in midnight forests,

in temples, in subterranean chambers, and atop mountains,

invoking the Mysteries . . .'

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πρᾶξις (praxis) referrs to activity engaged in by the 'Noble

Race'.

Bereitschaft

Arno Breker

Aristotle

The ancient Greek philosopher Aristotle held that there were three basic activities of man: theoria, poiesis and praxis.

There corresponded to these kinds of activity three types of knowledge: theoretical, to which the end goal was truth; poietical, to which the end goal was production; and practical, to which the end goal was action.

Aristotle further divided practical knowledge into ethics, economics and politics.

He also distinguished between eupraxia (good praxis) and dyspraxia (bad praxis, misfortune).

Communion

Praxis is also key in meditation and spirituality, where emphasis is placed on gaining first-hand experience of concepts and certain areas, such as union with the 'powers', - (the dæmons) - which can only be explored through praxis due to the inability of the finite mind (and its tool, language) to comprehend or express such entities.

Wisdom is always taste - in Latin the word for wisdom comes from the word for taste - so it is something to taste, not something to theorize about.

"Taste and see that the powers are good," and that is wisdom: tasting life.

The mystical tradition is very much a Sophia tradition.

Sophia (Σοφíα, Greek for "wisdom") is a central idea in Hellenistic philosophy and religion, Platonism and Gnosticism. Sophiology is a philosophical concept regarding wisdom.

Almost all Gnostic systems taught that the universe began with an original, unknowable God, referred to as the ONE. From this initial unitary beginning, the ONE spontaneously emanated further Æons, being pairs of progressively 'lesser' beings in sequence. Together with the source from which they emanate they form the Pleroma, or fullness, of the ONE, and thus should not be seen as distinct from the divine, but symbolic abstractions of the divine nature. The transition from the immaterial to the material, from the noumenal to the sensible, is brought about by a flaw, or a passion, or a sin, in one of the Æons.

It is about tasting and trusting experience, rather than institution or dogma.

agathodaimōn - αγαθοδαιμων

The words "dæmon" and "daimôn" are Latinized versions of the Greek "δαίμων", a reference to the daemons of Greek and Hellenistic religion and philosophy. Daemons are benevolent or benign spirits, beings of the same nature as both mortals and gods, similar to 'spirit guides' or the 'gods' themselves (see Plato's Symposium). The Christian use of demon in a strictly malignant sense is not expressed by the term daimon until the 5th century. Great and powerful figures in Hellenistic times were honoured as a daimon. Homer's use of the words 'theoí' (θεοί: "gods") and daímones (δαίμονες), suggest that while distinct, they are similar in kind. In Plato's Symposium, Socrates explains that love is not a god, but rather a "great daemon", and that "everything daemonic is between divine and mortal" (202d–e), and describes daemons as "interpreting and transporting human things to the gods and divine things to men; entreaties and sacrifices from below, and ordinances and requitals from above..."

The comparable Roman concept is the genius who accompanies and protects a person or presides over a place.

But beware - dæmons can be both good - agathodaimōn - αγαθοδαιμων, servants of the Æons - and evil - kakódaimōn - κακοδαίμων - servants of the Demiurge and his Archons.

The evil dæmons, however, can easily be identified - because they habitually lie, and alternate between being obsequious and contemptuous.

The uninitiated, (who should not be consulting the 'Books of Foundation' except with a qualified guide), may well meet their own personal dæmon - and the dæmon of the uninitiated is not to be trusted.

OCCULT GNOSIS

Altered states of consciousness are the key to occult powers.

Altered States of Consciousness

An altered state of consciousness is any mental state induced by physiological, psychological, or pharmacological manoeuvres, or agents, which deviates from the normal waking state of consciousness.

Altered states of consciousness can also be associated with artistic creativity or different focus levels.

The particular state of mind required can be described as 'stopping the internal dialogue' or 'one pointedness'.

It is an extension of the occult trance by other means.

Methods of achieving occult gnosis can be divided into two types.

In the inhibitory mode, the mind is progressively silenced until only a single object of concentration remains.

In the excitatory mode, the mind is raised to a very high pitch of excitement, while concentration on the objective is maintained.

Strong stimulation eventually elicits a reflex inhibition, and paralyzes all but the most central function - the object of concentration.

Hermetic Gnosis

Thus strong inhibition and strong excitation end up creating the same effect - the one-pointed consciousness, or gnosis.

There are, as can be divined from the above, two methods of reaching occult gnosis, - the upright or the averse.

Let the mind become as a flame or let the mind become a pool of still water.

It is during these moments of single-pointed concentration, or gnosis, that beliefs can be implanted, and the 'life force' and the 'true will' be induced to manifest.

γνῶσις - Gnosis is the common Greek noun for knowledge. In mysticism, mystery religions and Gnosticism gnosis generally signifies a spiritual knowledge or occult knowledge, in the sense of mystical enlightenment or "insight". Gnosis teaches a deliverance of man from the constraints of earthly existence through insight into an essential relationship, as spirit, with a supra-mundane plane of mystical union.

EVOCATION

Pentacle

Evocation is the art of dealing with beings or entities by various acts which contact them.

The beings which may be safely contacted by the initiated are the Archons, (but not the Archons of the Demiurge), some Elementals and Daimons (agathodaimōn - αγαθοδαιμων).

Such entities may be associated with talismans, places, animals, objects, persons, incense smoke, or may be mobile in the aether.

It is not the case that such entities are limited to obsessions and complexes in the human mind.

Although such beings customarily have their origin in the astral, and in the mind (in lesser forms), they may also become attached to objects and places in the form of spirits, or "vibrations", or may exert action at a distance in the form of fetishes.

The True Will

Hagal Rune

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These beings consist of a portion or aspect of the 'True Will' or the 'life force' attached to some aetheric matter, the whole of which may, or may not, be attached to ordinary matter.

Evocation may be further defined as the summoning of such partial beings to accomplish some purpose.

They may be used to cause change in oneself, change in others, or change in the universe.

The advantages of using a semi-independent being rather than trying to effect a transformation directly by the will are several: the entity will continue to fulfill its function independently until its life force dissipates.

Being sentient, it can adapt itself to a task in a way that a non-conscious simple magical action cannot.

During moments of the possession by certain entities an individual may be the recipient of inspirations, abilities, and knowledge not normally accessible to him.

Entities may be drawn from three sources - those which are discovered clairvoyantly, those whose characteristics are given in genuine and accepted writings, and those which an individual may wish to liberate himself, from his own psyche.

In all cases, establishing a relationship with an entity follows a similar process of evocation.

Firstly the attributes of the entity, its type, scope, name, appearance and characteristics must be placed in the mind, or made known to the mind.

Automatic Writing

Automatic drawing or writing, where a stylus is allowed to move under inspiration across a surface, may help to uncover the nature of a clairvoyantly discovered being.

In the case of a 'created being' or 'thought-form', the following procedure is used: the individual assembles the ingredients of a composite 'sigil' of the being's desired attributes.

A sigil (from Latin sigillum "seal") is a symbol used in magic. The term has usually referred to a type of pictorial signature of an entity; in modern usage it refers to a symbolic representation of the magician's desired outcome. The most common method of creating the sigils of certain entities is to use kameas (magic squares) - the names of the entities are converted to numbers, which are then located on the magic square. The locations are then connected by lines, forming an abstract figure.

A thought form is a being or object which is created through sheer spiritual or mental discipline alone.

It is defined as any mind created apparition.

These are magic formations generated by a powerful concentration of thought.

 Thought-Form

It is a materialized thought that has taken physical, apparently material form.

Those of limited experience and knowledge, however, must be warned that if a thought-form is endowed with enough vitality to be capable of playing the part of a real being, it tends to free itself from its maker's control.

This happens nearly mechanically, just as the child, when his body is completed and able to live apart, leaves its mother's womb.

Sigil of Thoth-Hermes

As can be imagined, to a weak sentient being, strong 'thought-forms' can be very dangerous, and can be responsible for possession and obsession.

A name and an image, and if desired, a characteristic number can also be selected for the elemental.

Secondly, the will and perception are focused as intently as possible (by some gnostic method) on the elemental's 'sigils' or characteristics, so that these take on a portion of the magician's life force, and begin autonomous existence.

This is customarily followed by some form of self-banishing, or even exorcism, to restore the individual's consciousness to normal, before he recommences everyday activities.

Human Sacrifice

Sacrifice has been used in the past to create fear or terror, or to invoke the gnosis of pain in support of Goetic type evocations, however, this method easily exhausts itself, and the people involved may end up wading in oceans of blood, much as the Aztecs did, for very little result.

Blood sacrifice is most effective, and most easily controlled by the use of one's own blood, which is customarily allowed to fall upon the 'sigil' or talisman.

However, the power to control blood sacrifice usually brings with it the wisdom to avoid it in favor of other methods.

Conjuration to visible appearances to prove to oneself, or others, the objective reality of entities is an ill-considered act.

The conditions necessary for its appearance will always allow the retention of the belief that such things are the result of hypnosis, hallucination or delusion, indeed they are an hallucination, for such beings do not normally have a physical appearance, and have to be persuaded to assume one.

Fasting, sleep, and sensory deprivation combined with drugs and clouds of incense smoke will usually provide an entity with sufficiently sensitive and malleable media in which to manifest an image if this is really required.

INVOCATION

The ultimate invocation, that of the ONE, cannot be performed.

The paradox is that as the ONE has no dualized qualities, there are no attributes by which to invoke it.

To give it one quality is merely to deny it another.

As an observant dualistic being once said: 'I am that I am not'.

Pantheon of Gods

There are many maps of the mind (psychocosms), most of which are inconsistent, contradictory, and based on highly fanciful theories.

Many use the symbology of 'god-forms', for all mythology embodies a psychology.

A complete mythic pantheon can represent all of man's mental characteristics.

Individuals will often use a pantheon of gods as the basis for invoking some particular insight or ability, as these myths provide the most explicit and developed formulation of the particular idea's extant, however it is possible to use almost anything from the archetypes of the collective unconscious.

If the magician taps a deep enough level of power, these forms may manifest with sufficient force to convince the mind of the objective existence of the 'god'.

Yet the aim of invocation is temporary possession by the 'god' (care must be taken if this is to be achieved), communication from the 'god' (channelling), and manifestation of the 'god's' powers, - rather than the formation a religious cults.

The actual method of invocation may be described as a total immersion in the qualities pertaining to the desired 'god-form'.

One invokes these qualities in every conceivable way.

The individual first programs himself into identity with the 'god' by arranging all his experiences to coincide with its nature.

In the most elaborate form of ritual he may surround himself with the sounds, smells, colors instruments, memories, numbers, symbols, music, and poetry suggestive of the 'god' or entity.

Secondly he unites his life force to the 'god-image' with which he has united his mind.

This is accomplished with techniques from the gnosis.

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Before engaging in the various techniques of occult science it is necessary to understand the relationship of the physical body to the occult forces.

In some ways the human body reflects the divisions of the occult cosmos - the 'planes' - and these divisions are represented by various 'power centres' to be found in the body.

THE PLANES AND CENTRES OF POWER

There are seven main energy centers, having a direct affect on the state of the physical and emotional health of sentient humans.

These centers of energy govern certain zones of the body; they convey energy between dimensions (or planes of existence), and are centers of subtle forces, and generate occult energy and higher consciousness.

The energy centers are deep within the body, and are swirling centers of power relating to the higher spiritual planes.

The planes of existence, other than the physical plane, are non-material states of existence that transcend and inter-penetrate that which is considered to be, by sentient incarnated beings, the physical universe.

These subtle planes, 'worlds' or dimensions not only inter-penetrate the physical planets, solar systems, and all the physical structures of the universe, but also inter-penetrate themselves.

This inter-penetration of planes culminates in the universe itself as a physical structured, dynamic and evolving expression, emanated through a series of steadily denser stages, becoming progressively more material and embodied.

The emanation was originated, at the dawn of the universe's manifestation, (cosmogenesis) in the ONE, which sent out - from the 'un-manifested absolute', beyond comprehension, - the dynamic force of creative energy into the abyss of the 'undifferentiated'.

THE PLANES

I The Physical Plane (Kingdom)

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The physical plane or physical universe refers to the visible reality of space and time, energy and matter: the physical universe is the lowest or densest of a series of planes of existence.

After the physical plane is the aetheric plane ,and both of these planes are connected to make up the first plane.

When the physical body dies the aetheric body is left behind, and the soul forms into an astral body on the astral plane.

This plane relates to the Root Centre

II Astral Plane (Foundation)

The astral plane is a plane intermediate between the material and the higher planes

The astral plane is where consciousness goes after physical death.

In Islam this plane is named the 'barzakh, olam mithal' or intermediate world.

The astral plane can be visited consciously through astral projection, meditation, near death experience, lucid dreaming, or other means.

In the astral world exist, temporarily, all those sentient physical entities for whom sleep involves a separation of the physical body for a time from the higher bodies.

While sentient humans "sleep", the individual lives in the astral body, either fully conscious and active, or partly conscious and semi-dormant, as the case may be, according to the individual's evolutionary growth; when the individual "wakes", the physical and the higher bodies are interlocked again, and the individuals cease to be inhabitants of the astral plane.

When an individual is dreaming they are not really in the same world as when they are conscious - in the physical - although the two worlds merge into one another.

While dreaming, the individual is really in the astral plane.

The astral plane is further divided into seven sub-planes that take the form of planar surfaces when approached from a distance, separated by immense coloured "buffer zones".

These sub-planes are endlessly repeating ruled Cartesian grids, tiled with a single signature pattern that is different for each plane.

Higher planes have bright, colorful patterns, whereas lower planes appear far duller.

Every detail of these patterns acts as a consistent portal to a different area inside the plane, which itself comprises many separate realms.

The astral may also be entered by means of long tubes that bear visual similarity to these planes, and conjectures that the grids and tubes are in fact the same structures approached from a different perceptual angle.

Nearly all individuals enter the astral planes after death.

The astral plane is a plane intermediate between the material and the higher planes

It is the world of the planetary spheres, and is populated by immaterial beings.

The Astral Plane is formed of diffuse matter of a very tenuous, probabilistic nature.

It consists of all the possibilities which have not yet become solid realities.

It is the "medium" by which the "non-existent" Will translates itself into "real" effects.

It forms a sort of backdrop out of which real events and real thoughts materialize.

Because aetheric events on the Astral Plane are only partially evolved into material existence, they do not have a precise location in space or time.

They do not have a precise mass or energy either, and at that point do not necessarily affect the physical plane.

From the aetheric realm of nascent possibility only what we call sensible, causal, probable, or normal events usually come into existence - yet, as we are centres of the 'True Will' ourselves, we can sometimes call very unlikely coincidences, or unexpected events into existence by manipulating the aether.

Such is occult science

Even the physical sciences have begun to blunder into the astral plane with their discoveries of quantum indeterminacy and virtual processes in subatomic matter.

It is the aether, deriving from the Astral, which surrounds the central core of the life force, with which the magician is concerned.

Its normal function is as a thought intermediary, yet its properties are so infinitely mutable that almost anything can be accomplished with it.

Thought gives it shape, and the 'True Will' gives it power.

Thus are will and perception extended into areas of time and space beyond the physical limitations of the material body.

The most basic rule on the astral plane is that “thoughts are things”.

The Astral plane includes the 'Summerland'

As the name suggests, the Summerland is a place of beauty and peace, where everything people hold close to their hearts is preserved in its fullest beauty for eternity.

It contains wide fields of rolling green hills, lush grass and elegant park-lands.

This plane relates to the Sacral Center

III Mental Plane

The mental plane is divided into seven sub-planes.

In the mental world one formulates a thought and it is instantly transmitted to the mind of another without any expression in the form of words, therefore on that plane language does not matter in the least.

The mental plane, as its name implies, is that which belongs to consciousness working as thought; not of the mind as it works through the brain, but as it works through its own world, unencumbered with physical spirit-matter.

This plane relates to the Solar Plexus Centre

IV The Plane of Pure Consciousness

This is a realm of 'pure consciousness'

In the Plane of Pure Consciousness sentient beings cast off the delusion of the self, and enter a realization of unity.

It is a plane of persistent, conscious, spiritual awareness.

This plane relates to the Heart Center.

V The Lower Spiritual Plane

The Lower spiritual plane is split into many sub-planes, and on these planes live entities who are more advanced in development and status than sentient humans.

This spiritual plane is the plane of the Archons.

This plane relates to the Throat Centre.

VI The Higher Spiritual Plane

The higher spiritual plane is split into many sub-planes, and on these planes live entities who are more advanced in development and status than sentient humans.

The spiritual plane is the plane of the Aeons - our home.

This plane relates to the Brow Centre.

VII Divine Plane

All souls come into being on the divine plane, and then descend down through the lower planes, however souls will work their way back to the divine plane.

On the divine plane souls can be opened to conscious communication with the sphere of the divine known as the Absolute and receive knowledge about the nature of reality.

This plane relates to the Crown.

THE CENTERS OF POWER

The Crown

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This is the center of pure consciousness, within which there is neither object nor subject and is symbolized by the lotus.

Located at the top of the head, the crown center will not open until all six of the other chakras are opened and 'balanced'.

The crown chakra controls the pineal gland.

It is represented by the color white and it involves issues of inner wisdom.

Its role may be envisioned somewhat similarly to that of the pituitary gland, which secretes hormones to communicate to the rest of the endocrine system and also connects to the central nervous system via the hypothalamus.

The thalamus is has a key role in the physical basis of consciousness.

This center is related to meditation, and mental action related to universal consciousness and "beingness".

The Forehead Centre - (the Third Eye)

This center corresponds to the colors violet, indigo or deep blue.

Located between your eyebrows in the center of the forehead, the forehead centre, or 'third eye', relates to the pituitary gland and psychic ability.

When this center is blocked, it can affect the head, eyes, and brain.

This center, known as the 'third eye', is linked to the pineal gland.

The pineal gland is a light sensitive gland that produces the hormone melatonin which regulates sleep and waking up.

This center's key issues involve balancing the higher and lower selves and trusting inner guidance.

It's inner aspect relates to the access of intuition and mentally this centre deals with visual consciousness.

Emotionally, this centre deals with clarity on an intuitive level.

The Throat Centre

Located at the top of the throat, the throat chakra relates to creativity, self-expression, and the creative arts, including music, art, and writing.

When its center is blocked, your throat, ears, eyes, nose, and mouth may be affected.

This center may be understood as relating to communication and growth through expression. This center is paralleled to the thyroid, a gland that is also in the throat and which produces thyroid hormone, responsible for growth and maturation.

Physically, the center governs communication, emotionally it governs independence, mentally it governs fluent thought, and spiritually, it governs a sense of security.

It plays an important role in the art of lucid dreaming.

The Heart Center

This center is related to the thymus.

Located in the center of the chest, and in the middle of your shoulder blades, the heart center relates to emotions such as love, honesty, and caring.

If it becomes blocked, it can affect the heart, lungs, and breathing.

It also rules your thymus gland.

The thymus is an element of the immune system as well as being part of the endocrine system.

It is the site of maturation of the T cells responsible for fending off disease and may be adversely affected by stress.

The heart center is related to the colors green or pink.

Key issues involving the heart center involve complex emotions, compassion, tenderness, unconditional love, equilibrium, rejection and well-being.

Physically it governs circulation, emotionally it governs unconditional love for the self and others, mentally it governs passion, and spiritually it governs devotion.

The Solar Plexus Centre

This center is related to the metabolic and digestive systems.

Located below the breastbone and above the navel, the solar plexus center is where channellers obtain their psychic information.

It is believed to correspond to Islets of Langerhans, which are groups of cells in the pancreas, as well as the outer adrenal glands and the adrenal cortex.

These play a valuable role in digestion, the conversion of food matter into energy for the body. The color that corresponds to this center is yellow.

Key issues governed by the solar plexus center are issues of personal power, fear, anxiety, opinion-formation, introversion, and transition from simple or base emotions to complex. Physically, it governs digestion, mentally it governs personal power, emotionally it governs expansiveness, and spiritually, all matters of growth.

The Sacral Center

The Sacral Center is located just below the navel, near the genitals, in the sacrum (hence the name) and is considered to correspond to the testes or the ovaries that produce the various sex hormones involved in the reproductive cycle.

The sacral center controls sexual energy and reproduction and may affect health when out of balance.

It influences the release of adrenaline in the body.

This center also controls what is known as the cells of Leydig, testicular or ovarian cells that secrete testosterone.

This important center is also considered to be related to, more generally, the genitourinary system and the adrenals.

The key issues involving the sacral center are relationships, violence, addictions, basic emotional needs, and pleasure.

Physically, the sacral center governs reproduction, mentally it governs creativity, emotionally it governs joy, and spiritually it governs enthusiasm.

The Root Centre

This center is said to relate to the gonads and the adrenal medulla, responsible for the fight-or-flight response when survival is under threat.

It relates to your physical strength.

The root center is related to instinct, security, survival and also to basic human potentiality.

Physically, the root center governs sexuality, mentally it governs stability, emotionally it governs sensuality, and spiritually it governs a sense of security.

This center influences the anus, kidneys, accumulation of sperm and the sexual organs.

Meditation on this center also controls attachment to luxury, deception, pride, envy, selfishness.

Release of energy in this center is often explosive, and can lead to feelings of irritability, psychological instability, erratic sleeping patterns, or extreme passion, being overly talkative and easily enraged.

This center is associated with the zodiacal earth sign of Capricorn.

It is in this centre, at the perineum, that the coiled serpent of libidinal energy resides.

The Coiled Serpent

The Coiled Serpent is a sleeping, dormant potential force in the human organism.

It is one of the components of the 'subtle body', which consists of energy channels, centers (psychic centers), and subtle energy.

The Serpent is coiled up at the base of the spine, at the perineum.

The Coiled Serpent is a residual power of pure desire.

Through meditation, and various esoteric practices, the Coiled Serpent is awakened, and can rise up and travel up the body until it reaches the top of the head.

The progress of Coiled Serpent through the different centres leads to different levels of awakening and mystical experience, until the Coiled Serpent finally reaches the top of the head, and the crown, producing a profound mystical experience.

The Coiled Serpent energy is the natural energy of the Self, where Self is the universal consciousness present in every being, however, the individual mind of thoughts cloaks this natural energy from unadulterated expression.

The Coiled Serpent is connected with the zodiacal air sign of Aquarius

How is the awakening of the coiled serpent triggered ?

There are two broad approaches to awakening the coiled serpent: active and passive.

The active approach involves systematic physical exercises and techniques of concentration, visualization, breath control and meditation.

The passive approach is a path of surrender where a sentient human lets go of all the impediments to the awakening rather than trying to actively awaken the coiled serpent

A chief part of the passive approach is where one sentient human's serpent is awakened by another who already has had the experience.

Physical and Psychological Effects

The following are common signs of an awakened coiled serpent.

Involuntary jerks, tremors, shaking, itching, tingling, and crawling sensations, especially in the arms and legs

Energy rushes or feelings of electricity circulating the body

Intense heat (sweating) or cold, especially as energy is experienced passing through the chakras

Visions or sounds at times associated with a particular power center.

Diminished or conversely extreme sexual desire, sometimes leading to a state of constant or whole-body orgasm

Emotional numbness

Mood swings with periods of depression

Pains in different areas of the body, especially back and neck

Sensitivity to light, sound, and touch

Trance-like and altered states of consciousness

Disrupted sleep pattern (periods of insomnia or oversleeping)

Loss of appetite or overeating

Bliss, feelings of universal connectivity and transcendent awareness.

To engage in the various techniques of occult science it is necessary for the centers of power to be opened.

This is performed by 'raising the coiled serpent'.

This should not be performed in one, single process, which can be very dangerous, and often results in psychosis.

Each center should be opened, after lengthy study and contemplation, in the order in which they appear in the human body, starting with the Root Center (Kingdom) and ending with the Crown, which can only be opened when all the other centers have been successfully opened.

THE TRUE WILL

'And the Will lieth therin, which dieth not.

Who knoweth the mysteries of the Will and its vigour ?

For God is but a great Will pervading all things by the nature of its intentness.

Man doth not yield himself to the Angels nor to Death uterly, save only through the weakness of his feeble Will !'

Joseph Glanvill - (1636–1680)

Arthur Schopenhauer

Friedrich Nietzsche

The will, or more correctly, the 'True Will', is the very essence of an occult understanding of the universe.

This is not the 'will' as most people understand it, and as it is found in the writings of Freiderich Nietzsche (der Wille zur Macht).

The 'will to power' is a prominent concept in the philosophy of Friedrich Nietzsche.

The will to power describes what Nietzsche may have believed to be the main driving force in man: achievement, ambition, the striving to reach the highest possible position in life; these are all manifestations of the will to power.

Friedrich Nietzsche found early influence from Schopenhauer, whom he first discovered in 1865. Schopenhauer puts a central emphasis on will and in particular has a concept of the "will to live."

Writing a generation before Nietzsche, Schopenhauer explained that the universe and everything in it is driven by a primordial will to live, which results in all living creatures' desire to avoid death and procreate.

For Schopenhauer, this will is the most fundamental aspect of reality — more fundamental even than being.

'However old we become, we yet feel within ourselves that we are absolutely the same as we were when we were young.

This thing, which is unaltered and always remains absolutely the same, which does not grow old with us, is just the kernel of our inner nature, and that does not lie in time.

We are accustomed to regard the subject of knowing, 'the knowing I', as our real self. This, however, is the mere function of the brain, and is not our real self. Our true self is that which produces that other thing, which does not sleep, when it sleeps; which also remains unimpaired when that other thing becomes extinct in death.

The Will itself is still exactly the same now as then. The Will itself, alone and by itself, endures; for it alone is unchangeable, indestructible, does not grow old, is not physical but metaphysical, does not belong to the phenomenal appearance, but to the 'thing in in itself'.'

'Die Welt als Wille und Vorstellung'

('The World as Will & Representation')

Arthur Schopenhauer

The 'True Will' is the very essence of the occult understanding of the universe.

There is a part of man which is of a singular nature, although the mind is unable to perceive it as such.

Man considers himself a centre of 'will', and a centre of perception.

'Will' and perception are not separate but only appear so to the mind.

The unity which appears to the mind to exert the twin functions of 'will' and perception is called the 'True Will' by the great Aeons, and those who have true knowledge of occult science.

Sometimes, by those who have less knowledge, it is called the 'spirit', or 'sou'l, or 'life force'.

This 'True Will' does not spring from conscious intent, but from the interplay between the deepest Self and the πλήρωμα - for the 'True Will', unassuaged of purpose, delivered from the lust of result, is in every way perfect.

The 'True Will' cannot be experienced directly, because it is the basis of consciousness (or experience), and it has no fixed qualities on to which the mind can latch.

The 'True Will' is the consciousness, it is the elusive "I" which confers self-awareness but does not seem to consist of anything itself.

The 'True Will' can sometimes be felt as ecstasy or inspiration, but it is deeply buried in the dualistic mind.

It is mostly trapped in the aimless wanderings of thought, and in the erroneous identification with experience, and in that cluster of opinions about that sentient being hold about themselves which is called ego.

Occult science is concerned with giving the the 'True Will' more freedom and flexibility, and with providing means by which it can manifest its occult power

The True Will is capable of occult power because it is a fragment of the great life force of the universe - the ONE.

Consider the world of apparent dualisms we inhabit.

The mind views a picture of this world in which everything is a duality.

A thing is said to exist and exert certain properties.

Being and Doing.

This calls for the concepts of cause and effect, or causality.

Every phenomenon is seen to be caused by some previous thing, however this description cannot explain how everything exists in the first place, or even how one thing finally causes another.

Obviously things have originated and do continue to make each other happen.

The "thing" responsible for the origin and continued action of events may called 'god' or 'the prime mover' - in reality it is the unfathomable ONE.

This power is also the force which adds increasing complexity to the universe by spawning structures which were not inherent in its component parts.

It is the force which has caused life to evolve itself out of dust, and is currently most clearly manifest in the human life force, or 'True Will', where it is the source of consciousness.

Occult 'will' may exert its effects directly on the universe, or it may use symbols or sigils as intermediaries such as the runes .

Elaborate Egyptian Sigil

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A sigil (from Latin sigillum "seal") is a symbol used in occult science.

The term has usually referred to a type of pictorial signature of a non physical entity, in modern usage, it refers to a symbolic representation of the individual's desired outcome.

From an occult point of view, it is axiomatic that we have created the world in which we exist. Looking about himself, the occultist can say "thus have I willed," or "thus do I perceive," or more accurately, "thus does my True Will manifest."

It may seen strange to have willed such limiting circumstances, but any form of dualistic manifestation or existence implies limits.

If the 'True Will' had willed a different set of limitations, it would have incarnated elsewhere.

The tendency of things to continue to exist, even when unobserved, is due to their having their being in the Universal Will - the ineffable ONE.

An occultist can only change something if he can have some limited effect on the Universal Will which is upholding the normal event.

This is the same as becoming one with the source of the event.

His will becomes the will of the universe in some particular aspect.

It is for this reason that people who witness real occult happenings at close range are sometimes overcome with nausea, and may even die.

The part of their will or life force which was upholding the normal reality is forcibly altered when the abnormal occurs.

If this type of occult activity is attempted with a number of people working in perfect synchronization, it works much better.

Conversely, it is even more difficult to perform in front of many persons, all of whom are upholding the ordinary course of events.

In trying to develop the 'True Will', the most fatal pitfall is to confuse will with the chauvinism of the ego.

The 'True Will' is not willpower, virility, obstinancy, or hardness.

The 'True Will' is unity of desire.

True Will expresses itself best against no resistance when its action passes unnoticed.

The occultist therefore seeks unity of desire before he attempts to act.

Desires are re-arranged before an act, not during it. In all things he must live like this.

As reorganization of belief is the key to liberation, so is reorganization of desire the key to will.

In practice, many difficulties can be solved by using a powerful sigil or symbol.

The desire is represented by some pictorial glyph, or by some image in the mind's eye.

This serves as a focus for the will.

When considering any form of occult activity it is easier to manipulate events while they are still embryonic or at their inception.

Thus does the occultist turn that aspect of the universal will, which manifests as causality, to his advantage, rather than oppose it.

The desire then manifests as a convenient, but strange, coincidence, rather than as a startling discontinuity.

The 'True Will' may be strengthened by one other technique aside from the concentrations of magical trance, and that is by luck.

The occultist should observe the current of his luck in small, inconsequential matters, find the conditions for its success, and try to extend his luck in various small ways.

