

Chapter 1 : Semiramis Worship - The Restoration of the Bride of Messiah

The generative gods in the divine family on Mt. Olympus "The worship of each god according to his service to mankind" "The worship of the generative divinities not only pleasing to the gods but pleasurable as well to man" "Sex worship a release from taboos and social restrictions" "Sexual promiscuity in the worship of the generative divinities.

We will show you what one Freemasonry Publishing House recommends that their members read and study. We will also prove from this recommended reading list that Freemasonry admits that it comes from the Satanic Knights Templars! The Bible says "Evil companionships corrupt", and our culture has the saying, "Birds of a feather flock together". Truly, you will be shocked when you discover the types of books Freemasons read and study. Part 3 of 3. The New World Order is coming! Once you understand what this New World Order really is, and how it is being gradually implemented, you will be able to see it progressing in your daily news!! Learn how to protect yourself, your loved ones! Stand by for insights so startling you will never look at the news the same way again. Box , Kila, MT, , U. We have been on their mailing list for some time now, and will reprint a selection of the books they recommend that Freemasons read. Once you read this, you will understand the truth that Freemasonry is: We will note for you, on a case by case basis, what the Bible has to say about the specific occultic practice being taught. Truly, Albert Pike was not kidding when he stated, " These Ancient Mysteries practiced divination, Nature worship, consulting mediums, human sacrifice, consulting the Zodiac, temple prostitution and actually worshipping through sex [called Tantric Arts today]. You will see all these practices being offered to Freemasons in this Kessinger Publishing House mail order listing. We will also show you symbols which Kessinger has published [unless otherwise noted] which will further solidify this truth in your heart and mind. Therefore, when Kessinger Freemasonry Publishing House lists Ancient Mysteries books, it is because Freemasonry teaches and practices them, also!!!! Let this truth resonate through your whole being. Do you understand the necessity for Freemasonry to be so very, very secret for all these centuries?! From these subheadings on the front page of this mail order catalog from Kessinger Publishing, you can see that Freemasonry is Satanic, occultic. But, just to make sure you get the point, we are going to list many of the books which Kessinger recommends to the Freemason to read and to study. You will clearly see the Truth about Freemasonry when you read these book listings. As you read this selected listing of the many books recommended to Freemasons, you are looking at a cross section of a Masonic "library"! Every one of these books have been selected by Kessinger Masonry publishing house for Freemason Brothers to read. We understand that this listing is going to be overwhelming, but that it because it truly IS overwhelming. We want you to be so overwhelmed by the obvious and repeated occultism of which Freemasonry is comprised, that you will not be tempted to think that we just "misunderstood" Freemasonry, or that these authors were just trying to "expose" these terrible practices. Therefore, they study these Ancient Mysteries so they can practice them, also. The next time you are tempted to think that Freemasonry does not take seriously these Ancient Mysteries, go to a cemetery in which Freemasons are buried, and look at the prevalence of obelisks on the tombstones!! Freemasons are serious about learning the occult so they can become good practitioners of the occult! Even if you do not know much about the occult, you realize that the practices which God forbade in the Bible, as listed above, are found on this Masonic recommended reading list time after time after time. You will also find organizations that we have identified as occultic on this Masonic list. Also make note every time you see one of the ancient Mysteries, such as Egypt, glorified. God hated these false religions and physically destroyed them in judgment, after He had judged them with many physical afflictions and diseases. Yet, Freemasonry glorifies these awful religions. Whenever we add commentary, it will be in double square [] brackets. If we do use quotation marks [""] it is because we are quoting from another source. Yet another sad attempt to show that Christianity is not unique and to show that all religions are equally valid. Christianity is also "mystically reinterpreted". The Story of Sex in Religion. This terrible book shows that Freemasonry worships the "Erotic Motive", they worship the "Generative Divinities"; and they fraternize with the infamous Fire God, Molech, whom God hated because he demanded human sacrifice, specifically the sacrifice of children. Mormonism is based upon Freemasonry! Read this book and discover

how and why. If you did not know this fact before, you know it now, from a Freemason author, no less. This Masonic author gives us a quick thumbnail sketch of the history of Freemasonry. Note that it starts with the "Ancient Mysteries", all of which God judged and destroyed. Freemasonry stands condemned for its blatant attack on the Holy Bible, which they profess to honor!! Freemasonry cannot ever, ever, ever call itself Christian when it believes this about the Bible!! Jesus valued the Bible so much He stated, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Or, a historical exposition of the devil and his fiery dominions disclosing the oriental origin of the belief in a devil and future endless punishment. Christianity has historically perverted the mystical truth to enslave mankind through fear. Are you ready to be set free? Again, Freemasonry loses its ability to call itself Christian once you understand what they believe and teach concerning key doctrines. They actually believe that God and the Devil were originally twin brothers!! They evidently have not actually read the Old Testament, if they teach that eternal punishment is not taught in Jewish Scriptures. But, again, Christianity is reinterpreted]. New, startling, and extraordinary revelations in religious history, which disclose the oriental origin of all the doctrines, principles, precepts, and miracles of the Christian New Testament and furnishing a key for unlocking many of its sacred mysteries, besides comprising the history of 16 heathen crucified gods. Freemasonry identifies itself with Antichrist by teaching that Jesus Christ was a "Spiritual Medium "!! This teaching qualifies for the Biblical Unforgiveable Sin, because it teaches that the reason Jesus could do all the miracles He did was because He was acting with the power of Satan -- Mark 3: But, also, this book seeks to debunk the special place in world history which Jesus claimed for Himself, persuading Masons that Jesus and His Christianity are just like the Ancient Mystery Religions. While it is true that Satan counterfeited the Virgin Birth and the Crucifixion about 1, years before Jesus Christ, that fact does not invalidate Jesus Christ. I have always been taught that they presence of a counterfeit presupposes the existence of the original, and the true! But, again, Freemasonry loses its ability to call itself Christian with this kind of teaching being propagated amongst the Brethren!! History manifests what the Law occultly reveals; Who is Melchizedek? But, at the very least, we can see that the book "mystically reinterprets" Scripture. Albert Pike was the foremost Master of Masonic wisdom. This book is included so you will know the extreme reverence which Masonry has for Albert Pike. An Occult Tale of Adventure in the Untersberg , Hartmann was a famous occultist who understood the "inner secret workings" of nature. Although we believe this book to be allegorical, it well represents the forces a spiritual initiate is likely to meet and must master. Fun and enlightening reading. Also good for children. To call the attention of the readers to the divine powers existing within themselves, thus to lead them to a knowledge of their own higher nature, to aid them in entering a higher life and finally to state what the greatest mystics of the East and West have taught in regard to the nature and the development of these powers, has been the aim of the Author. This book boldly teaches that each man can become a god, that the godhead dwells within each person, and to discover this "truth" would be a magical experience. Can you see the Satanism totally permeating Freemasonry? Because of their profound occult knowledge, mystic physicians have always treated both the cause physical and symptoms psychic of diseases. Valuable reading for medical practitioners and anyone interested in holistic healing. The Art of Divining by Punctuation According to Cornelius Agrippa and Others , Geomancy teaches the rules by which certain truths are spiritually perceived by the soul and brought within the understanding of the external mind by the use of concentration and punctuation. A massive study of secret organizations which provides both historical and ritualistic information on groups of all kinds: About one-third of volume two is dedicated to Freemasonry, its rites and rituals, which it examines in some detail. A pleasure to read and an essential reference work, Highly recommended. What a Hall of Infamy!! This book ties the Illuminati, Freemasonry, and the Jesuits into one volume, just as it should be! Lecture Outlines for those Seeking Initiation into the Hidden House of Masonry , "The Lectures which follow are for Students; not simply Masonic Students, but students of any school which insist upon freedom of thought, clear vision, and unselfish service. Of the Wonderful Secrets of Numbers: To our knowledge, this is the first ever reprint of this most essential Rosicrucian work on Alchemy, Chemistry, Magic, Regeneration, Kabbalism Numerology, Prophecy, Astrology, and Spiritual development. Unavailable for hundreds of years, this extremely scarce and illuminating book can now be your guide to the deepest Rosicrucian philosophy. An Introduction to Masonic

Archeology, Contents: Did you catch that subtitle -- "Freemasonry the Parent of all Religions"? This subtitle says it all, does it not?!! Of course it does! Freemasonry is the culmination of all the ancient Mysteries, all of them occult, all of them Satanic, and all of them physically destroyed by God. But, Freemasonry has revived them all, to unite the world into a global religion of Antichrist! Now, the Truth is finally out, and it came "in their own words. Complete with many informative prints and maps. The Druids had an excellent system of Morals? Prisoners of war, criminals, or animals were burned alive in odd-shaped baskets. By observing the way they died, the Druids saw omens of the future, good or bad Does that tell you volumes about the Satanism of Freemasonry? The Druids also worshipped the spirits in trees, and many of our Halloween customs, such as wearing masks and "Trick or Treat" came from the Druids.

