In a symbolic-allegorical sense, "The Serpent of Paradise" by M. Serrano contains a number of notable passages.

See the chapter "The Christ of Atlantis" (<https://archive.org/details/TheSerpentOfParadise/page/n79>).

(for further context it may be compared with the paragraph on "Abraxas" from "C.G. Jung and Hermann Hesse", found at [www.daimon.ch/3856305580\_1E.htm](http://www.daimon.ch/3856305580_1E.htm)).

Other chapters of minor interest include "When the Fish Enters the Aquarium" (<https://archive.org/details/TheSerpentOfParadise/page/n45>)

(On the symbolism of Pisces, see also - for what it's worth : gnosticteachings.org/courses/astrology/673-pisces.html)

The legends mentioned in "The Tomb of Jesus" (<https://archive.org/details/TheSerpentOfParadise/page/n61>) have evidently been covered elsewhere in greater detail. (« While there are tales of Christ's childhood and of his visit to the temple, there is virtually no information concerning his life during his young manhood. Nobody knows what he did or where he lived until he was thirty, the year when he began his preaching. There is a legend, however, that says that he was in Kashir, the original name for Kashmir. Ka means "the same as” or "equal to" and shir means Syria. Manuscripts in the Sharda language, which is derived from Sanskrit, seem to bear close relationship to the biblical story. According to this Kashmiri legend, Jesus came to Kashir and studied under holy men, who taught him mysterious signs. These had been preserved intact in the high mountains which had not been inundated by the Flood. Among these may have been the science of Nila, the king of the serpents. Later Jesus returned to the Middle East and he then began to preach among the ignorant masses of Israel the mystical truths he had learned in Kashir. To impress and to convert them, he often used the powers he had acquired through the practice of Yoga, and these were then referred to as miracles. Then in due course Jesus was crucified, but he did not die on the cross. Instead, he was removed by some Essene brothers, restored to good health and sent back to Kashir, where he lived with his masters until his natural death. »

« Just as I was about to fall asleep, I thought of the swami whom I had not yet met. They had told me that he was a great admirer of Jesus. In that semiconscious state which precedes real sleep, I imagined that I was talking with him, and I asked him this question: "Do you think that Jesus really existed, or do you believe he was merely a myth?” Then, in my half-dream world, I answered myself, as though I were the swami: "Just as we have the right to doubt his existence, so Jesus had the right not to exist.” »)

As for Serrano's analogy of Pan-Krishna ("'The Serpent,' I exclaimed. 'The Serpent of Krishna, the flute of Krishna...") :

« ... as in the past, the gardens seemed to be full of milkmaids and shepherdesses looking for some kind of Krishna among the flowers and fig trees. Most anxious of all of these was Radha, who was the strange lover of the blue god. For Radha had already married: she was the wife of a shepherd. Yet Krishna made her his favorite and fused himself with her in the center of the dance. Here is a real part of India’s strange mystery: Radha realized that her true lover was not her husband but the wild blue dancer, who, with his flute, was like the great god Pan. Yet there is also something real and human about this relationship, for few know who their real husbands or wives are. Every man has his Radha, and every woman her blue god. »

« It is always important to remember that this rite [Maithuna] was essentially a forbidden love, contra natura, for in it everything is contrary to the apparent purpose of creation. It has nothing to do with the procreation of the race. Yet Krishna himself, the blue god — that Pan of India or Christ of Atlantis — gave precedence to the act: he loved a married woman and he danced with her in a jungle within a circle surrounded by gopis or servants who were the shepherdesses of Gokul. The secret wedding that took place in the gardens of Vrindavana was the same as the Tantric Maithuna. »

