

Chapter 1 : CULTS & FALSE RELIGIONS | CULTS LIST

*The Religious Cult Of The Totemic People [Albert Churchward] on blog.quintoapp.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Religious Cults Religious Cults: The Popular View What exactly are religious cults? The dictionary defines cult as "a system of religious worship or ritual"; "devoted attachment to, or extravagant admiration for, a person, principle, etc. In the popular media, a cult is typically defined as a religious sect whose members are "controlled" by a manipulative organization or individual. This kind of cult is usually portrayed as deceptive, requiring absolute loyalty from its followers. Members are often removed from their prior lives altogether, including their jobs, homes and families. **The Christian Perspective** Christians define religious cults from a different perspective. Simply, a cult is any religious group that deviates from the fundamental teachings of the historic, Bible-based, Christian faith as confirmed through the ancient ecumenical creeds. Generally, if a religious organization follows Jesus Christ, but denies or distorts essential Christian doctrines such as the Trinity, the resurrection, or salvation by grace alone, that organization is considered a cult. All of these groups add to the simple gospel of Jesus Christ. Religious cults add their own rules, rituals and ceremonies -- their own works of righteousness to the finished work of Jesus on the cross. These groups will often use James 2: Works are merely the result of a truly changed life through a saving faith in Jesus. A true Christian does good works because he has received the free gift of salvation, not to get salvation. **Why Does It Matter?** Actually, contrary to their historical foundations of deeming Christendom to be misguided, evil or apostate, most of the aforementioned cults are now claiming to be Christian themselves. They declare the Divine authority of the Bible, but they manipulate the scriptures to suit their own purposes. Although they claim to serve Jesus Christ, and may use Christian terminology, their doctrines are dangerously different. **Why is this an issue?** If these religious groups are based on bad history, or bad doctrine, or bad motives, then we must respectfully expose these shortcomings. If these religious cults are presenting false teachings, then multitudes of people are being led astray. What do you think? God , the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus , the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried , and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior, declaring, " Jesus is Lord ," you will be saved from judgment and spend eternity with God in heaven. What is your response?

The Religious Cult of the Totemic People Average rating: 0 out of 5 stars, based on 0 reviews Write a review This button opens a dialog that displays additional images for this product with the option to zoom in or out.

The relations to an animal or plant ancestor are frequently associated with the complex phenomenon of totemism. Totemism is primarily a social relationship. It expresses the belief that there is a connection between a group of persons, on the one hand, and a species. The nature of totemism Totemism is a complex of varied ideas and ways of behaviour based on a worldview drawn from nature. There are ideological, mystical, emotional, reverential, and genealogical relationships of social groups or specific persons with animals or natural objects, the so-called totems. Holle Bildarchiv, Baden-Baden, Ger. It is necessary to differentiate between group and individual totemism. These forms share some basic characteristics, but they occur with different emphases and in different specific forms. For instance, people generally view the totem as a companion, relative, protector, progenitor, or helper, ascribe to it superhuman powers and abilities, and offer it some combination of respect, veneration, awe, and fear. Most cultures use special names and emblems to refer to the totem, and those it sponsors engage in partial identification with the totem or symbolic assimilation to it. There is usually a prohibition or taboo against killing, eating, or touching the totem. Although totems are often the focus of ritual behaviour, it is generally agreed that totemism is not a religion. Totemism can certainly include religious elements in varying degrees, just as it can appear conjoined with magic. Totemism is frequently mixed with different kinds of other beliefs, such as ancestor worship, ideas of the soul, or animism. Such mixtures have historically made the understanding of particular totemistic forms difficult.

Group totemism Social or collective totemism is the most widely disseminated form of this belief system. It typically includes one or more of several features, such as the mystic association of animal and plant species, natural phenomena, or created objects with unilineally related groups lineages , clans, tribes, moieties , phratries or with local groups and families; the hereditary transmission of the totems patrilineal or matrilineal ; group and personal names that are based either directly or indirectly on the totem; the use of totemistic emblems and symbols ; taboos and prohibitions that may apply to the species itself or can be limited to parts of animals and plants partial taboos instead of partial totems ; and a connection with a large number of animals and natural objects multiplex totems within which a distinction can be made between principal totems and subsidiary ones linked totems. Group totems are generally associated or coordinated on the basis of analogies or on the basis of myth or ritual. For example, a group that holds that it is derived directly or indirectly from a given totem may have a tradition in which its progenitor was an animal or plant that could also appear as a human being. In such belief systems, groups of people and species of animals and plants can thus have progenitors in common. In other cases, there are traditions that the human progenitor of a kin group had certain favourable or unfavourable experiences with an animal or natural object and then ordered that his descendants respect the whole species of that animal. Moreover, group totemism is represented in a distinctive form among the Ugrians and west Siberians hunters and fishermen who also breed reindeer as well as among tribes of herdsmen in north and Central Asia.

