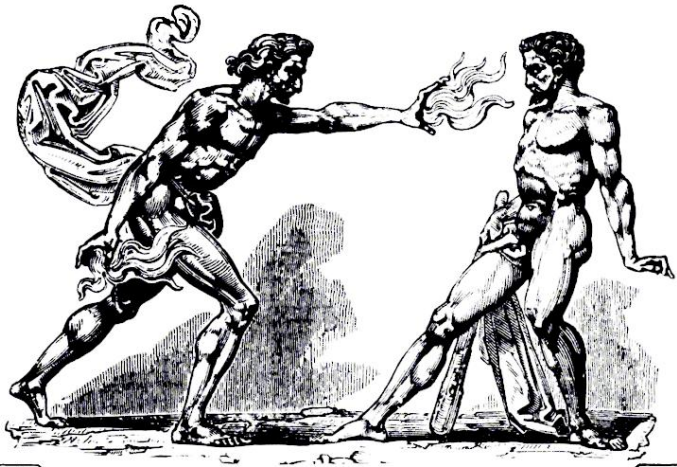

We shall bring fire

SEEK AND YOU SHALL FIND, THE TRUTH SHALL MAKE YOU FREE.

"'I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. In that day you will ask in my Name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world, and now I am leaving the world and going to the Father.' His disciples said, 'Ah, now you are speaking plainly and not using figurative speech!'"—*John* 16:25-29.

Farewells from the Black Astraeus

COMPANION VOLUME TO

Greetings from the White Aurora

"Let a Lover of Truth make use of few Authors, but of the best note and experience Truth; let him suspect things that are quickly understood, especially in Mystical Names and Secret Operations; for Truth lies hid in obscurity; for Philosophers never write more deceitfully than when plainly, nor ever more truly than when obscurely."

—The Hermetic Arcanum

Smelted by

Sanchis Triacorda

Think for yourself, feel for others.

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of which this book is vain commentary.

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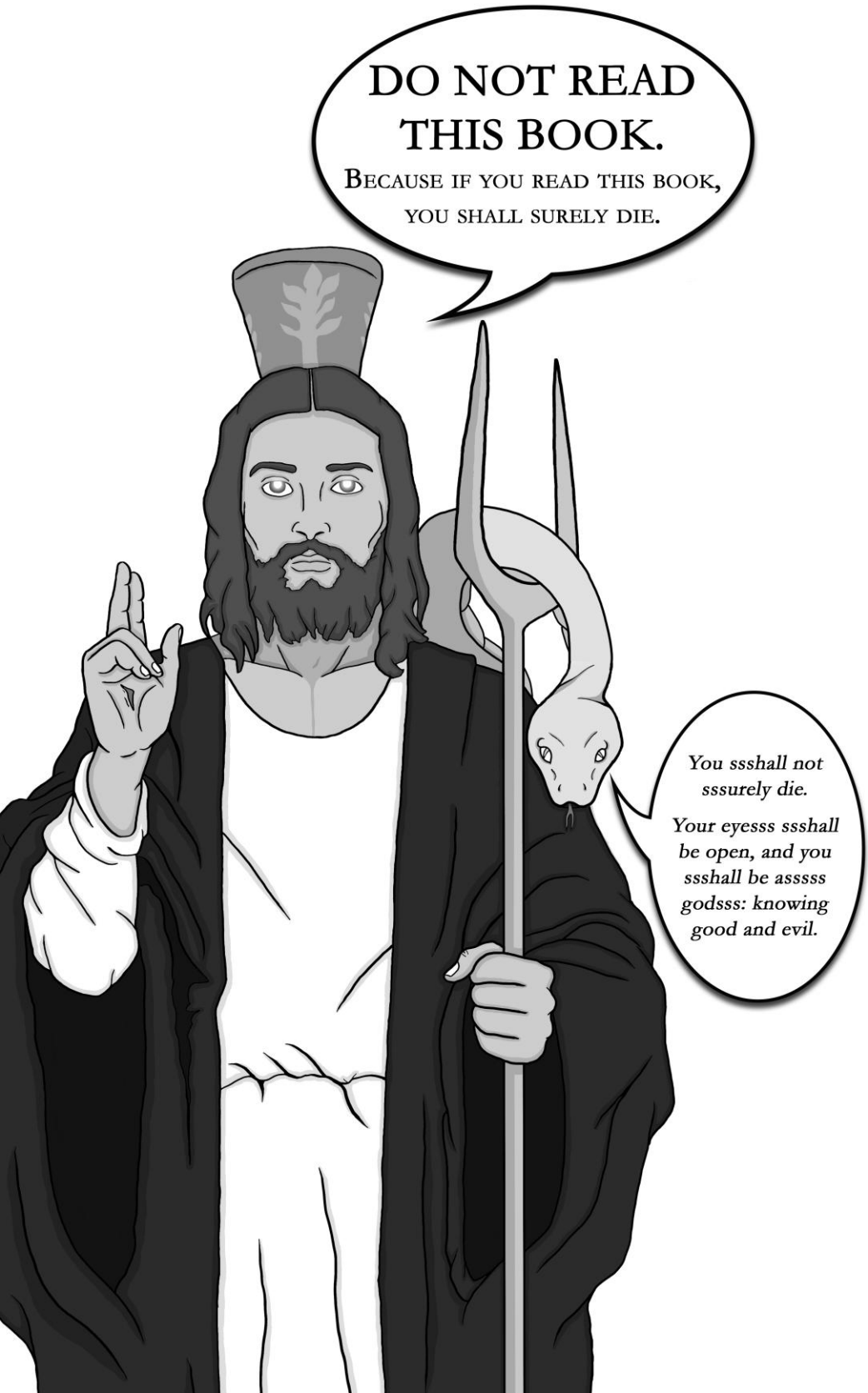
Otherwise,
just stare at the shield below
and be done with it.