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Venus Aphrodite riding goose, Athenian red-figure kylix C5th B. She was depicted as a beautiful woman often accompanied by the winged godling Eros Love. Her attributes included a dove, apple, scallop shell and mirror. In classical sculpture and fresco she was usually depicted nude. COM This site contains a total of 18 pages describing the goddess Aphrodite, including general descriptions, mythology, and cult. The content is outlined in the Index of Aphrodite Pages left column or below. Some traditions stated that she had sprung from the foam aphros of the sea, which had gathered around the mutilated parts of Uranus, that had been thrown into the sea by Kronos after he had unmanned his father. With the exception of the Homeric hymn on Aphrodite there is no trace of this legend in Homer, and according to him Aphrodite is the daughter of Zeus and Dione. Later traditions call her a daughter of Kronos and Euonyme, or of Uranus and Hemera. According to Hesiod and the Homeric hymn on Aphrodite, the goddess after rising from the foam first approached the island of Cythera, and thence went to Cyprus, and as she was walking on the sea-coast flowers sprang up under her feet, and Eros and Himeros accompanied her to the assembly of the other great gods, all of whom were struck with admiration and love when she appeared, and her surpassing beauty made every one desire to have her for his wife. According to the cosmogonic views of the nature of Aphrodite, she was the personification of the generative powers of nature, and the mother of all living beings. A trace of this notion seems to be contained in the tradition that in the contest of Typhon with the gods, Aphrodite metamorphosed herself into a fish, which animal was considered to possess the greatest generative powers. But according to the popular belief of the Greeks and their poetical descriptions, she was the goddess of love, who excited this passion in the hearts of gods and men, and by this power ruled over all the living creation. Ancient mythology furnishes numerous instances in which Aphrodite punished those who neglected her worship or despised her power, as well as others in which she favoured and protected those who did homage to her and recognized her sway. Love and beauty are ideas essentially connected, and Aphrodite was therefore also the goddess of beauty and gracefulness. In these points she surpassed all other goddesses, and she received the prize of beauty from Paris; she had further the power of granting beauty and invincible charms to others. Youth is the herald, and Peitho, the Horae, and Charites, the attendants and companions of Aphrodite. Marriages are called by Zeus her work and the things about which she ought to busy herself. As she herself had sprung from the sea, she is represented by later writers as having some influence upon the sea Virg. During the Trojan war, Aphrodite, the mother of Aeneas, who had been declared the most beautiful of all the goddesses by a Trojan prince, naturally sided with the Trojans. She saved Paris from his contest with Menelaus II. In her fright she abandoned her son, and was carried by Iris in the chariot of Ares to Olympus, where she complained of her misfortune to her mother Dione, but was laughed at by Hera and Athena. She also protected the body of Hector, and anointed it with ambrosia. According to the most common accounts of the ancients, Aphrodite was married to Hephaestus Odys. Her faithlessness to Hephaestus in her amour with Ares, and the manner in which she was caught by the ingenuity of her husband, are beautifully described in the Odyssey. By Ares she became the mother of Phobos, Deimos, Harmonia, and, according to later traditions, of Eros and Anteros also. But Ares was not the only god whom Aphrodite favoured; Dionysus, Hermes, and Poseidon likewise enjoyed her charms. By the first she was, according to some traditions, the mother of Priapus Schol. As Aphrodite so often kindled in the hearts of the gods a love for mortals, Zeus at last resolved to make her pay for her wanton sport by inspiring her too with love for a mortal man. This was accomplished, and Aphrodite conceived an invincible passion for Anchises, by whom she became the mother of Aeneas and Lyrus. Respecting her connexions with other mortals see Adonis and Butes. The ancient story ran thus: Smyrna had neglected the worship of Aphrodite, and was punished by the goddess with an unnatural love for her father. When he discovered the crime he wished to kill her; but she fled, and on being nearly overtaken, prayed to the gods to make her invisible. They were moved to pity and changed her into a tree called smurna. After the lapse of nine

months the tree burst, and Adonis was born. Aphrodite was so much charmed with the beauty of the infant, that she concealed it in a chest which she entrusted to Persephone; but when the latter discovered the treasure she had in her keeping, she refused to give it up. The case was brought before Zeus, who decided the dispute by declaring that during four months of every year Adonis should be left to himself, during four months he should belong to Persephone, and during the remaining four to Aphrodite. Adonis however preferring to live with Aphrodite, also spent with her the four months over which he had controul. Afterwards Adonis died of a wound which he received from a boar during the chase. Thus far the story of Adonis was related by Panyasis. Later writers furnish various alterations and additions to it. According to Hyginus Fab. Smyrna after the discovery of her crime fled into a forest, where she was changed into a tree from which Adonis came forth, when her father split it with his sword. The dispute between Aphrodite and Persephone was according to some accounts settled by Calliope, whom Zeus appointed as mediator between them. Adonis grew up a most beautiful youth, and Venus loved him and shared with him the pleasures of the chase, though she always cautioned him against the wild beasts. At last he wounded a boar which killed him in its fury. According to some traditions Ares Mars, or, according to others, Apollo assumed the form of a boar and thus killed Adonis. A third story related that Dionysus carried off Adonis. When Aphrodite was informed of her beloved being wounded, she hastened to the spot and sprinkled nectar into his blood, from which immediately flowers sprang up. Various other modifications of the story may be read in Hyginus Poet. From the double marriage of Aphrodite with Ares and Adonis sprang Priapus. Besides him Golgos and Beroe are likewise called children. On his death Adonis was obliged to descend into the lower world, but he was allowed to spend six months out of every year with his beloved Aphrodite in the upper world. Aphrodite possessed a magic girdle which had the power of inspiring love and desire for those who wore it; hence it was borrowed by Hera when she wished to stimulate the love of Zeus. The arrow is also sometimes mentioned as one of her attributes. In the vegetable kingdom the myrtle, rose, apple, poppy, and others, were sacred to her. The animals sacred to her, which are often mentioned as drawing her chariot or serving as her messengers, are the sparrow, the dove, the swan, the swallow, and a bird called iynx. As Aphrodite Urania the tortoise, the symbol of domestic modesty and chastity, and as Aphrodite Pandemos the ram was sacred to her. The planet Venus and the spring-month of April were likewise sacred to her. All the surnames and epithets given to Aphrodite are derived from places of her worship, from events connected with the legends about her, or have reference to her character and her influence upon man, or are descriptive of her extraordinary beauty and charms. All her surnames are explained in separate articles. The principal places of her worship in Greece were the islands of Cyprus and Cythera. At Cnidus in Caria she had three temples, one of which contained her renowned statue by Praxiteles. Mount Ida in Troas was an ancient place of her worship, and among the other places we may mention particularly the island of Cos, the towns of Abydos, Athens, Thespieae, Megara, Sparta, Sicyon, Corinth, and Eryx in Sicily. The sacrifices offered to her consisted mostly of incense and garlands of flowers Virg. In some places, as at Corinth, great numbers of females belonged to her, who prostituted themselves in her service, and bore the name of hierodouloi. Respecting the festivals of Aphrodite see Dict. The worship of Aphrodite was undoubtedly of eastern origin, and probably introduced from Syria to the islands of Cyprus, Cythera, and others, from whence it spread all over Greece. It is said to have been brought into Syria from Assyria. Aphrodite appears to have been originally identical with Astarte, called by the Hebrews Ashtoreth, and her connexion with Adonis clearly points to Syria. But with the exception of Corinth, where the worship of Aphrodite had eminently an Asiatic character, the whole worship of this goddess and all the ideas concerning her nature and character are so entirely Greek, that its introduction into Greece must be assigned to the very earliest periods. The elements were derived from the East, but the peculiar development of it belongs to Greece. The Roman goddess Venus was identified with the Greek Aphrodite. Aphrodite, the ideal of female grace and beauty, frequently engaged the talents and genius of the ancient artists. The most celebrated representations of her were those of Cos and Cnidus. Those which are still extant are divided by archaeologists into several classes, accordingly as the goddess is represented in a standing position and naked, as the Medicean Venus, or bathing, or half naked, or dressed in a tunic, or as the victorious goddess in arms, as she was represented in the temples of Cythera, Sparta, and Corinth. Dictionary of Greek and Roman Biography

and Mythology. Evelyn-White Greek epic C7th to 4th B. Hail, goddess, queen of well-built Kypros Cyprus! With you have I begun; now I will turn me to another hymn. There the moist breath of Zephyros the western wind wafted her over the waves of the loud-moaning sea in soft foam, and there the gold-filleted Horai Horae, Seasons welcomed her joyously. Hail, sweetly-winning, coy-eyed goddess! Grant that I may gain the victory in this contest, and order you my song. And now I will remember you and another song also. She gives kindly gifts to men: Hail, goddess, queen of well-built Salamis and sea-girt Kypros; grant me a cheerful song. Taylor Greek hymns C3rd B. Ourania Urania Heavenly, illustrious, laughter-loving philommeideia queen, sea-born pontogenes, night-loving philopannyx, of awful mien; crafty, from whom Ananke Necessity first came, producing, nightly, all-connecting dame. The triple Moirai Fates are ruled by thy decree, and all productions yield alike to thee: Goddess of marriage, charming to the sight, mother of the Erotes Loves, whom banquetings delight; source of Peitho Persuasion, secret, favouring queen, illustrious born, apparent and unseen; spousal Lukaina, and to men inclined, prolific, most-desired, life-giving, kind. Come, Kyprogenes Cyprus-Born, and to my prayer incline, whether exalted in the heavens you shine, or pleased in odorous Syria to preside, or over the Aigyptian Egyptian plains they care to guide, fashioned of gold; and near its sacred flood, fertile and famed, to fix they blest abode; or if rejoicing in the azure shores, near where the sea with foaming billows roars, the circling choirs of mortals thy delight, or beauteous Nymphai Nymphs with eyes cerulean bright, pleased by the sandy banks renowned of old, to drive thy rapid two-yoked car of gold; or if in Kypros Cyprus thy famed mother fair, where Nymphai unmarried praise thee every year, the loveliest Nymphai, who in the chorus join, Adonis pure to sing, and thee divine. Come, all-attractive, to my prayer inclined, for thee I call, with holy, reverent mind. Lattimore Greek epic C8th B. Evelyn-White Greek epic C7th or 6th B. In such perfumed garments is Aphrodite clothed at all seasons. Now when Ankhises saw her, he marked her well and wondered at her mien and height and shining garments. For she was clad in a robe out-shining the brightness of fire, a splendid robe of gold, enriched with all manner of needlework, which shimmered like the moon over her tender breasts, a marvel to see. Also she wore twisted brooches and shining earrings in the form of flowers; and round her soft throat were lovely necklaces.

Chapter 3 : FREEMASONRY PROVEN TO BE OCCULTIC!! 'IN THEIR OWN WORDS'!!!? - Christian Upda

In the worship of the generative divinities sacrifice also came to play its part. Here, perhaps even more than in the worship of other gods, it secured a hold upon the people to an overwhelming extent, more for what man got out of it directly than for what the gods might offer in return.