Individual totemism Individual totemism is expressed in an intimate relationship of friendship and protection between a person and a particular animal or a natural object sometimes between a person and a species of animal ; the natural object can grant special power to its owner. Consequently, such totems became most strongly tabooed; above all, they were connected with family or group leaders, chiefs, medicine men , shamans , and other socially significant persons. To some extent, there also exists a tendency to pass on an individual totem as hereditary or to make taboo the entire species of animal to which the individual totem belongs. Individual totemism is widely disseminated. It is found not only among tribes of hunters and harvesters but also among farmers and herdsmen. Individual totemism is especially emphasized among the Australian Aborigines and the American Indians. Some examples of totemism

Wiradjuri Among the Wiradjuri, an Aboriginal people who traditionally lived in New South Wales Australia , totem clans are divided among two subgroups and corresponding matrilineal moieties. In contrast to this, individual totems belong only to the medicine men and are passed on patrilineally. Breach of the taboo

carries with it sickness or death. Every offense or injury against the totem has its automatic effect upon the man who commits it. It is a duty of the totem to guard the ritualist and the medicine man while he is asleep. In the case of danger or the arrival of strangers, the animal goes back into the body of the medicine man and informs him. After the death of the medicine man, the animal stands watch as a bright flickering light near the grave. The individual totem is also a helper of the medicine man. The medicine man emits the totem in his sleep or in a trance so that it can collect information for him. In this tradition, sorcery may also be practiced by the medicine man. By singing, for instance, the medicine man can send out his totem to kill an enemy; the totem enters the chest of the enemy and devours his viscera. The transmission of the individual totem to novices is done through the father or the grandfather, who, of course, himself is also a medicine man. The blood relative who is transmitting the totem takes a small animal and places it on the chest of the youngster. During the singing, the animal supposedly sinks slowly into his body and finally disappears into it. The candidate is then instructed on how he has to treat the animal that is his comrade, and he is further instructed in song and the ritual concentration that is necessary to dispatch the totem from his body.

Nor-Papua Among the Nor-Papua of New Guinea, patrilineal, exogamous groups consanguineous sibs are spread over several villages and are associated with animals, especially fish. They believe that they are born from totems, and they make them taboo. Children are given an opportunity to decide during their initiation whether they will respect the paternal or maternal totem. Each group of relatives has a holy place to which the totem animal brings the souls of the dead and from which the souls of children are also believed to come. Totem animals are represented in various manifestations: At the end of initiation ceremonies, the totems are mimicked by the members of the group.

Iban Among the Iban of Sarawak Malaysia, individual totemism has been the tradition. Particular persons dream of a spirit of an ancestor or a dead relative; this spirit appears in a human form, presents himself as a helper and protector, and names an animal or sometimes an object in which he is manifested. The Iban then observe the mannerisms of animals and recognize in the behaviour of the animals the embodiment of their protector spirit *ngarong*. Sometimes, members of the tribe also carry with them a part of such an animal. Not only this particular animal, but the whole species, is given due respect. Meals and blood offerings are also presented to the spirit animal. Young men who wish to obtain such a protector spirit for themselves sleep on the graves of prominent persons or seek out solitude and fast so that they may dream of a helper spirit. Actually, only a few persons can name such animals as their very own. Individuals with protector spirits have also attempted to require from their descendants the respect and the taboo given the animal representing the spirit. As a rule, such descendants do not expect special help from the protector spirit, but they observe the totemistic regulations anyway.

Birhor The Birhor, a people that were traditionally residents of the jungle of Chotanagpur Plateau in the northeast Deccan India, are organized into patrilineal, exogamous totem groups. According to one imperfect list of 37 clans, 12 are based on animals, 10 on plants, 8 on Hindu castes and localities, and the rest on objects. The Birhor think that there is a temperamental or physical similarity between the members of the clan and their totems. Prohibitions or taboos are sometimes cultivated to an extreme degree. In regard to eating, killing, or destroying them, the clan totems are regarded as if they were human members of the group. Moreover, it is believed that an offense against the totems through a breach of taboo will produce a corresponding decrease in the size of the clan. If a person comes upon a dead totem animal, he must smear his forehead with oil or a red dye, but he must not actually mourn over the animal; he also does not bury it. The close and vital relationship between the totem and the clan is shown in a definite ceremony: Each Birhor community has a tradition of an old settlement that is thought to be located on a hill in the area. Once a year, the men of each clan come together at an open place. The elder of the clan functions as the priest who gives the offering. A diagram with four sections is drawn on the ground with rice flour. In one of these, the elder sits while gazing in the direction of the ancestral hill. The emblem of the particular totem is placed in one of the other sections of the diagram; depending on the circumstances, this emblem could be a flower, a piece of horn or skin, a wing, or a twig. This emblem represents the clan as a whole. If an animal is needed for such a ceremony, it is provided by the members of another clan who do not hold it as a totem. The Birhor show great fear of the spirits of the ancestral hill and avoid these places as far as possible.

