demiurge serrano evolaasheis wordpress

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)

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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)

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Here follows a part of the chapter « The Mediterranean » (Rider & Company 1963 edition) that has been omitted from later editions. The orientation was clearly still partially Christian.

« Christianity has its roots in the Orient, but was in Europe that it made its greatest impression. The connecting link between the two was, of course, the Mediterranean. The Christianity of Christ was surely a desert revelation: it was hard and fantastic and had its origins in India. it was not what we now call Christianity and had no interest in becoming so. But, as it passed across the seam it would seem that true Christianity was drowned in the Mediterranean, so that the wave which hit the the Germanic and barbarian shore and exploded over Europe was quite different from the ripple that had started at the edge of the desert.

For the force that was generated in Europe was what might be called the dream of Eternal love, and this luminous idea has flourished for over two thousand years without developing further or going beyond the glory inherent in the concept. Certainly it saved many people, but the expense was appalling. Christianity as we know it, then, took its form in the European Middle Ages, when it was engaged in overcoming the primitive instincts of a barbarous people, without realizing that those instincts represented a vital aspect of life itself. Christianity consisted of Gothic cathedrals, of Dante and Bach's cantatas and of the dream of Eternal Love. It built a world outside of this world and made a cult of death. Everything that was impeded or twarthed in this world found its outlet in dreams or in an imaginary world of the 'beyond'. The cult of the eternal feminine developed, and love became psychic.

If there is anything fundamentally separates the East from the West it is this cult of Eternal Love. Whether it exists objectively or merely comes from a repression of the instincts I don't know, but in the East there is nothing like it, and love is never made a mystique nor is it individualized to the point of madness. Eternal Love seems to be a purely Christian and Western product, emerging perhaps from some ancient recess in the Germanic or Celtic soul where women once may have been thought to have possessed magical qualities. In the East there is no such hope - or illusion, as the Orientals would put it. The cult of Eternal Love is the road of the West.

We all participate in this concept, and it has received Christ's sanction. I certainly carried it with me as I travelled on towards the East : all I left behind was the atmosphere in which it could flourish. That was one reason why Jesus came to say good-bye, because he knew that everything dies in the regions towards which I was sailing. There even He dies.

This laborious construction of a mystique concerning some future life, whether in heaven or hell, and this dream of Eternal Love, which creates an anxiety like that of a man who stares endlessly at the horizon in hope finding something, has also given birth to modern technology. Though many Christians may rail at it, technology is an inextricable part of their civilization, and the Atom Bomb is a Christian product. The Christian faith, which was originally an Eastern product, and one well suited to a people who had sublimated their instincts, was imposed on the barbarians of Europe by the Jews. The result was that their primitive instincts had no time to adjust themselves: they were forced into external actions, and the individual and the rational mind became all-important. The outcome of this process is simply the technology of today, which is simply the technology of today, which is an escape from the self and a desire to disinfect life. Technology is the ultimate product of the rational mind ; it is a reflection of how far the ego can go.

In the Orient this process is called Kaliyuga, and the unfortunate thing is that Christianity and Kaliyuga are one and the same.

Yet Christ Himself was not responsible for what later happened.

His Image, and let there be no mistake about it, His image was one of the desert, of Asian where the consciousness of the individual is lost.

What then is left? The one great patrimony of the Western world seems to be the individual sense of beauty. It takes many forms - the beauty of the drama, or the beauty of a gesture. Sometimes the very life of a man is a gesture, for he knows he has but one life to live and so he burns passionately from beginning to end. In the Orient such a gesture is impossible, for the Orient has five thousand lives. The West has only one.

Thus beauty seems to be the principle product of Christian life, for beauty can be discovered only by a man who has only one life to live, and who is anxious to miss nothing. Yet the beauty that emanates from this life is, after all, only a gesture : it would be foolish to believe that it was anything more than that. »

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Here, again, without further ado - we rely on the reader's intelligence - follows an excerpt from the subsequent chapter « The Desert » from the Rider & Company edition of 1963. Let's just say that the commentary on Hitler appears ironic, in view of Serrano's later public statements.

« In the West everything exists in terms of the straight line, which is always projected towards the heights or towards the depths, towards heaven or hell. This line also stretches to the horizon, towards infinite anxiety and infinite glory. The East, on the other hand, is a product of the curved line that always comes back and returns to itself. The symbols of the west are Bach's fugues, cathedrals, cannons, torpedoes and the life of the 'beyond' - Eternal Love. These are straight or parallel lines that never meet in infinity. Eternal Love is thus at best an illusive concept, for its culmination can take place only in the stars. The aqueducts and highways of Rome, like most of the technological achievements of the modern era, were built in accordance with straight lines. Even the cross is formed by verticals.