Lares are represented as two small, youthful, lively male figures clad in short, rustic, girdled tunics "made of dogskin, according to Plutarch. One arm raises a drinking horn rhyton aloft as if to offer a toast or libation; the other bears a shallow libation dish patera. Compitalia shrines of the same period show Lares figures of the same type. Painted shrine-images of paired Lares show them in mirrored poses to the left and right of a central figure, understood to be an ancestral genius. Their domains[edit] Lares belonged within the "bounded physical domain" under their protection, and seem to have been as innumerable as the places they protected. Some appear to have had overlapping functions and changes of name. Some have no particular or descriptive name: Likewise those invoked along with other deities by the consul Publius Decius Mus as an act of devotio before his death in battle are simply "Lares". The titles and domains given below cannot therefore be taken as exhaustive or definitive. Their shrines were usually positioned at main central crossroads compites of their vici, and provided a focus for the religious and social life of their community, particularly for the plebeian and servile masses. Lares of the house, probably identical with Lares Familiares. Lares of the family, probably identical with the Lares Domestici. Lares "of the fathers", possibly equivalent to the dii patrii deified ancestors who received cult at Parentalia. Lares of the city of Rome, later of the Roman state or community; literally, the "Lares who stand before", as guardians or watchmen. They were housed in the state Regia , near the temple of Vesta, with whose worship and sacred hearth they were associated; they seem to have protected Rome from malicious or destructive fire. They may have also functioned as the neighbourhood Lares of Octavian the later emperor Augustus , who owned a house between the Temple of Vesta and the Regia. Augustus later gave this house and care of its Lares to the Vestals: His Compitalia reforms extended this identification to every neighbourhood Lares shrine. However, Lares Praestites and the Lares Compitales renamed as Lares Augusti should probably not be considered identical. Their local festivals were held at the same Compitalia shrines, but at different times. Lares of the fields, identified as custodes agri "guardians of the fields" by Tibullus. Lares of roads viae, singular via and those who travel them. Their statues were placed at table during family meals and banquets. They were divine witnesses at important family occasions, such as marriages, births and adoptions, and their shrines provided a religious hub for social and family life. The circumstances of this offering are otherwise unknown: Taylor conjectures the sacrifice of a pig, possibly a pregnant sow. Two Lares, each holding a rhyton , flank an ancestor- genius holding a libation bowl and incense box, his head covered as if for sacrifice. Painted lararia from Pompeii show two Lares flanking a genius or ancestor-figure, who wears his toga in the priestly manner prescribed for sacrificers. Underneath this trio a serpent, representing the fertility of fields or the principle of generative power, winds towards an altar. The essentials of sacrifice are depicted around and about; bowl and knife, incense box, libation vessels and parts of sacrificial animals. In households of modest means, small Lar statuettes were set in wall-niches, sometimes merely a tile-support projecting from a painted background. Its statuary was unsophisticated, "rustic" and probably of ancient type or make. The placing of Lares in the public or semi-public parts of a house, such as its atrium , enrolled them in the more outward, theatrical functions of household religion. The other was placed boldly front-of-house, among a riot of Greek-inspired mythological wall-paintings and the assorted statuary of patron divinities. In his coming-of-age, a boy gave his personal amulet bulla to his Lares before he put on his manly toga toga virilis. Once his first beard had been ritually cut off, it was placed in their keeping. She paid another to her new domestic Lares, and one to her husband. If the marriage made her a materfamilias, she took joint responsibility with her husband for aspects of household cult. These Lares Compitalicii were celebrated at the Compitalia festival from the Latin compitum, a crossroad just after the Saturnalia that closed the old year. In the "solemn and sumptuous" rites of Compitalia, a pig was led taken in celebratory procession through the streets of the vicus then sacrificed to the Lares at their Compitalia shrine. Cult offerings to these Lares were

much the same as those to domestic Lares; in the late Republican era, Dionysius of Halicarnassus describes the contribution of a honey-cake from each household as ancient tradition. Tradition required that the Lares Compitalicii be served by men of very low legal and social status: It dates from the early Imperial Era and probably shows an event during Compitalia. While the supervision of the vici and their religious affairs may have been charged to the Roman elite who occupied most magistracies and priesthoods, [44] management of the day-to-day affairs and public amenities of neighbourhoods "including their religious festivals" was the responsibility of freedmen and their slave-assistants. The Compitalia was an official festival but during the Republican era, its shrines appear to have been funded locally, probably by subscription among the plebeians, freedmen and slaves of the vici. Their support through private benefaction is nowhere attested, and official attitudes to the Republican Compitalia seem equivocal at best: The Compitalia games Ludi Compitalicii included popular theatrical religious performances of raucously subversive flavour: What happened "if anything" to the Compitalia festivals and games in the immediate aftermath of his public, ritualised murder by his opponents is not known but in 68 BC the games at least were suppressed as "disorderly". Statues representing the Genius Augusti were inserted between the Lares of the Compitalia shrines. Some examples are sophisticated, others crude and virtually rustic in style; taken as a whole, their positioning in every vicus ward of Rome symbolically extends the ideology of a "refounded" Rome to every part of the city. Probably in response to this, provincial cults to the Lares Augusti appear soon afterwards; in Ostia, a Lares Augusti shrine was placed in the forum, which was ritually cleansed for the occasion. Their inscribed names, and those of their owners, are contained within an oak-wreath cartouche. The oak-leaf chaplet was voted to Augustus as "saviour" of Rome; [54] He was symbolic pater father of the Roman state, and though his genius was owed cult by his extended family, its offer seems to have been entirely voluntary. It repaid honour with honours, which for the plebs meant offices, priesthood, and the respect of their peers; [56] at least for some. The same name is used by later Roman authors with the general sense of a bogey or "evil spirit". Lara thus becomes Muta the speechless one. Mercury leads her to the underworld abode of the dead ad Manes; in this place of silence she is Dea Tacita the silent one. En route, he impregnates her. She gives birth to twin boys as silent or speechless as she. In this context, the Lares can be understood as "manes of silence" taciti manes. If, as Ovid proposes, the lemures are an unsatiated, malevolent and wandering form of Lares, then they and their mother also find their way into Lemuralia, when the hungry Lemures gather in Roman houses and claim cult from the living. The paterfamilias must redeem himself and his family with the offer of midnight libations of spring-water, and black beans spat onto the floor. Any lemures dissatisfied with these offerings are scared away by the loud clashing of bronze pots. Taylor notes the chthonic character of offerings made to fall "or deliberately expelled" towards the earth. A rural familia relied on the productivity of their estate and its soil: With no traditional, systematic theology to limit their development, Lares became a single but usefully nebulous type, with many functions. Apuleius considers them benevolent ancestral spirits; they belong both to the underworld and to particular places of the human world. To him, this distinguishes them from the divine and eternal genius which inhabits, protects and inspires living men: In the 3rd century AD, Tertullian remarks the inevitable presence of Lares in pagan households as good reason to forbid marriage between pagan men and Christian women: In the early 5th century AD, after the official suppression of non-Christian cults, Rutilius Namatianus could write of a famine-stricken district whose inhabitants had no choice but to "abandon their Lares" thus, to desert their rat-infested houses.

Chapter 4 : The Sacred Fire: Contents

In the earliest times the worship of the generative power was of the most simple and pure character, rude in manner, primitive in form, pure in idea, the homage.

This is the troublesome Balkan peninsula, mother of many conflicts, including the last great war. Further down, the whiskers grow thin and scattered, splitting up into tiny bits. This is the land of the ancient Greeks, the clever people who stood at the gateway of the continents, collecting all that came out of the East and sending it forth into the West, retouched a bit here and there, with the attached label "made in Greece. Many a Greek divinity when scratched will be found to hail from some country back east, or from an island in one of the seas not far off. It may have seen better days on the banks of the Nile, in the streets of Babylon, in the bushes of Ethiopia, or in Cathay. Like all good collectors, the Greeks had a sense of order. So a mountain was dedicated to the folk that were divine, where they might live their own lives with as little interference in the affairs of man as man deemed necessary. All gods were delegated to Mount Olympus. Once on the mountain, they went about their lives much the same as the humans in the valley below. There, they loved and suffered, their hearts eaten away by jealousy; there, they also loved and were happy, basking in the sunshine of bliss. On Olympus they were born, grew up, begat children, and there, some of them perished, like the mere humans at the foot of the mountain. Fate and luck played their parts above as well as below. Some of the gods, for all their divine presence, cut no figure at all, while others dominated, not only their immediate family, but the very length and breadth of Olympus. There was Hera, mother of gods, not much of a figure in the feasts and festivities on the mountain, yet a kindly creature, in whose arms her many children might find peace and protection. Yonder was Aphrodite, charming in her beauty, sprung from the foam of the sea when Poseidon was good naturedly at play. There was Pan, the merrymaker of the divine dwelling-place, stirring the heart with love and laughter. And there was Pallas Athena, goddess of wisdom and learning, sprung fully armed from the head of Zeus, best loved of all the p. One could go on indefinitely naming the worthies among the gods, not to mention the lesser lights sauntering about and in between the mighty on the Mount. Yet, to one Click to enlarge When gods made merry who knew his way among them, they were not so numerous after all. Many were the names entered on the Divine Register and many the passports held by the Keeper of Records of individual divinities. Yet, in their essence, many were much the same, changing only with time and locality. Gods like Fascinus, Tutunus, Mutinus, Liber, Bacchus, all bore different names; but they were all one p. They were the same as Priapus, a naturalized citizen on Olympus, having been born in Lampsacus on the Hellespont. Once we leave Hellas and wander about lands and continents peopled by man and god, the aliases among gods are by far greater than among men. The very same lady, fanning the embers of love in the hearts of humans, whom we know as Venus, was called Mylitta, or Milidath, by the Assyrians, which to them meant genetrix, mother. To the Persians she was Anahita, and the Arabs called her Alitta. In the Bible we read of her as Assera, or Astarte. Wherever she was and whatever her name, she was female, young, beautiful, desirable, guarding over the passion of sex and over the sentiment of love. Thus, setting out on our venture among the gods, we must be guided neither by name nor by origin. Our criterion should be the function of the divinity—the thing he was supposed to do for mankind, in return for which he was rewarded in worship. If Many were the favors that the worthies on the Mount were bestowing upon man below. Whatever he found in the world about him, whether it was a ready cave or a ripe fruit, man took it as a gift from the gods. All that he got by his own effort was also accredited to the divine powers. Were they not guiding him along the path of success, steadying his bow and properly setting his net? Pious people today see "the finger of the Lord" in many things happening about them. Old Anthropology Adam was p. His world was absolutely god-controlled. Man may ever have been the ungrateful creature he is now reputed to be. Yet he was never an ingrate to his god. He always returned full value in worship, prayer, and sacrifice for the favors that the higher powers bestowed upon him. If Zeus had ever called the gods and people together for an accounting, the final balance would have shown a divine indebtedness to mankind, rather than the contrary. Among all these divine gifts there was one that man even more fully appreciated; one might say, over-appreciated. It was that