Kpelle Among the Kpelle people of Liberia there is not only group totemism but also individual

totemism. The totem also punishes the breach of any taboo. Kpelle totems include animals, plants, and natural phenomena. The kin groups that live in several villages were matrilineal at an earlier time, but during the 20th century they began to exhibit patrilineal tendencies. The group totems, especially the animal totems, are considered as the residence of the ancestors; they are respected and are given offerings. Moreover, a great role is played by individual totems that, in addition to being taboo, are also given offerings. Personal totems that are animals can be transmitted from father to son or from mother to daughter; on the other hand, individual plant totems are assigned at birth or later. The totem also communicates magical powers. Persons with the same individual totem prefer to be united in communities. The well-known leopard confederation, a secret association, seems to have grown out of such desires. Entirely different groups produce patrilineal taboo communities that are supposedly related by blood; they comprise persons of several tribes. The animals, plants, and actions made taboo by these groups are not considered as totems. In a certain respect, the individual totems in this community seem to be the basis of group totemism. A short history of totemistic theory McLennan to Thurnwald There are a number of theories or hypotheses concerning totemism. Many of them are marked by methodological deficiencies, preconceived ideas, and a prejudiced selection of source documents; nevertheless, some of these theories contain points of view that deserve consideration. Following the vogue of 19th-century research, he wanted to comprehend totemism in a broad perspective, and in his study *The Worship of Animals and Plants*, he did not seek to explain the specific origin of the totemistic phenomenon but sought to indicate that all of the human race had in ancient times gone through a totemistic stage. Tylor claimed to find in totemism the tendency of the human spirit to classify the world and its things. He thus viewed totemism as a relationship between one type of animal and a clan. But he was opposed to the idea of seeing totems as the basis of religion. Another Scottish scholar, Andrew Lang, early in the 20th century advocated a nominalistic meaning for totemism, namely that local groups, clans, or phratries, in selecting totem names from the realm of nature, were reacting to a need to be differentiated. If the origin of the names was forgotten, there followed a mystical relationship between the objects "from which the names were once derived" and the groups that bore these names. Lang wanted to explain the relationship through nature myths according to which animals and natural objects were considered as the relatives, patrons, or ancestors of the respective social units. He felt that thoughts by the tribes on these matters led eventually to taboos, and that group exogamy out-marriage first originated in the formation of totemistic associations. The first comprehensive work on totemism was *Totemism and Exogamy*, published in four volumes by the British anthropologist Sir James George Frazer.

Chapter 3 : Totem - Wikipedia

The Religious Cult Of The Totemic People Totem wikipedia, a totem (ojibwe doodem) is a spirit being, sacred object, or symbol that serves as an emblem of a group of people, such as a family, clan, lineage, or.

It is worldview in which a human is an integral part of nature, not distinct from other natural species, sharing with them the same life essence. In the Dreamtime, the formative period, the various species had not fully assumed the shapes they have today. Their physical manifestations were more fluid. They could manifest themselves in the human form or of a particular species of animal. A goanna ancestor could look like a man, but potentially change to look like a goanna. This is the basis of the connection between the living people and the ancestral being, the person having a connection with the type of goanna represented by the ancestor.

Individual Totemism Only 1 person is involved in a special relationship with some natural species, or a particular member of that species. The relationship is a personal one, not usually shared or inherited. There are actually cases of inheritance, as among the Wuradjeri, a youth may be given a totem during his initiation. In that case the bala is of patrilineal descent. It is widely distributed throughout New South Wales. Native doctors have spirit snakes in central, north and north-western Australia, associated with the Rainbow Serpent. The patrilineally inherited totem serves as an assistant in its physical and well as its spiritual form, among the Jaraldri on the Lower Murray. There are some songmen in western Arnhem Land who specialise in gossip songs, dealing with contemporary people. These songmen usually attribute new songs with a non-inherited familiar, a spirit or creature, that reveals itself in a dream.

Sex Totemism Each sex can have an emblem, such as a bird or animal, which usually signifies solidarity of that sex as distinct from the other. Injuring or killing the sex totem animal is like challenging or attacking that sex associated with it. An example was observed among the Kurnai of Gippsland. Among these people the emblems of the sexes are 2 different birds, one for each sex, who regard them as elder brother for men and elder sister for women. In this society marriages take place by elopement, and the girls can refuse a suitor. Conflict among the male-female totems helps overcome shyness of young people of marriageable age. Older women can kill a male totem and display it in the camp. This enrages the men and fighting takes place between young men and women. Later a young man can meet a young girl and call her by the female totem name, asking what that creature eats. This system is usually associated with the south-east of Australia, with matrilineal moieties and matrilineal social totemic clans. It did exist in other places.

Moiety Totemism This is widespread across the continent, but is most marked in the southeast and the southwest. In many cases it is expressed through other forms of totemism. For example, in northeastern Arnhem Land the social and natural environment, and the mythological constellations are distributed between the two moieties. There are hundreds of objects which could be termed totemic, these could be divided into major and minor totems. In western Arnhem Land, the matrilineal moieties are divided into phratries, each of which is associated with one or more totems.

Section and Subsection Totemism In aboriginal Australia, some tribal groups are divided into 4 or 8 categories, based on the lines of indirect matrilineal descent. One or more natural phenomena, representing its members, distinguishing them from others, can be identified or linked to a particular category. In the eastern Kimberleys there is a totemic bond of kinship, and they adopt a ritual attitude towards the totem. In northeastern Arnhem Land, several totems are associated with each subsection. Some examples are, wamud is associated with the wedge-tailed eagle, buralang with rock kangaroo, heron, albatross and wallaby. The subsection system is relatively new to this region, so is not tightly integrated with the cult totemism of the clan-linguistic unit. In the eastern Kimberleys, north of Balgo, narangu - the subsection totems were treated more like namesakes, having no taboos associated with them.