Concerning Maya-Shakti as Demiurgic power : « Shakti is both the Demiurge and Maya, or Illusion, since Illusion is die multiplicity of forms. God creates the world because of love, or rather out of his love for his Shakti or his active catalyst Love is always an illusion or a dream; and so God does not really participate in creation. Instead, he remains untouched and immobile. This concept is represented again and again in the images of Khajuraho. » (The Road of the Superman). Evola states in "The Yoga of Power" that "In Tantrism the term [Maya] designates a power (maya-shakti) that is in turn identified with the demiurgic power of the supreme principle." « I have already mentioned that the "feminine" aspect is the manifested one, dynamic, active immanent, and demiurgic ... » ("Introduction to Magic: Rituals and Practical Techniques for the Magus", 2018) « woman “is oriented toward keeping that order which Gnosticism, in a dualistic background, called the ‘world of the Demiurge,’ the world of nature as opposed to that of the spirit” (Eros, 141) » (<https://www.counter-currents.com/2010/06/absolute-woman/>) See also arktos.com/2019/07/31/the-two-conceptions-of-divinity/ As well as esprit-universel.over-blog.com/article-rene-guenon-le-demiurge-6-59455313.html (« Remarquons que le Brahma dont il est question ici est le Brahma supérieur ; il faut avoir bien soin de le distinguer de Brahma inférieur, car celui-ci n’est pas autre chose que le Démiurge, envisagé comme le reflet de l’Être. Pour le Yogi, il n’y a que le Brahma supérieur, qui contient toutes choses, et hors duquel il n’y a rien ; le Démiurge et son œuvre de division n’existent plus. ») The midpart of [www.dbnl.org/tekst/staa009adva01\_01/staa009adva01\_01\_0032.php](http://www.dbnl.org/tekst/staa009adva01_01/staa009adva01_01_0032.php) (from page 200 onwards) is also fairly descriptive.

As it turns out, the Rider & Company edition (1963) of the book is significantly different from the later Routlege & Kegan Paul edition. Favourable references towards Christianity have been omitted from the latter. Some of the opening chapters, dealing with Christianity, the West and the East (:"The Mediterranean" and "The Desert") - slightly pacifist in tone - have also not been included.

From the chapter "The Wedding" : "In all of this it must not be forgotten that what is important is the symbolic meaning or metaphor. Although written language and sculptured images may appear to be heavily overladen with sex, they are so only in appearance. On its highest plane, when it is practiced among the more sophisticated members of the cult, the Tantric ceremony is only a symbolic act, for Maithuna occurs only within the body of the man." (Routledge & Kegan Paul, archive.org/details/TheSerpentOfParadise/page/n95)

"In all of this it must not be forgotten that what is important is the symbolic meaning or metaphor. Although written language and sculptured images may appear to be heavily overladen with sex, they are so only in appearance. This is certainly true of the Song of Songs, and when the Roman Catholics interpreted this poem of ecstatic love as the love of Christ for his Church, they were surely correct in doing som for man is always limited in his expression. The yogi in a trance and an individual suffering an attack of epilepsy may look alike; but they are worlds apart. Thus what counts is only the deepest meaning. St. Theresa of Avilam in her Moradas, was overcome with an almost sensual love when she married her beloved Christ, who was nothing more than her own soulm or her masculine counterpart. St. John of the Cross also has recounted the pilgrimage in which he pursued the lover in the dark night of the soul. Symbolically, novice nuns are married to Christ. Thus, on its highest plane, when it is practised amongst the more sophisticated members of the cult, the Tantric ceremony was only a symbolic act, for Maithuna occurs only within the body of the man." (Rider & Company)

"What Maithuna really represents is a union of opposites within the same body. The union of Siva and Shakti links Ida and Pingala, and kundalini with Atman. There are several weddings in one, and opposites are progressively united." (Routledge & Kegan Paul)

"Thus maithuna really represents the union of opposites within the same body. The union of Shiva and Shakti, of Ida and Pingala, or Kundalini within the Atman, and also of Christ with the soul or of Christ with his church. There are several weddings in one, and opposites are progressively united." (Rider & Company).

Although hardly appealing, it should be noted that a Theosophical publication such as [www.anandgholap.net/Esoteric\_Christianity-AB.htm](http://www.anandgholap.net/Esoteric_Christianity-AB.htm) (published in 1914), thematically speaking, does not differ much from the above.

As a footnote on the symbolism of the Serpent : "The contemporary biologist Desmond Morris has ironically identified man as 'the naked ape'. In doing so, he wanted to make it clear, among other things, that man, as a highly evolved mammal, is the nakedest of the animals. He therefore sees culture as an attempt to guarantee warmth, coverage and safety. Although this vision has a caricatural aspect, it certainly also touches on an existential aspect of our humanity. The skin turns out to be the vulnerable zone of mankind. It doesn't have a dense coat of hair like the monkey, spikes like the hedgehog, a shield like the turtle, a house like the snail, a bowl like the oyster, etc. etc. etc. etc. Recent research has shown that the Hebrew word for man, adam, is related to an old semitic word for skin (adama)th. So man is the 'skin-animal'. This is also evident from the total context of the biblical story of paradise. The skin plays a major role here."