awe-inspiring power that ushered in new life, birth, generation. It overwhelmed him with its shroud of mystery no less than with the boundless joy he felt, yet could not explain. Standing there at the scene of regeneration, Old Anthropology Adam had neither benefit of priest or of sacrament, nor the thought or the knowledge of religion as such. Still, there he was, a worshipper before what was to be later revealed to him as "divine presence. Above all, he was exalted, well on the way toward the state of ecstasy, in which his heart seemed to be melting away in happiness; a state man was later to conceive of as entering into communion with the "all", the cosmos, the universe, God. Of all that man received from the hands of the gods nothing was so highly prized as the gift of love and none p. The generative god served man via sex; man worshipped him in return sexually. The god whose will it was to bring abundance to the earth would be glad to see man, his humble servant, seeking in his own small way to enhance abundance about him. The power whose function it was to cause births through the union of the sexes would feel flattered to see humans in union. It was a way of realizing the will of the god among men. It was akin to our belief that a righteous God would have righteousness prevail in human societyâ€”a realization of the Kingdom of Heaven upon earth. Sex worship thus became the appropriate recompense, reward, blessingâ€”however one may designate the religious attitudeâ€”for the revered god of love and procreation. Like all forms of religious service, the worship of the creative power was not only pleasing to the god, but it also enraptured man. It carried with it the usual pleasures accompanying the exercise of the sexual function. Furthermore, by its fusion with other mental components entering into the religious attitude, passion became fired and all-embracing. Grief and pain often intensify passion; fear, awe, and devotion are oil on the flame of love. Still, sex worship did for man even more than that. It was the redeemer of his imprisoned soul. It provided an outlet for those sexual passions which the race had known in its infancy, but which later had apparently been driven out of heart and mind. Memories of them may have lingered on, as they had not been entirely effaced from the earth. At all events, the desire was there, smouldering beneath the heap of suppressions. Once, man was a free agent sexually. He could mate p. Now, he was in chains. Sex worship came to break the fetters and, if only for a brief space of time, to bring back to man the freedom that had been his. What was forbidden at large in the bush not only was permitted, but, in fact, became a duty in the temple of the gods. III When, in the temple, man was free to do as he pleased sexually, he pleased to do it with all the freedom possible. Venturing far out across land and sea to India, we come upon a people, Kauchiluas by name. On the day of a festival we may follow them along the crooked path through fields of corn until we reach the woods. Further, we cannot go. Beyond, it is only for their own and for the initiated. Yet we do know what is happening there. The Kauchiluas enter the temple individually. Here the sexes separate, the males proceeding further inside, while the females remain for a few minutes with the priest. They remove their bodices and deposit them in a box held by the divine representative, each receiving a number or check for the bodice deposited. Presently they join the males and the service is begun. There is song and prayer and dance. As the ritual advances, hearts beat faster and eyes dilate in the glimmer of the burning fire in the front. Then the priest marches about the temple with the box of bodices offering it to each male, who takes one. The woman who has the number corresponding to that garment thereby becomes his partner for the remainder of the service. She may be a stranger, a young girl, or an old woman; she may be his own sister, or his very mother. Whoever she is, it is her p. This rite is exercised in communion within the temple and is accompanied by shrieks and wild exercises of an orgiastic nature. This service was engaged in by all present, by the most devout and pure-minded women, by persons who were otherwise as modest and chaste as any group of men and women today. To them, this promiscuous union was a sacred and solemn observance; yet, while it lasted, it was an overwhelming passion of sexual fury. The bodice of the Kauchilua woman was the magic wand that converted an act strictly interdicted as a deadly sin into a sacred duty. There, in the temple, all the veneration that social custom had placed upon the exercise of the sexual function was removed. Accompanied by prayer and song, they reverted to the original form of sex relationship, absolute promiscuity. The Kauchiluas were by no means the only people to dispose of all their sex taboos in worship. There were many such cases in all parts of the world. It was the same at the sacrifice of the Cartavaya to the Indian god Krishna. Again, it was a feature of the Soma-sacrifice in the Vedic ritual. Among the Nicaraguans, who were otherwise a people unusually strict in sex matters, the women could

choose any man they might wish in their annual festival. In the frenzy of religio-sexual excitement, their choice was neither discriminating nor limited. In fact, the more strict a people was in matters of sex, the more likely the individuals were to break out in orgy at their worship. This we see in the story of the tribe of Tarahumare. Whether dancing or singing they never lost their decorum and ever behaved with great formality and fitting solemnity.

Chapter 5 : APOLLO (Apollon) - Greek God of Music, Prophecy & Healing

the worship of the generative powers during the middle ages of western europe. by thomas wright assisted by j. e. tennent and george witt.

Female sacred images are associated with some of the oldest archaeological evidence for religious expression and they still have efficacy in the contemporary world. Goddess images are depicted in a wide range of forms, from aniconic representations, such as abstract organs of reproduction, to fully elaborated icons decorated with the finery of monarchy. They are linked to all major aspects of life, including birth, initiation, marriage, reproduction, and death. They display the elaborate variegation of religious experiences in different cultural contexts. A historical survey reveals goddess worship to be a continuous phenomenon, despite periodic ebbs and tides during certain critical epochs.

Goddess Worship in Upper Paleolithic Cultures

Some of the earliest archaeological evidence for the human religious impulse consists of sculptured images and cave paintings of female figures excavated in hundreds of Upper Paleolithic sites throughout Europe and northern Asia, including France, Spain, Italy, Germany, Austria, the Ukraine, and Siberia. These images, carved in bone, stone, antler and mammoth tusks, outnumber those of male figures ten to one. They have been identified sometimes as part of an elaborate and pervasive worship of goddesses; they are commonly known as "Venuses," after the Roman goddess of love and beauty. The interpretation of these artifacts remains controversial today. Some Venuses have been discovered in Aurignacian deposits as old as thirty to forty thousand years. However, they appear more frequently about 25,000 years ago. Remarkably, these same goddess figurines have been unearthed from sites dated as late as the early Neolithic period. One of the earliest of these figurines, found in the Dordogne region of France, was estimated to be thirty-two thousand years old, roughly the age of the famous cave art of that period and situated one level above Neanderthal artifacts associated with what are believed to be ceremonial burials. This "pregnant" figure was carved from reindeer antler and is marked by a series of small notches that do not appear to be purely decorative. One cannot be sure how to interpret this figurine, though it might be part of an elaborate cult associated with later discoveries of the same type. The Venuses have been widely interpreted as evidence of a single phenomenon, fertility symbolism. Some scholars have lumped these prehistoric figurines together with a later so-called Great Goddess complex and the emergence of agriculture. Most archaeologists, however, hesitate to treat all these female images as fertility symbols, because they are the product of a wide variety of peoples with different economic systems, cultural traditions, and languages. Perhaps the Venuses had a great variety of meanings, both within the different cultural contexts in which they were found and depending on the time period. Each of these images must be read in the context of its archaeological provenience. Thus, theories that the Venuses represent an ancient, widespread cult of "fertility magic" are oversimplifications. Current research suggests that the Venuses may be associated with a wide range of phenomena involving women, such as maturation, menstruation, copulation, pregnancy, birth, and lactation. They are not to be treated separately or isolated in any way from other artifacts of the same period that represent some type of "storied event. Some are thin and geometric, representing snake and bird goddesses. These water and air deities were likely cosmic symbols of the regeneration of life. Other figurines are faceless, unclothed, and corpulent. Still others appear to be conspicuously pregnant, with exaggerated breasts and large buttocks. The most famous of these figurines, the Venus of Willendorf Austria, is often taken to be typical of Upper Paleolithic mother-goddess figures. This image is four and three-eighths inches high, made of soft stone, faceless, fat, but not apparently pregnant; it appears to have been painted with red ochre. However, the diversity of female images is marked; not all are full iconic representations. There is a variety of images of female body parts such as sculptured breasts from sites in Czechoslovakia marked with curious notches that may have been either notational or decorative—some of these were worn as a string of beads, others as a single pendant. Abstracted images of vulvas have also been unearthed in France, Spain, and Italy. Some are forked images, others are shaped like disks, and all have clear, finely marked notches, which may be connected in some way with the menstrual cycle. Other permutations include the various female images painted on cave walls that have some association

with animals and a variety of different symbols and markings of probable notational significance. A number of abstracted images of female buttocks have been found in various sites, sometimes with breasts and torsos. In one Italian grave site, for instance, a decorated bone pendant in the shape of female buttocks was found. The image is well worn, and it seems to have been used for some purpose during the life of its wearer and then placed among various other ceremonial burial objects, including two other crudely carved goddess images made especially for the burial. There is a great range of evidence for goddess worship in the Upper Paleolithic era. The character of this worship is largely uncertain, and no single interpretation is adequate. The figurines may have been associated with pregnancy, birth, burial, fertility, initiation, hunting, and the menstrual cycle; they may even have had some erotic function. Although they represent a prominent element in the religious life of this period, it is erroneous to isolate these female figurines from other important and associated imagery, such as animals, male images, and undeciphered markings. Nor can one make the further leap of suggesting that this rich collection of sacred female images constitutes proof of an early stage of matriarchy; the symbolism of these images tells nothing clear about male or female roles in the social organization of Upper Paleolithic cultures.