The Orient, conversely, is symbolized in the curved line and finds its fullest expression in the rounded cupolas and domes of the mosques. The music of the East is also curved : it goes out, rises and turns back on itself. The crescent moon, the scimitar - even the shoes of the East are curved. Reincarnation is also a circular movement.

Where the West is extroverted, the East is subjective. Asia cannot therefore really be interested in physical conquest, for it knows that these conquests always turn back on themselves, following the logical curve. The triumphs of Islam followed this pattern, as did those of Attila and the Khans. Even Russia may be aware of this norm, for the domes of the Kremlin suggest that the soul of the Orient may also predominate there. thus there is little danger of physical conquest from the East. The East conquers in quite a different way and relies on means that are subjective, internal and religious. Thus Russian communism will become dangerous only when it is transformed into a religion. It can be imposed only when it uses peaceful means, and only when it acquires eternal spiritual values. The Red Army, by contrast, is not especially fearsome, even though it is very large. For even if its hordes were to overflow the world like the sands of the desert blown by a furious simoon, they would always turn back on themselves, following the prescribed curve.

On the other hand, what is really dangerous is the West, with its military machine projected externally along straight lines which, by definition, deny the possibility of a return to origins. With the cross as its emblem, the West is the aggressive and violent force, for the cross has become the hilt of the sword which fights for lighted candles, the gospels and for the bells of another world. Essentially fundamentalist, it catechizes, and makes distinctions between sin and redemption. All these are symbols based on the inexorable straight line : the world is divided between light and shadow, white and black, good and evil.

When Hitler chose the swastika for his emblem he made a mistake, for the swastika is a cross that rotates, and the ends of its lines are bent. Its very shape enforces introspection. To fulfil his extrovert destiny, Hitler should have used the cross.

Perhaps, at the very end, when the night of history is about to begin, East and West may finally be able to shake hands, for by then the world have come full circle. As at the beginning, when the cross was the swastika, and when the square was a circle, as depicted in Tibetan tankas, the world of opposites will have disappeared.

In the meantime, the East, the real Orient, is beyond polarization. There all tensions are dissolved in its immovable waters. »

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Although life is an affair of light and shadows, we never accept it as such. We are always reaching towards the light and the high peaks. From childhood, through early religious and academic training, we are given values which correspond only to an ideal world. The shadowy side of real life is ignored, and Western Christianity provides us with nothing which can be used to interpret it. Thus the young men of the West are unable to deal with the mixture of light and shadow of which life really consists; they have no way of linking the facts of existence to their preconceived notions of absolutes. The links connecting life with universal symbols are therefore broken, and disintegration sets in.

In the Orient, and especially in India, the situation is very different. There, an ancient civilization based on Nature accepts a cosmos of multifaceted gods; and thus the Easterner can realize the simultaneous existence of light and shadow and of good and evil. Absolutes do not exist, and if God is thus disarmed, so is the devil. But the price of such an understanding is a direct tribute to Nature itself. Consequently, the Hindu finds himself less individualized than the Westerner; he is little more than a part of nature, one element in the collective soul.

The question which the Western Christian now has to face is whether, without losing his individuality, he can accept the coexistence of light and shadow and of God and the devil. To do so, he will have to discover the God who was Christian before the personalized Christ and who can continue in a viable form after him. Such a deity would be the Christ of Atlantis, who once existed publicly, and who still continues to exist - even though submerged under the deep waters of our present civilization. Such a god would also be Abraxas, who is God and the devil at the same time.

The first time I heard of Abraxas by name was in Demian, but I had really known about him from my childhood days. I had sensed his existence in the heart of the Cordillera of the Andes and in the unfathomable depths of the Pacific Ocean which beats against our coasts. This ignis fatuus, the flames of heaven and hell which exist in him, flickered even in the foam of these waves.

Abraxas is a Gnostic god who existed long before Christ. He may be equated, too, with the Christ of Atlantis, and is known by other names by the Aborigines of the Americas, amongst them the Indians who inhabited my country. Hermann Hesse speaks of him in this way:

Contemplate the fire, contemplate the clouds, and when omens appear and voices begin to sound in your soul, abandon yourself to them without wondering beforehand whether it seems convenient or good to do so. If you hesitate, you will spoil your own being, you will become little more than the bourgeois façade which encloses you, and you will become a fossil. Our god is named Abraxas, and he is both god and the devil at the same time. You will find in him both the world of light and of shadows. Abraxas is not opposed to any of your thoughts nor to any of your dreams, but he will abandon you if you become normal and unapproachable. He will abandon you and look for another vessel in which to cook his thoughts.