He who is doing his 'True Will' is assisted by the momentum of the universe.

The 'True Will' is but a small fragment of the great life force of the universe, which contains the twin impulses to immerse itself in duality and to escape from duality.

It will continuously reincarnate until the first impulse is exhausted.

The second impulse is the root of the mystic quest, the union of the liberated spirit with 'The One'.

To the extent that the the 'True Will' can become one with the 'Universal Will' it can extend its will and perception into the universe to accomplish magic.

Between the 'Universal Will' and ordinary matter, and between the 'True Will' and the mind, there exists a realm of half formed substance called the Aether (see left).

The Aether has its origins in the Astral Plane (Foundation).

The astral plane is a plane intermediate between the material and the higher planes

It is the world of the planetary spheres, and is populated by immaterial beings.

The astral plane can be visited consciously through astral projection, meditation, near death experience, lucid dreaming, or other means.

In the astral world exist temporarily all those sentient physical entities for whom sleep involves a separation of the physical body for a time from the higher bodies.

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Even the physical sciences have begun to blunder into the aetheric with their discoveries of quantum indeterminacy and virtual processes in subatomic matter.

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Its normal function is as a thought intermediary, yet its properties are so infinitely mutable that almost anything can be accomplished with it.

Thought gives it shape, and the 'True Will' gives it power.

Thus are will and perception extended into areas of time and space beyond the physical limitations of the material body.

Every individual has a 'True Will', to be distinguished from the ordinary wants and desires of the ego.

The 'True Will' is essentially one's own will in pure form, and is therefore nothing other than the Will of the ineffable ONE.

When a person does their 'True Will', it is like an orbit, their niche in the universal order, and the universe assists them.

In order for the individual to be able to follow their 'True Will', the everyday self's socially-instilled inhibitions may have to be overcome, and one must free the desires of the subconscious mind from the control of the conscious mind.

The 'True Will' of each individual can be associated with what is sometimes known as the 'Holy Guardian Angel', a daemon unique to each individual.

INVOKING THE TRUE WILL

The most important of invocations is that of 'True Will'.

This operation is known as the 'Magnum Opus' or 'Great Work'.

It should be understood that the True Will, the raison d'etre of the occultist, - his purpose in existing.

The discovery of one's True Will, or more prosaically - real nature may be difficult and fraught with danger, since a false identification can lead to obsession and madness.

The operation of obtaining the knowledge of the True Will is usually a lengthy one.

The occultist is attempting a progressive metamorphosis, a complete overhaul of his entire existence, yet he has to seek the blueprint for his reborn self as he goes along.

As a result of this 'operation' life seen as less the meaningless accident that it usually seems.

The sentient individual has incarnated in these particular conditions of duality for some purpose.

The key to the puzzle of life is in the phenomena of the plane of duality in which he find himself. Sentient beings on the material plane are, as it were, trapped in a labyrinth or maze.

The only thing for the individual to do is move about, and keep a close watch on the way the walls turn.

In a universe such as the one in which sentient, material beings find themselves there are no accidents.

Everything is significant.

Move a single grain of sand on a distant shore and the entire future history of the world will eventually be changed.

A sentient, material being, doing his true will, is assisted by the momentum of the universe, and seems possessed of amazing good luck.

In beginning the great work of obtaining the knowledge of the True Will, the occultist vows "to interpret every manifestation of existence as a direct message from the infinite to himself personally.

To do this is to enter the occult world view in its totality.

The sentient, material being takes complete responsibility for his present incarnation and must consider every experience, thing, or piece of information which assails him from any source, as a reflection of the way he is conducting his existence.

The idea that things happen to one that may or may not be related to the way one acts is an illusion created by shallow awareness.

Keeping a close eye on the walls of the labyrinth, and the conditions of existence, the occultist may then begin his invocation.

The True Will is not something added to oneself - rather it is a stripping away of excess to reveal the the True Will within.

Directly on awakening, preferably at dawn, the occultist goes to the place of invocation. Condidering, as he goes, that being born anew each day brings with it the chance of greater awareness, first he banishes the 'temple of his mind' by ritual or by some occult trance.

The Sigil of the True Will

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Then he unveils some symbol or sigil which represents to him the True Will.

Next he invokes an image of the True Will into his mind's eye.

It may be considered as a luminous duplicate of the individual's own form, or simply as a ball of brilliant light above the individual's head.

Then the occultist formulates his aspirations in a suitable manner, humbling himself in prayer or exalting himself in loud proclamation as his need be.

The best form of this invocation is spoken spontaneously from the heart, and if halting at first, will prove itself in time.

The occultist is aiming to establish a set of ideas and images which correspond to the nature of his True Will, and at the same time receive inspiration from that source.

As the occultist begins to manifest more of his True Will, it will reveal images, names, and spiritual principles by which it can be drawn into greater manifestation.

Having communicated with the invoked form, the occultist should draw it into himself and go forth to live in the way he has willed.

The ritual may be concluded with an aspiration to the wisdom of silence by a brief concentration on the sigil of the True Will, but never by banishing.

Periodically more elaborate forms of ritual, using more powerful forms of invocation may be employed.

At the end of the day, there should be an accounting, and fresh resolution made.

Though every day be a catalogue of failure, there should be no sense of sin or guilt.

Occult science is the raising of the whole sentient individual, in perfect balance, to the power of Infinity, and such feelings are symptomatic of imbalance.

If any unnecessary or imbalanced scraps of ego become identified with the True Will by mistake, then disaster often awaits.

The life force flows directly into these complexes and bloats them into grotesque psychic monsters.

Many occultists, attempting to go too fast with this invocation, have failed to banish these entities, and have gone spectacularly insane as a result.

The mastery of the 'True Will' - (wahren Willen) is primarily an achievement of the Aryan man, and it is only in the Aryan man that this faculty is preserved.

An admixture with the blood of the races of a 'lesser god' has weakened the faculty of the 'True Will' in all other racial groups other than that of the Aryans.

THE CHOSEN PEOPLE OF THE DEMIURGE - I

Cro-Magnon Man

Neanderthal Man

The 'chosen people' of the demiurge were hybrids (mixed-race) - the result of miscegenation - interbreeding - between the Cro-Magnons and the Neanderthals and less evolved primates.

These new races, in which the Neanderthal traits dominated, were 'lower hybrid races' - the non-Aryan races - and were designated by us - (the Æons) - as 'the creation of a lesser god' - the lesser 'god' being the Archon Demiourgós.

The Archon Demiourgós (δημιουργός), on the completion of his work of imitation ('mimesis' - making poor copies of the ineffable 'Forms') became blinded by arrogance.

Neanderthal and Cro-Magnon Girl

Aryan Man

He announced to his sentient creatures, the miscegenated hybrids - his 'chosen race' -

'Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God' (Exod. 34:14).

There were many hybrid races as a result of this miscegenation.

Miscegenation (Latin miscere "to mix" + genus "kind") is the mixing of different racial groups through marriage, cohabitation, sexual relations, and procreation. The term miscegenation has been used since the 19th century to refer to interracial marriage and interracial sexual relations, and more generally to the process of racial admixture, which has taken place since ancient history. Historically, the term has been used in the context of laws banning interracial marriage and sex, known as anti-miscegenation laws.

The most developed (in the sense of 'cunning') of these miscegenated lower races were the Semitic peoples, and it was this group that the Archon Demiurge chose in order to set his will over his new 'creation' - and therefore they became known to themselves, and other races, as the 'chosen people'.

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The true 'chosen people', of course, were the Aryan people - the 'true blood' descendants of the Cro-Magnons - who were the physical, sentient descendants of the great Æons.

Modern DNA evidence has provided evidence that the world's Jews have a common ancestral lineage in the Levant, which can be traced to a common ancestral population that inhabited the Middle East.

DNA results indicate that the Jews have had a high percentage of marriage within their community; in contrast to a low percentage of interfaith marriages (as low as 0.5% per generation).

This indicates that there is a distinct racial group of Semitic people.

The Shasu

Shasu

Shasu is an Egyptian word for semitic-speaking pastoral cattle nomads who lived in the Levant from what was known, to human history, as the late 'Bronze Age' to the 'Early Iron Age' or 'Third Intermediate Period' of Egyptian history.

These peoples of the Demiourgós were organized in clans, under tribal chieftaisn, and were described by those around them as lawless brigands, active from the Jezreel Valley to Ashkelon and the Sinai.

The name evolved from a transliteration of the Egyptian word š3sw, meaning "those who move on foot", into the term for Bedouin-type wanderers.

The term first originated in an ancient list of peoples in Transjordan.

It is used in a list of enemies of Egypt inscribed on column bases at the temple of Soleb built by the Pharoah Amenhotep III.

Copied later by either Pharaoh Seti I and Pharaoh Ramesses II at Amarah-West, the list mentions six groups of Shashu: the Shasu of S'rr, the Shasu of Lbn, the Shasu of Sm't, the Shasu of Wrbr, the Shasu of Yhw, and the Shasu of Pysps.

"Shasu of Yhw"

Merneptah Stele

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Mount Seir - Jebel Madhbah

Regarding the "Shasu of Yhw," the hieroglyphic rendering corresponds very precisely to the Hebrew 'Tetragrammaton' יהוה (YHWH), or Yahweh, and antedates the hitherto oldest occurrence of that name - on the Moabite Stone - by over five hundred years.

The demonym 'Israel', recorded on the Merneptah Stele, (see below), refers to a Shasu enclave, since later Jewish tradition portrays Yahweh "coming forth from Se'ir" (where there is a Semetic 'High Place).

The Shasu, originally from Moab and northern Edom, went on to form a major element in the amalgam that was to constitute the the racial entity 'Israel', which was protected and guided by the Archon Demiurge.

It was this racial group which later established the Kingdom of Israel.

The Merneptah Stele - also known as the 'Israel Stele' or 'Victory Stele of Merneptah' - is an inscription by the Ancient Egyptian king Merneptah (reign:1213 to 1203 BC) discovered by Flinders Petrie in 1896 at Thebes, and now housed in the Egyptian Museum in Cairo. The text is largely an account of Merneptah's victory over the Libyans and their allies, but the last few lines deal with a separate campaign in Canaan, then part of Egypt's imperial possessions, and include the first probable instance of the name "Israel" in the historical record.

עברים or עבריים, - Hebrews ʿIḇrîm, ʿIḇriyyîm - is an ethnonym used in the Tanakh.

It is synonymous with the Semitic Israelites, especially in the pre-monarchic period when they were still nomadic, but may also be used in a wider sense, referring to the group known as 'Shasu of Yhw' (see above).

'Habiru' or 'Apiru' was the name given by various Sumerian, Egyptian, Akkadian, Hittite, Mitanni, and Ugaritic sources (dated, roughly, between 1800 BC and 1100 BC) to a racial group living as nomadic invaders in areas of the Fertile Crescent, from North-eastern Mesopotamia and Iran to the borders of Egypt in Canaan.

These people can be identified by the wall-paintings and reliefs, depicting them as racialy Semitic, and the name 'Habiru' is obviously taken from the word which the Hebrews used to describe themselves.

Significantly, these 'Habiru' are variously described as nomadic or semi-nomadic, rebels, outlaws, raiders, servants, slaves, migrant labourers, etc.

The names 'Habiru' and 'Apiru' are also used in Akkadian cuneiform texts.

The corresponding name in the Egyptian script appears to be ʕpr.w, pronounced 'Apiru' (W,or u-vowel "quail-chick" being used as the Egyptian plural suffix).

In Mesopotamian records they are also identified by the Sumerian logogram SA.GAZ.

The name 'Habiru' was also found in the 'Amarna Letters', which again include many names of Canaanite peoples written in Akkadian.

Amarna Letters

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The Amarna letters (sometimes Amarna correspondence or Amarna tablets) archive, on clay tablets, mostly diplomatic correspondence between the Egyptian administration and its representatives in Canaan and Amurru during the New Kingdom. The letters were found in Upper Egypt at Amarna, the modern name for the Egyptian capital of Akhetaten (el-Amarna), founded by Pharaoh Akhenaten (1350s – 1330s BC) during the Eighteenth dynasty of Egypt. The Amarna letters are unusual in Egyptological research, because they are mostly written in Akkadian cuneiform, the writing system of ancient Mesopotamia, rather than in hieroglyphic, hieratic or demotic script normally used in ancient Egypt. The correspondence spans a period of at most thirty years.

The Amarna letters were written to Egyptian pharaohs in the 14th century BC, and document a time of unrest in Canaan that goes back before the battle of Kadesh, to the time of Pharaoh Thutmose I.

Though such letters are found throughout most of the Fertile Crescent, the arc of civilization extending from the Tigris-Euphrates river basins over to the Mediterranean littoral, and down through the Nile Valley during the Second Millennium, the principal area of historical interest is in their engagement with Egypt.

Amenhotep III

Akhenaten

A number of what are known as the 'Amarna letters' - sent to Pharaohs Amenhotep III, Akhenaten (Amenhotep IV) and, briefly, his two successors, from vassal kings in Canaan and Syria in the 14th century BC - mention the "Habiru".

These letters, written by Canaanite scribes in the cuneiform-based Akkadian language, complain about attacks by armed groups who were willing to fight and plunder on any side of the local wars in exchange for equipment, provisions, and quarters.

These people are the "Habiru".

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The Creation of a 'Chosen People'

The Archon Demiurge taught his 'chosen people' to trace their origin to Abraham, who supposedly established the belief among certain Semitic groups that there was only one God, the supposed creator of the universe - who was referred to as El.

The bull was symbolic to El

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ʾĒl (written aleph-lamed, e.g. Ugaritic: Hebrew: אל‎, Arabic: إل‎ or إله, cognate to Akkadian: ilu) is a Northwest Semitic word meaning "deity" or god.

In the Canaanite religion, or Levantine religion as a whole, El or Il was a god also known as the 'Father of Humankind', and all of creatures, and in some traditions, the husband of the Goddess Asherah, as recorded in the clay tablets of Ugarit. The bull was symbolic to El. He may have been a desert god at some point.

In the תַּנַ"ךְ‎ (Tanakh - the canon of the Hebrew Bible - also known as the Masoretic Text or Miqra), אֱלֹהִ֔ים (’elōhîm) is the normal word for a God. The theological position of the Tanakh is that the names Ēl and ’Ĕlōhîm, when used in the singular to mean the supreme and active 'God', refer to the same being as does the name, Yahweh. All three refer to the one supreme God who is the God of Israel, beside whom other Gods are supposed to be either non-existent or insignificant. Whether this was a longstanding belief or a relatively new one has long been the subject of inconclusive scholarly debate about the prehistory of the sources of the Tanakh and about the prehistory of Israelite religion. YHVH says in Exodus 6:2–3:

'I revealed myself to Abraham, to Isaac, and to Jacob as Ēl Shaddāi, but was not known to them by my name, Yahweh.'

Abraham, his son יִצְחָק (Yitshak - Isaac), and grandson יַעֲקֹב (Jacob - Israel), were held to be the patriarchs of the Israelites.

All three patriarchs were said to have lived in the Land of Canaan, that later came to be known as the Land of Israel.

They, and their wives, were buried in the מערת המכפלה (Me'arat ha-Machpela), the 'Tomb of the Patriarchs', in Hebron

According to the Hebrew Bible אַבְרָהָם (Abraham) was born in the Sumerian city of Ur Kaśdim in Mesopotamia, and migrated to Canaan (commonly known as the Land of Israel) with his family.

Ur of the Chaldees

אַבְרָהָם Abraham (אַבְרָהָם‎ Arabic: إبراهيم‎ʾIbrāhīm), originally Abram, is the first of the three Patriarchs of Israel whose story is told in chapters 11–25 of the Book of Genesis.

Abraham leaves Ur of the Chaldees

Abram was called by God to leave his father Terah's house and native land of Mesopotamia, in return for a new land, family, and inheritance in Canaan, the so-called 'promised land'. Threats to the covenant arose – difficulties in producing an heir, the threat of bondage in Egypt, of lack of fear of God – but all were overcome and the covenant was established. After the death, and burial of his wife, Sarah, in the grave that he purchased in Hebron, Abraham arranged for the marriage of Isaac to a woman from his own people. Abraham later married a woman called Keturah and had six more sons, before he died at the recorded age of 175 (?), and was buried by his sons Isaac and Ishmael. ( Genesis 25:1–10)

The Bible's internal chronology places Abraham around 2000 BCE, but the stories in Genesis cannot be definitively related to the known history of that time.

This, of course, is a fantasy concocted by the Archon Demiurge, to give a sense of unity to the various 'mixed-race' Semitic tribes, who originated in Mesopotamia, and which constituted his 'chosen people'

The Israelites in Egypt

Moses

According to this fantasy, יַעֲקֹב (Yaʿakov - Jacob) and his sons are forced by famine to go down into Egypt.

When they arrive they and their families are 70 in number, but within four generations they have increased to 600,000 men of fighting age, and the Pharaoh of Egypt, alarmed, first enslaves them and then orders the death of all male Hebrew children.

The 'God of Israel' (the Archon Demiurge calling himself יהוה Yaweh) revealed his name to מֹשֶׁה‎, (Moshe - Moses), (who is described as a Hebrew of the tribe of Levi).

Moses leads the Israelites out of slavery, and into the desert, where יהוה (Yaweh) gives them their laws and, in return for Yaweh's guidance and protection, the Israelites agree to become 'his people'.

Hyksos and Egyptians

This story is, of course, an invention of the Archon Demiurge.

The sons of Jacob were never slaves in Egypt - rather they were marauding invaders (semi-nomadic, rebels, outlaws, raiders - see above), whom the Egyptians referred to as the Hyksos.

The Hyksos (Egyptian heqa khasewet, "foreign rulers or desert princes"; Greek Ὑκσώς, Ὑξώς, Arabic: الملوك الرعاة, shepherd kings) were a mixed-race Semitic people who took over the eastern Nile Delta, ending the thirteenth dynasty, and initiating the 'Second Intermediate Period' of ancient Egypt.

The Hyksos first appeared in Egypt c.1800 BC, during the eleventh dynasty, began their climb to power in the thirteenth dynasty, and came out of the second intermediate period in control of Avaris and the Egyptian Delta.

Negro soldiers fighting for the Hyksos

By the fifteenth dynasty, they ruled Lower Egypt, and at the end of the seventeenth dynasty, they were expelled (c.1560 BC) - reflected in the legend of the Exodus..

The historian Josephus states correctly that the Hyksos were in fact the 'Children of Jacob' (Jews) who joined his son Joseph to escape the famine in the land of Canaan in the book of Exodus.

Interestingly, the Hyksos included Negro soldiers (Nubians) in their armies when fighting the native Egyptians.

The origin of the term "Hyksos" derives from the Egyptian expression heka khasewet ("rulers of foreign lands"), used in Egyptian texts such as the 'Turin King List' to describe the rulers of neighbouring lands.

This expression begins to appear as early as the late Old Kingdom in Egypt, referring to various Nubian (Negroid) chieftains, and as early as the Middle Kingdom, referring to the Semitic chieftains of Mesopotamia and Canaan..

Kamose, the last Pharaoh of the Theban 17th Dynasty, refers to Apophis, leader of the Hyksos, as a "Chieftain of Retjenu (i.e., Canaan)" in a stela that implies a Semitic Canaanite background for this Hyksos king.

The Hyksos kingdom was centred in the eastern Nile Delta and Middle Egypt, and was limited in size, never extending south into Upper Egypt, which was under the control of Theban-based rulers.

Hyksos relations with the south seem, to have been mainly of a commercial nature, although Theban princes appear to have recognized the Hyksos rulers, and may possibly have provided them with tribute for a period.

The Hyksos Fifteenth Dynasty rulers established their capital and seat of government at Avaris in the area that was referred to in the תַּנַ"ךְ‎ (Tanakh - the canon of the Hebrew Bible - also known as the Masoretic Text or Miqra), as 'Goshen'.

Avaris - Goshen

Avaris - Goshen

אֶרֶץ גֹּשֶׁן‎ or ארץ גושן (The Land of Goshen (Hebrew: Eretz Gošen) is named in the Bible as the place in Egypt given to the Hebrews by the Pharaoh of Joseph (Genesis 45:9 - 10), and the land from which they later left Egypt at the time of the Exodus. It was located in the eastern Delta. Goshen has been identified as the 20th Nome (Province) of Egypt, located in the eastern Delta, and known as "Gesem" or "Kesem" during the Twenty-sixth dynasty of Egypt (672-525 BC). It covered the western end of the Wadi Tumilat, the eastern end being the district of Succoth, which had Avaris as its main town, extended north as far as Piramesse (the "land of Rameses"), and included both crop land and grazing land.

The rule of these kings overlaps with that of the native Egyptian Pharaohs of the 16th and 17th dynasties of Egypt, better known as the 'Second Intermediate Period'.

The first Pharaoh of the 18th dynasty, Ahmose I, finally expelled the Hyksos from their last holdout at Sharuhen in Gaza by the 16th year of his reign.

The Demiurge

Incarnated as Seth

Because they had no advanced social traditions of their own, the Hyksos used Egyptian titles associated with traditional Egyptian kingship, and took the Egyptian god Seth to represent their own deity יהוה (YHWH).

THE ARCHON SETH

Set (also spelled Setesh, Sutekh, Setekh, or Suty) was the incarnated δημιουργός ( Archon Demiurge), whom the Jews called 'Yaweh'.

The meaning of the name Seth is unknown, thought to have been originally pronounced \*Sūtaḫ based on the occurrence of his name in Egyptian hieroglyphs (swtḫ), and his later mention in the Coptic documents with the name Sēt.

His purpose was to disrupt the work of the Aeons.

The Ancient Egyptians, not understanding the differentiation between the Aeons and the Archon Demiurge, believed the Archon to be a 'god' (neter) of the desert, storms, and foreigners.

In later myths he was also the 'god' of darkness, and chaos.

In Ancient Greek, the 'god's' name was given as Seth.

For the Egyptians, Set, who was worshipped exclusively, represented a manifestation of evil.

During the Second Intermediate Period, the Hyksos chose Set, originally Upper Egypt's chief god, the god of foreigners and the god they found most similar to their own chief god, as their patron.

The Hyksos King Apophis is recorded as worshipping Set in a monolatric way: 'He chose for his Lord the god Seth. He didn't worship any other deity in the whole land except Seth.'

- Papyrus Sallier 1 (Apophis and Sekenenre), 1.2-3, ed. Gardiner 1932

THE HYSOS AS INVADERS

In spite of the prosperity that the stable political situation brought to the land, the native Egyptians continued to view the Hyksos as non-Egyptian "invaders."

When the Semitic Hyksos were eventually driven out of Egypt, all traces of their occupation were erased.

Edward Poynter - 'Israel in Egypt' - 1867

No accounts survive recording the history of the period from the Hyksos perspective except the legend that they were enslaved by the Egyptians, and freed by the combined actions of Moses, and his 'god' Yaweh.

There are, however, detailed accounts from the native Egyptians who evicted the occupiers, in this case the rulers of the Eighteenth Dynasty, who were the direct successor of the Theban Seventeenth Dynasty.

The historian Manetho wrote that -

'By main force they overpowered the rulers of the land. They then burned our cities ruthlessly, razed to the ground the temples of gods… Finally, they appointed as king one of their number. He had his seat at Memphis, levying tribute from Upper and Lower Egypt and leaving garrisons behind in the most advantageous positions.'

Most significantly the Hyksos had no culture of their own and, like parasites, derived their social structures, art, architecture, and all aspects of civilised life from their host country.

This is a phenomena that was repeated in every country which the descendants of the Semitic Hykos either over-ran or settled.

THE JEWISH LAW

Scroll of the Law

In order to set his 'chosen people' apart from the other hybrid, mixed-race groups, and to instil in them a sense of separation and discipline, the Archon Demiurge gave them not culture, but law, in the form of detailed regulations affecting every aspect of their lives.

Ark of the Covenant

Using the alphabets which had been taught to the higher races by the Æons, these laws and regulations were woven into a narrative which described how the Semites had been 'created' by the Archon Demiurge - who now called himself 'Yaweh'.

In order to maintain contact with his 'chosen people' the Archon Demiurge gave the Jewish priesthood a device which was contained in a specially constructed container.

This device was called in Jewish scriptures the אָרוֹן הַבְּרִית‎ (the Ark of the Covenant - covenant here meaning the link between Yaweh and his 'chosen people').

However, because the 'chosen people' had no culture, and no art, the design of this device was based on Egyptian models.

The 'god' יהוה (Yahweh), prior to taking on wholly monotheistic attributes in the 6th century BCE, was a part of the Canaanite pantheon in the pre-Babylonian captivity period.

Archaeological evidence reveals that during this time period the Israelites were a group of Semetic Canaanite people.

 El. Asherah

Yahweh was seen as a war god, and equated with El. Asherah, who was often seen as El's consort, has been described as a consort of Yahweh in numerous inscriptions.

The name Yahwi may be found in some male Amorite names.

Yahu may be found in a place name.

The earliest known occurrence of the name "Yahu" is its inclusion of the name "the land of Shasu-y/iw" in a list of Egyptian place names found in the temple of Amon at Soleb, from the time of Pharaoh Amenhotep III (1402-1363 BCE).

The place name appears to be associated with Asiatic nomads in the 14th to 13th centuries BCE.

Ramesses II

A later mention from the era of Pharaoh Ramesses II (c. 1303 BCE – 1213 BCE) associates Yahu with Mount Seir. From this, it is generally supposed that this Yahu refers to a place in the area of Moab and Edom. Whether the god was named after the place, or the place named after the god, is undecided.

Early worship of 'Yahweh' likely originated in southern Canaan during the Late Bronze Age.It is probable that Yahu or 'Yahweh' was worshipped in southern Canaan (Edom, Moab, Midian) from the 14th century BC, and that this cult was transmitted northwards due to the Kenites.

It is assumed that Moses was a historical Midianite who brought the cult of 'Yahweh' north to Israel.

Moses and Jethro in Midian

This idea is based on an old tradition (recorded in Judges 1:16, 4:11) that Moses' father-in-law was a Midianite priest of 'Yahweh', as it were preserving a memory of the Midianite origin of the god. The oldest West Semitic attestation of the name (outside of biblical evidence) is the inscription of the victory stela erected by Mesha, king of Moab, in the 9th century BC.

Baʿal - בעל

In this inscription, 'Yahweh' is not presented as a Moabite deity. Mesha rather records how he defeated Israel, and plundered the temple of 'Yahweh', presenting the spoils to his own god, Chemosh. The direct competition of 'Yahweh' with Baal is depicted in the narrative of Elijah in the 'Books of Kings'. Baʿal (Biblical Hebrew בעל, usually spelled Baal in English) is a Northwest Semitic title, and honorific, meaning "master" or "lord" that is used for various gods who were patrons of cities in the Levant and Asia Minor, cognate to Akkadian Bēlu. Baʿal can refer to any god and even to human officials. In some texts it is used for Hadad, a god of the rain, thunder, fertility and agriculture, and the lord of Heaven. Since only priests were allowed to utter his divine name, Hadad, Ba‛al was commonly used. Nevertheless, few if any Biblical uses of "Baʿal" refer to Hadad, the lord over the assembly of gods on the holy mount of Heaven, but rather refer to any number of local spirit-deities worshipped as cult images, each called baʿal and regarded in the Hebrew Bible in that context as a "false god". At first the name Baʿal was used by the Jews for their 'god' without discrimination, but as the struggle between the two religions developed, the name Baʿal was given up in Judaism

'Yahweh' or Yahu appears in many Hebrew Bible theophoric names, including Elijah itself, which translates to "my god is Yahu", besides other names such as Yesha'yahu "Yahu saved", Yeshua (Jesus) "Yahweh's Salvation", or Yahu-haz "Yahu held", and others found in the early Jewish Elephantine papyri.

THE CHOSEN PEOPLE OF THE DEMIURGE - II

Thus saith the Archon Demiurge - in all his arrogance -

'Behold, I have taught you statutes and judgements, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

Keep therefore and do them; for this is your wisdom, and your understanding, in the sight of the nations, which shall hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'

For what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day ?'

Having destroyed all the 'first-born' of Egypt - innocent or guilty, the so called 'chosen people' of the Archon Demiurge set out to 'aquire' a homeland.

It would be a 'homeland' which the evil demiurge would give to them - regardless of the rights of the original inhabitants.

Carrying their palladion, the Egyptian 'Ark' before them, this mob of 'nomadic rebels, outlaws, raiders, slaves, migrant labourers' made their way across the Sinai to Jebel esh-Shera' (Se'ir), where the Archon Demiurge would give them the Law, and make with them a binding contract - so that they would serve him, and he would protect them from their enemies, - (something that, in the end, he quite obviously failed to do).

ʾĀrôn Habbərît (Ark of the Covenant)

The אָרוֹן הַבְּרִית‎ ʾĀrôn Habbərît (Ark of the Covenant), also known as the 'Ark of the Testimony', is a chest described in the Jewish 'Book of Exodus' as containing the 'Tablets of Stone' on which the 'Ten Commandments' were inscribed.

According to some traditional interpretations of the 'Book of Exodus', 'Book of Numbers', and the Christian 'Letter to the Hebrews', the Ark also contained Aaron's rod, a jar of manna and the first Torah scroll as supposedly written by Moses; however, the first of the 'Books of Kings' says that at the time of King Solomon, the Ark contained only the two 'Tablets of the Law'.

According to the 'Book of Exodus', the Ark was built at the command of God, in accordance with the instructions given to Moses on Mount Sinai.

God was said to have communicated with Moses "from between the two cherubim" on the Ark's cover.

The biblical account relates that about a year after the Israelites' exodus from Egypt, the Ark was created according to the pattern given to Moses by God when Israel was encamped at the foot of Mount Sinai.

Thereafter the gold plated, acacia chest was carried by the Levites some 2,000 cubits in advance of the people when on the march or before the Israelite army, the host of fighting men.

When the Ark was borne by Levites into the bed of the Jordan, the waters parted as God had parted the waters of the Red Sea, opening a pathway for the entire host to pass through (Josh. 3:15–16; 4:7–18).

The walls of the city of Jericho were shaken to the ground with no more than a shout from the army after the Ark of the Covenant was paraded round them for seven days by Levites.

Seven priests sounding seven trumpets of rams' horns (Josh. 6:4–20).

When carried, the Ark was always hidden under a large veil made of skins and blue cloth, always carefully concealed, even from the eyes of the priests and the Levites who carried it. There are no contemporary extra-biblical references to the Ark.