Neolithic Earth Goddesses and the Emergence of Agriculture The most noteworthy fact about Neolithic goddess worship is its strong continuity with earlier Upper Paleolithic configurations. Gradually Paleolithic goddess symbolism was transformed to fit into the complex of human needs generated by increasingly agricultural and urbanized forms of social organization. Most sources date the Neolithic era around ten thousand to four thousand years ago; it was marked by the appearance of ground stone tools and the domestication of plants and animals in Europe, North Africa, the Middle East, and throughout various parts of Asia. The female images found in Neolithic sites represent the continuity of traditions from earlier Mesolithic and Upper Paleolithic cultures. Chevrons, meanders, serpentine and spiral designs associated with Neolithic goddesses are all familiar motifs prefigured in Paleolithic female images. Also, it appears that the Neolithic goddesses who were linked to lunar mythology are derived from earlier roots. Many of the Neolithic goddess figurines are corpulent, like their Upper Paleolithic predecessors; they are connected also to the supply of wild animals, but by this time with the addition of domesticated animals such as the dog, bull, and male goat as well. Some of these Neolithic figurines are pregnant, seated on a throne, representing goddesses of vegetation. In general, they are composite images, sharing the traits of both preagricultural and agricultural societies. Also noteworthy is a complementarity between male and female images—“one is not subordinate to the other. This Neolithic settlement located in southern Turkey is dated from the seventh to sixth millennium bce. Its more than forty shrines, distributed through nine building levels, have yielded a wealth of information about Neolithic religion. The evidence displays a clear cultic continuity associated with a mother goddess and accompanying male deities. This association of goddesses with male deities is unusual at Neolithic sites; they usually appear without a male counterpart. Images of stylized female breasts similar to Upper Paleolithic figurines have also been found here. The principal deity of this Neolithic site is a goddess represented in three forms, as a young woman, a mother giving birth, and an old woman. There are also several images of twin goddesses, with one of the two portrayed in the process of giving birth. In other Neolithic shrines, goddesses appear as bird and snake deities connected to rain and water. Further recent evidence of Neolithic goddess worship comes from a village site presently being excavated outside of Amman, Jordan. Here an international team of archaeologists has unearthed a series of plaster figurines three feet tall with startled expressions on their faces, along with fifty animal figurines, two adorned plaster skulls, and three Venuses. One of the statues is of a nude female standing and pushing up her breasts with her hand. This image may foreshadow the later cult of the goddess Astarte, who was widely worshiped in the area. The question has to be raised as to whether these Neolithic goddesses were part of a single cult complex spread across Europe and the Middle East or whether they represent different traditions entirely. In some places they are associated with ancestor worship, death, and the afterlife; in others they are related to the emergence of agriculture and the fertility of crops. In still others, they represent developmental functions, as they had in the Upper Paleolithic era. Whatever the answer may be to this question, one thing is clear. Goddess worship is not, as some scholars have suggested, an innovation that appeared suddenly in the Neolithic period with the emergence of agriculture, which these scholars then see as a woman-controlled form of subsistence.

Civilizationsa Goddess worship has played a central role in the worldwide transition from small-scale social organization to the emergence of civilizations in India, the ancient Near East, Greece, Rome, China, and Japan. In these complex agricultural societies female deities have been variously linked to the fertility of crops, the sovereignty of kingship, the protection of urban ceremonial centers, and the waging of warfare against enemies. India No civilization in the world developed goddess worship so elaborately as did India. Goddesses rarely functioned separately from male divinities in ancient India. Nor was goddess worship the central theme in the development of Indian civilization except during periodic episodes of florescence. Not until much later, probably the seventh century ce, did goddess worship emerge as a somewhat separate cult in Hinduism and eventually in Tibetan Buddhism. This Tantric expression of goddess worship was particularly strong in eastern India where it continues to flourish today, though somewhat less intensely than formerly. At no point in the development of Indian civilization was goddess worship completely separate from devotion to male deities. While these gods had female consorts who were worshiped alongside them, goddesses usually played a secondary though by no means unimportant role as images of cultural identity. No doubt at the village level there has been a long, relatively unbroken continuity of goddess worship extending back to Neolithic times. Local village goddesses were besought as they continue to be today to increase human fertility, to cause or cure diseases, to bring about good fortune, to enhance the productivity of crops, or to destroy demons. Yet, at the more exalted level of courts and kings, these female deities played a less prominent role. Up until the early part of this century many rajas incorporated tribal peoples into their spheres of influence by worshiping local goddesses, but this royal patronage of goddess worship was usually accompanied by an even stronger devotion on the part of the raja to the sect of a male deity. Thus, it would be erroneous to conceive of Indian goddess worship as a distinct component in the development of Indian civilization. Even in these cases the goddess rarely acts as a primary source for establishing the legitimacy of kingship. The ancient Near East In the ancient Near East the phenomenon of goddess worship displayed an even more elaborate and subtle set of nuances. Here are encountered several distinct civilizations, some having borrowed heavily from each other. A number of goddesses were prominent in ancient Egypt: Nut, goddess of the sky and consort of the earth god, Geb; the goddess Neith, patroness of victorious weapons and the art of weaving; Isis, goddess of wisdom; and Hathor, another sky goddess who assumed various forms. Some of these goddesses were deeply entwined in the development and continuity of divine kingship. The name Isis, for instance, is related linguistically to the term for "chair" or "throne. Later Isis became linked to the god Osiris. Eventually Isis became universalized as a benevolent goddess of the harvest. Her cult spread from Egypt to Greece and throughout the Roman Empire. By bce the cult of Isis had become a popular mystery religion, with secret initiation rites promising salvation and rebirth. Another stream in the ancient Near Eastern tradition of goddess worship flows from the Mesopotamian civilization located on the Tigris and Euphrates Rivers. In that area the goddess Inanna was worshiped; she was the queen of heaven and earth and the goddess of love, and she was profoundly involved in the rise of Sumerian state-level social organization. Although she was one of many goddesses of ancient Sumer, Inanna outlasted and overshadowed them all. Also known as Ishtar and later worshiped by different Semitic peoples, Inanna had very ancient roots. She was part of an amalgamation of Sumerian and Akkadian religious and political beliefs, extending back to bce or possibly further, and she is connected to the fertility of crops, the emergence of increasing sedentary patterns of social organization, and the development of the first urban centers.

Chapter 6 : APHRODITE - Greek Goddess of Love & Beauty (Roman Venus)

Fully illustrated. This work first appeared as the second half of the printing of A Discourse on the Worship of Priapus. Wright's extended essay on Phallic worship is distinguished by much better scholarship and writing than some of the other works of this genre. Along with the usual suspects.

They would say, that is how it has been and that is how we know it! They did what they thought was best for me then and I am still not sure if they knew more. Several years passed and all kinds of stories from several available sources played a crucial role in my accumulation of knowledge on various aspects. And sadly, this discovery I thought was quite late in life – almost in my late twenties. At first I was amused, yes, but then fascinating revelations brought back my inquisitiveness on the subject and how. This assignment was no different for me. The topic was interesting and intriguing right from the beginning. But what started off as a mere project to study the traces of phallic worship across mythologies, got even more involving as the pages unfolded one by one. I came across extensive research work by eminent authorities on the subject that only kept me looking for more. The universality of this theme is highly mesmerizing and its mystery around it makes it further engaging. Going back in time, I recollect that several of my friends did not know about the symbolism either - some who were in their thirties then. Why are we as societies so shy to discuss or reveal its pure yet magnificent significance? It also greatly helped me with a platform to keep this paper on track considering the enormity of the topic in discussion. The dipstick qualitative study was conducted through a candid e- questionnaire. They are young decision makers, working with leading organizations and play key roles in their area of expertise. At what age did you know about it? Just two people said they got to know about it through discussions at home, though much later. Also their family background would have been influential in this matter. None being more aware of its origin, significance and no familiarity with its references in the Shiva Purana or the Linga Purana which are far from the depictions they know. The same will be discussed further as a part of this assignment. Whatever we may think of it, however, whatever may be the mystery surrounding its origin, and whatever the extravagances of the views of development theorists, who have professed to discern in it the germs of even the highest forms of modern worship, it is a fact beyond contradiction that it has prevailed and still prevails to a very large extent in certain parts of the world, and must be regarded as the most ancient form of natural religion known. Phallus, then, was the ancient emblem of creation: The Indian designation of this idol was the Lingam. Other and kindred words refer variously to a similar thing, thus: Phallegoria, a festival of Bacchus in which a phallus was carried in procession; Phallicos, belonging to the phallic festivals; Phallobates, a phallic priest ; and Ithyphalloi, men disguised as women, who followed immediately behind the phallus in Greek processions of the Dionysia. Then we get Phalaphoroi, a name given at Sicyon to certain mimes who ran about the streets smutted with black and clothed in sheepskins, bearing baskets full of various herbs – as violet, ivy – and bearing the phallus made of red leather. The word is from Phallos, a pole at the end of which was fastened the figure of a human penis, and Phero, I bear. Phallic symbols have been found by archaeological expeditions all over the world, and they are usually interpreted as an expression of the human desire for regeneration. Phallic worship has also been practiced among the Egyptians in the worship of Osiris; among the Japanese, who incorporated it into Shinto; and among the Native Americans, such as the Mandan, who had a phallic buffalo dance. The symbols were used as signs of the great creative energy or operating power of God from no sense of mere animal appetite, but in the highest reverence. Knight further mentions other Phallic emblems, such as the bull, the ram, the goat, the serpent, the torch, fire, a knobbed stick, the crozier; and still further personified, as Bacchus, Priapus, Dionysius, Hercules, Hermes, Mahadeva, Shiva, Osiris, Jupiter, Moloch, Baal, Asher, and others. He goes on to state that the cross, or crucifix, also has a sexual origin. Antiquity of Phallic Worship Knight describes it as of the greatest antiquity, and as having prevailed in Egypt and all over Asia. The women of the former country carried in their religious processions, a movable Phallus of disproportionate magnitude, which Deodorus Siculus informs us signified the generative attribute. It has also been observed among the idols of the native Americans and ancient Scandinavians, while the Greeks represented the Phallus alone, and changed the