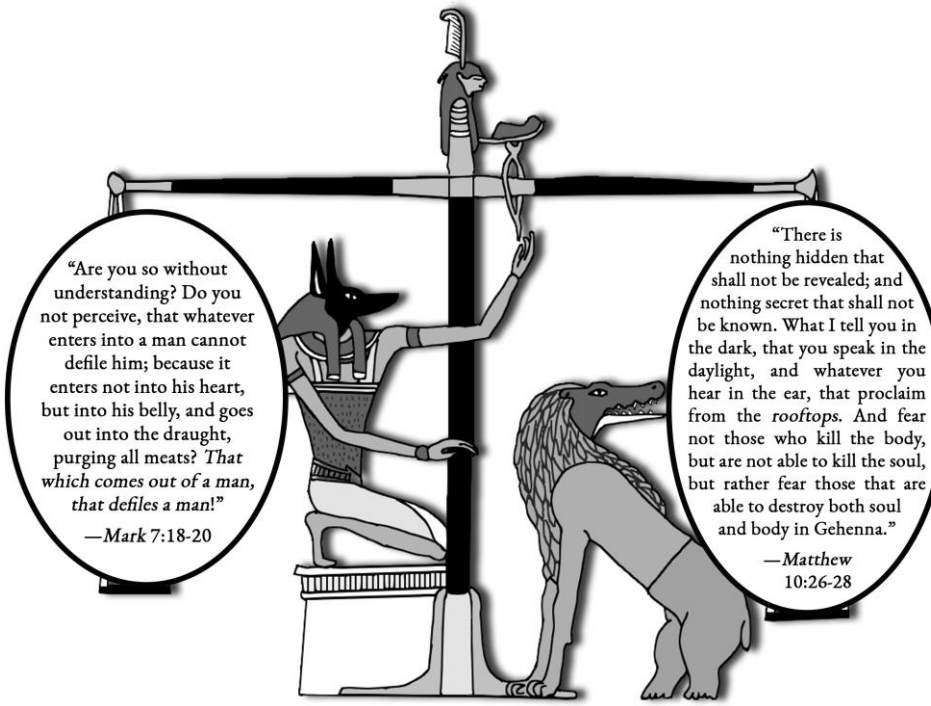
"YOU CANNOT SEE MY FACE,
FOR NO MAN SHALL SEE ME AND LIVE."
—*Exodus* 33:20.

"And Jehovah-Elohim took Adam, and put him into the Garden of Eden to dress it and to keep it. And Jehovah-Elohim commanded Adam, saying, 'Of every tree of the Garden you may freely eat, but of the Tree of the Knowledge of good and evil, you shall not eat, because the day you eat thereof you shall surely die.'"—*Genesis* 2:15-17.

"Now, the Serpent was craftier than any other beast of the field which Jehovah-Elohim had made. And he said to the woman, 'Did Elohim actually say, "You shall not eat of every tree of the garden?"' And the Woman said to the Serpent, 'We may eat of the fruit of the trees of the garden, but of the fruit of the Tree which is in the midst of the garden, Elohim has said, 'You shall not eat of it, neither shall you touch it, lest you die.' And the Serpent said to the Woman, 'You shall not surely die, for Elohim does know that in the day you eat thereof, your eyes shall be opened, and you shall be as Elohim, knowing good and evil.'"—*Genesis* 3:1-5.