Clan Totemism A clan is a group claiming common descent in the male or female line. They share a common relationship with 1 or more natural phenomena. For the members of this unit, the clan, the totem is a symbol of membership of the unit. It is recognised for the members of this clan and those of other clans. This totem has strong territorial and mythological ties associated with it, and it is believed that it can warn them of approaching danger. Some distinguish between matrilineal social clan totemism and patrilineal clan totemism. There is also a small area in the southwest of Western Australia. The totems of the

matrilineal social clans are the centre of cult life. An example among the Dieri is the mardu. Patrilineal clan cult totemism, bindara, is also found in this tribe. The best example was among the Jaraldi, Dangani, etc. In eastern Arnhem Land a combination of aspects, including non-totemic, were associated with the clan. A clan has several totemic cults, and these can be associated with more than one linguistic group. In central Australia totemic combinations were apparent but less strongly so. Local Totemism With this people of a particular site or locality share a common totem, which is not connected with kin relationships or descent. Totemism that is determined by the locality in which a child was born, such as the Great Victoria Desert, among others. In such a case this is also birth totemism. Births nearly always occur in the local territory of the father, so it is patrilineal local cult totemism. The main difference between local and patrilineal cult clan totemism is that descent is not a major factor - though there was a tendency for it to become patrilineal. A good example existed among the Aranda, where it is the conception, not the birth, that determines local totemic cult membership. A person associated with a particular site that has mythological associations has therefore a direct link with the totemic being connected with that site. People connected with a particular site share a bond. Conception Totemism Conception totemism can be identified with local totemism. It can be near a track followed by a being from the Dreamtime, a waterhole or other landscape feature formed in the Dreamtime by the various beings inhabiting the area at the time of creation. It is preferably associated with the ritual or cult totem of father, though this is not essential. The child may appear in conjunction with a natural phenomenon, often one connected with the father, with his country, or the his social unit. If a mother becomes sick after eating a particular food and later dreams of a spirit child. The food will be considered the conception totem, the child having entered her body with it, or taken the shape of the food. In some cases the spirit may not be connected to the totem. In northeastern Arnhem Land the totemic affiliations are oblique, even though it takes the form of some natural species, and is not directly significant to the resulting child. The spirit centres at which unborn children live in the Great Victoria Desert are not totemic, though spirit beings from the Dreamtime put them there, so they have indirect associations with the dreamtime. Spirit children were made by the Rainbow Serpent in the eastern Kimberleys, in the anthropomorphic form. At Balgo they are directly totemic, being associated with mythological sites. Birth totemism In this form of totemism the place where a child is born determines its ritual or cult totem, rather than its place of conception. Men in the Great Victoria Desert tried to make sure their wives gave birth in their own country, preferably at a site near a track of the Dreamtime being most closely associated with him. In dreams a person can be consistently represented by a natural phenomenon which he is known to have a close link with. He can identify himself with a totemic being, either human or other form, in his dreams and dreams of others, the actions of the being and his. Spirit familiars of western Arnhem Land songmen and the spirit assistants of native doctors are examples of this. In the first example a person may appear in his dream-shape even after death. This is the case in north-eastern Arnhem Land, but not in the Great Victoria Desert, though here the same word is used for totem and dream. Multiple totemism Multiple or classificatory totemism, may be associated with other types of totemism, moeity, clan, section, subsection, phratry or local totemism. The known universe, or major aspects of it is categorised on this basis. The main totem is regarded with a special attitude, and to all secondary totems classified with it. This form is common. An example from north-eastern Arnhem Land is: Here the brother left his hair belt: It is now a sandhill. On the sandhill were the tracks of wild duck, which were eating wild peanut roots. On the opposite side was a large barren sandhill; and on the surface of this were goanna tracks and the tracks of many birds. Here the Djanggawul paused and heard the cry of the black cockatoo. Here too is the sacred waterhole which they made, and beside which they camped. Men or women belonging to this site would also have a secondary totem, not actually graded as such, mangrove bird, hair belt, wild duck, nut tree, black cockatoo. He might claim any one of them as his totem, which implies association with all of them. Here they made camp, ate berries, and picked flowers to put in their hair. They also made bindi, sharply pointed sticks with bunched shavings at one end, which they used for decoration. They prepared feather down for putting on their bodies: They drew blood from their arms and some fell on the ground and became red ochre

Chapter 4 : Religion in the Lives of the Ancient Egyptians

The Religious Cult Of The Totemic People ePub download blog.quintoapp.com - Buy The Religious Cult of the Totemic People book online at best prices in India on blog.quintoapp.com Read The Religious Cult of the Totemic People book reviews & author details and more at blog.quintoapp.com Free delivery on qualified orders.