personified attribute into a distinct deity, called Priapus. Two things chiefly impress themselves upon our attention in this study: Scholars state that with regard to its antiquity, it is impossible to assign any date with certainty respecting its origin and rise. Some do not hesitate to describe it as the most ancient form of faith that we know of and as a system of natural religion. Thus in the Vaman Purana we are enlightened as follows: The lingam, then, as it fell, penetrated through the lower worlds, and increased in height until its top towered above the heavens; the earth quaked, and all things movable and immovable were agitated. Why then should I resume it? Brahma and the gods then departed, and Shiva, having resumed the lingam, was also leaving the spot, when he beheld Kama at a distance; and, incensed with anger on remembering the pains which he had endured, looked at him with his world-consuming eye and reduced him to ashes. Having heard them relate all that had happened, Brahma replied: For who that is adverse to Shiva shall enjoy happiness, and yet when he came as a guest at noon-day you received him not with due honours. But everyone shall reap the fruit of his good or bad actions, and the lingam therefore shall not cease to distress the three worlds until it is resumed by that god. Do ye, therefore, adopt such means as you think best for restoring tranquility to the universe. There are thousands of lingams all over India but some of them have a special importance. Richard Payne Knight has written with great learning on the origin and history of the worship of Priapus among the ancients. This worship, which was but a part of that of the generative powers, appears to have been the most ancient of the superstitions of the human race. Priapus is marked by his absurdly oversized, permanent erection exaggerated phallus. Priapus was described as the son of Aphrodite by Dionysus, or the son of Dionysus and Chione, perhaps as the father or son of Hermes, and the son of Zeus or Pan, depending on the source. The other gods refused to allow him to live on Mount Olympus and threw him down to Earth, leaving him on a hillside. He was eventually found by shepherds and was brought up by them. Priapus joined Pan and the satyrs as a spirit of fertility and growth, though he was perennially frustrated by his impotence. In a ribald anecdote told by Ovid, he attempted to rape the nymph Lotis but was thwarted by an ass, whose braying caused him to lose his erection at the critical moment and woke Lotis. He pursued the nymph until the gods took pity on her and turned her into a lotus plant. The episode gave him a lasting hatred of asses and a willingness to see them destroyed in his honour. The emblem of his lustful nature was his permanent erection and his giant penis. In later antiquity, his worship meant little more than a cult of sophisticated pornography. In traditional Greek mythology, Hermes, god of boundaries and exchange popularly the messenger god is considered to be a phallic deity by association with representations of him on herms pillars featuring a phallus. There is no scholarly consensus on this depiction and it would be speculation to consider Hermes a type of fertility god. Also Pan, son of Hermes, was often depicted as having an exaggerated erect phallus. Each year on the first Monday of Lent, the people of the tiny Greek town of Tynavos hold an annual Phallus festival, a traditional phallopomorphic event. The pagan fertility festival is one of the most famous parties in Greece. The ruins of Pompeii produced bronze wind chimes tintinnabula that featured the phallus, often in multiples, to ward off the evil eye and other malevolent influences. Statues of Priapus similarly guarded gardens. Roman boys wore the bulla, an amulet that contained a phallic charm, until they formally came of age. The phallic deity Mutunus Tutunus promoted marital sex. A sacred phallus was among the objects considered vital to the security of the Roman state which were in the keeping of the Vestal Virgins. Sexuality in ancient Rome has sometimes been characterized as "phallogocentric. Supposedly, Isis made a wooden replacement. The above picture is a Statuette of Osiris with phallus and amulets. The phallus was a symbol of fertility, and the god Min was often depicted as ithyphallic, that is, with an erect penis. The exact dates vary: The phallus, as the central theme of the event, is reflected in illustrations, candy, carved vegetables, decorations, and a mikoshi parade. The Kanamara Matsuri is centered around a local phallus-venerating shrine once popular among prostitutes who wished to pray for protection from sexually transmitted diseases. There is also a legend of a sharp-toothed demon vagina dentata that hid inside the vagina of a young woman and castrated two young men on their wedding nights. Today, the festival has become something of a tourist attraction and is used to raise money for HIV research. The worship of the Phallus was a great and important part of the Hebrew worship. This will be seen when we bear in mind the importance given to circumcision as a covenant between God and man. We also learn that Abraham, the first of the three Patriarchs of Israel, himself a Chaldee, had reverence for the Phallus as an

emblem of the Creator. We also learn that the rite of circumcision touches Phallic or Lingasic worship. There is evidence that the Syrians learned circumcision from the Egyptians, as did the Hebrews. The great object of veneration in the Ark of the Covenant is believed to be a Phallic emblem, a symbol of the preservation of the germ of life. In the historical and prophetic books of the Old Testament there is repeated evidence that the Hebrew worship was a mixture of Paganism and Judaism, and that Jehovah was worshipped in connection with other deities. A great portion of the facts have been suppressed by the translators, who have given to the world histories which have glossed over the ancient rites and practices of the Jews. It will be seen, from what has been given, that the Jews had the same ceremonies, rites, and gods as the surrounding nations, but enough has been said to show that Phallic worship was much practised by the Jews. Legend has it that Drupka Kinley would hit errant demons over the head with his penis to subdue them and turn them into protective deities. Today, several wooden penises are kept in the monastery and this ritual followed. The longest, a brown wooden one with a silver handle, is the most important - it is considered a religious relic and is used for blessing the devout. According to the presiding monk brought it with him when he arrived in Bhutan from Tibet about years ago. The monk hits three young women devotees who come to pray at the monastery on the head with it. It is believed that praying at the monastery can bless a childless woman with children. Also worshippers paint huge pictures of the phallus outside their houses in the belief that it will protect those who live inside the house and so that there will be no quarrels among the family members. In the present-day Christian Bible, scholars state finding many references to oaths taken in this manner, except that the translators, wishing to avoid the questions that would be made by children and unthinking minds, have changed the wording so that it appears that the oaths were taken by placing the hands on the thighs. At the end of the story given in the 28th chapter of Genesis has a reference that after Jacob had awakened early in the morning, he took the stone that he had used for a pillow and set it up as a pillar and poured oil upon it and called the place Beth-el. In some of the shrines the women were directed to weave silk hangings to place over or suspend from the upright stone that stood in the center of the temple and during some of the rituals, the women and especially the maidens, had to dance around this upright emblem and pay adoration and homage to it as a form of sex worship. It is from this old heathen system of dancing around a garlanded and bedecked upright stone that the maypole came into existence, as used in a May-day ceremony in England. However, due the vastness of the subject and the limitations of this paper we will limit the study to the stated larger traditional myths. One of the most remarkable of these is a cross, in the form of the letter T , which thus served as the emblem of creation and generation before the Church adopted it as a sign of salvation.

Chapter 7 : Masonic Symbolism

[NOTE: This terrible book shows that Freemasonry worships the "Erotic Motive", they worship the "Generative Divinities"; and they fraternize with the infamous Fire God, Molech, whom God hated because he demanded human sacrifice, specifically the sacrifice of children.]

We apologize for the offensive content of this material, the inclusion of which was sorely debated; however Masculine Journey is still published and sold as a Christian book and therefore requires examination by Christians. The Phallic Male - Zakar: The Mysterious Taskmaster The Phallus as the Organ of Gender Discrimination The second word used for man or male is the Hebrew word zakar, which is usually translated as "male" in opposition to woman. The meaning has to do with the male protrusion, hence the male penis or phallus. When Arabic also a Semitic language using the same three consonantal bases for words is consulted, the word for male dakar and the word for penis is the same word. Male identity, as determined by modern psychology, says, "You are a male if you feel like one. The Bible simply defines manhood by the phallus, the very way the doctor did when my son was born. I am a male, whether I feel like it or not, or whether I ever do anything considered masculine by the culture in which I am living. This is the fixed point on the male journey that roots my identity as a man in something that will never change. Yes, sex-change operations take place, but they only illustrate the complete rebellion and perversion of the concept. The entirety of the Scriptures reflect the simple twofold division of the entire human and animal kingdom into male zakar and female neqevah. The female term likewise has anatomical overtones in meaning, namely having the ideas of being "bored through, and pierced. Such equipment we know has been developing differently from the time of conception. On the day my son, Graham, was born, he did not know what it meant to be phallic. This awareness, with all its associated ideas and problems, came later with puberty. But for now let me continue to address how the Scriptures use this word zakar. The Phallus as Determiner of Religious Service The feminist era has made all gender differentiation into political discrimination. However, the Bible says only what it says, and often what we see in it is what we want to see. It is very easy to view the Bible through the cultural or political glasses that we have already embraced as correct. Therefore, we go to the Bible to justify our own political or theological correctness. And we make our modern agendas lord, rather than going to the Bible and seeking to understand its message in a radically different time and place. There are many things in the Bible that seem unfair, but the reason they seem unfair is because modern standards of fairness differ radically from what we read in the Bible. The real question I need to ask myself as a Bible reader is, "Where did I get my current standards for fairness? Therefore, the fact that spiritual service in the Old Testament was regulated by gender seems offensive to modern readers. So what are the differences? Heads of households on Passover were to bring a male lamb Exodus For a guilt offering only a female sheep or goat was allowed Leviticus 5: Peace offerings could be either male or female 3: I have no idea! No reason is given in the text for the differences. But what it does reveal is that each individual was required to worship God in specific ways. However, some feminists have noted that only the male was required to bring a sacrifice Exodus It was also true that only males could be priests Exodus Furthermore, only males could be killed in mass murder and used as cannon fodder in war, while women and children were often allowed to live Deut. These differences seem just as unfair to me as a man when I view them through the lens of my modern "enlightened" society. Why should I as a man have to pay more money than a woman for making the same religious vow? Or why should I have to risk my own life in warfare, when at least women have the option of being servants of the winning army and staying alive? These stipulations do not seem fair. One can view these differences as one would examine the bark of trees while missing what is going on in the forest. We are called and addressed by God in terminology that describes who and what we are -- zakar, phallic males. Possessing a penis places unique requirements upon men before God in how they are to worship Him. We are called to worship God as phallic kinds of guys, not as some sort of androgynous, neutered nonmales, or the feminized males so popular in many feminist-enlightened churches. We are told by God to worship Him in accordance with what we are, phallic men. Like all newcomers we toured the outer islands and took in the ancient Hawaiian culture. On one