The modern Christian and the Western world as a whole have now reached a point of crisis, and the choices open seem less than attractive. We neither want one of those apocalyptic catastrophes which have so disfigured our past history, nor do we want the dehumanizing path of the Orient, which would result in an irremediable lowering of our standards. Perhaps, then, the only possibility that remains is Abraxas; that is to say, a projection of our souls both outwards and inwards, both to the light and to the deep shadows of our biographical roots, in hopes of finding in the combination of the two the pure archetype. This pure archetype would be the authentic image of the god which is within ourselves and which has been sunk for so long, like Atlantis, under the waters of our consciousness. Thus Abraxas would also come to mean Total Man.

[www.daimon.ch/3856305580\_1E.htm](http://www.daimon.ch/3856305580_1E.htm)

In Serrano's vision, Abraxas is analogous to Wodan and the figure of Christ (or rather, Wodan is the same being known by different names to different peoples). The outline of this idea, however, can already be found in Jung's problematic essay 'Wotan'. (asnoc.wordpress.com/2012/04/01/wotan-by-carl-g-jung/).

By the way, Jung's interpretation of the "Aryanization" of Jesus (as a so-called historical figure) by H. S. Chamberlain and others, is rather atypical :

Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the Germanic race — commonly called “Aryan” — the Germanic heritage, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races — all this is the indispensable scenery for the drama that is taking place and at the bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a “mighty rushing wind.”

Interesting enough, while Serrano wearily speaks of spiritual avatars ([www.counter-currents.com/2010/10/hitler-jung/](http://www.counter-currents.com/2010/10/hitler-jung/)), the concept of the egregore is occasionally brought up in this same context (see the case of Dion Fortune's "psychic warfare").

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Apart from https//:www.anandgholap.net/Esoteric\_Christianity-AB.htm, we find similar assumptions in the work of C. W. Leadbeater ([www.anandgholap.net/CWL\_Glimpses\_Of\_Masonic\_History.htm](http://www.anandgholap.net/CWL_Glimpses_Of_Masonic_History.htm), see 'The Christian Mysteries') and A. E. Waite's writings ([www.vrijmetselaarsgilde.eu/Maconnieke%20Encyclopedie/CMAP~1/C-N11~1.HTM#chr3](http://www.vrijmetselaarsgilde.eu/Maconnieke%20Encyclopedie/CMAP~1/C-N11~1.HTM#chr3)

and books.google.com/books?id=03JRMYfvFLsC&pg=PA414&lpg=PA414&dq=%22there+are++few+considerations+more+fruitful%22&source=bl&ots=kwxazKW0sk&sig=ACfU3U3FAUqQDO4fISHF9tEkwQpxpE9PgQ&hl=nl&sa=X&ved=2ahUKEwjM5JGs6vjlAhVSUlAKHdhEDcEQ6AEwAHoECAEQAQ#v=onepage&q=%22there%20are%20%20few%20considerations%20more%20fruitful%22&f=false, see 'Secret Church', plus [www.hermetik-international.com/en/media-library/masonic/arthur-edward-waite-deeper-aspects-masonic-symbolism/](http://www.hermetik-international.com/en/media-library/masonic/arthur-edward-waite-deeper-aspects-masonic-symbolism/)). W. L. Wilmshurst's work can also be mentioned in this regard (hermetic.com/wilmshurst/the-meaning-of-masonry/the-relation-of-masonry-to-the-ancient-mysteries).

Further literature

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www4.westminster.edu/staff/brennie/Rennie%202007%20CSSR.36.1.3-7.pdf (« Finkelstein and Manson in 1929 and 1938 suggested that "Pharisee" derives from a Pahlavi rather than a Hebrew root, and thus means "Persian" or "Persianizer." That has not been decided and seems to have been forgotten. »)

sites.fas.harvard.edu/~jwhst125/handouts/Mason%20on%20Pharisees.doc

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Last Edit: Nov 20, 2019 at 6:38am by revolvere

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Nov 20, 2019 at 8:51amQuotePost OptionsPost by revolvere on Nov 20, 2019 at 8:51am

No less problematic is Serrano's late publication "Son of the Widower" (« ... a synthesis of this entire esoteric thought, summarised as Pagan Esoteric Kristianity against the official Roman Christianity that he considered a Judaic impostor. », oregoncougbooks.files.wordpress.com/2015/08/miguel-serrano-the-long-life-of-a-long-saga.pdf) where he reformulates some of his earlier statements on Christianity :

In India, a predestined child is born; his name is Krishna (Krishna-Kristos). The tyrant Kansas, being warned that this child would endanger his kingdom, orders the killing of every child born on that day. His mother, being prevented on time, manages to save him by running away to the city of Vrindavan.