Brewer because the role of religion in Euro-American culture differs so greatly from that in ancient Egypt, it is difficult to fully appreciate its significance in everyday Egyptian life. In Egypt, religion and life were so interwoven that it would have been impossible to be agnostic. Astronomy, medicine, geography, agriculture, art, and civil law--virtually every aspect of Egyptian culture and civilization--were manifestations of religious beliefs. Fundamental was the love of sunlight, the solar cycle and the comfort brought by the regular rhythms of nature, and the agricultural cycle surrounding the rise and fall of the Nile. Egyptian theology attempted, above all else, to explain these cosmic phenomena, incomprehensible to humans, by means of a series of understandable metaphors based upon natural cycles and understandable experiences. Hence, the movement of the sun across the sky was represented by images of the sun in his celestial boat crossing the vault of heaven or of the sun flying over the sky in the form of a scarab beetle. Similarly, the concept of death was transformed from the cessation of life into a mirror image of life wherein the deceased had the same material requirements and desires. Origins and nature of the gods It is almost impossible to enumerate the gods of the Egyptians, for individual deities could temporarily merge with each other to form syncretistic gods Amun-Re, Re-Harakhty, Ptah-Sokar, etc. A single god might also splinter into a multiplicity of forms Amun-em-Opet, Amun-Ka-Mutef, Amun of Ipet-swt, each of whom had an independent cult and role. Unlike the gods of the Graeco-Roman world, most Egyptian gods had no definite attributes. For example, Amun, one of the most prominent deities of the New Kingdom and Late Period, is vaguely referred to in secondary literature as the "state god" because his powers were so widespread and encompassing as to be indefinable. To a great extent, gods were patterned after humans--they were born, some died and were reborn, and they fought amongst themselves. Gods are attested from the earliest time of Egyptian civilization. Standard anthropological models that suggest that gods in early civilizations are derived from a mother goddess or that they are the incarnation of aspects of nature do not fit the Egyptian evidence. Further complicating our understanding of the early gods is the fact that a single deity could be represented in human form, in zoomorphic form, or in a mixed animal-human form. Although the animal forms and therianthrope i. Rather, animal forms were probably used to suggest metaphorically something about the characteristics of the god. Certain gods were associated strongly with specific localities, although their worship was not limited to those regions. Many aspects of Egyptian theology are elusive to modern researchers. This results from the fact that there was tremendous development of religious ideas throughout the 3, years of Egyptian civilization, yet few concepts were discarded; instead, they were layered upon each other in an ever more complex and seemingly convoluted manner. For example, there are several different and seemingly contradictory ideas about creation. In still others, the god Atum performed the first act of creation from his spittle or semen. All of these solutions were an attempt to explain a phenomenon that was beyond human understanding in more comprehensible metaphors. Cult of the gods The deities required food, drink, clothing, and rituals of purification to sustain them as the protectors of mankind against the forces of chaos. Although no complete example of such a cult statue has been identified, the Restoration Stela of Tutankhamun describes the Amun statue as "his holy image being of electrum, lapis lazuli, turquoise and every precious stone. He opened the doors of the shrine that enclosed the statue and performed purification rituals. The cult statue was washed, anointed with perfumes, and dressed in clothes and necklaces. Food and drink were laid before the image of the god for divine sustenance. After a suitable interval for the god to consume the offerings, they were removed and reverted to the temple staff. Processions of the god were an important feature of the cult. During festivals the statue of the god was removed from his or her sanctuary and placed in a portable shrine which was, in turn, placed on a boat. These ritual craft could be quite large; indeed, the texts from Tutankhamun claim that it was carried by eleven pairs of priests. The sacred boat processions might circumambulate the temple or make a pilgrimage