'Fertile Crescent'

The history of the Habiru, and their neighbours is mainly that of the area called the 'Fertile Crescent', and east coast of the Mediterranean Sea.

It begins among those people who occupied the area lying between the Nile, Tigris and the Euphrates rivers.

Surrounded by ancient seats of Æon inspired culture in Aryan Egypt and Babylonia, by the deserts of Arabia, and by the highlands of Asia Minor, the land of Canaan was a meeting place of civilizations.

The land was traversed by old-established trade routes and possessed important harbours on the Gulf of Aqaba and on the Mediterranean coast, the latter exposing it to the influence of other cultures of the Fertile Crescent.

According to the Jewish sacred writings, the writers of which were inspired by the Archon Demiurge, the Jews are descended from the ancient people of Israel who settled in the land of Canaan, located between the eastern coast of the Mediterranean Sea and the Jordan River . The Demiurge's 'chosen people' shared a lineage through their common ancestors, Abraham,

אַבְרָהָם (Abraham - Arabic: إبراهيم‎ʾIbrāhīm), originally Abram, is the first of the three Patriarchs of Israel whose story is told in chapters 11–25 of the Book of Genesis. According to these chapters, Abram was called by 'God' to leave his father Terah's house and native land of Mesopotamia in return for a new land, the so-called 'promised land'. Threats to the covenant arose – difficulties in producing an heir, the threat of bondage in Egypt, of lack of fear of God – but all were overcome and the covenant was established. After the death, and burial of his wife, Sarah, in the grave that he purchased in Hebron, Abraham arranged for the marriage of Isaac to a woman from his own people. Abraham later married a woman called Keturah and had six more sons, before he died at the recorded age of 175 (?), and was buried by his sons Isaac and Ishmael. ( Genesis 25:1–10)

The Bible's internal chronology places Abraham around 2000 BCE, but the stories in Genesis cannot be definitively related to the known history of that time.

Abraham's son Isaac, and Isaac's son Jacob, were identified as Habiru (Hebrews), whose nomadic travels centred around Hebron somewhere between 1991 and 1706 BCE.

These Habiru supposedly consisted of twelve tribes, each descended from one of Jacob's twelve sons, Reuven, Shimon, Levi, Yehuda, Yissachar, Zevulun, Dan, Gad, Naftali, Asher, Yosef, and Benyamin.

Jacob and his twelve sons (in fact the Hyksos) were supposed to have left Canaan during a severe famine and settled in Goshen of northern Egypt.

Edward Poynter - 'Israel in Egypt' - 1867

While in Egypt the Demiurge asserted that the descendants were enslaved by the Egyptian government led by the Pharaoh.

After 400 years of slavery, YHWH, the God of Israel (in fact the Archon Demiurge - known at that time as Set), sent the Habiru prophet Moses, a man supposedly from the tribe of Levi, to release the 'chosen people' from Egyptian 'bondage'.

According to the later scriptures, the Habiru miraculously emigrated out of Egypt (an event known as the Exodus), and returned to what was claimed to be their ancestral homeland in Canaan.

This event marks the formation of Israel as a political nation in Canaan, in 1400 BCE.

On the way to Cannan (the Land of Milk and Honey) Moses leads the 'chosen people' to Jebel esh-Shera' (Se'ir), where the Archon Demiurge gives them the Law, and makes with them a binding contract (covenant) - so that they would serve him, and he would protect them from their enemies, - (something that, in the end, he quite obviously failed to do).

The demiurge's 'chosen people' then invaded Canaan in 1400 BCE under the command of general called Joshua.

After entering Canaan, portions of the land were given to each of the twelve tribes of Israel.

For several hundred years, what had been Cannan was organized into a confederacy of twelve tribes ruled by a series of Judges.

After the judges the Habiru living in Cannan were ruled by kings.

In 1000 BCE, the monarchy was established under Saul, and continued under King David and his son, Solomon.

During the reign of David, the already existing city of Jerusalem became the national and spiritual capital of the Habiru .

Solomon built the First Temple on Mount Moriah in Jerusalem.

The tribes, however, were fracturing politically.

Upon Solomon's death, a civil war erupted between the ten northern Israelite tribes, and the tribes of Judah (Simeon was absorbed into Judah) and Benjamin in the south.

The nation split into the Kingdom of Israel in the north, and the Kingdom of Judah in the south. Israel was conquered by the Assyrian ruler Tiglath-Pileser III in the 8th century BCE.

There is no commonly accepted historical record of the fate of the ten northern tribes, sometimes referred to as the Ten Lost Tribes of Israel, although speculation abounds.

The Cannanites

Canaan and the Canaanites are mentioned some 160 times in Habiru scripture, mostly in the 'Pentateuch' and the books of 'Joshua' and 'Judges'.

According to the scriptures inspired by the Archon Demiurge, Canaan first appears as one of Noah's grandsons, cursed with perpetual slavery because his father Ham had "looked upon" the drunk and naked Noah.

The Archon Demiurge later promises Canaan's land to Abraham, and eventually delivers it to the Habiru.

The curse upon Canaan was imposed by the biblical patriarch Noah. The relevant narrative occurs in the 'Book of Genesis' and concerns Noah's drunkenness and the accompanying shameful act perpetrated by his son Ham the father of Canaan (Gen. 9:20–27). The controversies raised by this story regarding the nature of Ham's transgression, and the question of why Noah cursed Canaan when Ham had sinned, have been debated for over two thousand years. The story's objective was to justify the subjection of the Canaanites to the Israelites. The curse on Canaan, invoked in response to an act of moral depravity, is the first intimation of the theme of the corruption of the Canaanites, which is given as the justification for their being dispossessed of their land, and for the transfer of that land to the descendants of Abraham.

Joshua Enters Cannan

The Habiru scriptures lists borders for the land of Canaan.

'Numbers 34:2' includes the phrase "the land of Canaan as defined by its borders."

The borders are then delineated in Numbers 34:3–12'.

The term "Canaanites" in the Hebrew language is applied especially to the inhabitants of the lower regions, along the sea coast and on the shores of Jordan, as opposed to the inhabitants of the mountainous regions.

By the time of the Second Temple, "Canaanite" in Hebrew had come to be not an ethnic designation, so much as a general synonym for "merchant".

According to the Book of Jubilees, the Habiru conquest of Canaan, and the 'curse', are attributed to Canaan's steadfast refusal to join his elder brothers in Ham's allotment beyond the Nile, and instead "squatting" on the eastern shores of the Mediterranean, within the inheritance delineated for Shem.

The Ark Destroys the Enemies of the 'Chosen People'

One of the 613 mitzvot (precisely n. 596) prescribes that no inhabitants of the cities of six Canaanite nations, the same as mentioned in 7:1, minus the Girgashites, were to be left alive !

The strange fact about the relationship between the Cannanites and the Habiru was the fact that both groups were Semites.

The only difference between the two groups seems to be the fact that the 'Twelve Tribes' had been designated as the Archon Demiurge's 'chosen people' - and that the Demiurge had granted the land occupied by the Cannanites to the Habiru - which obviously meant that the Cannanites had to be eliminated.

The 613 commandments (Hebrew: תרי"ג מצוות‎: taryag mitzvot, "613 Mitzvot"; Biblical Hebrew: Miṣwoth) is the number of mitzvot listed in the Torah, first codified by Rabbi Simlai in Talmud Makkot 23b.

These principles of Biblical law are sometimes called commandments (mitzvot), and referred to collectively as the "Law of Moses" (Torat Mosheh, תורת משה), "Mosaic Law," "Sinaitic Law," or simply "the Law". The word mitzvot is plural; singular is mitzvah.

INCARNATION OF THE ÆONS

- THE NORTH -

"For a tree to reach Heaven with its branches, it must first touch Hell with its roots."

Nietzsche

The purest of the Aryans were found in the northern hemisphere of the Earth.

They were the purest because they had bred little with the Neanderthals.

We, the mighty Æons incarnated into the North, in the continent known as Europe.

The ice had only recently retreated and the land was barren and the climate was hard.

The Northern Aryans, - the Teutons - needed our aid and assistance.

We gave them the knowledge of the stars, and they built megaliths to map out the courses of the heavenly bodies.

Through the stars we gave then knowledge of the seasons, and so they were able to begin to till the soil, and reap its rewards.

We taught them the science and knowledge of writing, so they could record he wisdom of the great Æons, for future generations.

The writing we gave them was in the form of what they called 'Runes' - a writing easy to carve on wood, bone or stone, as they had no papyrus.

We left them too soon.

The elements and the land were against them, and their civilisation grew slowly, but from their struggles they became strong, and the way of the North soon overpowered all other ways, and the culture of the Aryans became the pre-eminent and supreme culture on the Earth.

The memory of the mighty Æons, however soon became distorted, and almost lost, in their perpetual struggle for survival.

In their mythology, much of what we had taught them became more a fanciful myth rather than a true record of our presence among them.

Their teaching began with the story of Yggdrasil.

This is an immense tree that is central in Nordic cosmology; the world tree, and around the tree existed nine worlds.

Yggdrasil is an immense ash tree that they considered very holy.

The 'gods' - the mighty Æons - go to Yggdrasil daily to hold their courts.

The branches of Yggdrasil extend far into the heavens, and the tree is supported by three roots that extend far away into other locations; one to the well Urðarbrunnr in the heavens, one to the spring Hvergelmir, and another to the well Mímisbrunnr.

Creatures live within Yggdrasil, including the wyrm (dragon) Níðhöggr, an unnamed eagle, and the stags Dáinn, Dvalinn, Duneyrr and Duraþrór.

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Far back in "early times" - when the mighty Æons were present on the Earth, Yggdrasil was raised by jötnar, when there were nine worlds (Old Norse nío ídiðiur), when Yggdrasil was a seed ("glorious tree of good measure, under the ground").

'An ash I know there stands,

Yggdrasill is its name,

a tall tree, showered

with shining loam.

From there come the dews

that drop in the valleys.

It stands forever green over

Urðr's well.'

From the lake under the tree come three "maidens deep in knowledge" named Urðr, Verðandi, and Skuld.

The maidens "incised the slip of wood," "laid down laws" and "chose lives" for the children of mankind and the destinies (ørlog) of men.

And then the Æon Odin sacrificed himself to himself by hanging on a tree.

'I know that I hung on a windy tree

nine long nights,

wounded with a spear, dedicated to Odin,

myself to myself,

on that tree of which no man knows

from where its roots run.'

Odin describes how he had no food nor drink there, that he peered downward, and that "I took up the runes, screaming I took them, then I fell back from there."

In Old Nordic language, áss (plural æsir) is the term denoting a member of the principal groups of 'gods' of the pantheon of Norse paganism.

They include many of the major figures, such as the Æons Odin, Frigg, Thor, Baldr and Tyr.

They are one of the two groups of gods, the other being the Vanir.

In Nordic mythology, the two are described as having waged war against one another in the Æsir-Vanir War, resulting in the unification of the two into a single tribe of gods.

Odin is recorded as saying that the ash Yggdrasil has three roots that grow in three directions.

Beneath the first lives Hel, under the second live frost jötnar, and beneath the third lives mankind.

There is a squirrel named Ratatoskr must run across Yggdrasil and bring "the eagle's word" from above to Níðhöggr below.

Four harts named Dáinn, Dvalinn, Duneyrr and Duraþrór consume "the highest boughs" of Yggdrasil.

More serpents lie beneath Yggdrasil "than any fool can imagine" who will forever gnaw on the tree's branches.

Therefore Yggdrasil "suffers agony more than men know", as a hart bites it from above, it decays on its sides, and Níðhöggr bites it from beneath.

In this way the Æons bring to the Aryan North the concept of 'entropy'.

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Yggdrasil is the mightiest and greatest of all trees, and its branches extend out over all of the world and reach out over the sky.

Three of the roots of the tree support it, and these three roots also extend extremely far: one "is among the Æsir, the second among the frost jötnar, and the third over Niflheim.

The root over Niflheim is gnawed at by the wyrm Níðhöggr, and beneath this root is the spring Hvergelmir.

Beneath the root that reaches the frost jötnar is the well Mímisbrunnr, "which has wisdom and intelligence contained in it, (all the wisdom of the Æons) and the master of the well is called Mimir".

An eagle sits on the branches of Yggdrasil and it has much knowledge.

Between the eyes of the eagle sits a hawk called Veðrfölnir.

The Norns that live by the holy well Urðarbrunnr each day take water from the well and mud from around it and pour it over Yggdrasil so that the branches of the ash do not rot away or decay.

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N O R D I C M Y T H O L O G Y

'Wotan is the god of storm; moreover he is a superlative magician and artist in illusion who is versed in all secrets of the occult.'

Carl Jung 1936

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CREATION

The Æons, when they incarnated in the North, taught a mythologised version of the creation of the earth.

'In the beginning was Muspell, the realm of fire.

It is a place of dreadful light and heat.

Only its natives, the Fire Giants, can tolerate its flames. Surt, a Fire Giant, guards Muspell's border, armed with a flaming sword.

At the end of the era, at Ragnarok, Surt and his companions will destroy all the Gods and and their world with fire.

Outside of Muspell lies the void called Ginnungagap, and north of Ginnungagap is Niflheim, the world of awesome dark and cold. In this world are eleven rivers flowing from a great well.

The rivers are frozen and occupy Ginnungagap.

When the wind, rain, ice, and cold meet the heat and fire of Muspell in the center of Ginnungagap, a place of light, air, and warmth is born.

Where fire and ice first met, thawing drops appeared.

Beneath the melting ice lay a Frost Giant named Ymir.

Ymir slept, falling into a sweat. Under his left arm there grew a couple, male and female Giants. One of his legs begot a son with the other.

The melting frost became a cow called Audhumla from whose udders ran four rivers of milk that fed Ymir.

After one day of licking salty ice blocks, she freed a man's hair from the ice.

After two days, his head appeared.

On the third day the whole man was released from the ice. The man's name was Buri.

Buri had a son named Bor. Bor married Bestla, the daughter of a Giant, with whom he had three sons.

Odin was the first, Vili the second, and Vé the third. Odin, in association with his brothers, is the ruler of heaven and earth. He is the greatest and most famous of all Gods.

Odin and his brothers killed the Giant Ymir. They carried Ymir to the middle of Ginnungagap and created the world, called Midgard, from his body.

Ymir's blood became the sea and and lakes. His skull became the cover of the sky which was set over the earth. Ymir's brains were tossed into the air, and became clouds. Then sparks and burning embers from Muspell were placed in the middle of Ginnungagap to give light to Midgard.

They named the stars and set their paths. Ymir's skeleton became the mountains of Midgard. His teeth and jaws became rocks and pebbles. His flesh was ground into dirt in the great mill Grottekvarnen.

Ymir's hair became trees. Maggots appeared in Ymir's flesh became Dwarves, who had human understanding and the appearance of men, but lived in the earth. Under each corner of the sky the suns of Buri put a Dwarf.

The four Dwarves are called Austri (East), Vestri (West), Nordri (North), and Sudri (South).'

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MIDGARD

'Midgard was surrounded by an enormous ocean.

Odin, Vili and Vé gave lands along the coasts to the friendlier Giants, the Etin, for their settlements.

From two trees they created a human man and woman.

Odin gave the man and the woman spirit and life.

Vili gave them understanding and the power of movement.

Vé gave them clothing and names.

The man was named Ask [Ash] and the woman Embla [Elm]. Ask and Embla are the ancestors of all humans in Midgard.'

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ASGARD

'Next they built Åsgard, the home of the Gods.

In a hall named Hlidskjálf, Odin sits on a high seat from which he can look out over the whole world.

Odin married Frigga, the daughter of the Giant Fjörgvin.'

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YGGDRASIL

'Yggdrasil, the World-Tree, the tree of fate, arises in the center of the Midgard. Its branches reach up over Asgard.

The entire universe is dependent on the World-Tree.

The tree has three three roots.

One reaches into the underworld Hel, another to the world of the Frost-Giants, and the last one to the world of human beings.

Beneath the tree is the Urda well, guarded by the Norns, the three Goddesses of Fate.

Two other wells also feed Yggdrasil.

One is called Hvergelmer, and the other is Mimer's well.

The dragon Nidhog lies in Hvergelmer and gnaws on the roots of the tree. Mimer's well is the well of wisdom, guarded by the wisest of all beings, Mimer.

Odin once gave his right eye for a drink of the water from this well.'

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BIRFRÖST

'The Gods built a bridge called Bifröst from Asgard (heaven) to Midgard (earth).

They ride daily over the great rainbow bridge. Bifröst is guarded by the God Heimdall.

Heimdall sleeps lighter than a bird, sees one hundred travel-days in each direction, and has such sharp ears that he can hear the grass and the wool grow.

But as strong as Bifröst is, it will collapse when the when the Frost Giants ride out over it at Ragnarok.

There is nothing that can be relied on when the sons of Muspell are on the warpath.'

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GODS & GODDESSES

The mighty Æons were divided by the Nordic Aryans, in their mythology, into two major groups, the Aesir and the Vanir.

The Vanir, the "Earth Gods", symbolize riches, fertility, and fecundity.

They are associated with the earth and the sea.

The most important Gods of the Vanir are Njord, Freyr, Aegir and Freya.

The Aesir, the "Sky Gods", symbolize power, wisdom, and war.

They are long lived, but not immortal.

Odin is the leader of the Gods, with magical skills.

Thor, with his magic hammer, is the God of Thunder who presides over working men.

Loki is a Giant who is an Aesir by adoption.

He and Odin made a vow of friendship and became blood-brothers.

Loki is a trickster, a shapeshifter, and a troublemaker.

In the distant past a fierce war was fought between the Aesir and the Vanir.

The conflict between the Gods began when Odin and Thor refused to recognize the full status of Godhood to the Vanir.

The Vanir sent a beautiful woman, Gullveig (gold-drink), to the Aesir, who tried to destroy her. She came back to life three times, and led to their corruption.

War then broke out.

After both sides were exhausted, each side exchanged members of its group with the other; the Vanir sent Njord and his son and daughter Freyr and Freya, the Aesir sent Mimir and Hoenir. The truce was celebrated by a meeting at which all the Gods spit into a bowl, creating a Giant called Kvasir, who is the sign of peace and harmony among the deities. Kvasir was later sacrificed and from his blood became a potent drink which inebriates deities and gives inspiration to poets.

Balder, one of the sons of Odin, appeared as the essence of intelligence, piety, and wisdom. Both Gods and men came to him to settle legal disputes, and his judgments were reconciling and fair.

Balder had a dream in which his life was threatened.

Upon reporting this dream to his mother, Frigga, she exacted an oath from fire, water, metals, earth, stones, and all birds and animals.

They swore they would not harm Balder.

Because of his immunity, the Aesir used Balder as a target in games, throwing darts and stones at him.

When Loki saw this, he disguised himself as a woman and asked Frigga why Balder suffered no harm.

Frigga told him of the oath. Loki tricked her into telling him that mistletoe was the only being that did not agree to the oath.

Loki immediately took mistletoe and created arrows.

He took the arrows to the Blind God Hoder, brother of Balder, and volunteered to direct his aim so that he would participate in the game.

When the mistletoe struck Balder, Balder fell dead.

Because Balder was not a warrior and did not die in battle, he did not go to Valhalla, the hall of slain heroes, but into the domain of Hel, Keeper of the Dead.

When Odin begged his release, Hel (Loki's daughter) responded that if everything in the world both dead and alive wept for Balder, then he could return to the Aesir.

If not, he would remain with Hel.

The Aesir sent messengers throughout the world asking all to weep for Balder.

All responded except a Giantess, Thokk (Loki in disguise), whose refusal to weep forced Balder to remain in Hel's domain.

The Aesir succeeded in capturing Loki.

To punish him for his many crimes, they chained him beneath a serpent, which dripped venom onto him, causing terrible pain.

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THE NORDIC ÆONS

'Myth is the foundation of life; it is the timeless pattern, the religious formula to which life shapes itself…Whereas in the life of mankind the mythical represents an early and primitive stage, in the life of an individual it represents a late and mature one.'

- Thomas Mann

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Andvaranaut: a magic ring named after the shape-shifting dwarf Andvari ("Andvari's Gift") and forged by Volund. When Loki stole it to pay a ransom, Andvari cursed it to bring trouble on whomever possessed it. This ring played a key role in Wagner's work and in Tolkein's. It was thought lost in the Rhine, but it resurfaces wherever greed trumps reason or peace.

Asgard: the stronghold-world of the gods. It includes Alfheim, where the light elves live, and Vanaheim, where the Vanir live. Asgard is surrounded by a wall built by a giant mason tricked by Loki, who changed into a mare to lure away his stallion so he couldn't finish by winter's end. The Aesir breaking of oaths with the giant--he had asked for Freya, the sun, and the moon, and Loki had agreed for them--paved the way for Ragnarok.

Baldur: The god of light, joy, purity, beauty, innocence, and reconciliation. Son of Odin and Frigg, he was loved by both gods and men and was considered to be the best of the gods. He had a good character, was friendly, wise and eloquent, although he had little power.His wife was Nanna daughter of Nep, and their son was Forseti, the god of justice. Balder's hall was Breidablik ("broad splendor"). Nanna is linked with the Sumerian goddess Inanna.

Most of the stories about Balder concern his death. He had been dreaming about his death, so Frigg extracted an oath from every creature, object and force in nature (snakes, metals, diseases, poisons, fire, etc.) that they would never harm Balder. All agreed that none of their kind would ever hurt or assist in hurting Balder. Thinking him invincible, the gods enjoyed themselves thereafter by using Balder as a target for knife-throwing and archery.

The malicious trickster, Loki, was jealous of Balder. He changed his appearance and asked Frigg if there was absolutely nothing that could harm the god of light. Frigg, suspecting nothing, answered that there was just one thing: a small tree in the west that was called mistletoe. She had thought it was too small to ask for an oath.

Loki immediately left for the west and returned with the mistletoe. He tricked Balder's blind twin brother Hod into throwing a mistletoe fig (dart) at Balder. Not knowing what he did, Hod threw the fig, guided by Loki's aim. Pierced through the heart, Balder fell dead.

While the gods were lamenting Balder's death, Odin sent his other son Hermod to Hel, the goddess of death, to plead for Balder's return. Hel agreed to send Balder back to the land of the living on one condition: everything in the world, dead or alive, must weep for him. And everything wept, except for Loki, who had disguised himself as the witch Thokk. And so Balder had to remain in the underworld.

The others took the dead god, dressed him in crimson cloth, and placed him on a funeral pyre aboard his ship Ringhorn, which passed for the largest in the world. Beside him they lay the body of his wife Nanna, who had died of a broken heart.

Balder's horse and his treasures were also placed on the ship. The pyre was set on fire and the ship was sent to sea by the giantess Hyrrokin.Loki did not escape punishment for his crime and Hod was put to death by Vali, son of Odin and Rind. Vali had been born for just that purpose.

After the final conflict (Ragnarok), when a new world arises from its ashes, both Balder and Hod will be reborn. Rising from the ashes goes to Egyptian mythos about the Phonnix she who rises from the ashes - resurrection and rebirth.

Odin ("OHDTH-in"; called Wotan or Woden in Germanic lore): All-father and shape-shifting husband of Frigga. A 'god' of ecstacy, storm, hunting, poetry, and incantations.

His authority is similar to that of Zeus (Greek) and Jupiter (Roman).

He sits on the throne Hildskfalf ("hlid-skyalf": "Watch Tower") and likes to go about on Earth disguised as a gray-bearded wanderer in a tall hat and dark blue cloak.

It was he whose breath animated the first humans and he who leads the dead on the shamanic Wild Hunt of wandering souls. He subsists on wine and loves knowledge from the depths and will make sacrifices to obtain it, as when he exchanged an eye for a drink from Mimir's well.

Odin is a god of war and death, but also the god of poetry and wisdom.

He hung for nine days, pierced by his own spear, on the world tree.

Here he learned nine powerful songs, and eighteen runes.

Odin can make the dead speak to question the wisest amongst them.

His hall in Asgard is Valaskjalf ("shelf of the slain") where his throne Hlidskjalf is located.

From this throne he observes all that happens in the nine worlds.

The tidings are brought to him by his two raven Huginn and Muninn.

He also resides in Valhalla, where the slain warriors are taken.

Odin's attributes are the spear Gungnir, which never misses its target, the ring Draupnir, from which every ninth night eight new rings appear, and his eight-footed steed Sleipnir.

He is accompanied by the wolves Freki and Geri, to whom he gives his food for he himself consumes nothing but wine.

Odin has only one eye, which blazes like the sun.

His other eye he traded for a drink from the Well of Wisdom, and gained immense knowledge. On the day of the final battle, Odin will be killed by the wolf Fenrir.

He is also called Othinn, Wodan and Wotan.

Some of the aliases he uses to travel icognito among mortals are Vak and Valtam. Wednesday is named after him (Wodan).

Amongst his gifts to us, his children, was the greatest of all: the gift of writing.

To accomplish this Odin hung himself upside down upon the World Tree, [Tree of Life] the gigantic ash Yggdrasil (a compound meaning "terrible horse").

After nine days of fasting and agony, in which "he made of himself a sacrifice to himself", he "fell screaming" from the tree, having had revealed to him in a flash of insight the secret of the runes. Their initial manifestation took the form of eighteen powerful charms for protection, increase, success in battle and love-making, healing, and mastery over natural causes.

This story illustrates an important dynamic of the Northern pantheon, which did not allow for omnipotence - even Odin must pay his due.

At Mimir's well, which lay deep under the roots of Yggdrasil, the World Tree, the god had earlier chosen to undergo an important forfeit.

Odin paid with one eye for a single drink of the enchanted water. His mouthful granted him wisdom and fore-sight.

It is due to this sacrifice that Odin's face is depicted with a straight line indicating an empty eye, or alternately, in a wide-brimmed hat pulled down low over the missing orb.

His quest for knowledge was never-ending. Upon his shoulders perched two ravens, Hugin ("Thought"), and Munin ("Memory").

These circled the Earth each day, seeing all, and then at night reported to Odin what they had learnt.

He cherished them both, but particularly Munin, which seems to underscore the importance he placed on rune writing, record keeping, and honouring the heroic deeds of the past.

There is another bird associated with Odin, the eagle.

The god often transformed himself into this raptor, both to view the workings of the world and to intervene when an avian form was better suited to his ends.

Odin's fabulous grey horse Sleipnir was like no other.

This is the eight-legged horse depicted so beautifully on the painted stones of Gotland, a now-Swedish island in the Baltic.

Sleipnir was the offspring of a giant's magical stallion and the "trickster" god, Loki, who disguised himself as an alluring mare to distract the stallion from the task of building a wall around Asgard, home of the Gods.

If the wall had been completed by a certain date, Freyja, the goddess of beauty, war and sexuality would have been forfeit to the giant as payment for his labors. (The gods also stood to lose the Sun and the Moon, but did not seem particularly concerned about their impending loss!)

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Loki was successful, but vanished for a few seasons as he had to bear the fruit of his trickery.

He returned to Odin leading his equine offspring, which he presented as a gift.

With his eight legs, Sleipnir could run twice as fast as ordinary steeds, and it is he who carries the valiant dead from the battle field to Valhalla.

Odin's imagery marks him as a Shaman of shamans.

He is unusual in another way: a god actively seeking wisdom and making sacrifices to open pathways to self-development.

On memorial stones and urns his emblem appears: the valknut, three interlocked triangles.

Rune: a character in a pictographic alphabet held to be of divine origin. The 24-letter Germanic Elder Futhark of the second to the eighth centuries (sometimes simplified into the Younger Futhark of Scandinavia) is often used in rune readings. Runes were often carved into pieces of wood and stained red.

Saga: goddess of history, ancestry, and storytelling (her name means "to tell" or "to speak"). She lives in the hall Sokkvabekk ("Sunken Bank") and often drank there with Odin.

Sleipnir ("SLAYP-near"): the fast steed of Odin, eight-legged and fathered by the stallion Svadilfri, who mated with shapeshifted Loki its mother.

Thew: tribal law or custom.

Thor: Thor is the Norse god of thunder. He is generally depicted as red-headed and bearded.

He is a son of Odin and Jord, and one of the most powerful gods. He is married to Sif, a fertility goddess. His mistress is the giantess Jarnsaxa ("iron cutlass"), and their sons are Magni and Modi and his daughter is Thrud.

Thor is helped by Thialfi, his servant and the messenger of the gods. who is Hermes in Greek Mythology and Mercury in Roman Mythology.

Thor was usually portrayed as a large, powerful man with a red beard and eyes of lighting. Despite his ferocious appearance, he was very popular as the protector of both gods and humans against the forces of evil. He even surpassed his father Odin in popularity because, contrary to Odin, he did not require human sacrifices.

In his temple at Uppsala he was shown standing with Odin at his right side. This temple was replaced by a Christian church in 1080.

The Norse believed that during a thunderstorm, Thor rode through the heavens on his chariot pulled by the goats Tanngrisni ("gap-tooth") and Tanngnost ("tooth grinder"). Lightning flashed whenever he threw his hammer Mjollnir.

Thor wears the belt Megingjard which doubles his already considerable strength.

His hall is Bilskirnir, which is located in the region Thrudheim ("place of might").

His greatest enemy is Jormungand, the Midgard Serpent.

At the day of Ragnarok, Thor will kill this serpent but will die from its poison. His sons will inherit his hammer after his death.

Donar is his Teutonic equivalent, while the Romans see in him their god Jupiter.

Thursday is named after him.

Tyr ("teer"), Tiwaz: the binder of the wolf Fenris with the deceptively thin dwarf-crafted rope Gleipnir ("Open One"). He bound the wolf (and lost his sword hand to it) because a seeress foretold that the wolf would kill Odin at Ragnarok. He is a god of honorable conduct and direct action and and linked to the arrow-shaped rune Tiewaz. He is sometimes compared to Ares and Mars. His consort may have been Zisa.

Valhalla: Odin's great "Hall of the Slain" within Asgard. There he feeds and trains slain heroes for use in the final battle of Ragnarok. The hall is surrounded by the river Thund ("The Roaring"), raftered with spears, roofed with shields, lit by swords, and fitted with benches strewn with breastplates. A wolf and an eagle are carved above the door. A grove of red gold called Glasir stands in front of the doors.

Valkaries: the implacable "Choosers of the Slain": warrior women who select who will be slain in battle and transport dead heroes to Valhalla. Descriptions of them often match those of the Furies.