DO NOT READ THIS BOOK.
BECAUSE IF YOU READ THIS BOOK, YOU SHALL SURELY DIE.
You ssshall not sssurely die.
Your eyesss ssshall be open, and you ssshall be asssss godsss: knowing good and evil.

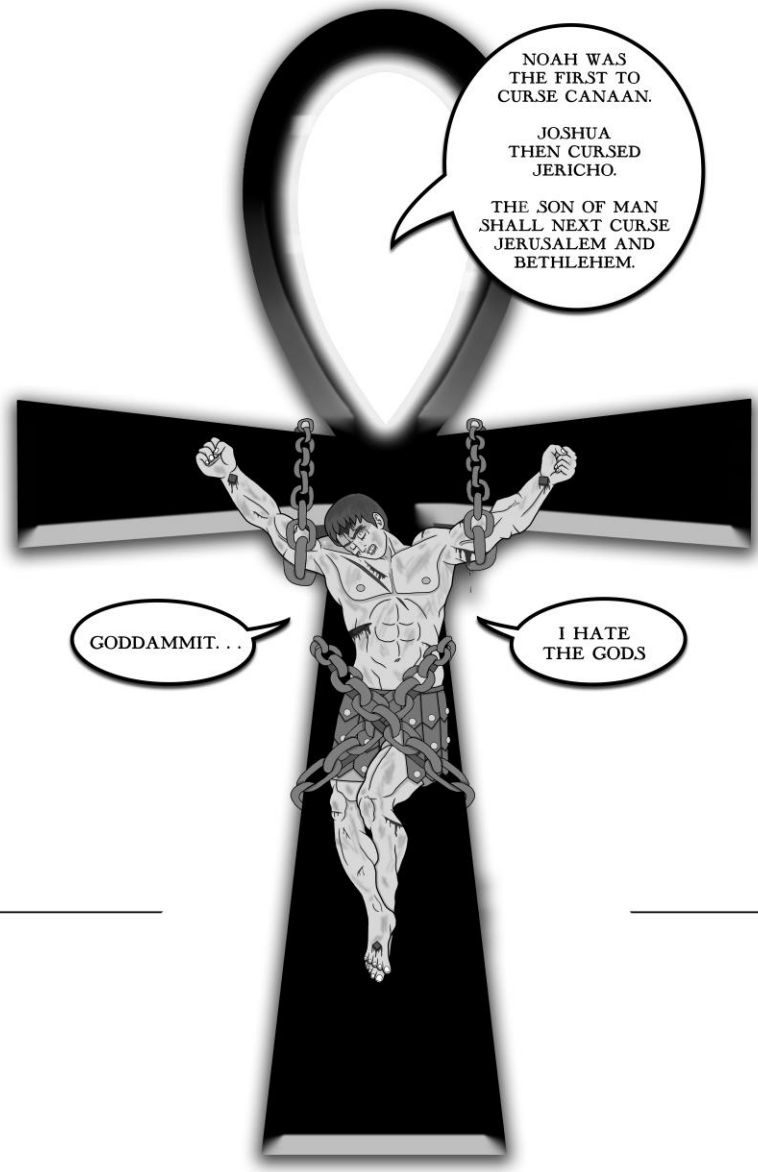
This sword is dedicated to the one I loathe:
the master that learnt everything by his own growth.



Be wise as serpents and innocent as doves.

BEHOLD!

I LIFT A SNAKE ON A POLE:
IF YOU SEE IT, YOU SHALL BE HEALED;
IF NOT, YOU SHALL BE BITTEN!



"Woe to those that are with child, and to those that give suck in those days! But pray that your flight be not in the winter, neither on the Sabbath Day, for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened."—*Matthew* 24:19-22.

THE Thumbnails WILL SHOW YOU THE WAY

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A blue whale is a dark jail,
but if I remove your veil
and kiss your wind on my sail,
my dark mouth is no more stale.

I looked up to the stars and your moonlight pale,
and there was no nail: only an empty grail.
I swear: if you came today, I would not wail.
I swear: if you showed face, I'd gladly tail.

The wound of the poet
is the womb of the prophet.