from one temple to another, accompanied by temple personnel and local residents who sang, danced, and acclaimed the god. Maat, the king, and his subjects Central to Egyptian religion and thought is the concept of maat, the embodiment of truth and the universal balance of the universe. This sense of order, personified as a goddess named Maat, intertwined all aspects of correct daily behavior and thought with cosmic order and harmony. Individuals were personally responsible for the maintenance of the universal order. If one transgressed against the forces of order, chaos--a state antithetical to everything the Egyptians knew and valued--would ensue and in this frightening realm the sun would not rise, the Nile would not flood, crops would not grow, and children would abandon their elderly parents. One of the most fundamental duties of the king was to maintain maat through his intercession with the gods and especially through the cult actions performed in the temples each day in his name. Yet each of his subjects, through their correct behavior, shared that responsibility. What constituted proper morality is illustrated by the negative confession that the deceased recited at his or her judgment before the gods. This litany, Spell of the "Book of the Dead," stipulated what was considered sinful such as: The king, Osiris, and rituals of rejuvenation One of the most significant functions of Egyptian ritual and myth was the reinforcement and protection of the office and body of the king. The most important myth associated the entity of the king with the gods Osiris and Horus. According to the myth, Osiris, the first king of Egypt, was murdered by his evil brother Seth. This basic outline has myriad variations, the most elaborate version of which appears in the second century AD writings of Plutarch, but the focus of the myth was to associate the living king with the god Horus and his deceased predecessor with his mummiform father Osiris. In this way, each king of Egypt was incorporated into a mythological descent from the time of the gods. The myth also stressed filial piety and obligations of a son to his father. The gods Osiris left and Horus right after Hobson By the late Old Kingdom, posthumous identification with the god Osiris was adopted by the common people. After death, if they had lived their lives according to Maat and could truthfully confess that they had not committed any mortal sin before the divine judges in the Hall of Two Truths, they were admitted into the company of the gods. Coffins and funerary objects of the New Kingdom record that the name of the deceased was compounded with that of the god, and that the face of coffins belonging to men bore the false beard of Osiris. Many rituals were dedicated to the eternal rejuvenation of the living king. The most important was the Sed festival also known as the "jubilee" , which is attested from the Early Dynastic Period and was celebrated up to the Ptolemaic era. The king was then symbolically enthroned. Because the central act of the ritual--running the circuit--was physical, the Sed festival may be the vestige of a Predynastic ceremony wherein the king proved his continued virility and physical ability to rule. Although there is great emphasis upon the celebration of the jubilee in annals and autobiographies of courtiers who served kings who celebrated the Sed, little is known about the specific ceremonies. By the reign of Hatshepsut Dynasty 18 , another ritual was introduced that, like the Sed, emphasized the power of the king. This festival, called Opet, was celebrated annually at Thebes. The ritual took the form of a procession of the sacred barks of the Theban triad Amun, Mut and Khonsu accompanied by the bark of the king himself. Once within the sanctuary of the Luxor Temple, the ka spirit of the king was rejuvenated for another year by its temporary fusion with the gods. Polytheism, henotheism, and monotheism Throughout their history the Egyptians worshipped a great number of gods. Tomb and literary texts indicate that an individual did not ally himself with a single god. For example, the opening formula of Late Ramesside letters recounts: Indeed, in the Amarna Period, Akhenaten elevated his god, the Aten, to a supreme place in the pantheon, and later in his reign his agents traveled through Egypt physically expunging the name of other gods from monuments. The interpretation of the religion of the Amarna age as true monotheism, however, cannot be sustained in light of the simultaneous worship of other gods. Maat, both as a concept and in her personification of a goddess, continued to be venerated, and indeed the ritual of the presentation of her image reached new prominence in the Amarna age. So too, in some circumstances, the king and queen were associated with the gods Shu and Tefnut, respectively. Statuettes of Bes and other members of the traditional pantheon have been recovered from houses at Amarna. The vestiges of the old gods, as well as the triad formed by Akhenaten, Nefertiti, and the incarnation of the solar light as the Aten, consisted of yet another conventional grouping of gods, not the formation of a transcendent monotheistic godhead. The religion expressed in the Amarna age is better termed

henotheism, the temporary elevation of one god above others. This trend to henotheism continued in the Ramesside Period, with the elevation of various forms of Amun to the supreme god, but without the intolerance for other gods seen in the late Amarna Period. Some theologians even argue for the presence of a transcendent god into whom all other gods were subsumed during the Ramesside Period. She is the author of a wide variety of books and scholarly articles about Egyptian religion and history, and has participated in expeditions in Giza, Luxor, and Alexandria. Brewer is professor of anthropology at the University of Illinois, Urbana, and director of the Spurlock Museum. Please direct questions or comments to furlong lib.

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Email Copy Link Copied What are the most dangerous cults in the world? A cult is defined as a system which venerates one particular individual, ideal or object. They can be a select group of fanatics, or a group of misguided outsiders whose ideals have segmented them from the norm. However, many cults have sinister or extreme agendas that are so far outside they norm they become dangerous. This manifests in mass-suicides, brainwashing, extremist behavior, attacks, abductions, extortion and vandalism. Here are 10 of the most dangerous religious cults of all time. They talk of open threats and other dangerous methods which cult leaders use to ensure loyalty. The basis of the cult is a confusing mess of alien influence and the human psyche. But at the core, Scientology seems to be about a lot of money. They sue the pants off anyone who speaks ill of them. They seem to act at times like a massive global corporation, and not a religious organization. They also believe Moon to be a divine being worthy of worship. Since the Unification Church believes Moon to be God, he is fully supported by his church in every sense of the word. The cult itself has been accused of luring young members into the fold and actively working to separate them from their families or support systems. Moon constantly speaks out against the Christian church, claims that Korea is the chosen realm, and openly expects to be treated as a deity by his followers. Lost in this history is the fact that at its core the KKK is, or at least was, a religious sect of extremist Christians. The anonymity of the clan was another contributing factor. Members could live in open society and participate robed and hidden if they desired. They clan lives on today, and while their influence has dwindled considerably they still remain a rather secretive and dangerous cult. They strictly adhered to the Ten Commandments. In fact, they were so reverent to the word of God that they went to unusual lengths to not break it. They refrained from sexual relations and fasted regularly. When January 1st, passed without incident the cult began to lose followers whose faith was suddenly shattered. As a result, the cult leaders predicted a new apocalypse in March that year. When followers gathered at a church prior to the end times, it exploded. There were accusations of mass suicide, but most of the victims were strangled or poisoned and it was believed murder was the primary cause of death. Under the cover of a yoga and meditation cult, this group was granted religious status and eventually became increasingly dangerous. In the decade that passed Asahara and his followers were accused of forced donations, fraud, and even murder. In the police began to take a serious look at Asahara and these accusations. So much so that Asahara ordered the release of sarin gas in the subway system hoping to distract the authorities. While the resulting fallout was devastating, the police did manage to capture Asahara and discovered a massive stockpile of weapons, explosives and even live captives. Among the materials the police discovered was enough poisonous gas to kill four million people, a Russian helicopter, drugs including LSD , and chemical weapons like anthrax. Asahara was imprisoned and his cult disbanded, but some variation of his ideals lives on today in another cult, though the leader has distanced himself from this new sect. The primary belief practiced by followers of this organization is that sex with children is not only ok, but a divine right. Needless to say, there was an extensive history of sexual abuse within this cult. Young women were turned towards prostitution and used to lure new members into the fold. There was an entire system in place for recruitment. What followed was a series of mass suicides including one in Switzerland, where inner-circle members were poisoned to death, and second one in Canada. Cultists were shot, poisoned, burned, and suffocated. In the end over people died, mostly by their own hand or at the hands of their leaders.