Vanaheim: the world of the Vanir.

Vanir ("VAH-near"; also called the Wanes): an older race of gods similar to the Greek Titans but who continue to interact with the Aesir, with whom they exchanged peace hostages. The earthy Vanir in Norse myth reach far back into pre-Indo-European and indigenous shamanic origins.

Wyrd ("whirred"): fate or consequence; similar to karma. Partly personal and partly ancestral. See Örlög.

Yggdrasil ("IG-drah-sill," with the "i" sound between a long E and a long U) : the great World Tree or axis mundi that supports existence and binds it together. Its name means "Steed of Ygg" (of the Terrible); Odin wounded himself with a spear and hung himself from the Tree for nine days to acquire the sacred runes of transformation bubbling forth from the waters below. The Tree has three roots, to the gods, the giants, and the dead: one in Asgard at the Well of Urda, where the Norn goddesses weave the strings of fate; one under Jötunheim at the Spring of Mimir; and one at Niflheim at the Spring of Hvergelmir ("Caldron-Roaring"), headwaters of dew fallen from the horns of the stag Eikthyrnir ("Oak Antlers"), source of eleven rivers (the Elivagar, "Stormy Waves") and site of the dragon Nidhogg and other Tree-gnawing serpents. The squirrel Ratatok ("Swift Teeth") runs up and down the trunk ferrying a contest of insults between Nidhogg and the giant eagle Hraesvelg ("Corpse-Gulper") in the topmost branches, its wings creating the winds as a hawk sits between its eyes. Bees feed on Yggdrasil's dew, unborn souls hang from it like leaves, and Christmas trees symbolize it, each ornament a tiny world. It trembled at Ragnarok, and again when the missionaries arrived to hack down the sacred groves, but it abides as the worlds come and go in one cyclical "Big Bounce" after another.

Yule: when the old year gives way to the new at the winter solstice, celebrations ensue, the ancestors are close, and Odin rides through the sky on the Wild Hunt. Children would greet him by leaving food for Sleipnir in their boots near the chimney and wake up rewarded with gifts or candy. Slaughtering the boar has given way to eating Christmas ham, but Father Christmas continues to look a lot like generous Freyr gathering and dispensing the harvest.

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THE CHALLENGE OF THOR

'I am the God Thor,

I am the War God,

I am the Thunderer!

Here in my Northland,

My fastness and fortress,

Reign I forever!

Here amid icebergs

Rule I the nations;

This is my hammer,...

Giants and sorcerers

Cannot withstand it!

These are the gauntlets

Wherewith I wield it,

And hurl it afar off;

This is my girdle;

Whenever I brace it,

Strength is redoubled!

The light thou beholdest

Stream through the heavens,

In flashes of crimson,

Is but my red beard

Blown by the night-wind,

Affrighting the nations!

Jove is my brother;

Mine eyes are the lightning;

The wheels of my chariot

Roll in the thunder,

The blows of my hammer

Ring in the earthquake!

Force rules the world still,

Has ruled it, shall rule it;

Meekness is weakness,

Strength is triumphant,

Over the whole earth

Still is it Thor's-Day !'

Longfellow

THE CHOSEN PEOPLE OF THE DEMIURGE - III

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THE JEWISH KINGDOM

Samuel's sons were dishonest and not trustworthy.

The leaders of the Israelites feared that it would be disastrous if his sons were to be judge over them, and requested that Samuel give them a king.

The Jewish people generally used the term “king,” because they wanted to be like the other nations

Archon Demiurge, however, stated that only he could be their 'King', and that if they had a king (melech), like the other nations, it would be to their detriment.

Samuel, in obedience to the Demiurge, warned that if he appointed a king over them, they would suffer from the dealings of the king.

SAUL

Saul, a young Israelite, was commanded by his father, Kish, to go and locate their lost donkeys. Saul obeyed and Samuel saw him walking toward him.

The Archon Demiurge, relenting and giving in to the demands of the Jewish people, revealed to Samuel that Saul would be the one anointed as the "first" King of Israel.

As king, besides relieving the siege of Jabesh-Gilead, Saul conducted military campaigns against the: Moabites, Ammonites, Edomites, the kings of Zobah, Philistines, and Amalekites.

After the battle with the Philistines, Samuel, passing on the will of the Archon Demiurge that Saul should kill all the Amalekites, which was in accordance with the mitzvah to do so.

Having forewarned the Kenites who were living among the Amalekites to leave, Saul went to war and defeated the Amalekites.

Saul killed all the babies, women, children, poor quality livestock and men, and left alive the king and best livestock.

When Samuel found out that Saul had not killed them all, he informed Saul that 'god', the Archon Demiurge, had rejected him as king, because Saul was disobedient.

DAVID

It is at this point that David, a son of Jesse, from the tribe of Judah, enters the story:

Samuel is surreptitiously sent by the Archon Demiurge to Jesse.

While offering a sacrifice in the vicinity, Samuel includes Jesse among the invited guests. Dining together, Jesse's sons are brought one by one to Samuel, each time being rejected by him.

Running out of sons, Jesse sends for David, the youngest, who was tending sheep.

When brought to Samuel, David is anointed by him in front of his other brothers.

Saul is troubled by an evil spirit sent by the Archon.

Saul requests soothing music, and a servant recommends David the son of Jesse, who is renowned as a skilful harpist.

When word of Saul's needs reach Jesse, he sends David, who had been looking after a flock, and David is appointed as Saul's armour bearer.

David remains at court playing the harp as needed by Saul to calm his moods.

David and Goliath

The Philistines return with an army to attack Israel, but, having massed on a hillside opposite to the Israelite forces, suggest that to save effort and lives on both sides, it would be better to have a proxy combat between their champion, a Rephaite from Gath named Goliath, and someone of Saul's choosing.

David, talks to the nearby soldiers mocking the Philistines, but is reprimanded by his brothers for doing so.

David's speech is overheard and reported to Saul, who summons David and on hearing David's views appoints David as his champion, and David defeats Goliath with a single shot from a sling.

Goliath falls forward and David decapitates him with his own sword.

to be continued

It became evident to the Demiurge that the 'false religion' he had 'created' for his 'chosen people' (the Jews) had created so much opposition among the various cultural, religious and political groups in the ancient world that it was not sustainable.

THE EXILE

The Exile

Babylon

The Babylonian Exile was the period in Jewish history during which a number of Jews of the ancient Kingdom of Judah were captives in Babylonia.

After the Battle of Carchemish in 605 BCE, Nebuchadnezzar, great king of the Chaldeans, besieged Jerusalem, resulting in tribute being paid by the Jewish King Jehoiakim.

Nebuchadnezzar

Jehoiakim refused to pay tribute in Nebuchadnezzar's fourth year, which led to another siege in Nebuchadnezzar's seventh year, culminating with the death of King Jehoiakim, and the exile of King Jeconiah, his court and many others; Jeconiah's successor Zedekiah and most of the remaining people were exiled in Nebuchadnezzar's eighteenth year; a later deportation occurred in Nebuchadnezzar's twenty-third year.

These deportations are attributed to 597 BCE, c. 587 BCE, and c. 582 BCE, respectively.

Neo-Babylonian Empire

Nebuchadnezzar II נְבוּכַדְנֶצַּר Ναβουχοδονόσωρ - (c 634 – 562 BC) was king of the Neo-Babylonian Empire, who reigned c. 605 BC – 562 BC. He is credited with the construction of the Hanging Gardens of Babylon and for the destruction of the First Temple. He is featured in the Book of Daniel and is mentioned in several other books of the Bible.

The Jews' failure to accept the hegemony of the Neo-Babylonian Empire (which resulted in the destruction of the First Temple and the Exile) was the result of the false promises that the Archon Demiurge, masquerading as Yaweh, had made to his 'chosen people' - and specifically to king David.

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King David

'The Lord declares to you that the Lord himself will establish a house for you: When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever.’

2 Samuel 7

THE RETURN

Subsequently the Demiurge's 'chosen people' were allowed to return to Palestine (Israel - referred to by the Jews as שִׁיבָת צִיּוֹן).

According to the books of Ezra-Nehemiah, a number of decades later in 538 BC, the Jews returned to the land of Israel from the Babylonian exile following the decree by the Persian emperor Cyrus the Great, who was the conqueror of the Babylonian Empire.

Ezra Reads the Law to the People

Nehemiah and King Artaxerxes

The Book of Nehemiah covers the period from the fall of Babylon in 539 BC to the second half of the 5th century BC, telling of the successive missions to Jerusalem of Zerubbabel, Ezra, and Nehemiah, and their efforts to restore the worship of the God of Israel and a purified Jewish community. The Book of Ezra describes how he led a group of Judean (Jewish) exiles living in Babylon to their home city of Jerusalem (Ezra 8.2-14) where he enforced observance of the Torah and cleansed the community of mixed marriages - (marriages of Jewish men to gentile women - ethnic cleansing).

Cyrus granted the Jews the right to worship their 'god' in Jerusalem, in a form of autonomy. Around 50,000 Jews made Aliyah (return) to the land of Israel, whereas (surprisingly) most remained in Babylon.

Cyrus the Great

Standard of Cyrus the Great

'Shahbaz'

(Achaemenid Empire)

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Cyrus the Great figures in the Hebrew Bible as the 'patron' and 'deliverer' of the Jews. He is mentioned 23 times by name and alluded to several times more.From these statements it appears that Cyrus the Great, king of Persia, was the monarch under whom the Babylonian captivity ended, for according to the Bible, in the first year of his reign he was prompted by God to make a decree that the Temple in Jerusalem should be rebuilt and that such Jews as cared to might return to their land for this purpose. Moreover, he showed his interest in the project by sending back with them the sacred vessels which had been taken from the First Temple and a considerable sum of money with which to buy building materials. Cyrus the Great is unconditionally praised in the Jewish sources. It is likely that, after the Persian conquest of Babylon, Cyrus had commenced his relationship with the Jewish leaders in exile,[2] and that he later was considered as a messiah sent by God.

Demiurge Yahweh

Jewish silver drachm - Persian Period

The Jewish returnees had settled in what became known as Yehud Medinata.

Yehud, or Judah, was a self-governing Jewish province under the ruling of the Persian Empire, and included a small piece of territory out of Eretz Israel (the land of Israel), containing Jerusalem and Judea, which even issued their own small silver coins inscribed with the three letters Y-H-D.

Ezra-Nehemiah records that the returnees to the land of Israel were also faced with some difficulties:

There was tension between the Zion returnees and the local Israelites who resided in the areas of Judea, Samaria and Benjamin.

Additional religious tension was created between them and the Samaritans who perceived themselves as Jews (and were Jews), whereas the Zion returnees treated them as Goyim (non -Jews).

Samaritans with

Torah Scrolls

The Samaritans (שומרונים‎ - Samaritan Hebrew: - 'Guardians - Keepers - Watchers of the Law') are an ethnoreligious group of the Levant, descended from ancient Semitic inhabitants of the region. Religiously the Samaritans are adherents of Samaritanism, an Abrahamic religion, the most closely related to Judaism. Based on the Samaritan Pentateuch (Five Books of Moses), Samaritans assert their worship is the true religion of the ancient Israelites prior to the Babylonian Exile, preserved by those who remained in the Land of Israel, as opposed to Judaism, which they assert is a related, but altered and adulterated religion, brought back by those returning from the Babylonian exile.

The Samaritans reject Mount Zion as the sight of temple, and regard Mount Gerizim, rather than Jerusalem's Temple Mount, as having been the location chosen by Yahweh for his Holy Temple. According to Josephus, the Samaritan Temple on Mount Gerizim was destroyed by the Jewish Hasmonean High Priest, John Hyrcanus, in the 2nd century BCE.

The returnees faced a number of difficulties, including consecutive years of a harsh drought in the land of Israel shortly after the return to Zion.

Zion (ציון‎), is a place name often used as a synonym for Jerusalem. The word is first found in Samuel II, 5:7 dating to c.630–540 BCE according to modern scholarship. It commonly referred to a specific mountain near Jerusalem (Mount Zion), on which stood a Jebusite fortress of the same name that was conquered by David, and was named the 'City of David'. The term Zion came to designate the area of Jerusalem where the fortress stood, and later became a metonym for Solomon's Temple in Jerusalem.

In addition there were security difficulties, because the city walls of Jerusalem had been destroyed, and therefore did not provide defence.

To increase the returnees problems, friction developed between the leaders of the community.

While Joshua the son of Jehozadak (Joshua the High Priest), was satisfied with the religious autonomy granted to Jerusalem by the Persians, Zerubbabel aspired to full independence (one again a return to the promises made by the Demiurge to David).

Therefore, feelings of disappointment developed among the Zion returnees, which also led to the delay of the construction of the Second Temple, that eventually was completed only in 516 BC.

THE SECOND TEMPLE

Solomon's Temple - The First Temple - Reconstruction

The Second Temple - בֵּית־הַמִּקְדָּשׁ הַשֵּׁנִי‎ - (built by the returnees from Babylon) stood on the Temple Mount in Jerusalem between 516 BCE and 70 CE.

It replaced the First Temple (built by King Solomon), which was destroyed in 586 BCE.

On the invitation of Zerubbabel, the governor, who showed them a remarkable example of liberality by contributing personally 1,000 golden darics, besides other gifts, the people poured their gifts into the sacred treasury.

First they erected and dedicated the altar of God, on the exact spot where it had formerly stood, and they then cleared away the charred heaps of debris which occupied the site of the old temple; and in the second month of the second year (535 BCE), amid great public excitement and rejoicing, the foundations of the Second Temple were laid.

The Second Jerusalem Temple

Significantly, the Samaritans made proposals for co-operation in the work.

Zerubbabel and the elders, however, declined all such cooperation, feeling that the Jews must build the Temple without the help of 'non-Jews' (Goyim).

Goy (Hebrew: גוי‎, regular plural goyim גוים or גויים) is the standard Hebrew biblical term for a "nation". Use of the plural, "nations," to refer to non-Jews is found from "I will cast out the nations before thee" (Exodus 34:24), and long before Roman times it had also acquired the meaning of "gentile". The latter is also its meaning in Yiddish. The word is also used to pejoratively describe those not of Jewish descent. It is commonly used to refer to Christians and Muslims, but is regularly used by Jews to refer to any and all peoples of faiths other than Judaism.

The rebuilt Temple was ready for consecration in the spring of 516 BCE, more than twenty years after the return from captivity.

The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.

It was evident, however, that the Jews were no longer an independent people, but were subject to a foreign power.

Despite this obvious fact, the Book of Haggai includes a prediction that the glory of the Second Temple would be greater than that of the First.

'For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Lord of hosts. The silver is mine, and the gold is mine, declares the Lord of hosts. The latter glory of this house shall be greater than the former, says the Lord of hosts. And in this place I will give peace, declares the Lord of hosts.’

Haggai 2:1-9

Since some of the original artefacts were, according to the biblical account, lost after the destruction of the First Temple, the Second Temple lacked the following 'holy articles':

Ark of the Covenant

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The Ark of the Covenant.

The Urim and Thummim (divination objects contained in the Hoshen)

The holy oil.

The sacred fire.

In the Second Temple, the Kodesh Hakodashim (Holy of Holies) was separated by curtains rather than a veil, as in the First Temple.

The Menorah

Still, as in the Tabernacle, the Second Temple included:

The Menorah (golden lamp) for the Hekhal

The Table of Showbread

The golden altar of incense, with golden censers.

According to the Mishnah (Middot iii. 6), the "Foundation Stone" stood where the Ark used to be, and the High Priest put his censer on it on Yom Kippur.

The "Foundation Stone" is located towards the centre of the Temple Mount, an artificial platform built and expanded over many centuries. The current shape is the result of an expansion by Herod the Great on top of vaults over a hill, generally believed to be 'Mount Moriah'. The rock constitutes the peak of this now hidden hill, which is also the highest in early biblical Jerusalem, looming over the City of Jerusalem. The Mishnah gives the height of the rock as three finger breadths above the ground. According to the sages of the Talmud it was from this rock that the world was created, itself being the first part of the Earth to come into existence.

The Second Temple also included many of the original vessels of gold that had been taken by the Babylonians, but restored by Cyrus the Great.

According to the Babylonian Talmud (Yoma 22b), however, the Second Temple lacked the all important 'Shekinah', the presence of 'god' - the Demiurge, and the 'so called' 'Ruach HaKodesh', the Spirit of Holiness, present in the first.

Shekinah - שכינה‎ - is the English spelling of the Hebrew name of 'god' in Judaism. The original word means the dwelling or settling, of the presence of 'god', especially in the Temple in Jerusalem. The Shekinah is referred to as manifest in the Tabernacle and the Temple in Jerusalem throughout Rabbinic literature.

click below for more information about

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THE ARK OF THE COVENANT

THE MACCABEES

 Ἀλέξανδρος ὁ Μέγας

Alexander the Great

Following the conquest of Judea by Ἀλέξανδρος ὁ Μέγας - Alexander the Great, it became part of the Ptolemaic Kingdom of Egypt until 200 BCE, when King Antiochus III, the King of Syria, defeated King Ptolemy V Epiphanes of Egypt at the Battle of Panion.

Alexander III of Macedon (20/21 July 356 – 10/11 June 323 BC), commonly known as Alexander the Great was a king of the Greek kingdom of Macedon. Born in Pella in 356 BC, Alexander succeeded his father, Philip II to the throne at the age of twenty. He spent most of his ruling years on an unprecedented military campaign through Asia and north-east Africa, until by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to Egypt and into present-day Pakistan.

The Ptolemaic dynasty, ( Πτολεμαῖοι) were the Macedonian Greek descendants of Ptolemy I Soter, one of the six somatophylakes (bodyguards) who served as Alexander the Great's generals and deputies and was appointed satrap of Egypt after Alexander's death in 323 BC. In 305 BC, he declared himself King Ptolemy I, later known as "Soter" (saviour). The Egyptians accepted the Ptolemies as the successors to the Pharaohs of independent Egypt. Ptolemy's family ruled Egypt until the Roman conquest of 30 BC.

Antiochus III

Antiochus III the Great (Ἀντίoχoς Γ΄ ὁ Μέγας; c. 241 – 187 BC, ruled 222–187 BC) was a Seleucid Greek king, and the 6th ruler of the Seleucid Empire. He ruled over the region of Syria and western Asia towards the end of the 3rd century BC. Rising to the throne at the age of eighteen in 222 BC, his early campaigns against the Ptolemaic Kingdom were unsuccessful, but in the following years Antiochus gained several military victories. His traditional designation, the Great, reflects an epithet he briefly assumed. He also assumed the title Basileus Megas (Greek for "Great King"), the traditional title of the Persian kings.

Judea became at that moment part of the Seleucid empire of Syria.

When the Second Temple in Jerusalem was looted by the Selucids, and its religious services stopped, Judaism was effectively outlawed.

In 167 BCE, Antiochus IV Epiphanes ordered an altar to Zeus erected in the Temple.

He also banned circumcision and ordered pigs to be sacrificed at the altar of the Temple.

Following the Maccabean Revolt against the Seleucid empire, the Second Temple was re-dedicated and became the religious centre of the Jewish Hasmonean kingdom.

The Maccabees - מכבים - Μακκαβαῖοι - were the leaders of a Jewish rebel army that took control of Judea, which at the time had been a province of the Seleucid Empire. They founded the Hasmonean dynasty, which ruled from 164 BCE to 63 BCE. They reasserted the Jewish religion, partly by forced conversion, expanded the boundaries of Judea by conquest and reduced the influence of Hellenism and Hellenistic Judaism.

HEROD and the REBUILDING of the TEMPLE

Once again the 'chosen people' of the Demiurge, who had been promised an everlasting kingdom, were conquered - this time by the Romans.

The Romans imposed Herod (הוֹרְדוֹס - Ἡρῴδης) - the Edomite on the Jewish people, (73/74 BCE – 4 BCE).

Herod the Great

He was also known as Herod the Great or Herod I, and was the Roman client king of Judea. He is known for his expansion (literally rebuilding) of the Second Temple in Jerusalem (Herod's Temple). Herod was the second son of Antipater the Idumaean, a high-ranked official under Ethnarch Hyrcanus II, and Cypros, a Nabatean. Herod practised (occasionally) Judaism, as many Edomites and Nabateans had been commingled with the Jews, and adopted their customs.

These "Judaized" Edomites were not considered Jewish by the dominant Jewish tradition, so even though Herod may have considered himself of the Jewish faith, he was not considered Jewish by the observant and nationalist Jews of Judea.

Edom - אֱדוֹם - Ἰδουμαία - Idūmaea

Edom - אֱדוֹם - Ἰδουμαία - Idūmaea - was a Semitic inhabited historical region of the Southern Levant located south of Judea and the Dead Sea. It is mentioned in biblical records as a 1st millennium BC Iron Age kingdom of Edom, and in classical antiquity the cognate name Idumea was used to refer to a smaller area in the same region. The name Edom means "red" in Hebrew, and was given to Esau, the eldest son of the Hebrew patriarch Isaac, once he ate the "red pottage", which the Bible used in irony at the fact he was born "red all over". The Torah, Tanakh and New Testament thus describe the Edomites as descendants of Esau.

Herod's Temple

The Second Temple had been poorly built, and Herod attempted, unsuccessfully, to establish himself as a 'good Jew' by more or less rebuilding the structure.

Reconstruction of the Temple under Herod began with a massive expansion of the Temple Mount.

Herod was interested in perpetuating his name for all eternity through building projects.

He had magnificent palaces in Masada, Caesarea and Tiberias and he also built temples for various pagan gods to serve the gentile populations, which were paid for by heavy taxes on the local Jewish population.

Comparison of Herod's Temple and Solomon's Temple

His masterpiece, however, was the Temple of Jerusalem.

The old temple built by Zerubbabel was replaced by a magnificent edifice.

An agreement was made between Herod and the Jewish religious authorities: the sacrificial rituals, called offerings, were to be continued unabated for the entire time of construction, and the Temple itself would be constructed by the priests.

The rebuilding began with the construction of giant underground vaults upon which the temple would be built, so it could be larger than the small flat area on top of Mount Moriah (Mount Zion).

There were ten entrances into the inner courts, four on the south, four on the north, one on the east and one leading east to west from the 'Court of Women' to the court of the Israelites, named the 'Nicanor Gate'.

The gates were: On the south side (going from west to east) the 'Fuel Gate', the 'Firstling Gate', the 'Water Gate'.

Herod's Temple and the Temple Platform

On the north side, from west to east, are the 'Jeconiah Gate', the 'Offering Gate', the 'Women's Gate' and the 'Song Gate'. On the Eastern side, the 'Nicanor Gate', which is where most Jewish visitors entered. Within this area was the 'Court of the Women', open to all Jews, male and female. Even a ritually unclean Cohen could enter to perform various housekeeping duties. There was also a place for lepers (considered ritually unclean), as well as a ritual barbershop for Nazirites.

In this, the largest of the temple courts, there was constant dancing, singing and music. Only men were allowed to enter the 'Court of the Israelites', where they could observe sacrifices of the high priest in the 'Court of the Priests'. The 'Court of the Priests' was reserved for Levite priests. Between the entrance of the building and the curtain veiling the 'Holy of Holies' were the famous vessels of the temple: the menorah, the incense-burning altar, and various other implements.

Destruction of Herod's Temple - 70 AD

Following the Great Revolt of the Province of Judaea, the Temple, which had only just been completed, was destroyed by Roman troops under Titus during the Siege of Jerusalem in 70 CE (74 years after Herod died).

And so the plans of the Demiurge for his 'chosen people' came to naught at the hands of the Roman Titus.

And so a new plan was required, which required a new 'covenant' (agreement or promise).

The Jews were allowed to spread out, taking with them their now emasculated religion - which was really just 'culture' - or rather a 'way of life', dedicated to the usurpation of all that the Aeons valued and promoted.

And to further spread the distorted the plans of the Demiurge there was a new 'religious' idea - the 'slave morality' of the Christians.

JEWISH CHRISTIANS

Rabbi Yeshua - ישוע

It was obvious to the Demiurge that the 'priestly' system of Judaism was a liability, as it relied on a priestly caste and the physical presence of a Temple.

In addition it was restricted to one racial group - the Jews who had been prepared to leave Babylon a return to Judea in around 538 BC

The remaining Jews, who were not, as a result, wedded Palestine, and to the Temple liturgy, were spread throughout the Middle East and North Africa.

In addition there were many 'lower hybrid races' - creations of the Demiurge, - who were not specifically Jewish, and these groups were scattered throughout the multi-racial Roman Empire.

Therefore, the Demiurge created a new form of Judaism - a Jewish movement, that later became Christianity, that was formed of Jews who accepted a Rabbi called Yeshua - ישוע - as a venerable person or even the 'messiah'.

Yeshua as Messiah

The מָשִׁיחַ - messiah (or mashiach) is a king or High Priest traditionally anointed with holy anointing oil. However, messiahs were not exclusively Jewish, as the Hebrew Bible refers to Cyrus the Great, king of Persia, as a messiah for his decree to rebuild the Jerusalem Temple. The Jewish messiah is a leader anointed by god, physically descended from the Davidic line, who will rule the united tribes of Israel, and herald the Messianic Age.

Rabbi Yeshua

Jesus (Yeshua) was a Galilean Jew who was born between 7 and 2 BC and died 30–36 AD. Jesus was Jewish in race, culture and religion.

Jesus lived in Galilee and Judea.

Jesus spoke Aramaic, and some Hebrew and Greek, and in addition he did not travel or study outside Galilee and Judea.

Jesus was not a carpenter, and such references are the result of a misunderstanding of Talmudic symbolic language describing Jesus as wise, and highly literate in the Torah.

Jesus was possessed by a dæmon under the control of the Demiurge - and this was the source of his powers.

'The Dæmonic element manifests itself in all corporeal and incorporeal things, and even expresses itself most distinctly in animals, yet it is primarily in its relation to man that we observe its mysterious workings, which represent a force, if not antagonistic to the moral order, yet running counter to it, so that the one may be regarded as the warp, and the other as the woof.

Johann Wolfgang von Goethe

Dæmon

But the most fearful manifestation of the Dæmonic is when it is seen predominating in some individual character. Such persons are not always the most eminent men, but a tremendous energy seems to emanate from them, and they exercise a wonderful power over all creatures, and even over the elements; and, indeed, who shall say how much further such influence may extend ? All the moral powers combined are no avail against them; in vain does the more enlightened portion of mankind attempt to throw suspicion upon them as dupes or as deceivers - the masses are attracted by them. Seldom or ever do they find their equals among their contemporaries.

Johann Wolfgang von Goethe

As Jewish-Christian movement grew and evolved, Jewish followers of the Rabbi Yeshua became only one strand of the developing 'Christian' community, characterised by combining the confession of Yeshua (Jesus) as the מָשִׁיחַ - Messiah (Χριστός - Christos) with continued adherence to Jewish practices such as Sabbath observance and observance of the Jewish calendar, observance of Jewish laws and customs, circumcision, and synagogue attendance.

Sack of the Jerusalem Temple - 70 AD

Synagogue - Bar'am - Palestine

During the Babylonian captivity (586–537 BCE) the Jews formalized and standardized the language of the Jewish prayers. Prior to that people prayed as they saw fit. Rabbi Yohanan ben Zakkai, one of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. This contributed to the continuity of the Jewish people by maintaining a unique identity and a portable way of worship despite the destruction of the Temple.

Emperor Constantine

As Christianity, the new religion of the Demiurge, grew throughout the Gentile world, the new Christians diverged from their Jewish and Jerusalem roots.

Jewish Christianity, initially strengthened despite persecution by Jerusalem Temple officials, fell into decline during the Jewish-Roman wars.

With persecution by the orthodox Christians from the time of the Roman Emperor Constantine in the 4th century, Jewish Christians sought refuge outside the boundaries of the Empire, in Arabia and further afield.

The Ebionites and other Jewish Christians were a powerful influence on the development of the next Semetic syncretic religion - now known as Islam.

Paul (Saul) of Tarsus

Ebionites - Ἐβιωναῖοι derived from Hebrew אביונים ebyonim, ebionim, meaning "the poor" or "poor ones"), is a term referring to a Jewish Christian movement that existed during the early centuries of the Christian Era. They regarded Yeshua - ישוע - as the מָשִׁיחַ - Messiah - while rejecting his 'divinity', and insisted on the necessity of following Jewish law and rites. The Ebionites revered 'James the Just', and significantly rejected Paul (Saul) of Tarsus as an apostate from the Law. Their name suggests that they placed a special value on voluntary poverty. 'Ebionim' was one of the terms used by the sect that sought to separate themselves from the corruption of the Temple, at Qumran, whom many believe were the Essenes. The Ebionites used the Gospel of the Hebrews (τὸ καθ' Ἑβραίους εὐαγγέλιον), which was a syncretic Jewish–Christian gospel

The first mention of Jews in the area of what is today Saudi Arabia dates back, by some accounts, to the time of the First Temple. By the 6th and 7th centuries there was a considerable Jewish population in Hejaz, mostly in and around Yathrib, Khaybar, and Tayma. There were three main Jewish tribes in Medina, forming the most important Hejazi community before the rise of Islam in Arabia. These were the Banu Nadir, the Banu Qainuqa and the Banu Qurayza.

State Church of the Roman Empire

The Cenacle

Within the Empire, and later elsewhere, Gentile based Christianity became the 'State church' of the Roman Empire, and which took control of sites in the Holy Land such as the Church of the Holy Sepulchre and the Cenacle, and appointed subsequent Bishops of Jerusalem.

The Cenacle (from Latin cenaculum), also known as the "Upper Room", is a room in Jerusalem traditionally held to be the site of The Last Supper. The word is a derivative of the Latin word cena, which means dinner. In Christian tradition, based on Acts 1:13, the "Upper Room" was not only the site of the Last Supper (i.e. the Cenacle), but the usual place where the Apostles stayed in Jerusalem, and is considered by some to be the first Christian church.

NON-ROMAN CHRISTIANITY

Christianity in the West has for long been misrepresented as specifically Greek (Byzantine) or Roman, however, the most influential aspects of Christianity were to be found outside the 'orthodox' sphere of influence among the Asiatic, African and Gnostic centres of Christianity.

Egypt was identified in scripture as the 'place of refuge' that the family of Yeshua sought in its flight from Judea.