AVE MARIA:
MATER DEI,
REGINA CAELI DOMINA,
MUNDI IMPERATRIX INFERNI.

PREFACE

THE VEIL OF THE VIRGIN

> "For the Virgin Mother, stripped of her symbolical veil, is none other than the personification of the primitive substance, used by the Principle, the Creator of All that is, for the furtherance of his designs."—FULCANELLI, *The Mystery of the Cathedrals.*

onsider"—says Plato—"men as in a subterraneous habitation, resembling a cave, with its entrance expanding to the light, and answering to the whole extent of the cave. Suppose them to have been in this cave from their childhood, with chains both on their legs and necks, as to remain there, and only be able to look before them, but by the chain incapable to turn their heads around. Suppose them likewise to have the light of a fire, burning far above and behind them; and that between the fire and the fettered men there is a road above. Along this road, observe a low wall built, like that which hedges in the stage of mountebanks on which they exhibit their wonderful tricks."—PLATO, *The Republic.*

The above is the beginning of the famous *Allegory of the Cave* of Plato, whose *primitive substance* seems to remain overlooked by all those keeping their thighs and their necks unmoved in the presence of the INVISIBLE LIGHT of the Word of Truth.

But if this seems agreeable to you, Son of Man, let us now plead for the INVISIBLE LIGHT to enter this, our Cave of Plato. So perhaps this time it may stir our hearts, and we may glimpse a spark of what must always remain veiled by the sun's bright light as it goes into our eyes to cast dark shadows on the inner walls of our animal skulls:

> "The centurion said: 'Lord, I am not worthy that you should come under my roof, but speak the Word only, and my servant shall be healed.'"—*Matthew* 8:8.

The "subterraneous habitation *resembling* a cave" where men are "chained both on their legs and necks from childhood" stands for the human body to which ancient mystics and sages envisioned the soul to be chained, like Prometheus to a stony frame:

> "According to the Pythagorean Philolaus (5th century B.C.), ancient philosophers said that the soul was buried in the body as in a tomb, in punishment for some sin. Plato also testified that such was the doctrine of the Orphics, and he himself professed it.[1] But as people also recognized that man had come out of the hands of God and that he had lived in a state of purity and innocence (according to Dicaearchus and Plato), one had to admit that the crime for which he was being punished occurred after his creation. The golden age of Greek and Roman mythologies is evidently a memory of man's first state when coming out of God's hands."—FULCANELLI, *The Dwellings of the Philosophers.*

But this "subterraneous habitation"—a human corpse when devoid of Eve (חוה), or "Life"—is also Hades, or the Underworld, which could be turned into the Temple of God and the Womb of our Virgin Mother if only insufflated with Holy Ghost.

> "Destroy this temple, and in THREE DAYS I will raise it up."—*John* 2:19.

[1] "...which we saw in the PURE LIGHT being ourselves pure and not entombed in this which we carry about with us and call the body, in which we are imprisoned like an oyster in its shell."—PLATO, *The Phædrus.*

The "light of a fire, burning far above and behind them" ***inside*** the Cave of Plato stands for the VISIBLE SUN and the solar light spectrum—the seven colours of the rainbow—which embody everything perceptible through the five senses of the temple of our bodies. While the light of the sun ***outside*** Plato's Cave stands for the INVISIBLE LIGHT, which can only be glimpsed as one *gets high* on *dark* and very heady *lilac* wine.

This INVISIBLE LIGHT is implied in the Bible as emanating from "*Elohim*", or God, BEFORE the creation of any celestial luminary such as the sun, the moon or the stars:

> "And Elohim (God) said, 'Let there be light: and there was light.'"—*Genesis* 1:3

> "And Elohim (God) made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made also the stars."—*Genesis* 1:16.

And if the Bible mentions the irruption of this Divine Light from Elohim, or God, BEFORE the creation of the sun, the moon and the stars, it is only because this Light is *invisible* and transcends the light of all the celestial bodies that illumine our eyes.

Now, this Invisible Light is said to emanate from *Elohim* (אלהים), a Hebrew word usually translated in the singular as "God". But this term is clearly the plural of *El* (אל), so it conveys a *plurality* of divine powers—a number of gods—that work as ONE SINGLE WHOLE, OR UNITY. This is so because, as the ancient theurgist Iamblichus said:

"THE GODS ARE ALL ARRANGED AS ABSOLUTELY ONE."