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Phil Johnson is a Pastor along with: It is written, John 3: For every one that doeth evil hateth the light, neither cometh to the light which is Jesus, lest his deeds should be reproved or exposed, or corrected. Peter wrote in his letters some things that were hard to understand— 2 Peter 3: They will perish to the hell that most of them believe is either an illusion, or our life on earth, or do not believe exists. These false teachers shall speak evil about the way of truth. This indeed is what many cults do. In 1 Tim 6: Some people that disobey this have erred and wandered from the faith. Some people will not humble themselves and hearken to Godly counsel, or even to this material, because they have no inner desire to repent, to change, and to walk by faith. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Many cult leaders had demon spirits or false angels appear to them. Afterward, they started false religions that in some way distorted the Bible. Those false teachers and cults will indeed be accursed. For he that biddeth him God speed is partaker of his evil deeds. Many have been led down the road to error when they disobeyed this Scripture. Most of Matt 24, Mark 13, and Luke 21 are dealing with the latter days that we now living in and the times that are soon to follow. When Jesus was asked about His return, the first sign of many He referred to in all three chapters was religious deception. Many times He warned about religious deception and being led astray in this age, as if it would be worse than at any time in the history of the Church. In other words, cults would abound. In other words, if you are not on your guard, you may be deceived. Of all the signs collectively covered in these three chapters, religious deception or cults was covered more than any other about 13 times—ref-Matt A summary of some things He said—“Many shall be deceived. Many shall say they are the Christ. People shall say, Here is Christ. Many false prophets shall arise. They shall show great signs and wonders. Indeed, these prophecies have been fulfilled. An estimated 25, people in the world are now claiming they are the Christ. Multitudes of false prophets have arisen. Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. Jesus was and is warning them and us to beware of the false doctrines, the cults, and false teachings. How much false teachings will come forth? Jesus gives us the answer. They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? The baskets full of fragments of bread that afterward were gathered, represent the leaven or incredible spread of false doctrines. For the student of the Bible, note that two separate occasions are mentioned. The amount of fragmented, false doctrines that would come forth from the original bread Jesus or from the pure, holy words of the Bible would be twelve baskets from the five loaves of the five thousand, and seven baskets from the 7 loaves among four thousand. False doctrine spreads like leaven or yeast. It multiplies many times over. It is not enough to believe on Jesus alone, as there are many different viewpoints among the cults of who Jesus really is. Are you following a fragmented, false doctrine or the real Bread of Life Jesus? Even among those that find the strait gate and narrow way, only a FEW will take it and inherit Eternal Life. How many will take the wrong way and perish? The word many is followed by three categories of people that believed they were saved, looked like they were saved, but were rejected by Jesus. If many, many, many perish, that only leaves a very, very, very few that inherit eternal life. Again, in Matthew Again and again, the Scriptures are in harmony. Far, far, far more people will perish and suffer the second death than those that inherit eternal life. It is written, Gal 4: He that has a heart to understand, let him understand. Those few are those that are not ashamed of the Jesus of the Bible. Those that build upon the sand are those that follow their own ways and distorted views of Jesus as well as false religions and blind teachers—“they will surely perish—ref Matt 7: Indeed, Paul was considered by many of his day a cult leader.