" (H. van Praag, Parapsychologie en occultisme. Magie, occulte krachten, angelogie, demonologie, bezetenheid, exorcisme. 1979)

P. S. The book's opening motto is as follows : « A tree reaching up to heaven must have roots reaching down to hell » (Nietzsche)

Last Edit: Nov 14, 2019 at 11:13am by revolvere

revolvere

Full Member

\*\*\*

revolvere Avatar

Posts: 54

Nov 14, 2019 at 11:06am

Quote

Post Options

Post by revolvere on Nov 14, 2019 at 11:06am

From the book's preface (Rider & Company 1963 edition) : « We, the people of Central and South America, who are usually, and incorrectly, called Latin Americans or Spanish Americans, do not really belong to the Western world, even though we frequently proclaim our adherence to it. The scenery of our continent and our natural characteristics are quite different from those of Europe or North America. On the other hand, we are not members of an Asian culture either. Nine years of residence in India and thousands of miles of travel in other parts of Asia have proved that to me beyond doubt. Instead, we are somewhere in between. Nevertheless, we must begin to direct our attention towards the East, and especially towards India, as in the we have concentrated on Europe.

This will give us the balance we have so long been searching for. We Chileans, with a country stretching along three thousand miles of the Pacific, are in particular need of this balance, for our ocean is also the ocean of Japan, China and India.

The aboriginal peoples of South America seem to have had far more in common with Asia than we moderns have ; indeed, there is a curious similarity between these two ancient civilizations. This primitive link gives Chileans and other South Americans a peculiar rapport with modern Asia. If a European were to dress and live like an Indian he would seem to be a traitor to his essential nature and heritage. A Chilean, however, can do so without the slightest violation of his character, since he is as much a part of the East as he is of the West.

Still, at bottom we are neither Eastern nor Western: we are but relative participants in each world. What we South Americans most desperately need, therefore, is to discover our true identity. The attainment of our true nature might easily mean the achievement of an earthly totality: incorporating both East and West, the South American may become something new and wholly unique - the total man. »

« The American cultures were probably part of that great girdle of cultures which embraced the whole inhabited earth in what are for us prehistoric times : extending from Egypt and Nearer Asia over India and China to Central America and presumably including the two pre-Classical European worlds of Etruria and the Egean. Under the name of Pan-Babylonism the theory of this belt of cultures has evoked much opposition and found much support, and as a matter of fact the Aztecs do show considerable similarity to the Babylonians in their chronology, their picture-writing, and their star-worship, and moreover there is a whole series of things which remind us vividly of Egypt, such as the type of government, a mixture of God-kingship and priestly despotism, the bureaucracy whose chief administrative task was a pedantic guardianship of the masses, the carefully systematized and ceremonious etiquette of intercourse, the monstrosity and animal forms of their gods, the great gift for naturalistic portraiture, combined with a strong tendency towards stylization of the higher forms, the extravagant luxury and exuberant massiveness of their buildings.

Most remarkable of all, however, are the parallels between the Mexican and Christian religions. The crown of the emperor, who was at the same time high priest, was of almost identical form with the papal tiara. The mythology knew the stories of Eve and the serpent, the Flood and the tower of Babel. In somewhat altered form they knew the sacraments of baptism, confession, and communion, and they had monks who spent their time in vigil, fasting, and scourging. The cross was a holy symbol and they had even a dim idea of the Trinity and the Incarnation. Their ethical commands sometimes show an almost verbal identity with the Bible. One of their doctrines ran : “Keep peace with all men, endure insults with patience, for God, who sees all, will avenge thee ” ; and another : “ Whoso looks with too great intentness at a married woman commits adultery with his eyes.” »

(Egon Friedell, A cultural history of the modern age, archive.org/stream/in.ernet.dli.2015.222881/2015.222881.A-Cultural\_djvu.txt)