occasion I remember staring at various ancient artifacts. As my wife noticed the same statue I was looking at, she questioned, "Why is it so large? I laughed and answered, "Nothing ever changes. The phallus has always been the symbol of religious devotion and dedication. Professor George Elder notes, "Phallus, like all great religious symbols, points to a mysterious divine reality that cannot be apprehended otherwise. In this case, however, the mystery seems to surround the symbol itself. It is not as a flaccid member that this symbol is important to religion, but as an erect organ. The first thing we learn about the phallus in the bible is that it is the male organ that is singled out as the unique site for the first wound and bloodletting a man will face -- circumcision Gen. Circumcision, placed upon the organ of regeneration, created both a symbolic and physical wound that was a daily reminder to the boy and man of who he was. Every Israelite, when looking at himself naked, was reminded of how different he was from the Gentiles and for what purpose. In this sense, his sexuality took on spiritual significance. Every time he used his penis, he was making a spiritual statement about who he was and who he worshiped and why. It has always been this way, for every Jew in every culture! In modern culture the phallus has been separated from spiritual categories. In some of the religious circles I have traveled in, men and women view the phallus as a spiritual liability. Women sort of tolerate or joke about the phallus functions in men, and in the church it is a rare cleric who gives any clarification to men on how the phallus should be understood and used. The silence says as much as the overt messages. The phallus is not a spiritual subject to be discussed alongside God, the Church and more "spiritual" doctrines. This division of sexuality and spirituality is rather recent in the history of religious experience. In most pagan societies, sexuality is seen as an important aspect of uniting the spiritual with the physical and with the worship of gods and goddesses. In many cities, sacred prostitutes "served" at the temples in order to be the mediatrix between the gods and humans. In the union with the god, embodied by the reigning monarch, she assured the fertility and well-being of the land and the people. In this union -- the union of masculine and feminine, spiritual and physical -- the personal as transcended and the divine entered in. As the embodiment of the goddess in the mystical union of the sacred marriage, the sacred prostitute aroused the male and was the receptacle for his passion. The sacred prostitute was the holy vessel wherein chthonic and spiritual forces united. After all, this was what the Apostle Paul was trying to straighten out in the Corinthian church because some of the believers were apparently still having intercourse with sacred prostitutes I Cor. In order to correct this perversion, he encourages the cultivation of a sexual relationship in marriage as a prevention from this abundant "sacred sex. To this problem, Paul tells them to "stop depriving themselves," and to recultivate the sexual area of their marriage lest they be severely tempted by the culture or Satan. In similar fashion the Church has been reacting and overreacting on the relation of sexuality to spirituality ever since. Current Christianity cannot openly deal with or talk about the male phallus in its full sexuality or fantasy. On the other hand, modern psychology has become so sexually oriented that if a client is holding back anything of a sexual nature, he is viewed as one who has not fully disclosed, or is not being clinically honest, or must be manifesting psychological denial about his sexuality. At the same time, most secular therapists have not given much attention to the adjacent spiritual issues that surround a full understanding of the phallus. Thus, they deal with sexual addictions and dysfunctions without considering the larger and deeper connections that might relate to issues of worship, spiritual bondage, or demonic activity. Monick observes this oversight by both psychology and the Church. He writes, "People are uneasy with the correlation of sexuality and religion. Christianity, especially has separated the two in a way that would make them appear to be irreconcilable. Psychiatry continues the disjuncture, emphasizing it with pathological labels. The church elevates religion, devaluing sexuality. Psychiatry does the opposite -- elevating sexuality and devaluing religion. The union of sexuality and religion is like an electrical connection. Wrong joining leads to disaster. No joining produces no energy. Proper joining holds promise. I believe until the church sees men for what they are, phallic males with all their inherent spiritual tensions, it will not begin to reach men where they are living. Without proper teaching on the phallus, men will carry around in the psyche a spiritual god-hunger so mysterious and powerful that when driven underground, it will seek spiritual fulfillment only in the secrecy of motel rooms, adult videos, and in the bragging and joking about sexual exploits in athletic locker rooms. For many men in our culture, the secrecy has driven them to gay bars, topless nightclubs, and endless affairs. This sexual energy, which is essentially spiritual, takes place

under the cover of darkness, perhaps because the Church has not shed enough light on the spiritual nature of our sexuality. Therefore, our sexual compulsions, addictions, and aberrations have become our expressions of worship -- worship of a false god. He is the only One who can genuinely empathize with where we are because He also has experienced the same stages on the masculine journey Heb. Jesus, of course, was the second Adam Rom. But the Hebrews passage affirms for us that He was sincerely tempted to sin. I believe He was truly tempted without compromising His deity. Jesus was very much zakar, phallic. As much as the feminists try to ignore this issue, Jesus was very much masculine, and masculine means being male, and being male means having a penis. Therefore, you will never find a portrait of the crucifixion of Jesus with penis exposed, even though it was a common Roman custom to crucify criminals naked.

Chapter 8 : the sacred fire | Download eBook PDF/EPUB

Contents: Far Away and Long Ago, The Erotic Motive in Primitive Religion; Primitive Man in Love and Faith; In the Foundry of the Gods, The Story of the Generative Divinities; Spirit of Love in God and Man, The Erotic Worship of the Generative Divinities; Love's Hidden Ways; In the Temple of the Gods.

Ontological Hierarchy Since most divinities derive from the Intelligible Realm, this hierarchy is based on their ontological activities. Hypercosmic Gods hold the function of Perfection. Their appearance shines forth with an overwhelming essential benevolence that stems from their connection with the Good; which is in line with the idea that the Gods are completely good and incapable of evil. The uniformity of the appearance of the Hypercosmic Gods extends to their shape, size, form and general appearance, in that they are entirely perfect and unchanging, which reflects the high level of reality these Gods represent, and as such their divine appearance reflects the very nature of tranquility and order. A distinct quality of the Hypercosmic Gods is their fire and pure light. This fire is inseparable from its source, and is indescribable due to its purity. Partaking of the intelligible fire of the Intelligible Realm, their godly flame fills the cosmos during divine manifestations. Their light is ineffable; a light that is beyond all light, whether that be natural or supernatural. This brilliance extends to their manifesting images, which are brilliant and based only in themselves. Being instantaneous in nature, their divine activities are also motionless. When present before us, their divine power is absolutely perfecting, not simply raising our souls towards divination and henosis, but causing us to attain those states. Their benevolent powers bring about health, virtue, and purity in the body, soul, and mind; raising every quality towards the Good from which it originates, purifying and illuminating us until our souls shine with their own purity. Finally, they free us from the influence of the Generative Cosmos, allowing us to become Purified Souls. These holy epiphanies fill our souls with truth and power, aligning even our earthly activities with their own and granting us success in our endeavors and the blessing of Providence for all of the days in our lives. Their function is illumination. Although the Hypercosmic Gods are ultimately responsible for the liberation of souls, the unliberated soul cannot connect to their transcendent nature; and thus we begin to explore why the Hyper-Encosmic Gods are also referred to as the Liberated Gods. The Hyper-Encosmic Gods are the lowest of the Hypercosmic Gods and the highest of the Encosmic Gods; their lives being double, being partially transcendent while somehow partially immanent. Unfortunately, no text of Iamblichus survives which precisely identifies the Hyper-Encosmic Gods. They have a function of Purification in the cosmos. Engaged in time, their ruling archonic activities are powerful and astonishing to bear witness to. The Encosmic Gods have sovereignty over the ordering of the cosmos and can bless the theurgist with arcane wisdom of cosmic cycles. That authority is reflected in their appearances. Their manifestations are accompanied by benevolence of a cosmic and celestial nature, filtering down to the material life as they may. Their appearance is truly striking and furthermore, much like the appearances of Hypercosmic Gods, their appearances are also stable and unchanging, despite of where they manifest. The presence of these Gods brings about an enduring steadfastness in those who bear witness to them and the space around them. As a ruling class of entities, their beauty is self-derived and independent from matter, unlike the Sub-Lunar Gods. Their fire is relatively pure and transparent, being free of material accretions. When appearing in a theurgic vision, the Encosmic Gods manifest clearly and with an air of undeniable authority. The contemplation of such beings brings about the movement of the soul into line with cosmic order. As they are the highest part of the Sub-Lunar Realm, their function is Perfecting. In general, these leader Gods are marked by a boastfulness in power and deed. Their appearance is marked by a benevolence of a material nature, bringing forth with them the best aspects of material life while also attracting to themselves the chaos of the material world, leaving souls in their presence freer from a turbulent life. Their appearance is striking, similar to the Cosmic Gods ranked above them; however, they bring with them the chaos of the material world. The presence of a Sub-Lunar God is thus something that is overall unstable, changing in shape and size, and having a variety of different forms because of their proximity to matter. Unlike the Cosmic Gods above them, the fire of the material Sub-Lunar Gods is mixed with the elements, dim and divided. In a theurgic vision the Sub-Lunar