The influence of India has been decisive in all South-eastern Europe and in the African Middle East. Hindu Emperors, according to the Count of Gobineau, would have established the very same Egypt of the Pharaohs. These traces, very visible two thousand years ago, were erased by the Jews, the Christians and the Muslims.

In Nazareth, Galilee, a child is born under the name of Jeshua. The tyrant Herod, after being warned that some day this child would endanger his kingdom, orders the killing of all those born on that day. His mother is able to save him.

The story of the Christian hero is a syncretism, a palimpsest of many personalities and events that are taken and mixed. Possibly, the life of a Zelotes, son of Judas of Gamala; a guerrilla fighter against the Roman Empire who may have been executed, perhaps crucified. Then, an Essene Master, influenced by Buddhism, who preaches love and equality in the Dead Sea regions. From Mythraism, highly popular among the Roman legions, the bread and wine ceremonies will be taken, from the banquets for the Sun God, which will later become the mass (from messe, harvest), dedicated to the God-Father. Alexandria's Gnosticism will also contribute with the concept of Devil (Demiurg), extracted from one of the Abraxas God's halves. And from Tao and Tantra, from China and India, comes the concept of the "Resurrection of the Flesh".

[...]

radicalrevival.files.wordpress.com/2014/05/the-son-of-the-widower.pdf

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Jun 8, 2021 at 4:34amQuotePost OptionsPost by Evola As He Is on Jun 8, 2021 at 4:34am

As shown at elementsdeducationraciale.wordpress.com/2021/02/25/considerations-sur-la-question-aryenne/, which is an expanded version of "Appendix 3: Notes on the Early History of Northern India", in Synthesis (pp. 286-92), not only it is wrong to state that « [t]o impart it [initiation] to others is a crime » (ibid., p. 139), since it was actually open to all members of the three upper castes, regardless of race, having been designed by Brahmins to enable the incorporation of influential non-Aryans into the Aryan community and having been provided to this effect the day the leading Aryans understood that it would be easier to conquer the powerful non-Aryan tribes by admitting them into the Aryan community than by fighting them. Max Müller (A History of Ancient sanskrit Literature. The Primitive Religon of the Brahmans, 1859, p. 391) reminds us of the function that the Dîkshanîyâ had before the Brahmins retouched it: « Originally [...] this ceremony [...] was meant to represent, by simple and natural emblems, the new birth through which a man, on his first admission to the sacrifice, was believed to enter a new life. » That was all.

There is more, by Brethen William Simpson, in "Brahminical Initiation" (Masons in the XIXth century were quite knowledgeable in the subject of initiation, some lodges sent emissaries to the four corners of the non-white world in order to study the initiatory practices of the various sects concerned): «… the expression "twice-born "- Dwija can only be properly applied to the Brahmin. The Brahmin youth alone is in his 8th year admitted by ceremony into the order of the Twice-born - Dwija. The Kshatriya youth is indeed admitted into the ranks of his own caste about his 8th year, with some ceremony, and, likewise, the Vaisya lad is admitted to the ranks of perfected Vaisyas, but no really high-class Brahmin would dream of calling either "twice born." This title, indicative of spiritual rebirth, is reserved for the sacred caste, who were, at least in theory, concerned with spiritual things. True, it is not an absolute impossibility for a Kshatriya, or even a Sudra, to be initiated and made "twice born," i.e., to enter the sacred caste, into which he was not born, for a few such cases have occurred in modern times, but then the new Brahmin cease to be a Kshatriya or a Shudra. I can find no instance of a Vaisya being admitted into the Brahmin caste, and twice born, and yet remaining a Vaisya. Four notable persons are mentioned as having attained Dwija : Vishwamitra Rishi, Parasara, Vyasa, and Satyakam. A very learned Kshatriya may receive special knowledge and become a Dikshita, that is, initiated, which is a difterent matter, and not necessarily synonymous with Dwija » (<http://iapsop.com/ssoc/1890__speth___ars_quatuor_coronatorum_v3_p1.pdf>; « Une lecture attentive des premiers chapitres de la Manu-smṛti, par exemple... révèle que le "deux-fois-ne" [sic] auquel s’adressent les prescriptions est en fait le brâhmane », quoted in Patrick Olivelle, Ascetics and Brahmins: Studies in Ideologies and Institutions, p. 277).