He was called the ringleader of the sect or movement, or cult of the Nazarenes. Was Jesus Himself and John the Baptist perceived by some as cult leaders? The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. Yet the Bible clearly shows that Jesus is the One and only Way. No church can save any person. Note 2 As 2 states , Biblically a cult may be defined as those that have changed, left out, or added to the fundamentals of Bible doctrine. Those that do not confess that Jesus Christ is come in the flesh-ref 1 John 4: As it is written: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: A biblical definition of a cult is also those that do not believe 4 - that by Jesus Christ were all things created, and He is before all things-ref Col 1: The only way to heaven is through faith in Jesus Christ. It is not through a specific church, denomination, or sect. Those that do not believe the following may not be considered a cult by some; however, they would certainly be considered misled. It is writtenâ€” Revelation This is the second death. And if the blind lead the blind, both shall fall into the ditch. If the unsaved the blind lead the unsaved the blind , both shall fall into the ditch or perish. The Bible is very clear that a born-again Christian is not to partake of and be involved in cults or with blind leaders of the blind. Once again, we are instructed and warned in: As has been said, the information in this document is presented in love and in the fear of God. In no way do we despise, hate, wish to insult, or persecute the people involved in these cults in any way. On the contraryâ€”to love you is to tell you the truth. To withhold the information and truth presented would be wrong and would not be love. To hide this information and allow people to perish for eternity is not love. We hope the information provided will cause at least some to seek the One and only God through His Word the Bible in humility, putting aside all preconceived ideas and fears. The God of the Bible is love-ref 1 John 4: And they went to another village. It has been said, "Error rides into the church on the back of truth. Multitudes have died unsaved, believing deception and lies that they thought were true, because they were intermixed with truth. There is nothing so tragic and far-reaching as a false way of salvation, and all the cults fit into this category. Though estimates vary, the number of cults in the world today appear to number into the thousands. Estimates of those today claiming to be Jesus Christ, the Christ, or a prophet of God are said to be 25, or more. Many also claim to be Elijah the prophet or other biblical figures. Many of these cults use the same language born-again Christians might use; however, what they mean is very different from what the Bible teaches. They deceive the unsaved, the lukewarm Christian, as well as the unsuspecting. Jesus warned that in this generation many would be deceived.

Chapter 7 : The Nords' Totemic Religion | The Imperial Library

This Japanese cult translates to the "Supreme Truth" and it was founded by Shoko Asahara in Under the cover of a yoga and meditation cult, this group was granted religious status and eventually became increasingly dangerous.

A political cult is a cult with a primary interest in political action and ideology. In their book *On the Edge: The* word cult is not a term of abuse, as this paper tries to explain. It is nothing more than a shorthand expression for a particular set of practices that have been observed in a variety of dysfunctional organisations. Lalich, a sociologist and former DWP member. Rothbard during her lifetime, and later by Michael Shermer. Although the Collective advocated an individualist philosophy, Rothbard claimed they were organized in the manner of a "Leninist" organization. We can overcome cult behavior, he says, by recognizing that we have dependency needs that are inappropriate for mature people, by increasing anti-authoritarian education, and by encouraging personal autonomy and the free exchange of ideas. It has been estimated that there are around 50, members of polygamist cults in North America. Anti-Mormon sentiment waned, as did opposition to statehood for Utah. The Smoot Hearings in , which documented that the LDS Church was still practicing polygamy spurred the church to issue a Second Manifesto again claiming that it had ceased performing new plural marriages. By the LDS Church excommunicated those who entered into or performed new plural marriages. It has been labeled a polygamous cult by the news media and has been the subject of criminal investigation by local authorities. Sociologist and historian Orlando Patterson has described the Ku Klux Klan , which arose in the American South after the Civil War , as a heretical Christian cult, and he has described its persecution of African Americans and others as a form of human sacrifice. He analyses in detail the racist foundation of this movement. Psychological Undercurrents of History, psychiatrist Peter A. Olsson compares Osama bin Laden to certain cult leaders including Jim Jones , David Koresh , Shoko Asahara , Marshall Applewhite , Luc Jouret and Joseph Di Mambro , and he says that each of these individuals fit at least eight of the nine criteria for people with narcissistic personality disorders. We need to understand the psychological aspects of how people are recruited and indoctrinated so we can slow down recruitment. We need to help counsel former cult members and possibly use some of them in the war against terrorism. It indoctrinates its members; it forms a closed, totalitarian society; it has a self-appointed, messianic and charismatic leader; and it believes that the ends justify the means. Masoud Banisadr stated in a May speech in Spain: My answer is no, as there are many peaceful cults at present around the world and in the history of mankind. But if you ask me are all terrorist organisations some sort of cult, my answer is yes. Even if they start as [an] ordinary modern political party or organisation, to prepare and force their members to act without asking any moral questions and act selflessly for the cause of the group and ignore all the ethical, cultural, moral or religious codes of the society and humanity, those organisations have to change into a cult. Therefore to understand an extremist or a terrorist organisation one has to learn about a cult. Fourteen different groups in China have been listed by the ministry of public security as xiejiao. According to Amnesty International , the persecution of Falun Gong includes a multifaceted propaganda campaign , [] a program of enforced ideological conversion and re-education, as well as a variety of extralegal coercive measures, such as arbitrary arrests , forced labour , and physical torture , sometimes resulting in death. Next listed were "Pagan cults". Large sects listed included: However, no religious or cult members are granted any special immunity from criminal charges.

Chapter 8 : The Most Dangerous Religious Cults in the World | TheRichest

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Chapter 9 : Cult - Wikipedia

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Sacred Symbols; The Stellar Cult; Great Pyramid of Ghizeh; Different Phases of the Stellar Cult; Lunar Cult; Solar Cult; The Jews and Israelites; Babylonian Cult; Buddhism; The Druids; Mohammedism; Cult of Christianity.