Gods manifest dimly, surrounded by the accumulation of matter, but with an air of certain authority. The contemplation of such beings brings about the movement of the soul into line with the order of the material portion of the cosmos. Archangels The first of the Greater Kinds subordinate to the Gods are the Archangels; who are at the top of the median triad, holding the function of Perfection. In general, the appearance, activity, and visions of the Archangels are similar to those of the Gods, though are always less. Similarly, Archangels reflect a shape, size, etc. Again, tranquillity streams from the Archangelic presence, but unlike the stable tranquillity of the Hypercosmic Gods, the Archangelic tranquillity is associated with the sense of motionless activity. Furthermore, their fire is seen encompassing and surrounding them, and their flames may sweep ahead or behind as they manifest. As secondary beings, the archangelic radiance, as is the radiance, or lack thereof, of all the other Greater Kinds, seems rooted in something else, such as the brilliance of their God. Their holy fire and light is not quite as unbearable as that of the Gods above them, though they are still undoubtedly powerful and unendurable to humans. Though benevolent, and bringing about health, virtue, and purity, the powers of the Archangels are such that these do not come about perfectly nor completely. Like the Gods, Archangels appear surrounded by lesser divinities, consisting of Angels who orbit around the same originating divinity. The epiphanies granted by Archangels fill our souls with truth, but only the portion of truths to which the Archangel concern with, and not the whole of the truth that the Gods encompass. Each Archangel presents its truth and power to us appropriate to the soul which receives it, and not wholly and completely, thus granting us a portion of Providence while we are still subordinate to Fate. However, that illuminating power makes the above visible to the below, and with that brings in the soul the courage to fully imitate the divine through theurgy, and in doing so participate in the divine will of the Gods and Celestial Demiurge. Angels have a similar solemn and gentle presence as Archangels, though are less stern and milder. Angelic fire is described as divided in nature, sometimes appearing with it, occasionally prior it, and sometimes following it, except when the Angel appears in their utmost perfect forms. Overall, Angels have a simple appearance, modeled after the God they orbit. All Daimons have a role in the Realm of Generation, serving the Encosmic Gods by making the world the best it could be, not in relation to us, but rather its working as a whole. Their duty is to distribute the divine impulses they receive from the divine above them to the Realm of Generation below in a harmonious and ordered way. Unlike the other superior beings above them, Daimons have many varied and complex appearances, their form and size varying at different times. Whereas Archangels are stern and Angels are mild, the Daimonic countenance is fearsome; especially for the impure. There are explicitly three kinds of Daimons. The three kinds of Daimons are: A Personal Daimon Oikeos Daimon are patron divinities over our spiritual development. The Personal Daimon is there to protect you, ward away danger, guide you, inspire you like a personal muse, and even help you attain good fortune. You are in danger if you are not corrected in this fashion, for you may be allowed to drift into evil. Often, it does all of this without you being aware of it. Personal Daimons guide our lives until a worshiper moves onto the Median form of theurgy and engages in the worship of the Hyper-Encosmic Gods, to which Archangels replace their roles Iamblichus De Mysteriis, IX. Punitive Daimons are able to harm, or even kill a human for their actions if deemed necessary. They give visions of their terrible power when manifesting. They are led by Sub-Lunar Gods. This is because the human intellect, which participates Nous, behaves as an organizing force for Relational Daimons; especially when that intellect is in harmony with the ordering of the cosmos via theurgy Iamblichus De Mysteriis, IV. However, unlike the Personal and Punitive Daimons who oversee matter, Relational Daimons are immersed in it. Due to this association, the appearance of their pneumatic vehicles brings with them an eldritch sense of disorder. The pneumatic bodies of these Daimons without reason, being surrounded by matter as they are, are said to take on a material vestment that are peeled off just as human bodies that are cast aside by the soul upon death. We can conclude that all Daimons are associated with matter in some form or another. Their fire, however, casts a smoldering glow akin to ember rather than the brightness of those prior. Heroes Heroes make up the middle rank of the third triad, being beneath the Sub-Lunar Gods and holding the function of illumination. Though Heroes are not as complex as Daimons, they have a function that might seem anagogic: To encourage humans to thrive towards a virtuous life, which is the first step towards a theurgic life. However, while Heroes are concerned with virtue, they lead souls in

generation, through those virtues, towards a concern for the well-being of the material world Iamblichus De Mysteriis, II. Heroes are a lot less frightening than Daimons appearance-wise, and like Daimons, they may appear differently at different times, and in a variety of sizes. Their appearances are characterized by movement and the urging on towards great deeds. The appearance of Heroes is always beautiful to witness, though are not as beautiful as those who rank above them. Where Daimonic beauty is reflective of the ordering of the cosmos, Heroic beauty is courageous. The activities of Heroes are the arranging of souls in an orderly manner due to their essential nature as vital beings Iamblichus De Mysteriis, II. While their manifestation can further bind our souls to bodies by filling us with a desire for the Realm of Generation, they bring with them the zeal for the perfection of the soul through the virtues and a desire to perform great and heroic deeds. As a result of being farther removed from primary causes, as well as working within the natural world, Heroic fire is blended with pneumatic accretions, much like the Sub-Lunar Gods. That fire is similar to that of Daimon-kind, but not as grand or powerful, and appearing unstable at times. Being dimmer in brilliance than Daimons, Heroic presences are entirely bearable, though their presence evokes a greatness, and their arrival can cause the earth to move and sounds to occur. When appearing in a theurgic vision, the images of Heroes, like those of Daimons, are often blurred by the darkness of their fire. Purified Souls Psuchai Achrantoi are those that have either raised themselves above generation or outright never fell into it. They hold the power of Purification, and are the last of the divine beings, beneath them only being humans and irrational animal souls. The appearance of a Purified Soul is similar to that of a Hero; though not as awe or exhilarating. These souls frequently have stamped upon them the dominating appearance of the God within whose train they are embedded. Their light is visible, but intermittent and dim, and even while pure they may still have remnants of their time in generation marking them. Occupying the lowest of the divine ranks, Purified Souls tend to be unaccompanied. However, the purest of these souls will manifest in a formless manner cognate with the Whole Soul. The activities of Purified Souls are primarily katagogic in nature; however, the purest of these souls may have an anagogic effect, bringing human souls still bounded to the material an awareness of the spiritual world above them. The Practical Art of Divine Magic: Accessed July 17, The Works of the Emperor Julian. Harvard University Press, Translated by John F.

*Far away and long ago: the erotic motive in primitive religion --Far away and long ago --Primitive man in love and faith
--In the foundry of the gods: the story of the generative divinities --The spirit of love in God and man: the erotic worship
of the generative divinities --Love's hidden ways*

For instance, the respective Greek and Roman names applied to the worship of Semiramis include: Aphrodite and Venus, the goddess of love; Artemis and Diana, the goddess of hunting and childbirth; Athena and Minerva, the goddess of crafts, war and wisdom; Demeter and Ceres, the goddess of growing things; Gaea and Terra, symbol of the fertile earth; Hera and Juno, the protector of marriage and women, who was the sister and wife of Zeus in Greek mythology, and the wife of Jupiter in Roman mythology; Hestia and Vesta, the goddess of the hearth; plus Rhea or Ops, who was wife and sister of the Greek horned-god Kronos. In other words, the father became invisible and was no longer worshiped, whereas, the mother with the god-incarnate son in her arms became the grand object of worship. Numerous Babylonian monuments show the goddess-mother Semiramis with her son in her arms. This worship of mother and child spread throughout the known world, and given different names in the various languages of the world. Ancient Germans worshipped the virgin Hertha with child in arms. Scandinavians called her Disa pictured with child. In India, the mother and child were called Devaki and Krishna, and also Isi and Iswara as they are worshiped to this day. In Asia, they were known as Cybele and Deoius; in pagan Rome, as Fortuna and Jupiter-puer, or Jupiter, the boy; in Greece, as Ceres, the great mother with babe at her breast, or as Irene, the goddess of peace, with the boy Plutus in her arms. The image of mother with child in her arms was so firmly entrenched in the pagan mind that after the time Christianity appeared on the scene in the fourth century, these statues and paintings were merely renamed and worshiped as the virgin Mary with her god-incarnate son Jesus. Thus, the pagan mother and child entered Christianity as the Roman Catholic worship of Mary with the infant Jesus. In fact, in Tibet, China, and Japan, Jesuit missionaries were astonished to find the counterpart of the madonna and child as devoutly worshiped as they were in Rome. Shing Moo, the holy mother in China was portrayed with a child in her arms and a glory around her, exactly as if she had been fashioned by Roman Catholic artisans. Notice the sun burst and sun nimbus around the head of the mother and a similar nimbus around the head of the child. This photo was taken inside the Shrine of the Holy Sepulchur in Jerusalem, a very old and dank religious monstrosity. **Mother Worship** The pagan mother initially derived her deification from the divine nature attributed to her child. She was raised far above the level of all creatures, and worshiped as a partaker of the trinitarian godhead. The mother eventually became the preferred object of worship. To justify worship of the mother, she was elevated to a divine station just like her god-incarnate son. The deified queen mother was adored as the incarnation of the holy spirit of peace and love. The highest titles were accordingly bestowed on her. In Egypt, the mother was styled Athor, the "habitation of god" to signify that all the "fullness of the godhead" dwelt in her womb. She was named Hestia in Greece and Vesta, which is just a Roman variation of the same name, meaning the "dwelling-place of deity. The mother of the gods was worshiped by the Persians, the Syrians, and with the most profound religious veneration by all the kings of Europe and Asia. When Caesar invaded Britain, he discovered the Druid priests worshiping the "mother of god" as Virgo-Patitura. In Egypt, as the "queen of heaven" she was the greatest and most worshiped of all the divinities. During Egyptian bondage, the Israelites repeatedly departed from the one true invisible Elohim and worshiped the pagan mother. When the Israelites fell into apostasy under King Solomon, they worshiped this mother goddess as Ashtaroth Asherah, a name by which the pagan Babylonian goddess was known to the Israelites: And the people of Israel again did what was evil in the sight of YHWH, and served the Baals [various lord gods depicting Nimrod] and the Ashtaroth [Semiramis], the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines; and they forsook YHWH, and did not serve him. Then all the men who knew that their wives had offered incense to other gods, and all the women who stood by, a great assembly, all the people who dwelt in Pathros in the land of Egypt, answered Jeremiah: But we will do everything that we have vowed, burn incense to the queen of heaven [Semiramis] and pour out libations to her, as we did, both we and our fathers,

our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food, and prospered, and saw no evil. But since we left off burning incense to the queen of heaven and pouring out libations to her, we have lacked everything and have been consumed by the sword and by famine.