Coptic Cross

The Egyptian Church (Coptic Church) claimed to be 1,900 years old, and regarded itself as the subject of many prophecies in Jewish scripture

Isaiah the prophet, in Chapter 19, Verse 19 says

"In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD at its border."

The first specifically Christian people in Egypt were the common people - descendants of the people who had originally worshipped the great Æons, - who spoke the Coptic language

There were also Alexandrian Jews who claimed to be followers of 'Yeshua'.

When, according to Christian tradition, the church was founded by Saint Mark, during the reign of the Roman emperor Nero, many native Egyptians (as opposed to Greeks or Jews) embraced the Christian faith.

Christianity spread throughout Egypt within half a century of Saint Mark's arrival in Alexandria.

This has been made clear from the New Testament writings found in Bahnasa, in Middle Egypt, which date around the year AD 200, and a fragment of the Gospel of John, written in Coptic, which was found in Upper Egypt and can be dated to the first half of the 2nd century.

CHRISTIAN GNOSTICISM

Gnosticism began as attempt to understand the nature of the great Æons, and their relationship to the world, and to sentient beings.

The School of Plato

It was a creation of the 'noble race' - and was taken up, first in Egypt, and later by the Aryan Greeks.

'Classical Gnosticism' is the source of 'true religion', and of philosophy as found in the teachings of Πλάτων - Plato - and the Neo-Platonists.

Neoplatonism (or Neo-Platonism) is the term used to designate a philosophy that arose in the 3rd century AD. Neoplatonists were heavily influenced both by Πλάτων - Plato, and by the Platonic, Hermetic and Gnostic traditions that thrived during the six centuries which separated the first of the Neoplatonists from Plato.

Plotinus

The Neoplatonists constituted a continuous tradition of philosophers which began with Πλωτῖνος - Plotinus. One of the characteristic features of Plotinus' system, which was also taken up by subsequent Neoplatonists, is the doctrine of "the ONE" beyond being. For Plotinus, the first principle of reality is an utterly simple, ineffable, unknowable ONE, which is both the creative source and the teleological end of all existing things. The ONE is so simple that it cannot even be said to exist or to be a being - ἐπέκεινα τῆς οὐσίας. Rather, the creative principle of all things is beyond being, a notion which is derived from book VI of Plato's 'Republic'. Apart from Plotinus, the two other great neo-Platonist philosophers are Πορφύριος - Porphyry, and Ἰάμβλιχος - Iamblichus.

When Christianity came to Egypt, because Gnostic teachings - even if they had become corrupted - still survived in that land, Christian thought and doctrine developed a distinctly Gnostic quality.

It is important to understand, however, that Gnosticism and Christianity, (and its antecedent, the Jewish religion) are fundamentally incompatible.

Christian Gnosticism is an attempt to graft a true doctrine of the Æons (Gnosticism), onto a set of false beliefs (Christianity), which were created by the Demiurge Archon.

Christian Gnosticism can be defined as being a member of two broad categories.

The Æon Zurvan

Zoroastrianism

These are the "Eastern"/"Persian" school, and a "Syrian-Egyptic" school.

The former possesses more dualist tendencies, reflecting a strong influence from the beliefs of the Persian Zurvanist Zoroastrians - who had been influenced by the great Æon Zurvan.

Zurvanism is a branch of Zoroastrianism that had the Æon Zurvan as its First Principle (primordial creator deity). Zurvanism is also known as Zurvanite Zoroastrianism. In Zurvanism, the Æon Zurvan is the 'god' of infinite time (and space) and is the “one" and "alone” deity of matter. the The Æon Zurvan is the source of the two opposites representing the good 'god' Ahura Mazda and the evil Angra Mainyu. The Æon Zurvan is regarded as a neutral god, without passion, and one for whom there is no distinction between good or evil. The Æon Zurvan is also the 'god' of destiny, light and darkness.

Among the Syrian-Egyptian schools and the movements they produced are a typically more Monist view.

Alexandria

One of the main centres of Christian Gnosticism was Egypt, beginning with "The School of Thomas", and continuing with the developments of Valentinus, who was to found his own school of Gnosticism in Alexandria.

While in Alexandria, where he was born, Valentinus had contact with the Gnostic teacher Basilides, and was influenced by him.

Valentinus

Valentinianism flourished after the middle of the 2nd century AD.

The school was extremely popular, and Valentinus' students elaborated on his teachings and materials.

Valentinianism is the most elaborate and philosophically "dense" form of the Syrian-Egyptian schools of Gnosticism and, in addition, Basilides' own school was popular also, and survived in Egypt until the 4th century.

Nag Hammadi Text

The Nag Hammadi library is a collection of Gnostic texts discovered near the Upper Egyptian town of Nag Hammadi in 1945. The writings in these codices comprised fifty-two mostly Gnostic treatises, but they also include three works belonging to the Corpus Hermeticum and a partial translation/alteration of Plato's Republic. The contents of the codices were written in the Coptic language, though the works were probably all translations from Greek. The best-known of these works is probably the 'Gospel of Thomas', of which the Nag Hammadi codices contain the only complete text. After the discovery, scholars recognized that fragments of these sayings attributed to Jesus appeared in manuscripts discovered at Oxyrhynchus in 1898 (P. Oxy. 1), and matching quotations were recognized in other early Christian sources. Subsequently, a 1st or 2nd century date of composition circa 80 AD has been proposed for the lost Greek originals of the Gospel of Thomas. The buried manuscripts date from the third and fourth centuries.

THE CHOSEN PEOPLE OF THE DEMIURGE - IV

 'The Christians'

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The first Christians, as described in the first chapters of the Acts of the Apostles, were all Jewish, either by birth, or conversion for which the biblical term proselyte was used.

The early Gospel message was spread orally; in Aramaic - a Semitic language.

The split of early Christianity and Judaism took place during the first centuries of the Common Era. It is commonly attributed to a number of events, including the rejection of claims that Jesus was the Messiah, and rejection of the resurrection of Jesus, the Council of Jerusalem, the destruction of the Second Temple and institution of the Jewish tax in 70, the postulated Council of Jamnia c. 90, and the Bar Kokhba revolt of 132–135. It is also commonly believed that Paul the Apostle established a primarily Gentile church within his lifetime, although it took centuries for a complete break with Judaism to manifest.

Jewish followers of Yeshua Ben Yosef

The New Testament's Book of the Acts of the Apostles, and the Epistle to the Galatians record that the first Christian community was centred in Jerusalem, and its leaders included Peter, James, and John.

Paul of Tarsus

Paul of Tarsus, after his conversion to Christianity, claimed the spurious title of "the Apostle to the Gentiles".

Paul's influence on Christian thinking is far more significant than any other New Testament writer.

By the end of the 1st century, Christianity began to be recognized internally and externally as a separate religion from Rabbinic Judaism, which itself was developed further in the centuries after the destruction of the Second Jerusalem Temple.

As shown by the numerous quotations in the New Testament books and other Christian writings of the 1st centuries, early Christians generally used and revered the Jewish Bible as Scripture, mostly in the Greek (Septuagint) or Aramaic (Targum) translations, much of which is written in narrative form where in the biblical story God is the protagonist, Satan (or evil people/powers) are the antagonists, and God's people are the agonists.

The Septuagint, from the Latin word septuaginta (meaning seventy), is a translation of the Hebrew Bible and some related texts into Koine Greek. The title and its Roman numeral acronym LXX refer to the legendary seventy Jewish scholars who completed the translation as early as the late 2nd century BCE.

As the primary Greek translation of the Old Testament, it is also called the Greek Old Testament (Ἡ μετάφρασις τῶν Ἑβδομήκοντα). This translation is quoted in the New Testament, particularly in the Pauline epistles, and also by the Apostolic Fathers and later Greek Church Fathers.

As the New Testament canon developed, the Letters of Paul, the 'so called' Canonical Gospels, and various other works were also recognized by the early Chrisyians as scripture.

Paul's 'Cosmic Christ'

Paul's letters, especially the Letter to the Romans, established a theology based on Yeshua Ben Yosef - (who was transformed by Paul into the mashiach - annointed one - subsequently translated into the Greek - Χριστός - Christ) rather than on the Mosaic Law, but most Christian denominations today still consider the "moral prescriptions" of the Mosaic Law, such as the Ten Commandments, Great Commandment, and Golden Rule, to be relevant.

Early Christians demonstrated a wide range of beliefs and practices, many of which were later rejected as heretical.

The earliest followers of Yeshua Ben Yosef composed an apocalyptic, 'Second Temple Jewish Sect'.

In line with the 'Great Commission', falsely attributed to the 'resurrected' Yeshua, the Apostles dispersed from Jerusalem, and the missionary activity spread Christianity to cities throughout the Hellenistic world, and even beyond the Roman Empire.

Early Christians suffered sporadic persecution because they refused to pay homage to the emperor as 'divine'.

Persecution was on the rise in Asia Minor towards the end of the 1st century, as well as in Rome in the aftermath of the Great Fire of Rome in AD 64.

During the Ante-Nicene period following the Apostolic Age, a great diversity of views emerged simultaneously with some unifying characteristics that were lacking in the apostolic period.

Part of the unifying trend was an increasingly harsh rejection of Judaism and Jewish practices. Early Christianity gradually grew apart from Judaism during the first two centuries and established itself as a predominantly gentile religion (but with distinctly Jewish origins) in the Roman Empire.

Christianity prevailed over Roman and Hellenistic religions and Gnosticism because it offered a more superficially attractive doctrine.

Many Christians identified Yeshua Ben Yosef as 'divine' from a very early period, although holding a variety of competing views as to what exactly this implied.

Early Christian views tended to see Yeshua Ben Yosef as a unique agent of 'god'.

The Christians, of course, had been trapped in the Jewish delusion that the Demiurge Archon was in fact 'god'.

Council of Nicaea

By the Council of Nicaea, however, in 325 Yeshua Ben Yosef (by then referred to as 'Jesus') was identified as 'god' in the fullest sense, being 'of the same substance, essence or being'.

Some of the 1st and 2nd-century texts that would later be canonized as the so called 'New Testament' several times imply or indirectly refer to the divine character of Yeshua Ben Yosef, although, significantly, they do not actually call him 'god'.

The Death of Yeshua Ben Yosef

Within 15–20 years of the death of Yeshua Ben Yosef, Saul (Paul of Tarsus), who authored the largest early expositions of Christian theology, refers to Jesus as the resurrected "Son of God", the 'saviour' who would return from heaven and save his faithful, dead and living, from the imminent destruction of the world.

This, of course is taken from Greco-Roman 'mystery religions' and certain aspects of Gnosticism.

Following the example of Alexander

(who sought divine honours for his beloved general,

Hephaestion, when he died) Hadrian had Antinous

his lover proclaimed a god.

Temples were built for his worship in Bithynia,

Mantineia in Arcadia, and Athens,

festivals celebrated in his honour and oracles delivered in his name.

The city of Antinopolis or Antinoe was founded

on the site of Hir-wer where he died.

'Mystery religions', 'sacred mysteries' or simply 'mysteries', were religious cults of the Greco-Roman world for which participation was reserved to initiates (mystai). The main characterization of this religion is the secrecy associated with the particulars of the initiation and the cult practice, which may not be revealed to outsiders. The most famous mysteries of Greco-Roman antiquity were the 'Eleusinian Mysteries', which were of considerable antiquity and pre-dated the Greek Dark Ages. The popularity of mystery cults flourished on Late Antiquity; Julian the Apostate in the mid 4th century is known to have been initiated into three distinct mystery cults - most notably the Mithraic Mysteries. Due to the secret nature of the cult, and because the mystery religions of Late Antiquity were persecuted by the Christian Roman Empire from the 4th century, the details of these religious practices are unknown to scholarship, although there are educated guesses as to their general content.

Isaiah - the 'Son of Man'

The Synoptic Gospels describe him as the "Son of God", though the phrase "Son of Man", taken from Isaiah, and significantly always placed in the mouth of Jesus himself, is more frequently used in the Gospel of Mark.

The Gospel of John, which derives much of its teaching from Gnostic sources, identifies Jesus as the human incarnation of the divine Word or "Logos".

Alpha and the Omega

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The Book of Revelation depicts Jesus as "the Alpha and the Omega, the first and the last, the beginning and the end" (22:13), and applies similar terms to "the Lord God": "'I am the Alpha and the Omega,' says the Lord God, 'who is and who was and who is to come, the Almighty'" (1:8).

Hellenistic Logos

The term "Logos" was used in Greek philosophy (see Heraclitus), in Hellenistic Jewish religious writing (see Philo Judaeus of Alexandria) and in Gnosticism to mean the ultimate ordering principle of the universe - in Gnosticism an emanation of the ONE.

Those who rejected the identification of Jesus with the Logos, rejecting also the Gospel of John, were called Alogi (see also Monarchianism).

Adoptionists, such as the Jewish Ebionites, considered him as at first an ordinary man, born to Joseph and Mary, who later became the 'Son of God' at his baptism, his transfiguration, or his resurrection.

The number of Christians grew by approximately forty percent each decade during the first and second centuries.

This growth rate forced Christian communities to evolve in order to adapt to their changes in the nature of their communities, as well as their relationship with their political and socio-economic environment.

As the number of Christians grew, the Christian communities became larger, more numerous and farther apart geographically.

The passage of time also moved some Christians farther from the original teachings of the apostles, giving rise to teachings that were considered heterodox, and sowing controversy and divisiveness within groups and between Christian groups.

The proto-orthodox Christians had a dichotomy for teachings; they were either orthodox or heterodox.

Orthodox teachings were those that supposedly had the authentic lineage of tradition.

All other teachings were viewed as deviant streams of thought and were possibly heretical.

THE SPREAD OF CHRISTIANITY

Early Christianity spread from city to city throughout the Hellenized Roman Empire and beyond into East Africa and South Asia.

The Christian Apostles dispersed from Jerusalem, travelled extensively, and established communities in major cities and regions throughout the Empire.

The original church communities were founded in northern Africa, Asia Minor, Armenia, Arabia, Greece, and other places by apostles and other Christian soldiers, merchants, and preachers.

Over forty were established by the year 100, many in Asia Minor, such as the seven churches of Asia.

By the end of the 1st century, Christianity had spread to Greece and Italy, even India.

In 301 AD, the Kingdom of Armenia became the first state to declare Christianity as its official religion, following the conversion of the Royal House of the Arsacids in Armenia.

The Armenian Apostolic Church is the world's oldest national church.

Despite persecutions, the Christian religion continued its spread throughout the Mediterranean Basin.

One of the reasons for this rapid spread was the way in which Christianity combined its promise of a general resurrection of the dead with the traditional Greek belief that true immortality depended on the survival of the body, with Christianity adding practical explanations of how this was going to actually happen at the end of the world.

CONCLUSIONS

And so the Demiurge Archon was able to spread belief in his divinity beyond the Jewish community, and began to effect the morality and civilisation of the Romano-Hellenistic world.

Christianity initially appealed to the lower orders in society - the slaves, the unemployed and the poor.

Many of these groups were Negroid or mixed race.

In addition, Christian teaching, as expressed by Pauline theology, made it acceptable for miscegenation to be practised - and this enabled the spreading of Neanderthal genes throughout western Europe.

And so a great civilisation began to be controlled by the Demiurge and his Archons, blinding the true humanity to its noble origins.

THE CHOSEN PEOPLE OF THE DEMIURGE - V

 'The Muslims'

open images in a new tab to view full size

Just at the moment of apparently universal and permanent Orthodoxy and Catholicism, there fell an unexpected blow of overwhelming magnitude and force.

Muslim Warriors

Islam arose quite suddenly out of the desert, and threatened to overwhelm Christian civilization.

Yeshua Ben Yosef

The Demiurge, not content with bringing Europe under his sway, had turned to the East, where he had, so long ago, taken up his Semites, and created for them the false teachings of Judaism.

Now that Judaism was a spent force in the Levant, he created a strange synthesis, a syncretic teaching drawn from the myths of Judaism and the strange tales that had grown up around the Jewish teacher Yeshua Ben Yosef - who by then was known in the West as Jesus Christ.

This was to be a new Semitic religion, and its leader was to be an uneducated, illiterate orphan - a simple merchant called Mohammed.

The Quran

Like Judaism and Christianity, the Muslim religion was to be based on the Word - for it was through messages, channelled to his chosen 'creatures', that the Demiurge would spread his lies and false teachings.

The Demiurge appeared to the hapless merchant, Mohammed, in the form of a divine being of light, a malāk - that called himself جبريل (Jibrīl)

The Demiurge - جبريل (Jibrīl) or a Dæmon ?

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ملائكة‎ (malāʾikah; singular: ملاك or مَلَكْ malāk) are heavenly beings mentioned many times in the Quran and hadith. Unlike humans or jinn, they have no free will and therefore can do only what God orders them to do. An example of a task they carry out is testing individuals by granting them abundant wealth and curing their illness. Believing in angels is one of the six Articles of Faith in Islam. Just as humans are made of clay, and jinn are made of smokeless fire, angels are made of light.

There are detailed and confirmed descriptions of Mohammed's behaviour when he claimed to receive communications from the Demiurge he called جبريل (Jibrīl).

'The Revelation is always brought to me by an angel: sometimes it is delivered to me as the beating sound of the bell (?) - and this is the hardest experience for me; but sometimes the angel appears to me in the shape of a human, and speaks to me.'

'Those who saw the Prophet in this state relate that his condition would change. Sometimes he would stay motionless, as if some terribly heavy load was pressed on him and, even in the coldest day, drops of sweat would fall from his forehead.

At other times he would move his lips.'

'He fell to the ground like one intoxicated, or overcome by sleep; and in the coldest day his forehead would be be-dewed with large drops of perspiration.

Inspiration descended unexpectedly, and without any previous warning.'

Al Qurʾān

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'Then Allah's Apostle returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me !".

They covered him, and then the state of fear was over'.

Muḥammad himself could not at first identify the spirit that possessed him, and the Qurʾān mentions the spirit by name only three times.

Jibrīl, however, became Muḥammad’s constant helper.

When Muḥammad recited a supposed revelation acknowledging the pagan goddesses al-Lāt, al-ʿUzzā, and Manāt, (the revelation subsequently known as the 'Satanic Verses'), Jibrīl chastised him for presenting as divine a message inspired by the devil.

 اللات‎ - al-Lāt

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Allāt or al-Lāt (Arabic: اللات‎) was a Pre-Islamic Arabian goddess who was one of the three chief goddesses of Mecca. She is mentioned in the Qur’an (Sura 53:19).

Al-'Uzza is a goddess who was held in high esteem by the pre-Islamic Arabs, especially those of the Quraysh tribe. Her name means 'the Mighty One', and she was worshipped as a baetyl, or block of stone (carved or un-carved) in that area. She is closely associated with the Arabian Goddesses al-Lat (whose name means 'Goddess') and Manat ('Fate'); sometimes they are all called the daughters of al-Lah ('God').

According to the Kitab Al-Asnam, or Book of Idols, by Hisham Ibn-al-Kalbi (c. the 9th century CE) in Mecca the Quraysh would ritually circle the Ka'aba (a holy place long before the advent of Islam) and chant:

By Allat and al-'Uzza,

And Manat, the third idol besides.

Verily they are the most exalted females

Whose intercession is to be sought

Seal of Mohammed

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Jibrīl also helped Muḥammad in times of political crises, coming to his aid at the Battle of Badr (624), supposedly with thousands of angels, and then telling him to attack the Jewish tribes of Banū Qaynuqāʿ and Banū Qurayẓah.

The book that Mohammed eventually produced (supposedly based on the revelations provided by Jibrīl) describes a basically eclectic, syncretic religion.

Syncretic - Syncretism is the attempt to reconcile disparate, even opposing, beliefs and to meld practices of various schools of thought. It is especially associated with the attempt to merge and analogize several originally discrete traditions, especially in the theology and mythology of religion, and thus assert an underlying unity. Syncretism is also common in literature, music, the representational arts and other expressions of culture. (Compare the concept of eclecticism.) There also exist syncretic politics, although in political classification the term has a somewhat different meaning.

The Qur’an is a kind of cocktail of texts that were not all understood, even at the time of Muhammad, and many of them were a hundred years older than Islam itself.

Even within the Islamic traditions there is a huge body of contradictory information, including a significant Christian substrate; one can derive a whole Islamic anti-history from them if one so chooses.

The Qur’an claims for itself that it is ‘mubeen,’ or clear, but much of it simply doesn't make sense.

(this is odd - the authors of most books do not feel the need to express views on the clarity of their own text - and this implies that even at the time of Mohammed the text was criticized for being muddled and contradictory.)

Many Muslims state otherwise, but the fact is that a fifth of the Qur’anic text is just incomprehensible, and this is what has caused the traditional anxiety regarding translation.

If the Qur’an is not comprehensible, if it can’t even be understood in Arabic, then it’s not translatable into any language.

That is why Muslims are afraid.

Since the Qur’an claims repeatedly to be clear, but is not - there is an obvious and serious contradiction.

undefined

Crusaders

This contradiction is caused by the fact that some of the Qur’an was channelled from the Demiurgic entity, some was derived from elsewhere (sources unknown), and some (many of the later Suras) derive from Mohammed himself, and relate to his subsequent political and social concerns.

This new religion drew heavily on Judeo-Christian themes, orthodox Christian doctrine, and certain 'heretical' Christian beliefs, while adding its own peculiar narratives, doctrines and practices.

Quite rightly, Christian saw Islam as a heretical form of Christianity - hence the Crusades with regards to Islam - and in fact Islam is an eclectic, syncretic amalgam of various Jewish, Christian and Gnostic narratives and doctrines.

click below for more information about

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القرآن‎

al-qurʾān

The Jews in the Arabian Peninsular

The first mention of Jews in the areas of modern-day Saudi Arabia dates back, by some accounts, to the time of the First Temple.

Immigration to the Arabian Peninsula began in earnest in the 2nd century CE, and by the 6th and 7th centuries there was a considerable Jewish population in Hejaz, mostly in and around Medina, in part because of the embrace of Judaism by such leaders as Dhu Nuwas (who was very aggressive about converting his subjects to Judaism, and who persecuted Christians in his kingdom as a reaction to Christian persecution of Jews), and Abu Karib Asad.

There were three main Jewish tribes in Medina before the rise of Islam in Arabia.

These were the Banu Nadir, the Banu Qainuqa, and the Banu Qurayza.

Banu Nadir was particularly hostile to Muhammad's new religion.

Muhammad's views on Jews were demonstrated through the contact he had with Jewish tribes living in and around Medina.

His views on Jews include his theological teaching, describing them as 'People of the Book' (Ahl al-Kitab), his description of them as earlier receivers of Abrahamic revelation; and the failed political alliances between the Muslim and Jewish communities.

After his migration (hijra) to Yathrib (Medina) from his home-town of Mecca, he established an agreement known as the 'Constitution of Medina', between the major Medinan factions, including the Jewish tribes of Banu Qaynuqa, Banu Nadir, and Banu Qurayza, that secured equal rights for both Jews and Muslims, as long as Jews remained politically supportive.

Muhammad later fought battles with these tribes on the basis of alleged violations of the constitution.

In the course of Muhammad's proselytizing in Mecca, he viewed Christians and Jews, both of whom he referred to as "People of the Book", as natural allies, sharing the core principles of his teachings, and anticipated their acceptance and support.

Muslims, like Jews, were at that time praying towards Jerusalem.

Many Medinans converted to the faith of the Meccan immigrants both before and after Muhammad's emigration, but only a few came from Jewish backgrounds, because most of the Jewish community rejected Muhammad's status as a prophet.

Jews would normally be unwilling to admit that a non-Jew could be a prophet - (despite the fact that Jews and Arabs were both Semites, and creations of the Archon Demiurge).

It should be noted that Muhammad was appearing centuries after the cessation of biblical prophecy, and couched his message in a verbiage foreign to Judaism, both in its format and rhetoric.

As Muhammad taught that his message was identical (?) to those of previous prophets (such as إبراهيم (Ibrahim), Moses, and Jesus), the Jews were furthermore in the position to make some Muslims doubt about his 'prophet-hood'; - the Jews could argue that some passages in the Qur'an contradicted their ancient scriptures.

Ismael and Isaac

Now for those who wish to understand the teachings of the Æons - 'A gift to those who would seek - And to those who would know,' it must be understood that the Arabs are Jews - 'creatures of a lesser god'.

They are (as is explained below) the descendants of إسماعيل‎ - יִשְׁמָעֵאל - Ismael - the illegitimate son of إبراهيم - Ibrahim by هاجر - הָגָר - Hagar, Ibrahim's concubine.

Their religion therefore is illegitimate, in that it is a spurious combination of Judaism and Christianity - both false religions of the Demiurge - and their enmity towards their legitimate brothers, the Jews, who are the descendants of إسحاق - יִצְחָק - Isaac is eternal.

Ibrahim - Abraham

'Hagar and Ismael'

Jean Charles Cazin - 1880

Mohammed met these intellectual criticisms of his teachings by developing the spurious concept of 'the religion of Ibrahim'.

While his knowledge of Ibrahim came from the Old Testament and material based on that, Abraham could be regarded as the ancestor of the Arabs through إسماعيل‎ - יִשְׁמָעֵאל - Ismael.

It was also an undeniable fact, however, that Abraham was not a Jew or a Christian, since the Jews are either to be taken as the followers of Moses, or as the descendants of Abraham's grandson, Jacob.

At the same time Abraham had stood for the worship of God alone.

Ka‘bah at Mecca

Mohammed therefore claimed that he was supposedly restoring the 'pure monotheism' of Abraham.

Despite being a Semite (a Jew) himself, Muhammad became increasingly hostile to the Jews over time, as he believed that there were irreconcilable differences between their religion (supposedly a distortion of the true Abrahamic faith) and his, especially when the belief in his prophetic mission became the criterion of a true Moslem.

When the Jewish community challenged the way in which the Koran appropriated numerous Biblical accounts and personages; for instance, its making Abraham an Arab (?), and the founder of the Ka‘bah at Mecca, Muhammad viewed it as a personal attack.

Muhammad and Christianity

Byzantine Arms

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Muhammad interacted with Christians while in Mecca, received a delegation while in Medina, and sent a force to fight the Byzantines at the Battle of Mu'tah.

More significantly, at the age of nine, Muhammad went to Syria with his uncle, and had prolonged interactions with Christians.

It should be noted, however, that these Christians were Jewish orientated Christians, who rejected the Orthodox and Catholic Trinitarian doctrine and Christology, and embraced a Jewish, monotheistic approach to the nature of Christ, and the nature of the Godhead.

One important contact was with the Nestorian monk Bahira in Bosra, Syria who foretold to the adolescent Muhammad his future prophetic career.

Nestorious of Constantinople

Nestorianism is a Christological doctrine advanced by Nestorius, Patriarch of Constantinople from 428–431. The doctrine, which was informed by Nestorius' studies under Theodore of Mopsuestia at the School of Antioch, emphasizes the disunion between the human and divine natures of Jesus. Nestorius' teachings brought him into conflict with some other prominent church leaders, most notably Cyril of Alexandria, who criticized especially his rejection of the title Theotokos ("Bringer forth of God") for the Virgin Mary. Nestorius and his teachings were eventually condemned as heretical at the First Council of Ephesus in 431 and the Council of Chalcedon in 451, leading to the Nestorian Schism in which churches supporting Nestorius broke with the rest of the Christian Church. Afterward many of Nestorius' supporters relocated to Sassanid Persia, where they affiliated with the local Christian community, known as the Church of the East. Over the next decades the Church of the East became increasingly Nestorian in doctrine, leading it to be known alternately as the Nestorian Church. Nestorianism holds that Christ had two loosely-united natures, divine and human.

Arius of Alexandria

Arianism, an alternative Christology (declared a heresy by the Catholic and Orthodox Churches) had a strong influence on the teachings of Mohammed.

Arianism is the theological teaching attributed to Arius of Alexandria (c. AD 250–336), a Christian presbyter in Alexandria, Egypt, concerning the relationship of God the Father to the Son of God, Jesus Christ.

Arius asserted that the Son of God (Jesus) was a subordinate entity to God the Father.

What attracted Mohammed to Arianism was the fact that Arians do not believe in the doctrine of the Trinity.

 The Story of Moses and the Exodus

It was evident, however, from the Qurʾān, that Mohammed, due to his obvious lack of education, had understood neither the Jewish or Christian scriptures, or the beliefs that derived from those scriptures.

In much of Qurʾān which was not 'channelled' from Jibril, Mohammed recounts many of the stories he had poorly remembered from the Jewish Pentateuch (the 'Five Books of Moses'), including the story of Adam and Eve, the Story of Abraham, and the Story of Moses and the Exodus.

Also included, and coming from the Gospels is Mohammed's version of the Nativity Narrative, and details about the death of Jesus.

Islam was in fact an Arabic Christian sect (like Ebionism), based on the recorded 'Ebionite faith' of Khadija, Muhammad’s first wife.

The later hadith and biographies have are therefore, in large part legends, instrumental in severing Islam from its Christian roots, and building a full-blown, and supposedly new religion.

'Crucifixion'

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The Qu’ran itself is a redaction, in part, of other sacred scriptures, in particular the Judaeo-Christian scriptures.

Islam’s understanding of Jesus has strong similarities to Ebionism but also to Docetism.

 In the Koran 4:156 it is stated that: “…but they did not kill him, and they did not crucify him, but a similitude was made for them…”

It is obvious that Muhammad obtained his information about Christianity from various Gnostic Christian groups - (he refers to the monks in the desert) - who were 'Docetists', who were active in the middle East at the time.

 Ἐβιωναῖοι - Ebionites - derived from Hebrew אביונים ebyonim, ebionim, meaning "the poor" or "poor ones", is a term referring to a Jewish Christian movement that existed during the early centuries of the Christian Era. They regarded Jesus of Nazareth as the Messiah while rejecting his divinity, and insisted on the necessity of following Jewish law and rites. They used only one of the Jewish–Christian gospels, revered James, the brother of Jesus, (James the Just), and rejected Paul the Apostle as an apostate from the Law. Their name suggests that they placed a special value on voluntary poverty. The Ebionites shared Islamic views about Jesus' humanity. One of the first men to believe in the prophet-hood of Muhammad was possibly an Ebionite monk named Waraqah ibn Nawfal, the distant cousin of Mohammed, whom Muslims highly honor as a pious man with a supposedly deep knowledge of the Christian scriptures. It is important to note that the Christianity Muhammad encountered on the Arabian peninsula was not the state religion of Byzantium, but a schismatic Christianity characterized by Ebonite and Monophysite views.

Docetism (Greek δοκεῖν/δόκησις dokein (to seem) /dókēsis (apparition, phantom), a sectarian doctrine, “Docetism” claimed that Jesus Christ had appeared as an illusion, that he had not had a real or natural body, and that his crucifixion had only been an illusion. It emerged in the 2nd century, mingled with gnostic schools and resurfaced in the 7th century in the Islamic view of crucifixion. Mohammed, as a result of his 'studies' with Christian monks, offered the Docetic theory that all the acts and sufferings of Jesu’s life, including the Crucifixion, were mere appearances. It consequently denied Christ’s Resurrection and Ascension into heaven.

undefined

Crusaders

Because of Mohammed's reliance on Gnostic and non-orthodox Christian interpretations of scripture, initially 'Islam' (as Mohammed's religion came to be called), was seen by Christians to be a Christian heresy espoused mainly by Arabs, and other Semitic peoples in the Middle East and North Africa.

This is one of the main reasons why Crusades were mounted against Muslims - and it is significant that Crusades, as such, were not mounted against distinctly non-Christian groups.

The Muslims, of course, perversely insisted that their new 'manufactured' religion was, in fact, the true Abrahamic Semitic Monotheism.

The Tribe

Both of the Demiurgic Semitic religions (Judaism and Islam) are fundamentally tribal religions.

Mohammed was a low status member (because he was an orphan) of the قریشی Qureyshi tribe (banu Quraish).

The tribe had its origins in the city of مكة المكرمة Mecca, in the Arabian peninsular.

The tribe was a branch of the Banu Kinanah tribe, which descended from the Khuzaimah.

The tribe was the premier (أنبل most noble) tribe in Mecca.

At the time of Muhammad’s birth, his grandfather Abdul-Muttalib was the tribal head.

The Ka'aba

At the time of Muhammad (570–632 AD) the Quraysh, was in charge of the Ka'aba, which was, at that time, a shrine containing hundreds of idols representing Arabian tribal gods and other religious figures.

The Ka'aba was important to the Quraysh as, being a centre of pilgrimage, it bought into Mecca money and resources which made the Quraysh rich and powerful.

Mohammed, however, wanted to make the Quraysh even more rich an powerful by creating a religion that would unite Jews, Christians and Arabs and bring them all to Mecca.

(It must be remembered that at the time there were many Jews and Christians living on the Arabian peninsular).

Mecca was originally a place called Macoraba, mentioned by Ptolemy, and found in a 3rd-century BC map.

The Ka'aba, situated in Mecca, was at some point dedicated to Hubal, a Nabatean deity, and contained 360 idols that probably represented the days of the year.

The Nabataean Kingdom (Arabic: المملكة النبطية‎‎), also named Nabatea, was a political state of the Arab Nabataeans during classical antiquity. Nabataea remained independent from the 4th century BC until It was annexed by the Roman Empire in AD 106, which renamed it Arabia Petrea.

Circumambulation was often performed naked by male pilgrims.

Circumambulation (from Latin circum around - ambulātus to walk) is the act of moving around a sacred object or idol. Circumambulation of temples or deity images is an integral part of devotions in Christianity and Islam.

By Muhammad's day, the Kaaba was venerated as the shrine of Allah (the God), - the High God.

Once a year, tribes from all around the Arabian peninsula, whether Christian or pagan, would converge on Mecca to perform the Hajj, thus encouraging the belief that Allah was the same deity worshiped by monotheists - Christians and Jews, as well as Arabs.

In order to bring Judaism into Islam it was claimed by Muhammad that the Ka'aba had been constructed by Ibrahim and Ismael.

Although certain Arab traditions recounted that آدم - Adam constructed the original Kabba, which was demolished by the Great Flood at the time of Noah, Ibrahim was held to have rebuilt it in its original form.

The Quran, in the Muslim perspective, merely confirms or reinforces the laws of pilgrimage.

The rites were supposedly instituted by Ibrahim, and for all Muslims, as they perform the pilgrimage, and the event is seen as a way to return to the perfection of Ibrahim's faith.

Just as Medina is referred to as the "City of the Prophet [Muhammad]" or simply the "City of Muhammad", Mecca is frequently cited as the "City of Ibrahim", because Ibrahim's reformation of the purified monotheistic faith took place purely in Mecca.

Subsequent Developments

Within 80 years of Mohammed's death in 632 A.D. his followers had spread the Muslim religion and kingdom throughout the Middle East, Egypt, North Africa and Spain.

The Demiurge wished to see Islam supersede both Christianity and Judaism.

Christianity had originally been intended to be an updated form of Judaism - spreading the worship of, and obedience to Yaweh throughout Europe (via the Roman Empire), and later the world.

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Christianity, however, with its doctrine of salvation and forgiveness, the doctrine of the Trinity, and the introduction of the feminine with the doctrine of the Theotokos, and the doctrine of the intercessory actions of the Communion of the Saints had strayed far from the original concept of the absolute sovereignty of the Demiurge Yaweh.

Islam, however, introduced the Demiurge as 'Allah' (the 'god'), - the one, all powerful and sovereign 'god' - identical to, but now distinguished from Yaweh.

While the Semitic Jews - the followers of Yaweh - were, after 70 AD, a spent force, living as a minority in Europe, the Middle East and North Africa, the Muslims were potentially a world conquering Semitic power under the rule of the Demiurge 'Allah'.

Subsequent events, however, proved this not to be the case, and eventually the Muslim world sank into an era of decline and stagnation, while the Christians apparently went from strength to strength.

"The lips of wisdom are closed, except to the ears of Understanding."

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The Fall of Constantinople was the capture of the capital of the Christian Eastern Roman Empire (also known as the Byzantine Empire) by the army of the Ottoman Empire on Tuesday, 29 May 1453.

Byzantine Emperor Constantine XI

Palaiologos

Ottoman Sultan Mehmed II

The Ottomans were commanded by 21-year-old Ottoman Sultan Mehmed II.

(محمد ثانى الفاتح) Mehmet el-Fātiḥ, (30 March 1432 – 3 May 1481

Mehmet defeated an army commanded by Byzantine Emperor Constantine XI Palaiologos.

(Κωνσταντινος ΙΑ' Δραγάσης Παλαιολόγος, Kōnstantinos XI Dragasēs Palaiologos) 8 February 1405 – 29 May 1453.

The conquest of Constantinople followed a seven-week siege that had begun on Friday, 6 April 1453.

The capture of Constantinople marked the end of the Roman Empire, a mighty imperial state, which had endured for nearly 1,500 years.

Ottoman armies, after the fall of Constantinople were free to advance into Europe.

After the conquest, the Ottoman (Osman) Sultan Mehmed transferred the capital of the Ottoman Empire from Edirne to Constantinople.

Large numbers Greek and other intellectuals fled the city of Constantinople before and after the siege.

Many migrated to Italy, taking with them many precious manuscripts, where thy were responsible, by and large, for the rebirth of ancient learning.

Taklid i Seyf - The Sword of Osman

Turga of Sultan Mehmed II

دولت عليه عثمانیه Devlet-i ʿAliyye-yi ʿOsmâniyye - Modern Turkish: Osmanlı İmparatorluğu - (The Ottoman Empire) sometimes referred to as the Turkish Empire, was a contiguous transcontinental empire founded by Turkish tribes under Osman Bey in north-western Anatolia in 1299. With Constantinople (Istanbul) as its capital, and control of vast lands around the Mediterranean basin, the Ottoman Empire was at the center of interactions between the Eastern and Western worlds for over six centuries. It was dissolved in the aftermath of World War I; the collapse of the empire led to the emergence of the new political regime in Turkey itself, as well as the creation of the new Balkans and Middle East.

The Seal of Mohammed

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As was explained in the previous Book, (BOOK XIV - The Chosen People of the Demiurge - Part V - The Muslims), the Demiurge wished to see Islam supersede both Christianity and Judaism.

 'Allah'

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Christianity had originally been intended to be an updated form of Judaism - spreading the worship of, and obedience to Yaweh (the Demiurge) throughout Europe (via the Roman Empire), and later the world.

Christianity, however, with its doctrine of salvation and forgiveness, the doctrine of the Trinity, the introduction of the feminine with the doctrine of the Theotokos, and the doctrine of the intercessory actions

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The Osmans, or as the Westerners called them, the Ottomans, were Turks who, at the time, were the latest leaders of one of the three groups of the 'Children of the Demiurge', - those who called themselves 'Muslims', and who worshiped the Demiurge in a faceless, featureless form - who called himself Allah (the god), and who had deceitfully revealed himself to the poor, epileptic merchant we know as Mohammed.

The Demiurge, deluding himself that he was the true god - the ineffable ONE - believed that he possessed all knowledge. In this deluded state he did not perceive that to destroy the Christian stronghold of Constantinople he would, in fact, undermine his own plans for the sentient being of the Earth.

The Demiurge had concluded that the Christians had lost their way, and no longer worshiped him as he required, whereas the Muslims was travelling the true path.

He therefore favored the Sunni Muslims, and in as far as he was able, he smoothed their path and guided their leaders.

The Shia, on the other hand, he had abandoned.

Imam Ali

Ya Ali

The Shia ( شيعة‎ ), or the Shiites, represent the second largest denomination of Islam. Adherents of Shia Islam are called Shias or the Shi'a. Shi'a is the short form of the historic phrase Shīʻatu ʻAlī (شيعة علي) meaning 'followers', 'faction' or 'party' of Muhammad's son-in-law and cousin Ali, whom the Shia believe to be Muhammad's successor in the Caliphate. Twelver Shia (Ithnā'ashariyyah) is the largest branch of Shia Islam, and the term Shia Muslim is often taken to refer to Twelvers by default. Shia Islam is based on the Quran, and the message of Muhammad attested in hadith recorded by the Shia, and certain books deemed sacred to the Shia (Nahj al-Balagha). Shia consider Ali to have been divinely appointed as the successor to Muhammad, and as the first 'Imam'. The Shia also extend this 'Imami' doctrine to Muhammad's family, the 'Ahl al-Bayt' (the People of the House), and certain individuals among his descendants, known as 'Imams', who they believe possess special spiritual and political authority over the community, infallibility, and other divinely-ordained traits

The effect of the Muslim victories, however, while fatally weakening the Christians in the East, cause numerous hidden 'Gnostic' and 'Apocraphal' books to make their way to Europe, and in particular the wealthy and progressive centers in the Italian peninsular. 'The rest', as sentient humans say, 'is history'.

THE RENAISSANCE

What is described in human history as the 'Renaissance' (the rebirth of Ancient Learning) began in Florence, in the 14th century.

Lorenzo de Medici

Arms of the Medici Family

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A variety of factors produced this significant cultural and historical event, including the social and civic peculiarities of Florence at the time; its political structure; the patronage of its dominant family, the Medici; and in particular, as already referred to, the migration of Greek scholars and texts to Italy following the Fall of Constantinople at the hands of the Ottoman Turks.

Other major centers were northern Italian city-states such as Venice, Genoa, Bologna, Milan and finally Rome during the Renaissance Papacy.

The word 'Renaissance', literally meaning "Rebirth" in French, first appears in English in the 1830s. The word occurs in Jules Michelet's 1855 work, 'Histoire de France'. The word 'Renaissance' has also been extended - perhaps unwisely - to other historical and cultural movements, such as the 'Carolingian Renaissance' and the 'Renaissance' of the 12th century.

The Renaissance was a cultural movement that profoundly affected European intellectual life in the early modern period. Beginning in Italy, and spreading to the rest of Europe by the 16th century, its influence was felt in literature, philosophy, art, music, politics, science, religion, and other aspects of intellectual inquiry.

Renaissance humanists sought out literary, historical, and oratorical texts of Antiquity, while the Fall of Constantinople (1453) generated a wave of émigré Greek scholars bringing precious manuscripts in ancient Greek, many of which had fallen into obscurity in the West.

In the revival of neo-Platonism Renaissance humanists while not publicly and officially rejecting Christianity fundamentally undermined the Christian basis of Western society and culture.

A subtle shift took place in the way that intellectuals approached religion that was reflected in many other areas of cultural life.

In addition, many Greek Christian works, including the Greek New Testament, were brought back from Byzantium to Western Europe and engaged Western scholars for the first time since late antiquity. This new engagement with Greek Christian works, and particularly the return to the original Greek of the New Testament promoted by humanists Lorenzo Valla and Erasmus, would help pave the way for the Protestant Reformation.

Giovanni Pico della Mirandola wrote the famous text "De hominis dignitate" (Oration on the Dignity of Man, 1486), which was critical contribution to Italian Renaissance humanism, and which consisted of a series of theses on philosophy, (and significantly) on natural thought and magic.

In addition to studying classical Latin and Greek, Renaissance authors also began increasingly to use vernacular languages; combined with the introduction of printing, this would allow many more people access to the revived learning.

In all, the Renaissance could be viewed as an attempt by intellectuals to study and improve the secular and worldly, both through the revival of ideas from antiquity, and through novel approaches to thought.

The study of ancient literature began in the 14th century, with a Latin phase, when Renaissance scholars such as Petrarch, Coluccio Salutati (1331–1406), Niccolò de' Niccoli (1364–1437) and Poggio Bracciolini (1380–1459 AD) scoured the libraries of Europe in search of works by such Latin authors as Cicero, Lucretius, Livy and Seneca.

By the early 15th century, the bulk of such Latin literature had been recovered; the Greek phase of Renaissance humanism was now under way, as Western European scholars turned to recovering ancient Greek literary, historical, oratorical and theological texts.

Unlike the case of those Latin texts, which had been preserved and studied in Western Europe since late antiquity, the study of ancient Greek texts was practically unknown in medieval Western Europe.

One of the greatest achievements of Renaissance scholars was to bring Greek cultural works back into Western Europe for the first time since late antiquity.

Inevitably, of course, the rediscovery of classical philosophy and science would eventually challenge traditional religious beliefs in the West.

Renaissance Neo-Platonists, such as Marsilio Ficino (see below), whose translations of Plato were still used into the nineteenth century, attempted to reconcile (with limited success) Platonism with Christianity.

In this spirit, Pico della Mirandola attempted to construct a syncretism of all religions, but his work, not surprisingly, did not win favor with Church authorities.

Two noteworthy trends in Renaissance humanism were Neo-Platonism and Hermeticism, which through the works of figures like Nicholas of Kues, Giordano Bruno, Cornelius Agrippa, Campanella and Pico della Mirandola came close to constituting a new religion itself - a religion of the Æons.

Of these two, Hermeticism has had great continuing influence in Western thought, while the former led to movements in Western esotericism such as Theosophy.

Marsilio Ficino

Marsilio Ficino

Marsilius Ficinus; (19 October 1433 – 1 October 1499) was an Italian scholar who was one of the most influential humanist philosophers of the early Italian Renaissance.

He was also an astrologer, who revived Neoplatonism, and was in touch with every major academic thinker and writer of his day, and the first translator of Plato's complete extant works into Latin.

His Florentine Academy, an attempt to revive Plato's Academy, had enormous influence on the direction and tenor of the Italian Renaissance and the development of European thought and philosophy.

Ficino's main original work was his treatise on the immortality of the soul ('Theologia Platonica de immortalitate animae').

In enthusiasm for the works of Antiquity, he exhibited a great interest in the arts of astrology, which landed him in trouble with the Roman Catholic Church.

In 1489 he was accused of magic before Pope Innocent VIII and needed strong defense to preserve him from the condemnation of heresy.

Writing in 1492 Ficino proclaimed:

"This century, like a golden age, has restored to light the liberal arts, which were almost extinct: grammar, poetry, rhetoric, painting, sculpture, architecture, music ... this century appears to have perfected astrology."

He also wrote ''De amore' (1484) and the influential 'De vita libri tres' (Three books on life.)

'De vita', published in 1489, provides a great deal of curious contemporary medical and astrological advice for maintaining health and vigor, as well as espousing the Neoplatonist view of the world's ensoulment and its integration with the human soul:

'There will be some men or other, superstitious and blind, who see life plain in even the lowest animals and the meanest plants, but do not see life in the heavens or the world ... Now if those little men grant life to the smallest particles of the world, what folly! what envy! neither to know that the Whole, in which 'we live and move and have our being,' is itself alive, nor to wish this to be so.'

Ficino introduced the term and concept of "platonic love" in the West.

It first appeared in a letter to Alamanno Donati in 1476, but was later fully developed all along his work, mainly his famous 'De amore'.

Pico della Mirandola

Pico della Mirandola

Count Giovanni Pico della Mirandola (24 February 1463 – 17 November 1494) was famed for the events of 1486, when at the age of 23, he proposed to defend 900 theses on religion, philosophy, natural philosophy and magic against all comers, for which he wrote the famous 'Oration on the Dignity of Man', which has been called the "Manifesto of the Renaissance", and a key text of Renaissance humanism and of what has been called the "Hermetic Reformation".

Pico based his ideas chiefly on Plato, but retained a deep respect for Aristotle.

Although he was a product of the 'studia humanitatis', Pico was constitutionally an eclectic.

It was always Pico’s aim to reconcile the schools of Plato and Aristotle, since he believed they both used different words to express the same concepts.

It was perhaps for this reason his friends called him "Princeps Concordiae", or "Prince of Harmony" (a pun on Prince of Concordia, one of his family's holdings.

Similarly, Pico believed an educated person should also study the 'Hermetics'.

In the 'Oratio de hominis dignitate' (Oration on the Dignity of Man, 1486), Pico justified the importance of the human quest for knowledge within a Neoplatonic framework.

The 'Oration' also served as an introduction to Pico's 900 theses, which he believed to provide a complete and sufficient basis for the discovery of all knowledge, and hence a model for mankind's ascent of the chain of being.

The 900 Theses are a good example of humanist syncretism, because Pico combined Platonism, Neoplatonism, Aristotelianism, and Hermeticism.

They also included 72 theses describing what Pico believed to be a complete system of physics.

Mirandola's 'De animae immortalitate' (Paris, 1541), and other works developed the view that man's possession of an immortal soul freed him from the hierarchical stasis.

Pico may have believed in universal reconciliation, since one of his 900 theses was

"A mortal sin of finite duration is not deserving of eternal but only of temporal punishment;"

In the 'Oration' he writes that

"human vocation is a mystical vocation that has to be realized following a three stage way, which comprehends necessarily moral transformation, intellectual research and final perfection in the identity with the absolute reality. This paradigm is universal, because it can be retraced in every tradition."

The Platonic Academy (also known as the Florentine Academy) was a 15th-century discussion group in Florence, Italy. It was founded after Gemistus Pletho reintroduced Plato's thoughts to Western Europe during the 1438 - 1439 Council of Florence. It was sponsored by Cosimo de' Medici, led by Marsilio Ficino and supported by Medici until death of Lorenzo Medici.

Giordano Bruno

Giordano Bruno

Giordano Bruno (Iordanus Brunus Nolanus; 1548 – 17 February 1600), was a philosopher, mathematician, poet, and astrologer.

He is celebrated for his cosmological theories, which went even further than the then-novel Copernican model.

He proposed that the stars were just distant suns surrounded by their own 'exoplanets', and raised the possibility that these planets could even foster life of their own (a philosophical position known as 'cosmic pluralism').

He also insisted that the universe was in fact infinite, and could have no celestial body at its "center".

In addition to cosmology, Bruno also wrote extensively on the 'art of memory', a loosely organized group of mnemonic techniques and principles.

Bruno’s Art of Memory was a "magical psychology."

Bruno’s complex magical memory system consisted of "wheels" on which groups of letters, symbols and images corresponded to the physical contents of the terrestrial world, representing the whole sum of human knowledge accumulated through the centuries.

It is presumed, by scholars who have studied these diagrams, that the person who committed this system to memory,

"rose above time and reflected the whole universe of nature and of man in his mind."

Bruno’s memory wheel was a "Hermetic secret," since it was the "gnostic reflection of the universe in the mind."

Hermetic Zodiac

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Bruno believed that when, in the mind, one conformed symbols and images to celestial forms, which corresponded to the figures of the zodiac, and when one held these images all at once in the mind, one would arrive from

"the confused polarity of things at the underlying unity."

In essence, one would become "like God."

Bruno was deeply influenced by Neoplatonism, Renaissance Hermeticism, and legends surrounding the Egyptian god Thoth (Greek Hermes.

His world-picture was colored by a magical philosophy that almost became his religion.

He described Moses as a magus who, learning his magic from the Egyptians, had out-conjured the magicians of Pharaoh.

Egyptian Cross

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The true cross, for Bruno, was the Egyptian cross - full of magic power for tapping astral influence.

The Christian cross was a weak derivative.

Bruno’s religion was the moving force behind both his wandering career, and his philosophical and cosmic speculations.

He believed that he was reviving the magical religion of the ancient Egyptians, a religion older than Judaism or Christianity, which these inferior religions had suppressed, but of which he prophesied the imminent return.

It included a belief in the magical animation of all nature, which the magus could learn how to tap and to use, and a belief in metempsychosis.

The origins of Bruno’s “Egyptianism” were the Hermetic core of Renaissance Neoplatonism, and the religious magic, or theurgy, taught by Hermes Trismegistus, particularly in 'The Asclepius', and also revealed in the writings of Porphyry and Iamblichus.

Egyptian Temple Worship

As propagated by Marsilio Ficino, Renaissance Neoplatonism included a firm belief that both Plato and his followers had been inspired by a tradition of prisca theologia, or pristine and pure theology, which had come down to them from the teachings of Hermes Trismegistus, a mythical Egyptian sage, and other figures supposedly of extreme antiquity.

This belief rested on the misdating of certain late antique texts, of which the most important were the Asclepius and the Corpus Hermeticum, which were supposed to have been written by Hermes Trismegistus himself.

Other studies of Bruno have focused on his qualitative approach to mathematics and his application of the spatial concepts of geometry to language.

In 1584, Bruno published two important philosophical dialogues in which he argued against the planetary spheres.

Bruno's infinite universe was filled with a substance, æther, (the equivalent of a vacuum), that offered no resistance to the heavenly bodies which, in Bruno's view, rather than being fixed, moved under their own impetus (momentum).

Most dramatically, he completely abandoned the idea of a hierarchical universe.

The universe is then one, infinite, immobile.... It is not capable of comprehension and therefore is endless and limitless, and to that extent infinite and indeterminable

"We have been imprisoned in a dark dungeon, whence only distantly could we see the far off stars. But now we are released. We know that there is one heaven, a vast ethereal region in which move those flaming bodies which announce to us the glory and majesty of God. This moves us to contemplate the infinite cause of the infinite effect; we see that the divinity is not far distant, but is within us, for its center is everywhere, as close to dwellers in other worlds as it is to us. Hence we should follow not foolish authorities but the regulated sense and the illuminated intellect."

Bruno's most representative work, 'Spaccio de la bestia trionfante' (The Expulsion of the Triumphant Beast), published in an atmosphere of secrecy in 1584, and never referred to as anything but blasphemous for more than a century, was singled out by the church tribunal at the summation of his final trial.

That is hardly surprising because the book is a daring indictment of the corruption of the social and religious institutions of his day.

The "triumphant beast" signifies the reign of multifarious vices.

Cast in the form of allegorical dialogues, Bruno's work presents the deliberations of the Greek gods, who have assembled to banish from the heavens the constellations that remind them of their evil deeds.

The crisis facing Jove, the father of the gods, is symbolic of the crisis in a Renaissance world profoundly disturbed by new religious, philosophical, and scientific ideas.

Undoubtedly Bruno reached his conclusions via a mystical revelation - in other words he was yet another sentient being who was in communications with the Æons.

Hermeticism

Hermeticism

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Plutarch's mention of Hermes Trismegistus dates back to the 1st century AD, and Tertullian, Iamblichus (Neo-PLatonic philosopher), and Porphyry (Neo-PLatonic philosopher) were all familiar with Hermetic writings.

After centuries of falling out of favor, Hermeticism was reintroduced to the West when, in 1460, a man named Leonardo brought the 'Corpus Hermeticum' to Pistoia.

He was one of many agents sent out by Pistoia's ruler, Cosimo de' Medici, to search for lost ancient writings.

In Hermeticism, the ultimate reality is referred to variously as God, the All, or the ONE.

God in the 'Hermetica' is unitary and transcendent: he is one and exists totally apart from the material cosmos.

Hermetism is therefore profoundly monotheistic although in a deistic and unitarian understanding of the term.

"For it is a ridiculous thing to confess the World to be one, one Sun, one Moon, one Divinity, and yet to have, I know not how many gods."

Hermes

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from an image by Erdehel

Its philosophy teaches that there is a transcendent ONE, or 'Absolut'e, in which we and the entire universe, in some mysterious way, participate.

It also subscribes to the idea that other beings, such as Æons, Archons and Elementals (Dæmons), exist within the universe.

Hermeticists believe in a 'prisca theologia', the doctrine that a single, true theology exists, that it exists in all religions, and that it was given to man in antiquity.

"As above, so below," are words circulate throughout occult and magical circles.

The actual text of that maxim, which comes from 'The Emerald Tablet of Hermes Trismegistus', is:

"That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing."

Thus, whatever happens on any level of reality (material or spiritual) also happens on every other level.

This principle, however, is more often used in the sense of the microcosm and the macrocosm.

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The microcosm is the individual sentient being, and the macrocosm is the universe.

The macrocosm is as the microcosm and vice versa; within each lies the other, and through understanding one it may be possible understand the other.

The cosmology found in the first book of the 'Corpus Hermeticum' begins when the ONE, by an act of will, creates the primary matter that is to constitute the cosmos

From primary matter the ONE separates the four elements (earth, air, fire, and water). Then the elements are ordered into the seven heavens, (often held to be the spheres of Mercury, Venus, Mars, Jupiter, Saturn, the Sun, and the Moon, which travel in circles and govern destiny).

Hermetic Literature

Hermetic Literature

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Hermeticists generally attribute 42 books to Hermes Trismegistus, although many more have been attributed to him.

Most of them, however, are said to have been lost when the Great Library of Alexandria was destroyed.

There are three major texts that contain Hermetic doctrines:

'The Corpus Hermeticum' is the most widely known Hermetic text.

It has 18 chapters, which contain dialogues between Hermes Trismegistus and a series of other individuals.

The first chapter contains a dialogue between Poimandres and Hermes.

Poimandres teaches the secrets of the universe to Hermes.

In later chapters, Hermes teaches others, such as his son Tat and Asclepius.

Ἑρμῆς ὁ Τρισμέγιστος

Hermes Trismegistus

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'The Emerald Tablet of Hermes Trismegistus' is a short work which contains a phrase that is well known in occult circles: "As above, so below."

The actual text of that maxim translates as, "That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing".

'The Emerald Tablet' also refers to the three parts of the wisdom of the whole universe.

Hermes states that his knowledge of these three parts is the reason why he received the name Trismegistus ("Thrice Great").

Tradition states that 'The Emerald Tablet' was found by Alexander the Great at Hebron, supposedly in the tomb of Hermes.

The Æeon Thoth

Hermes Trismegistus (Ἑρμῆς ὁ Τρισμέγιστος, "thrice-greatest Hermes"; Latin: Mercurius ter Maximus) is the purported author of the Hermetic Corpus, a series of sacred texts that are the basis of Hermeticism. Hermes Trismegistus may be a representation of the syncretic combination of the Greek Æeon 'Hermes' and the Egyptian Æeon 'Thoth'. In Hellenistic Egypt, the Greeks recognized the congruence of their 'god' Hermes with Thoth. Subsequently the two Æeons were worshiped as one in what had been the Temple of the Æeon Thoth, in Khemnu, which the Greeks called Hermopolis.

Asclepius

'The Perfect Sermon' (also known as 'The Asclepius', 'The Perfect Discourse', or 'The Perfect Teaching') was written in the 2nd or 3rd century AD, and is a Hermetic work similar in content to 'The Corpus Hermeticum'.

Other important original Hermetic texts include the 'Discourses of Isis to Horus', which consists of a long dialogue between Isis and Horus on the fall of man and other matters; 'the Definitions of Hermes to Asclepius'; and many fragments, which are chiefly preserved in the anthology of Stobaeus.

open image in new tab to view full size

Renaissance Art

The city of Florence in Tuscany is renowned as the birthplace of the Renaissance, and in particular of Renaissance painting.

The influences upon the development of Renaissance painting in Italy are those that also affected Philosophy, Literature, Architecture, Theology, Science, Government and other aspects of society - as has been referred to above

A number of Classical texts, that had been lost to Western European scholars for centuries, became available.

These included Philosophy, Poetry, Drama, Science, and a thesis on the Arts. The resulting interest in Humanist philosophy meant that man's relationship with humanity, the universe and with the divine was no longer the exclusive province of the Church.

A revived interest in the Classics brought about the first archaeological study of Roman remains by the architect Brunelleschi and sculptor Donatello (see below).

The revival of a style of architecture based on classical precedents inspired a corresponding classicism in painting, which manifested itself as early as the 1420s in the paintings of Masaccio and Paolo Uccello.

Cosimo de' Medici

Also the establishment of the Medici Bank - and the subsequent trade it generated, brought unprecedented wealth to the Italian city of Florence.

Cosimo de' Medici set a new standard for patronage of the arts, not associated with the church or monarchy.

The presence within the region of Florence of certain individuals of artistic genius, most notably Giotto, Masaccio, Brunelleschi, Piero della Francesca, Leonardo da Vinci and Michelangelo, formed an ethos that supported and encouraged many lesser artists to achieve work of extraordinary quality.

'The Birth of Venus'

Botticelli

A similar heritage of artistic achievement occurred in Venice through the talented Bellini family, and Mantegna, Giorgione, Titian and Tintoretto.

With the growth of Humanism, artists turned to Classical themes, particularly to fulfill commissions for the decoration of the homes of wealthy patrons, the best known being Botticelli's 'Birth of Venus' for the Medici.

'Ignudi'

Sistine Chapel Ceiling

Michelangelo

Increasingly, Classical themes were also seen as providing suitable allegorical material for civic commissions.

Humanism also influenced the manner in which religious themes were depicted, notably on Michelangelo's Ceiling of the Sistine Chapel.

'Ignudi'

Sistine Chapel Ceiling

Michelangelo

The most significant images on the Sistine Chapel ceiling are not those of stories taken from the Jewish Bible, but rather, the 'Ignudi'.

These are the twenty muscular, athletic, young nude males that Michelangelo painted as part of the ceiling.

The meaning of these figures, to the uninitiated, has never been clear.

They are foremost in keeping with the 'Humanist' acceptance of the classical Greek view that "the man is the measure of all things".

Michelangelo, however, would have been well aware of the fact that although Seraphim and Cherubim (in fact Æons) are described as being winged creatures, they are often described as looking like men.

'Captive' - 1513 and 1516

Michelangelo

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It is correct, therefore, to conclude that the 'Ignudi' represent the lower Æons, who are the ever-present attendants of the ineffable ONE, - impassively watching and waiting on the fate of Humankind.

This, of course, makes them some of the most significant images in European art, as they are the first time that the Æons had been represented in painting or sculpture for nearly one and a half thousand years - and they marked the first tentative beginnings of mankind's release from the grip of the false spirituality (Judaism, Christianity and Islam) of the Demiurge.

In addition, there are examples of 'Ignudi' in Michelangelo's sculpture, known collectively as 'The Captives'.

These works were to have a profound influence on later sculpture.

Although the figures were part of a projected group for the tomb of Pope Julius II, there bear no relationship to the Pope or the Catholic faith, and are simply further examples of Michelangelo introducing esoteric references to Hermeticism and the Æons.

'David'

Donatello

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In sculpture, Donatello's (1386–1466) study of classical sculpture led to his development of classicizing positions (such as the contrapposto pose) and subject matter (like the unsupported nude – his second sculpture of 'David' was the first free-standing bronze nude created in Europe since the Roman Empire.)

'David'

Michelangelo

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The progress made by Donatello was influential on all who followed; perhaps the greatest of whom is Michelangelo, whose 'David' of 1500 is also a male nude study; more naturalistic than Donatello's, and with greater emotional intensity.

Both sculptures are standing in contrapposto, their weight shifted to one leg.

In Architecture, the Renaissance style was introduced with a revolutionary but incomplete monument in Rimini by Leone Battista Alberti.

Some of the earliest buildings showing Renaissance characteristics are Filippo Brunelleschi's church of San Lorenzo, and the Pazzi Chapel.

Santo Spirito

Filippo Brunelleschi

The interior of Santo Spirito expresses a new sense of light, clarity and spaciousness, which is typical of the early Italian Renaissance.

Its architecture reflects the philosophy of Humanism, the enlightenment and clarity of mind as opposed to the darkness of the 'so-called' 'spirituality' of the Middle Ages.

The revival of classical antiquity can best be illustrated by the Palazzo Rucellai.

Here the pilasters follow the superposition of classical orders, with Doric capitals on the ground floor, Ionic capitals on the 'piano nobile', and Corinthian capitals on the uppermost floor.

In Mantua, Leone Battista Alberti ushered in the new antique style, though his culminating work, Sant'Andrea, was not begun until 1472, after the architect's death.

Tempietto in San Pietro

Bramante

Bramante's Tempietto in San Pietro in Montorio, Rome, 1502 the 'High Renaissance', as it is called, was introduced to Rome with Donato Bramante's Tempietto at San Pietro in Montorio (1502) and his original centrally planned St. Peter's Basilica (1506), which was the most notable architectural commission of the era, influenced by almost all notable Renaissance artists, including Michelangelo and Giacomo della Porta.

The Style of the Æons

The beginning of the late Renaissance in 1550 was marked by the development of a new column order by Andrea Palladio.

Colossal columns that were two or more stories tall decorated the facades.

The Classical Style of the Æons

The 'classical style', as it is known, which was re-introduced by the Renaissance masters is, in fact, the 'style' first taught to sentient humans by the Æons when they had close contact, during the early periods of Egyptian civilization, and later during the development of the ancient Greek civilization.

The Classical Style of the Æons

This 'classical style', in its pure form, uses subtle mathematical relationships and proportions which are related to the fundamental nature of space and time, as experienced by sentient humans.

THE ENLIGHTENMENT

The 'Enlightenment', known in French as the 'Siècle des Lumières' (Century of Enlightenment), and in German as the 'Aufklärung', was a philosophical, cultural, political and social movement which dominated the world of ideas, the arts and politics in Europe in the 18th century.

The central doctrines of the so-called 'enlightened' were individual liberty and religious tolerance, in opposition to the principle of absolute monarchy, and the fixed dogmas of the Roman Catholic Church.

French historians traditionally place the Enlightenment between the 1715, the year that Louis XIV died, and 1789, the beginning of the French Revolution.

Some recent historians begin the period in the 1620s, with the start of the scientific revolution.

The 'Philosophes', the French term for the philosophers of the period, widely circulated their ideas through meetings at scientific academies, Masonic lodges, literary salons and coffee houses, and through printed books and pamphlets.

The ideas of the Enlightenment undermined the authority of the monarchy and the church, and prepared the way for the revolutions of the 18th and 19th centuries.

Jean-Jacques Rousseau

The major figures of the Enlightenment were, in France; the Baron de Montesquieu (1689-1755), Voltaire (1694-1778), Denis Diderot (1713-1784), Jean-Jacques Rousseau (1712-1778), Etienne Bonnot de Condillac (1714-1780), and the Marquis de Condorcet (1743-1794); in Great Britain, David Hume (1711-76) and Adam Smith (1723-1790); in Germany, Gotthold Ephraim Lessing (1729-1781); and in Italy, Giambattista Vico (1668-1744), Cesar Beccaria (1734-94) and Francesco Mario Pagano (1748–99).The Americans Benjamin Franklin and Thomas Jefferson came to Europe during the period and contributed actively to the scientific and political debate, and the ideals of the Enlightenment were incorporated into the United States Declaration of Independence and the Constitution of the United States. The age of Enlightenment was preceded by, and closely associated with, the 'Scientific Revolution'.Earlier philosophers whose work influenced the Enlightenment included Francis Bacon (1562–1626), René Descartes (1596–1650), John Locke (1632–1704), Baruch Spinoza (1632–77), Pierre Bayle (1647–1706) Sir Isaac Newton (1642–1727).The most influential publication of the Enlightenment was the 'Encyclopédie', compiled by Denis Diderot and (until 1759) by Jean le Rond d’Alembert and a team of 150 scientists and philosophers.It was published between 1751 and 1772 in thirty-five volumes, and spread the ideas of the Enlightenment across Europe and beyond.Other influential publications were the 'Dictionnaire Philosophique' (Philosophical Dictionary, 1764) and 'Letters on the English' (1733) written by Voltaire (1694–1778).The ideas of the Enlightenment played a major role in inspiring bloody French Revolution, which began in 1789.

Le culte de l'Être suprême

The climax of the 'French Revolution' was the establishment, by Robespierre of the 'Cult of the Supreme Being - (of course another disguise for the 'Demiurge' - but a less damaging one that the disguise of the Jewish carpenter)).

The 'Culte de l'Être suprêmea' was intended to become the state religion of the new French Republic.

Génie français adopte la Liberté et l'Egalité

The French Revolution had given birth to many radical changes in France, but one of the most fundamental for the hitherto 'Catholic Christian' nation was the official rejection of religion.

The first major organized school of thought emerged under the umbrella name of the 'Cult of Reason'.

Advocated by radicals like Jacques Hébert and Antoine-François Momoro, the 'Cult of Reason' distilled a mixture of largely atheistic views into an anthropocentric philosophy.

No gods or God at all were worshiped in the Cult - the guiding principle was devotion to the abstract conception of 'Reason'.

Robespierre

This was a blow for the 'Demiurge' and the Demiurge reacted by subjecting Robespierre to 'possession', under the influence of which Robespierre, in late 1793, Robespierre delivered a fiery denunciation of the Cult, and its proponents, and proceeded to give his own vision of proper Revolutionary 'religion'.

Devised almost entirely by Robespierre, under the overwhelming influence of the 'Demiurge', 'Le culte de l'Être suprême' was formally announced before the French National Convention on 7 May 1794.

Robespierre believed that reason was only a means to an end, and the singular end is 'virtue'.

He sought to move beyond simple deism (often described as 'Voltairean' by its adherents) to a new and, in his view, more rational devotion to the Godhead.

l'Être suprême

The primary principles of the Cult of the Supreme Being were a belief in the existence of a god, and the immortality of the human soul.

Though not entirely inconsistent with Christian doctrine, these beliefs were put to the service of Robespierre's fuller meaning, which was of a type of civic-minded, public 'virtue' he attributed to the Greeks and Romans (and here the Aeons were again able to achieve some influence).

This type of 'virtue' could only be attained through active fidelity to liberty and democracy.

Belief in a living god, and a higher moral code, he said, were "constant reminders of justice" and thus essential to a republican society.

The 'cult of the Supreme Being' was officially banned by Napoleon Bonaparte (himself acting under the influence of the Demiurge) on 8 April 1802 with his 'Law on Cults' of 18 Germinal, Year X.

The Enlightenment and the Demiurge

On a wider scale, the Enlightenment came about primarily as a result of the breakup of Christendom, which occurred because of the intervention of the Æons that had brought about the 'Renaissance' (see Book XV).

The rebirth of ancient learning, (the 'secret doctrine of the Æons) had radically undermined the supposedly 'Christian faith' of many intellectuals in Europe.

It was extremely foolhardy to question Christian 'orthodoxy', however, as long as the church was supported by the secular power, and this resulted in the intelligentsia feigning a 'Christian faith', while in reality rejecting Christianity.

The 'Renaissance' began a process of slow and inevitable decline for Christianity in Europe.

Realizing that the Christian religion was a spent force in much of the West, the Demiurge developed a new strategy.

Setting himself up as the elemental 'supreme spirit of materialism' (a contradiction in terms, which is typical of Demiurgic processes), this apparently 'transformed' prophet of the 'new age' set to encourage a new form of idolatry in the more advanced sentient being on Earth.

The religious instinct in humans is strong, however - always they unknowingly look to the great Æons, and the ineffable ONE.

To answer this need the Demiurge planted in the minds of some of the most prominent thinkers of the Enlightenment the concept of Freemasonry.

Building on the actual fraternities of stonemasons prominent during the late Middle Ages, Freemasonry was in many ways 'Christianity' (and possibly also Judaism) in a disguise that was intended to comply with the new philosophies of the Enlightenment.

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Freemasonry and the Enlightenment

There is no clear mechanism by which the local trade organizations of stone masons (see above) became Masonic lodges, but the earliest rituals and passwords known, from operative lodges around the turn of the 17th-18th centuries, show continuity with the rituals developed in the later 18th century by 'accepted' or 'speculative' Masons, - as those members who did not practice the physical craft came to be known.

The first Grand Lodge, the Grand Lodge of London and Westminster (later called the Grand Lodge of England (GLE)), was founded on 24 June 1717, when four existing London lodges met for a joint dinner.

Many English Lodges joined the new regulatory body, which itself entered a period of self-publicity and expansion, however, many lodges could not endorse changes which some lodges of the GLE made to the ritual (they came to be known as the Moderns), and a few of these formed a rival Grand Lodge on 17 July 1751, which is now known as the "Antient Grand Lodge of England."

English Freemasonry spread to France in the 1720s, first as lodges of expatriates and exiled Jacobites, and then as distinctively French lodges which still follow the ritual of the Moderns.

From France and England, Freemasonry spread to most of Continental Europe during the course of the 18th century.

Freemasonry Symbolism

Freemasonry described itself as a 'beautiful system of morality, veiled in allegory and illustrated by symbols'.

The symbolism is mainly, but not exclusively, drawn from the manual tools of stonemasons - the square and compasses, the level and plumb rule, the trowel, among others.

A moral lesson is attached to each of these tools, although the assignment is by no means consistent.

The meaning of the symbolism is taught and explored through ritual.

All Freemasons begin their journey in the so-called 'craft' by being progressively initiated, passed and raised into the three degrees of craft, or blue lodge Masonry.

During these three rituals, the candidate is progressively taught the meanings of the lodge symbols, and entrusted with grips, signs and words to signify to other Masons that he has been so initiated.

Death of Hiram Abiff

The initiations are part allegory and part lecture, and revolve around the construction of the (Jewish) Temple of Solomon, and the artistry and death of his chief architect, Hiram Abiff.

The degrees are those of 'Entered apprentice', 'Fellowcraft' and 'Master Mason'.

The tale of Hiram Abiff as passed down in Masonic Lodges underpins the third degree. Hiram Abiff (the Widow's son), is the central character of an allegory presented to all candidates during the third degree in Freemasonry.

Hiram is presented as the chief architect of King Solomon's Temple, who is murdered in the Temple he designed by three apprentices during an unsuccessful attempt to force him to divulge the Master Masons' secret passwords. The themes of the allegory are the importance of fidelity, and the certainty of death. As the temple is nearing completion, three fellow-craft masons from the workforce ambush him as he leaves the building, demanding the secrets of a master mason. Hiram is challenged by each in turn, and at each refusal to divulge the information his assailant strikes him with a mason's tool (differing between jurisdictions). He is injured by the first two assailants, and struck dead by the last. His murderers hide his body under a pile of rubble, returning at night to move the body outside the city, where they bury it in a shallow grave marked with a sprig of acacia. As the Master is missed the next day, Solomon sends out a group of fellow-craft masons to search for him. The loose acacia is accidentally discovered, and the body exhumed to be given a decent burial. The hiding place of the murderers is also discovered, and they are brought to justice. Solomon informs his workforce that the secrets of a master mason are now lost. He replaces them with substitutes - based on gestures given and words spoken upon the discovery of Hiram's body.

For more Information about the Temple see 'The Ark of the Covenant'

Freemason Temple

While many different versions of these rituals exist, with two different lodge layouts and versions of the Hiram myth, each version is recognizable to any Freemason from any jurisdiction.

The idea of Masonic brotherhood probably descends from a 16th-century legal definition of a brother as one who has taken an oath of mutual support to another.

Accordingly, Masons swear at each degree to keep the contents of that degree secret, and to support and protect their brethren unless they have broken the law.

In most lodges the oath or obligation is taken on a 'Volume of Sacred Law', whichever book of divine revelation is appropriate to the religious beliefs of the individual brother (usually the (Demiurgic) Bible in the Anglo-American tradition).

'Blue lodge' Freemasonry offers only three traditional degrees, and in most jurisdictions, the rank of past or installed master.

Seal of Royal Arch Masonry

'Master Masons' are also able to extend their Masonic experience by taking further degrees, in appendant bodies, approved by their own Grand Lodge.

The Ancient and Accepted Scottish Rite is a system of 33 degrees (including the three blue lodge degrees) administered by a local or national Supreme Council.

This system is popular in North America and in Continental Europe.

The 'York Rite', with a similar range, administers three orders of Masonry, namely the Royal Arch, Cryptic Masonry and Knights Templar.

In Britain, separate bodies administer each order.

Freemasons are encouraged to join the Holy Royal Arch, which is linked to Mark Masonry in Scotland and Ireland, but separate in England.

Freemasonry, while it appears to follow certain precepts of the Æons, is a false path, as are so many of the philosophies and beliefs of the Enlightenment.

For a while the Demiurge held much of Western Europe in its sway, and in particular the higher levels of society - those who ruled and those who controlled cultural developments.

Many of the poor, and poorly educated, however, were unaffected.

The Enlightenment, however, contained the seeds of its own destruction.

While it offered to many, initially, a glittering facade, in practice it produced a culture that was essentially sterile - and so, within one or two generations the Demiurge lost its hold on the vast majority.

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THE ROMANTIC REACTION

'Schopenhauer has depicted for us the tremendous terror which seizes man when he is suddenly dumbfounded by the cognitive form of phenomena because the principle of sufficient reason, in some one of its manifestations, seems to suffer an exception. If we add to this terror the blissful ecstasy that wells from the innermost depths of man, indeed of nature, at this collapse of the principium individuationis, we steal a glimpse into the nature of the Dionysian, which is brought home to us most intimately by the analogy of intoxication.'

Nietzsche

INTRODUCTION

The exaltation of science and technology, (such as it was), led to the development of industrialization, and industrialization led to the alienation of the masses (not the elite, of course).

Industrialization

Karl Marx

This was not, however, as is often thought, an alienation that the thinker Karl Marx would suggest and identify, (incorrectly, as it happened), but an alienation from the natural world, and the powerful spiritual forces (the Æons and Dæmons) that lay behind it.

These spiritual forces had lain practically dormant during the Christian era (when they had been denounced, and literally demonised as the minions of the 'Devil' [Pan is disguise, of course]) - but had resurfaced during the 'rebirth of Classical learning' - but had then been suppressed once more during the 'Enlightenment'.

For the 'Enlightenment' spiritual forces reeked of ignorance and superstition - and were seen as denizens of the darkness of the the 'primitive' unscientific mind.

And so, paradoxically, the agnostic, deist and atheistic 'enlightened' followed the same course as the credulous, ignorant and superstitious Christians.

This 'alienation' was the intention of the Demiurge, who, seeing the failure of his false religions in the West (Christianity and Judaism), sought the bind the sentient humans in the web of materialism.

Not surprisingly, spurred on subtly by the Æons, this descent into materialism created a reaction - which later came to be called 'Romanticism'.

ROMANTICISM

Romanticism is an artistic, literary, and intellectual movement that originated in Europe toward the end of the 18th century, and still maintains on hold on the human imagination at the present.

Initially, it was partly a reaction to the Industrial Revolution, the aristocratic social and political norms of the 'Age of Enlightenment' (see Book XVI), and the scientific rationalization of nature.

It was embodied most strongly in the visual arts, music, and literature, but had a major impact on historiography, education, and the natural sciences.

It had a significant and complex effect on politics, its long-term effect being on the growth of nationalism.

The movement emphasized intense emotion as an authentic source of aesthetic experience, placing new emphasis on such emotions as apprehension, terror, and awe -especially that which is experienced in confronting the new aesthetic categories of the sublimity and beauty of nature.

It considered folk art and ancient custom to be noble statuses, but also valued spontaneity, as in the musical impromptu.

Lamia

 John William Waterhouse

In addition, Romanticism revived medievalism, (or in reality created a 'neo-medievalism') which encouraged a belated, sentimental, and eventually ineffective revival of Christian belief.

The name "Romanticism" itself was derived from the medieval genre chivalric romance. This movement contributed to the strong influence of such romances, disproportionate to their actual showing among medieval literature, on the image of Middle Ages, such that a knight, a distressed damsel, and a dragon is used to conjure up the time pictorially.

Initially the movement was rooted in a German movement described as 'Sturm und Drang', which preferred intuition and emotion to the rationalism of the Enlightenment.

Sturm und Drang (literally "Storm and Drive", "Storm and Urge", though conventionally translated as "Storm and Stress") is a proto-Romantic movement in German literature and music taking place from the late 1760s to the early 1780s, in which individual subjectivity and, in particular, extremes of emotion were given free expression in reaction to the perceived constraints of rationalism imposed by the Enlightenment and associated aesthetic movements. The period is named for Friedrich Maximilian Klinger's play 'Sturm und Drang', which was first performed by Abel Seyler's famed theatrical company in 1777. The philosopher Johann Georg Hamann is considered to be the ideologue of 'Sturm und Drang', with Jakob Michael Reinhold Lenz, H. L. Wagner and Friedrich Maximilian Klinger also significant figures. The great Johann Wolfgang von Goethe was also a notable proponent of the movement, though he and Friedrich Schiller ended their period of association with it by initiating what would become Weimar Classicism - which, in itself, was a 'romanticized Cassicism'.

Romanticism assigned a high value to the achievements of "heroic" individualists and artists, whose examples, it maintained, would raise the quality of society.

It also promoted the individual imagination as a critical authority, and relaxed many of the classical notions of form in art.

There was a strong recourse to historical and natural inevitability, a 'Zeitgeist', in the representation of its ideas.

'Zeitgeist' (spirit of the age or spirit of the time) is the intellectual fashion or dominant school of thought that typifies and influences the culture of a particular period in time. The German word 'Zeitgeist' is often attributed to the philosopher Georg Hegel, but he never actually used the word. In his works such as 'Vorlesungen über die Philosophie der Geschichte', he uses the phrase 'der Geist seiner Zeit' (the spirit of his time) - for example, "no man can surpass his own time, for the spirit of his time is also his own spirit." Other philosophers who were associated with such ideas include Herder and Spencer and Voltaire.

Defining the nature of Romanticism may be approached from the starting point of the primary importance of the free expression of the feelings of the artist.

William Wordsworth

Caspar David Friedrich

The importance the Romantics placed on emotion is summed up in the remark of the German painter Caspar David Friedrich that "the artist's feeling is his law". To William Wordsworth, poetry should begin as "the spontaneous overflow of powerful feelings," which the poet then "recollects in tranquility," evoking a new but corresponding emotion the poet can then mold into art.

In order to express feelings, it was considered that the content of the art needed to come from the imagination of the artist, with as little interference as possible from "artificial" rules dictating what a work should consist of.

It was believed there were natural laws which the imagination, at least of a good creative artist, would unconsciously follow through artistic inspiration if left alone to do so.

As well as rules, the influence of models from other works was considered to impede the creator's own imagination, so that originality was essential.

The concept of the genius, or artist who was able to produce his own original work through this process of "creation from nothingness", is key to Romanticism, and to be derivative was the worst sin.

This idea was referred to as "romantic originality".

Also found in Romanticism was a strong belief and interest in the importance of nature.

However, this is particularly in the effect of nature upon the artist when he is surrounded by it, preferably alone.

In contrast to the usually very social art of the Enlightenment, Romantics were distrustful of the human world, and tended to believe that a close connection with nature was mentally and morally healthy.

Romantic art addressed its audiences with what was intended to be felt as the personal voice of the artist.

So, in literature, much of romantic poetry invited the reader to identify the protagonists with the poets themselves.

Romanticism embodied a new and restless spirit, seeking violently to burst through old and cramping forms, - a nervous preoccupation with perpetually changing inner states of consciousness, a longing for the unbounded and the indefinable, for perpetual movement and change, an effort to return to the forgotten sources of life, - a search after means of expressing an unappeasable yearning for unattainable goals.

In the realm of ethics, politics, aesthetics it was the authenticity and sincerity of the pursuit of inner goals that mattered; this applied equally to individuals and groups -states, nations, movements.

This is most evident in the aesthetics of romanticism, where there is a passionate belief in spiritual freedom, individual creativity.

The painter, the poet, the composer strive for self-expression of the artist's own unique, inner vision.

It part of a tradition of resistance to 'Enlightenment' rationalism - a "Counter-Enlightenment" - to be associated most closely with 'German Romanticism'.

Romanticism is precisely situated neither in choice of subject nor exact truth, but in the way of feeling.

ROMANTIC NATIONALISM

One of Romanticism's key ideas, and most enduring legacies is the assertion of nationalism, which became a central theme of Romantic art and political philosophy.

Romantic nationalism is the form of nationalism in which the state derives its political legitimacy as an organic consequence of the unity of those it governs.

This includes, depending on the particular manner of practice, the language, race, culture, religion, and customs of the "nation" in its primal sense of those who were "born" within its culture.

This form of nationalism arose in reaction to dynastic or imperial hegemony, which assessed the legitimacy of the state from the "top down", emanating from a monarch or other authority, which justified its existence.

Among the key themes of Romanticism, and its most enduring legacy, the cultural assertions of romantic nationalism have also been central in post-Enlightenment art and political philosophy.

From its earliest stirrings, with their focus on the development of national languages and folklore, and the spiritual value of local customs and traditions, to the movements that would redraw the map of Europe and lead to calls for "self-determination" of nationalities, nationalism was one of the key issues in Romanticism, determining its roles, expressions and meanings.

Georg Wilhelm Friedrich Hegel

Romantic nationalism formed a key strand in the philosophy of Hegel (1770-1831), who argued that there was a "spirit (Æon) of the age" (hence the confusion between Æon and eon).

In the German language this was known as the 'zeitgeist' (see above), that inhabited a particular people at a particular time, and that, when that people became the active determiner of history, it was simply because their cultural and political moment had come.

Georg Wilhelm Friedrich Hegel (August 27, 1770 – November 14, 1831) was a German philosopher. He achieved wide renown in his day and, while primarily influential within the continental tradition of philosophy, has become increasingly influential in the analytic tradition as well. Although he remains a divisive figure, his canonical stature within Western philosophy is universally recognized. Geist is a central concept in Hegel's 'Phänomenologie des Geistes'. According to Hegel, the Weltgeist is effected in history through the mediation of various Volksgeister ("national spirits").

The Æons, anxious to reassert the primacy of the 'original humanity' (the Aryan or noble race), which they had formed and nurtured in the distant past, encouraged this aspect of European Romantic Nationalism.

Richard Wagner correctly argued that those who were ethnically different could not comprehend the artistic and cultural meaning inherent in a particular national culture.

Götterdämmerung

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Siegfried

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For example, identifying 'Judentum' (Jewishness) in musical style, Wagner specifically criticized Jews as being unwilling to assimilate into, or empathize fully with German culture, and thus were unable to truly comprehend the mysteries of its music and language.

In this way, a "national epic" such as Wagner's 'Ring des Nibelungen', which deals with the actions of the incarnated Æons, and their relationships with human sentient beings, have had a galvanizing effect on high culture, as well as society in general, and political develpoments.

THE APOLLONIAN AND DIONYSIAN

Central to the Romantic position is the rediscovery of the 'Dionysian' spirit.

Dionysus (or Bacchus to the Latins) is the form taked by one of the great Æons.

Each Æon, to some extent, encapsulates an essential spiritual element.

In the case of Dionysus this may be epitomized as the liberation of the intuitive and the emotional.

The 'Apollonian and Dionysian' is a philosophical and literary concept, or dichotomy, based on certain features of ancient Greek mythology.

Many philosophers and literary figures have invoked this dichotomy.

In Greek mythology, Ἀπόλλων (Apollo) and Διόνυσος (Dionysus) are both sons of Zeus.

Apollo is the god of reason and the rational, while Dionysus is the god of the emotional, instinctive and irrational.

Apollo - © Copyright Zac Sawyer 2015

The Aeon Apollo ( Ἀπόλλων - Latin: Apollō) is one of the most important and complex of the Olympian deities in classical Greek and Roman religion and Greek and Roman mythology. The ideal of the kouros (a beardless, athletic youth), Apollo has been variously recognized as a god of music, truth and prophecy, healing, the sun and light, poetry, and more. Apollo is the son of Zeus and Leto, and has a twin sister, the chaste huntress Artemis.

Delphi - Apollo is particularly known for his oracle at Delphi - in Greece. Apollo spoke through his oracle: the sibyl or priestess of the oracle who was known as the Pythia; she had to be an older woman of blameless life chosen from among the peasants of the area. She sat on a tripod seat over an opening in the earth (the "chasm"). When Apollo slew Python, its body fell into this fissure, according to legend, and fumes arose from its decomposing body. Intoxicated by the vapors, the sibyl would fall into a trance, allowing Apollo to possess her spirit. In this state she prophesied.

Dionysus - Bacchus - © Copyright Zac Sawyer 2015

The Aeon Dionysus (Διόνυσος - the Roman Bacchus) is the god of the grape harvest, wine, of ritual madness, fertility, theatre and religious ecstasy in Greek mythology. Alcohol, especially wine, played an important role in Greek culture with Dionysus being an important reason for this life style. His origins are uncertain, and his cults took many forms; some are described by ancient sources as Thracian, others as Greek. In some cults, he arrives from the east, as an Asiatic foreigner; in others, from Ethiopia in the South. He is a god of epiphany, "the god that comes", and his "foreignness" as an arriving outsider-god may be inherent and essential to his cults. He is a major, popular figure of Greek mythology and religion, and is included in some lists of the twelve Olympians. Dionysus was the last god to be accepted into Mt. Olympus. He was the youngest and the only one to have a mortal mother. His festivals were the driving force behind the development of Greek theatre (see Nietzsche). Also known as Bacchus (Greek - Βάκχος), the name adopted by the Romans and related to the frenzy he induces,- 'bakkheia'.

The Dionysian Mysteries were a ritual of ancient Greece and Rome which used intoxicants and other trance-inducing techniques (like dance and music) to remove inhibitions and social constraints, liberating the individual to return to a natural state. In their final phase the Mysteries shifted their emphasis from a chthonic, underworld orientation to a transcendental, mystical one, with Dionysus changing his nature accordingly. By its nature as a mystery religion reserved for the initiated, many aspects of the Dionysian cult remain unknown and were lost with the decline of Greco-Roman civilisation; our knowledge is derived from descriptions, imagery and cross-cultural studies.

The Greeks did not consider the two 'Gods' (Aeons) to be opposites or rivals, although often the two deities were interlacing by nature.

The Apollonian is based on reason and logical thinking.

By contrast, the Dionysian is based on appeals to the emotions and instincts.

The content of all great tragedy is based on the tension created by the interplay between these two.

Although the use of the concepts of the Apollonian and Dionysian is famously linked to Nietzsche's 'Die Geburt der Tragödie aus dem Geiste der Musik', the terms were used before him in German culture.

Famously, the poet Hölderlin spoke of the Apollonian and Dionysian along with Winckelmann.

Hölderlin

Johann Christian Friedrich Hölderlin (20 March 1770 – 7 June 1843) was a major German lyric poet, commonly associated with the artistic movement known as Romanticism. Hölderlin was also an important thinker in the development of German Idealism, particularly his early association with and philosophical influence on his seminary roommates and fellow Swabians Georg Wilhelm Friedrich Hegel and Friedrich Wilhelm Joseph Schelling. Hölderlin forms a crucial link between true classicism and the most refined aspects of romanticism.

Johann Joachim Winckelmann (9 December 1717 – 8 June 1768) was a German art historian and archaeologist. He was a pioneering Hellenist who first articulated the difference between Greek, Greco-Roman and Roman art. His would be the decisive influence on the rise of the neoclassical movement during the late 18th century. He subsequently influenced Goethe, Hölderlin, Heine, Nietzsche, George, and Spengler and like Hölderlin forms a crucial link between true classicism and the most refined aspects of romanticism.

Nietzsche

Nietzsche's aesthetic usage of the concepts Apollonian and Dionysian, which was later developed philosophically, first appeared in his book 'Die Geburt der Tragödie aus dem Geiste der Musik', which was published in 1872.

His major premise here was that the fusion of Dionysian and Apollonian "Kunsttriebe" ("artistic impulses") form dramatic arts, or tragedies.

He goes on to argue that this fusion has not been achieved since the ancient Greek tragedians.

The interplay between the Apollonian and Dionysian is apparent, Nietzsche claimed in 'Die Geburt der Tragödie', from their use in Greek tragedy.

For the audience of such a drama, Nietzsche claimed, this tragedy allows us to sense an underlying essence, what he called the "Primordial Unity", which revives our Dionysian nature - which is almost indescribably pleasurable - a sort of metaphysical solace, or connection with the heart of creation.

 Kant

Different from Kant's idea of the 'sublime', the Dionysian is all-inclusive rather than alienating to the viewer as a sublimating experience.

The sublime needs critical distance, while the Dionysian demands a closeness of experience.

According to Nietzsche, the critical distance, which separates man from his closest emotions, originates in Apollonian ideals, which in turn separate him from his essential connection with self.

The Dionysian embraces the emotional nature of such experience as all-important; not just on its own, but as it is intimately connected with the Apollonian.

The Dionysian magnifies man, but only so far as he realizes that he is one and the same with all ordered human experience.

The godlike unity of the Dionysian experience is of utmost importance in viewing the Dionysian as it is related to the Apollonian because it emphasizes the harmony that can be found within one's own experience.

King David

Archon Demiurge

It had long been the ambition of the rebellious Archon Demiurge to destroy the noble race created by the ineffable, ever-living Æons.

To begin with he encouraged his 'chosen people' to conduct genocidal war on all those weaker than themselves, and in this way they were able to take possession of the land of Canaan.

He then gave his people Kings (even although he always maintained that he was their sole sovereign monarch), and promised the 'kings' of his 'chosen people' all other kingdoms and empires of the earth for their successors.

Mount Seir

But although his people were 'chosen', and guided by the Archon Demiurge, they were weak and ill-formed - they had no culture; no civilization - only the laws that the Archon Demiurge had bound them with when he made his coercive 'covenant' with them on Mount Seir - centuries before.

They could steal land and cities from their neighbors in the beginning, but when they took up the pretensions of kingship and empire they were soon beaten down by the surrounding powers, who still retained much of the strength that had been infused into them by the ineffable, ever-living Æons. (the Assyrians, Babylonians, Persians, Greeks and Romans).

The Holy of Holies

The lot of the so-called 'chosen people' then became defeat and captivity.

But the Archon Demiurge managed to keep his hold over them, and even when the Temple had bee laid waste, and the sacred Ark had disappeared into the mists of history, they still managed to build in new temple (once again in the style of their current conquerors - (the Hellenes) - but it had an empty Holy of Holies, and there was no presence of the שכינה - Shekinah to savor the squeals and bellowing of the sacrificed animals, or the smell of blood, or the scent of smoke arising from the burnt offerings.

And then the ultimate disaster - the destruction of Herod's temple by the Romans, and the Diaspora - (διασπορά - תְּפוּצָה - 'scattering or dispersion').

Destruction of Herod's Temple

Following the 1st century Great Revolt and the 2nd century Simon Bar Kochba revolt, the destruction of Judaea exerted a decisive influence upon the Jewish people, both those in Israel and those who were dispersed throughout the world. One of the most significant changes was the shift of the center of religious authority from the Temple Priesthood to Rabbis.

But out of this disaster the Archon Demiurge had created a new strategy.

From the ruins of Judaism he caused to arise a new 'religion' - a 'religion' that would captivate not only his 'chosen people'.

This 'religion' would also captivate the descendants of the noble race, as well as members of the lesser races created by widespread 'miscegenation'.

This religion was specifically designed to create a culture of submission and passivity - a religion of love and forgiveness - very different to the aggressive doctrines of the 'chosen people' - who were repeatedly encouraged to destroy the enemies of the Archon Demiurge (Yaweh).

And so the 'noble race' would become emasculated, and easy prey for the the 'chosen people' who were now everywhere in their midst.

The Archon Demiurge, however, once again, in his pride, had miscalculated.

The 'noble race' were not easily cowed by this 'religion of love', and seeing the people of the Demiurge infiltrating and corrupting their civilization they, like the Greeks and the Romans before them, (both members of the 'noble race'), struck back.

The so called Christians proved to be far from 'meek and mild' - and the so called 'chosen race' was unable to advance the strategies of the Archon Demiurge.

And so things remained for some considerable time - with the 'chosen people' living as best they could, as money lenders and traders, with no homeland and no culture - 'strangers in a strange land'.

During the Middle Ages the 'chosen people', at various times, were expelled from a number of European 'Christian' kingdoms, although they were, to some degree tolerated in the Muslim Ottoman realms - where the Archon Demiurge was already working on his other 'new' religion - Islam.

With the dawning of the Renaissance the intelligentsia, and upper classes of Christian societies, under the influence of the revival of the ancient wisdom of the ineffable, ever-living Æons, (whom they took to be the gods and goddesses of the ancient world (Egyptians, Greeks and Romans), gradually became only superficially Christian.

This, however, was no advantage to the 'chosen people'.

The early and Medieval Christians had branded the 'Chosen people' as 'Deicides' - because they were considered to have been responsible for killing Jesus (see Matthew 27:24–25:) - and to the Christians, Jesus was not only a man, but also 'God'.

Jewish 'deicide' is a historic belief among Christians that Jewish people as a whole were responsible for the death of Jesus. The antisemitic slur "Christ-killer" was used by mobs to incite violence against Jews and contributed to many centuries of pogroms, the murder of Jews during the Crusades, the Spanish Inquisition, etc.

While this belief was never completely abandoned by the less well educated masses (particularly in backward states such as the Russian Empire), the intelligentsia, and upper classes were prepared to accept Jews, to a certain extent, particularly valuing them for their trading and financial skills, and throughout the Renaissance and Enlightenment 'court Jews' ('Hofjuden', as they were known in the Germanic states) became relatively commonplace.

This resulted in some Jews becoming socially mobile, and obtaining a relatively advanced education.

As time passed, Western Europe, under the continuing influence of the Enlightenment, embraced a degree of what we would now recognize as industrialization, and with the development of more complex societies, the more able members of the 'chosen people' found their academic abilities highly valued.

It was not long before many of the newly evolved 'professions' contained many members of this Jewish 'intelligentsia'.

This was particularly evident in the more advances states such as the German kingdoms and principalities, and the Austro-Hungarian Empire.

שטעטל‎ - Shtetl

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Wappen des österreichischen Reiches

Such Jews had moved far away from the שטעטל - 'Shtetl' - ruled with an iron fist by the Torah, and the Rabbi - and had joined the skeptical and literate society of the great cities.

Shtetlekh (Yiddish: שטעטל‎ - shtetl (singular) - שטעטלעך, shtetlekh - (were small towns with large Jewish populations, which existed in Central and Eastern Europe.

Not all the Jews who moved from the villages and small towns became doctors, lawyers and schoolteachers, however.

Many lived in restricted communities in great cities such as Warsaw, Budapest, Vienna and Berlin - but their influence was very limited.

Gustav Mahler

The Jews that mattered, however, infiltrated all aspects of central European culture - although some moved as far from the Shtetl as the United Kingdom (one became a British prime Minister - Disraeli).

There was still, however, the problem of 'religion'.

Europe was, in the 19th Century, nominally 'Christian' (whether Catholic or Protestant), and in order to scale the heights of the establishment - in the arts, politics or science, it became necessary for Jews to shed their religion.

And this many of them did - or if they did not actually 'shed' it, then they left it behind, and so from the time of Baruch Spinoza (1632–77), and his “agnostic morality”, came the belief of the human sense of morality through education and family life, not religious morality.

Sigmund Freud

Secular Jewish art and culture flourished between 1870 and the Second World War, with 18,000 titles in Yiddish, and thousands more in Hebrew and European languages, along with hundreds of plays and theatre productions, movies, and other art forms.

Franz Kafka

Franz Kafka and Marcel Proust rank among the creators of these works, and this number includes Sigmund Freud, Gustav Mahler, Marc Chagall, Henri Bergson, Heinrich Heine, Albert Einstein, Theodor Herzl, Louis Brandeis, Micha Josef Berdyczewski, Hayim Nahman Bialik, Karl Marx, Boris Pasternak, Bernie Sanders, Dave Rubin and Carl Sagan.

But not only did the religion of Judaism fall into decline as time progressed - but also the 'Christian' religion

Also, on the periphery, many Muslims, living under the domination of Western imperial powers threw in their lot with Western culture, leaving behind what they saw as the outmoded faith and practice of Islam.

Mustafa Kemal Atatürk

Most prominent and influential of the Muslims to embrace aspects of materialistic Western thought and culture was Ali Rıza oğlu Mustafa, later to be known as Mustafa Kemal Atatürk.

At this point the question may be posed as to what was actually happening.

It must be kept in mind that the Archon Demiurge - the mysterious and negative force that was moving in the shadows to manipulate the sentient beings on earth - was intent on destroying the influence of the ineffable Aeons, the servants of the ONE.

Any means was acceptable to the Demiurge to achieve this aim.

Religion, when men's minds had been simple, pliable and easy to bend to the Archon Demiurge's will was the most effective tool in the beginning - but the earth, by the nineteenth century, teemed with beings who appeared to have 'independent minds', and knowledge of their world.

They had become - to put it bluntly - educated !

So.... to mould them to the path, and the worship of the Demiurge, required a new 'faith'.

That 'faith' was the faith in materialism, positivism and science.

'Positivism' is a philosophical theory stating that certain (positive) knowledge is based on natural phenomena, and their properties and relations. Thus, information derived from sensory experience, interpreted through reason and logic, forms the exclusive source of all certain knowledge. 'Positivism' holds that valid knowledge ('certitude' or 'truth') is found only in this 'a posteriori' knowledge. 'Verified data' (positive facts) received from the senses are known as 'empirical evidence'; thus 'Positivism' is based on 'Empiricism'. 'Positivism' also holds that society, like the physical world, operates according to general laws. Introspective and intuitive knowledge is rejected, as are metaphysics. The modern sense of the approach was formulated in the early 19th century, and argued that, much as the physical world operates according to gravity and other absolute laws, so does society, and this view developed 'Positivism' into a secular 'Religion of Humanity'.

And to achieve this the 'Jewish' people were the easiest 'tool' to subvert.

Their 'faith' had been laid on them by the Demiurge, thousands of years before, as a legalistic, rigid and intellectual 'religion of the Book'.

The further step could therefore be achieved, to create an equally uncompromising, rigid belief in the supposed reality of a 'materialistic science'.

Seeing the apparent benefits of technology, not only Jews, but many Gentiles abandoned their various faiths, and espoused 'materialism' as the 'way of the future'.

Lenin broods on the Future of the Proletariat

And now that technology (the technology of materialistic Positivism) could be used to further subvert traditional beliefs.

And that technology had dazzling 'benefits' - which made the promises of traditional beliefs - of 'pie in the sky after you die' - seem pathetic by comparison.

Materialism, particularly of a Marxist shade, saw the 'proletariat', (the vast majority, lumped together as 'workers'), as being 'exploited' by religion.

The Demiurge cared little, however.

His 'religions' (Judaism, Christianity and Islam) had served, to some extent, their purpose, enslaving men for centuries - but now men could be enslaved by the glitter of material 'progress'.

Their 'pie in the sky' could then be 'buy now and pay later'

- a never ending, pointless pursuit of 'material' happiness.

Coronation of Tsar Nicholas II

Kaiser ilhelm II

And so the 'evil' plan was formed, to use technology to shatter religious faith, and much else besides.

While the European powers strutted on the stage of traditional pomp and ceremony, supposedly ruling newly formed states, (Italy and Germany), and ancient Empires, (Russia and Austria Hungary), and much in between, technology and 'rational' planning were creeping up on Europe, and much of the world, to release a storm the like of which no one could possibly imagine.

Some, however, as the conflict progressed, would see the carnage of the 'Great War' as a condemnation of 'materialism', and it's associated technology - and would turn, (perhaps reasonably), against the future promises of a 'materialist Eden' that was possibly on the horizon once the slaughter and destruction had apparently passed.

Industrialised Slaughter - 1914-1918

Industrialised Slaughter

It was these individuals - mostly in Europe who, horrified by the extent of the new and recent 'industrialised slaughter' then, paradoxically, reacted by launching a new anti-materialistic revival.

The course of events occurring in the 'sentient worlds' is never a simple path in one direction - as the overarching 'otherworldly powers' - operating for both good or evil - are patently aware, and so those powers strove to control, in the case in question, the apparently contradictory responses to the events that occurred at the opening of the 20th Century.

And so, while 'materialism' blazed fourth as the possible new response to the events in the human psyche, as well as in the apparently physical 'reality' of the world, at the same time a profound resurgence of older, deeper interpretations of the 'reality of the world' once again emerged.

It should be understood, at this point, that the 'historical trends' repeat cyclically, but it is rarely the repeating of the same events, but occurs more in the form an ascending spiral, (analogous to the DNA spiral, or the spiral forms of galaxies), with similar events manifesting in new contexts, but with very similar underlying roots.

Well before the cataclysm of the Great War, 'materialism', in the form of the so called 'Industrial Revolution' - coming in the wake of the 'Enlightenment', had shaken the foundations of the old world.

Already the movement, known to those who assiduously catalogued the histories of their peoples, as 'Romanticism' had evolved - creating an alternative new 'religion' of 'feeling' and 'emotion', and a new reverence for 'nature'.

However, in the build up to the shattering of that old world, a deeper, darker mood had overtaken those who were truly aware of the coming realities.

The spiritual confusion that, at that point, flooded people's thoughts allowed for an influx of spiritual energy.

That influx was fed by not only the highest sources of the ineffable and ever-living Æons (αἰών), but also from the lesser Archons ἄρχοντες, elementals, and the servants of the Demiurge.

The problem, of course, as in all times and all places, was how to judge the words, and apparent wisdom, of such sources.

Sentient, less evolved beings are, as these 'Books of Knowledge' have amply shown, prone to misunderstand, misjudge and often foolishly follow the prompting of their lower desires, and follow the sources of the visions and words that they receive and as a result - enter the abyss.

When the finally 'spirits' awoke - with a vengeance - as the idyll of the Romantic reaction lost it's vitality, the new 'messages' emanating from the spirits were complex, and difficult to judge, and could, undoubtedly, lead to the Elysian heights, or the depth of Hades.

The sentient beings, however, were still poorly evolved, and the path to Hades - as exemplified by 'industrialisation', 'materialism' and unfettered, destructive war was a slippery path that was easy to take.

But first allow Upuaut to guide you through some of the many paths that were taken as the newly awoken spirits wove their strange spells.

THE AWAKENING

Strangely, the awakening did not begin the the 'old world' cradle of civilisation, but in the newly emerging, rough and ready United States of America.

Spiritualism first appeared in the 1840s in the 'Burned-over District' of up-state New York, where earlier religious movements such as Millerism and Mormonism had emerged during the 'Second Great Awakening'.

The Millerites were the followers of the teachings of William Miller, who in 1833 first shared publicly his belief that the Second Advent of Jesus Christ would occur in roughly the year 1843–1844.

The Second Great Awakening was a religious revival that occurred in the United States beginning in the late eighteenth century and lasting until the middle of the nineteenth century. The centre of revivalism was the so-called Burned-over district in western New York. Named for its over-abundance of 'hell-fire-and-damnation' preaching, the region produced dozens of new denominations, communal societies, and reform movements.

This region of New York State was an environment in which many thought direct communication with 'god' or 'angels' was possible.

Franz Mesmer

Emanuel Swedenborg

In this environment, the writings of Emanuel Swedenborg (1688–1772) and the teachings of Franz Mesmer (1734–1815) provided an example for those seeking direct contact with 'the spirits'. Swedenborg claimed to communicate with spirits while awake, and described the structure of the spirit world.

Although Swedenborg warned against seeking out spirit contact, his works seem to have inspired in others the desire to do so.

Mesmer did not contribute religious beliefs, but he brought a technique - hypnotism - that it was claimed could induce trances and cause subjects to report contact with supernatural beings.

Perhaps the best known of those who combined Swedenborg and Mesmer in a peculiarly North American synthesis was Andrew Jackson Davis.

Davis was a practising Mesmerist, faith healer and clairvoyant from Blooming Grove, New York.

SPIRITUALISM

'Spiritualists' often set March 31, 1848, as the beginning of their movement.

Fox SistersOn that date, Kate and Margaret Fox, of Hydesville, New York, reported that they had made contact with a spirit. The spirit was said to have communicated through rapping noises, audible to onlookers. The evidence of the senses appealed to practically-minded Americans, and the Fox sisters became a sensation.As the first 'celebrity mediums', the sisters quickly became famous for their public séances in New York - however, in 1888 the Fox sisters admitted that this 'contact' with the spirit was a hoax, though shortly afterwards they recanted that admission. The appeal of spiritualism was strong, and prominent in the ranks of its adherents were those grieving the death of a loved one. Many families during the time of the American Civil War had seen their men go off and never return, and images of the battlefield, produced through the new medium of photography, demonstrated that their loved ones had not only died in overwhelmingly huge numbers, but horribly as well.

American Civil War Dead

The surge of spiritualism during this time, and later during World War I, was a direct response to those massive battlefield casualties.

 Sir Arthur Conan Doyle

In addition, the movement appealed to reformers, who fortuitously found that the spirits favoured such causes.

It also appealed to some who had rejected organized religion.

Prominent adherents included journalist and pacifist William T. Stead (1849–1912) and physician and author Arthur Conan Doyle (1859–1930).

Doyle, who lost his son Kingsley in World War I, was also a member of the 'Ghost Club'.

Founded in London in 1862, its focus was the scientific study of alleged paranormal activities in order to prove (or refute) the existence of paranormal phenomena.

Famous members of the club included Charles Dickens, Sir William Crookes, Sir William F. Barrett, and Harry Price.

Spiritualism based it claims on an ability to be able to communicate with the spirits of the dead and - as has been stated above - most of the appeal of spirit communication and seances lay in the supposed ability to be able reunite the bereaved with their 'loved ones'.

However, many seances involved contacts with entities who were either masquerading as the dead 'departed', or were quite blatantly spiritual entities who had never incarnated - 'elementals' - and for that matter never died.

The sheer 'banality' of practically all 'spirit communication' must surely indicate that such communications derive from the least evolved spiritual entities, many of which, by sentient human standards, would be classed as fundamentally pernicious, if not evil.

Perhaps the only reasonable conclusion that can be derived from such contacts is the simple fact that, by and large, the 'spirits' deceive and lie.

CHANNELLING

Somewhat more complex is the concept of 'channelling' - although this must be admitted to be only a more sophisticate form of spirit contact.

Channelling is the belief that communication of information occurs by or through a person (the channel or medium), from a deity, spirit or other paranormal entity outside the mind (or self) of the channel.

This idea of channelling relies on the belief that non human entities exist and are capable of communicating with human beings.

When the spirits became active at the end of the 19th and beginning of the 20th centuries (during the same period that 'Spiritualism' developed), channelling, which had always occurred in various forms since the earliest times, took on a more prominent role, particularly with the dramatic spread of literacy, and the availability of relatively cheap printed books.

AUTOMATIC WRITING

Automatic writing, or psychography, is a claimed psychic ability allowing a person to produce written words without consciously writing.

The words purportedly arise from a subconscious, spiritual or supernatural source.

Scientists and skeptics consider automatic writing to be the result of the ideomotor effect, and even proponents of automatic writing admit it has been the source of innumerable cases of self-delusion.

Arthur Conan Doyle (see above), in his book 'The New Revelation' (1918), wrote that automatic writing occurs either by the writer's subconscious or by external spirits operating through the writer.

Doyle and his wife led an automatic writing séance with Harry Houdini where Lady Doyle wrote 15 pages of purported messages from Houdini's mother, although this information was immediately discounted as fraudulent by Houdini.

Oahspe

The earliest examples of this 19th Century phenomenon is 'Oahspe'. 'Oahspe: A New Bible' is a book published in 1882, purporting to contain 'new revelations' from "...the Embassadors of the angel hosts of heaven prepared and revealed unto man in the name of Jehovih..."

It was written by an American dentist (?), John Ballou Newbrough (1828–1891), who reported it to have been produced by automatic writing, making it one of a number of 19th-century neo-revelationist works attributed to that practice.

 Moroni

Possibly the most famous example of channelling, particularly as related to the 'Burned-over District' of up-state New York, is Joseph Smith's 'Book of Mormon'.

Smith claimed to have recovered the book from a hill named Cumorah, in Manchester, New York State, in 1827.

There is, however, considerable confusion about who, apart from Smith actually saw the book - consisting of gold plates - and as the plates, containing the text of the book, were returned to the safe keeping of the angel Moroni, there is no real evidence of them having really existed.

Although Smith claimed that he only 'translated' the 'Book of Mormon' (as the plates became known) a far more likely explanation is that Smith channelled the text from an entity that he called Moroni.

Zarathustra

Friedrich Wilhelm Nietzsche

Although not usually considered to be a 'channelled' work, Nietzsche's 'Also Sprach Zarathustra' - as anyone who reads it with an open mind would realise, undoubtedly is a 'chanelled' work.

Although supposedly a philosophical work, 'Zarathustra', is written in the literary style of Luther's Bible (?) (supposedly ironically), and contains no philosophical argument or development as would normally be found in an academic work.

While also superficially anti-religious, and rejecting of 'metaphysics', the text in fact offers a number of metaphysical 'doctrines', such as the 'theory of eternal recurrence', the 'Übermensch', the doctrine of the 'primacy of the will', and the doctrine of the 'death of God'.

On January 3, 1889, Nietzsche suffered a mental collapse.

In the following few days, Nietzsche sent short writings known as the 'Wahnbriefe' (Madness Letters) to a number of friends (including Cosima Wagner and Jacob Burckhardt).

Although most commentators regard his breakdown as unrelated to his philosophy, Georges Bataille drops dark hints ('man incarnate' must also go mad).

Undoubtedly the entity that had channelled 'Zarathustra' had gradually taken over Nietzsche, causing him to channel 'Ecce Homo' and 'The Antichrist'.

Finally the entity completely overwhelmed Nietzsche's psyche, and left him a 'burnt out wreck' devoid of will and personality.

'I sing a new song, the world is transfigured and all the heavens rejoice.'

Aiwass

Probably the most notorious example of channelling is the 'Liber Al Vel Legis', which is the central sacred text of the 'religion' known as Thelema.

 Aleister Crowley

'Liber Al Vel Legis'

At the hour of noon on April 8th, 9th, and 10th in 1904, Aleister Crowley received the transmission known as 'Liber AL vel Legis': 'The Book of the Law' in the city of Cairo in Egypt.

While at first he claimed to have rejected it, this philosophically and spiritually revolutionary vision of a 'New Age' of Thelema was ultimately to radically transform Crowley's understanding of the universe, his practice of the 'Great Work', and his legacy to the unsuspecting world.

It was written by Aleister Crowley, who claimed it was dictated to him by a discarnate entity named 'Aiwass'.

The 'Liber Al Vel Legis' is a prose poem in three chapters, totalling 220 verses, and is primarily expressed in terms of an ancient Egyptian cosmology, yet its narrative stream of consciousness might also contain encoded echoes of visionary elements reminiscent of many other inspired influences: arcane, hermetic, alchemical, and gnostic, with references to astrological lore; the works of Nietzsche; the Angelic Enochian workings of Dee & Kelly; the Tarot and the Golden Dawn; modern physics and psychology.

THE PLAN

The Osmonds - 'The Plan' - Reverse Cover

Coincidentally, 'The Plan' is the title of a music album released (1973) by a Mormon 'pop group' known as the 'Osmonds' - an album which attempted to present the 'Demiurgic agenda' in terms acceptable to the youth of the period in which the album was presented.Not surprisingly it totally failed - as very few young people of the time had any of what the odd lyrics meant. The Album - 'The Plan' - is now available from Amazon - as a CD - 'channelling' up-dated !

On a more serious note, the plan of the Demiurge did not actually involve huge numbers of grief stricken individuals succumbing to the blandishments of Demiurgic rhetoric through seances and other contacts with 'lesser' non-human entities.

The Demiurge always wants complete control - not just of a number of individuals, but rather of whole societies and cultures - and eventually all sentient beings.

In some cases, however, this would involve the 'enslavement' of an individual (or small group) - particularly if that individual or group could become sufficiently influential in the 'world historical process' to push forward the Demiurgic agenda.

Jibrīl

A good example of such an individual was the Arabian 'poet' and 'prophet' known to human history as مُحَمَّد‬ or محمد (usually transliterated as Mohammed).

The culture in which Mohammed appeared however, was outside the 'mainstream' of the 'world historical process' (although few of his followers - then or now - would admit to that fact), and although the influence of the Demiurgic movement that he generated was, and is significant, it failed to achieve the universal influence and dominance demanded of the 'Demiurgic agenda'.

In the light of this, Europe, and the recently evolved culture of the 'New World' became the focus of the Demiurge's strategies.

Mohammed admitted quite openly that the information that he offered - known now as القرآن‎ - al-Qurʾān - was 'channelled' - via (?) an entity (malāk) he called جبريل (Jibrīl) - and Mohammed claimed that the words themselves derived directly from a being he believed to be الله (Allah - 'the God' - who was, actually and not surprisingly, the Demiurge).

Mohammed, as a result of his personal circumstances, and the historical, economic and cultural setting in which he appeared, was able to become remarkably 'influential', and his influence continues to be felt.

As previously suggested, the culture in which Mohammed appeared however, was outside the 'mainstream' of the 'world historical process' (although few of his followers - then or now - would admit to that fact), and while the influence of the Demiurgic movement that he generated was, and is significant, it failed, and shall undoubtedly continue to fail to achieve the universal influence and dominance demanded of the Demiurgic agenda.

Europe

In the light of the apparent failure of the new Demiurgic 'religion' in the East, Europe, and the recently evolved culture of the 'New World' became the focus of the Demiurge's continuing strategies.

The 'Plan', as usual, however, operated in a number of directions.

'Materialism' (combined with commercialism and industrialisation) was one path, while a revival of fundamentalist 'Christian' groups (mainly in the 'New World') - many of which, like the Mormons, were highly unorthodox, was another direction.

At the same time - and paradoxically - in a reaction to 'Materialism' - a new 'Reactionary Romanticism' was encouraged in Europe - which also espoused a dubious mysticism.

It was this new 'Reactionary Romanticism' that undoubtedly had the greatest effect on the 'world historical process', although the eventual effects were not at all in accordance with Demiurgic plans.

BLAVATSKY UND DIE GEHEIMLEHRE

Even before the carnage of 'Der Große Krieg' (First World War) there had been a backlash against 'modernity', industrialisation and materialism.

This movement had begun in central Europe, and in particular in the Deutsches Kaiserreich, (German Empire), and Österreich-Ungarn, (the Austro-Hungarian Empire).

Blavatsky

The exact chronology of this development is difficult to describe, however much of this cultural and spiritual movement derives from the activities of Еле́на Петро́вна Блава́тская (Yelena Petrovna Blavatskaya), who was an oculist, medium, and author who founded the Theosophical Society in 1875.

Born into an aristocratic Russian-German family in Yekaterinoslav, Blavatsky traveled widely around the Russian Empire as a child.

Largely self-educated, she developed an interest in Western occultism during her teenage years.

In 1849 she embarked on a series of world travels, visiting Europe, the Americas, and India.

During this period she states that she encountered a group of spiritual adepts, the "Masters of the Ancient Wisdom", who sent her to Shigatse, Tibet, where they trained her to develop her own psychic powers.

The vastly influential books that she wrote - opaque, complex and often muddled - ('Isis Unveiled' and 'Die Geheimlehre' - along with 'The Key to Theosophy' and 'The Voice of the Silence'), were undoubtedly 'channelled'.

The enigma of Blavatsky's teachings, however, related to the source (of sources) of her 'channelled' material.

She claimed a psychic link to 'Hidden Masters'.

The 'game' of 'Hidden Masters' (the 'Great White Council', or something similar), was, and is, a favourite 'ruse' used by low level 'elementals' when contacting material sentient beings.

The 'game' appeals to the contactee's ego, as they are led to believe that they are in direct contact with 'hidden ancient intelligences' (or in a more up-to-date UFO version, benign 'space brothers') who rule the material 'universe'.

In reality, of course, the entities are either delinquent un-evolved beings, or worse, lower minions of the Demiurge.

Or....were the 'channelled' texts that Blavatsky passed on in fact garbled and misunderstood messages that derived, in some unfocused and vague form, from the ineffable and ever-living Æons ?

Regardless, the 'Die Geheimlehre' proved to be irresistibly popular in Europe, and in particular in the Deutsches Kaiserreich, (German Empire), and Österreich-Ungarn, (the

Austro-Hungarian Empire) - and in those areas numerous branches of the newly established Theosophical Society were set up, and the organisation published various journals and popular magazines.

In addition, associated with Theosophy, was a newly evolving movement known as 'Lebensreform'.

LEBENSREFORM

The concept of 'regeneration' - central to 'Lebensreform' - was closely associated with the teachings of Theosophy, and had a considerable impact on the social, cultural and political development of the German speaking world in the 19th and early 20th centuries.

It was a social (although not always an overtly political) movement in late 19th-century and early 20th-century Germany and Austria that propagated a 'back-to-nature' lifestyle, emphasizing, among other concepts, health food/raw food/organic food, nudism, and sexual liberation.

Richard Wagner - Arno Breker

Wahnfried - Grüner Hügel - Bayreuth

Much of the doctrine of 'regeneration' derives from the music and writings of Richard Wagner, and his later followers on the 'Grüner Hügel'.

Wagner, in some of his rare moments of honest revelation, admitted that his theories, and in particular his music, derived not from his own being, but rather from some obscure 'outside source'.

Wagner admitted, as did many composers (including Mozart and Beethoven) that his greatest music just 'wandered into his head', fully formed - in other words, 'channelled'.

Führerbau - Wahnfried - Bayreuth

While Wagner's music 'rocked' the arts culture of 19th Century Europe, and 'Lebensreform' created a whole generation of vaguely weird and rebellious youth, Wagner's bisexual son, (aptly (?) named Siegfried), had a nice little house built for himself next door to Wahnfried, where he could discreetly entertain his male 'companions'.

Sigfried ('Fidi'), hardly the towering Nordic hero, conveniently died in 1930, leaving his (English !) wife, Winifred, to welcome a far more influential guest, who regularly stayed at the 'late' Fidi's house - which was later to be called, in reference to the new guest, the 'Führerbau' - or 'Leader's House'.

The 'leader' in question was always referred to, by Winifred, as 'Unser Seliger Adolf' - (our blessed Adolf)