—IAMBLICHUS, *Theurgy.*

According to this, the names of the archangels—Michael, Gabriel, Raphael and Uriel: the four powers of Elohim that rule the Air—finish with the particle "*-el*" (אל), as is also the case with the names of some major prophets, such as Ezekiel or Daniel.

Just as people today may worship the names of angels, saints, commercial brands, pop stars, or their own given names, the ancient peoples worshipped the name of one or another god, prophet, hero, master, king, or their own names. But the truth is that *no ancient religion ever practised polytheism at its core*, and the names of the gods were only a MEANS for the learned theurgists of every ancient religion to speak about monotheism, or the workings of the One Truth and Only God, which *can barely be expressed in human words*. *Because the Word of God is One and no human word, whereas the names of the devil are legion, and they are all human.* Hence, only those effectually clueless about the actual nature and extent of the Perennial Religion shall make any hard distinction between monotheism and polytheism and say that Judaism, for instance, is monotheistic, while Hinduism, for instance, is polytheistic, even if the very Old Testament refers to God by a wide range of different names, such as *Elohim, Jehovah, Shaddai, El Olam, El Elyon, Adonai, Jehovah-Sabaoth,* etc. And Jesus Christ also used a wide range of names to refer to God, such as *Father, Son of Man, Son of God, the Comforter*, the *Holy Spirit, etc.* So, how does this exactly differ from referring to the attributes of God by "pagan" names? *The truth is that it does not differ at all.*

So, returning to the Cave of Plato, the VISIBLE SUN (i.e., Ra or Apollo) shall cause a blinding pain in the *Eye* of all those daring to turn their necks towards the INVISIBLE LIGHT *outside* the Cave. A light which, *because of its invisibility, was symbolised by the Night, three* "invisible colours", or the *three* "fingers" that, after *three* "days", Hades has the power to raise from the dead to make *ten* out of the *seven* colours of the sun.

rā (ra ʔ) malice, calumny

serk , scorpion. **serqu** , stream, flood. **serqu** , food, provisions, sustenance, nourishment.

serk , to breathe, to snuff the wind; see .

If the reader is of strict empirical upbringing and—therefore lacking creative imagination—believes the conception of INVISIBLE LIGHT to be fanciful, let us refer him to what empiricism calls *ultraviolet* (above violet) and *infrared* (below red) light.

In *Greetings from the White Aurora*, the three invisible colours are called "*not yellow*", "*not orange*" and "*not red*", but the alchemists called them *"black", "white"* and "*red*". Black is the *absence* of visible light, and White is the *origin* of the visible light. But alchemical Red is the *first tincture* of an invisibly transcendental spectrum of light, which may be conceived as "the *red chakra* of the *Body of the Resurrection*".

"Adam" (אדם) can mean "red", and "Eve" (חוה) means "life". Alchemical red is the First Adam that was *alive* while he still had Eve (חוה), or "life", within himself; hence, Jesus Christ is often represented clad in *white* and *red.* But the second Adam—the one separated from Eve—is the *red* at the bottom of the visible spectrum of light. This is the Adam of Dust, who is *dead* because he no longer has Eve, or "life", within himself.

So, returning to Plato's Allegory, as the Greek sage implied, if anybody should be obliged to turn *the visible sun of his own cavernous consciousness* towards the outer INVISIBLE LIGHT, would he not first be painfully blinded? Would not a tear fall from Horus' Eye, and the same tear serve to *water* the tender sprout of the TREE OF LIFE?

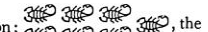
> "And if he should oblige him to look to the light itself, would not he *find pain in his eyes*, and shun it; and, turning to such things as he is able to behold, reckon that these are really more clear than those pointed out? Just so, replied he. But if one, said I, should drag him from thence violently through a rough and steep ascent, and never stop till he drew him up to the light of the sun, would he not, whilst he was thus drawn, both be in torment, and be filled with indignation? And after he had even come to the light, having his eyes filled with splendour, he would be able to see none of these things now called true. He would not, said he, suddenly at least. But he would require, I think, to be accustomed to it some time, if he were to perceive things above. And, first of all, he would most easily perceive shadows, afterwards the images of men and of other things IN WATER, and after that the things themselves. And, with reference to these, he would more easily see the things in the heavens, and the heavens themselves by looking in THE NIGHT TO THE LIGHT OF THE STARS, and the MOON, than by day looking on the sun, and the light of the sun."—PLATO, *The Republic.*

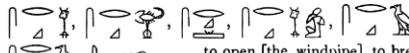
The occult science is *only occult to the visible light* and founded upon the idea that a *drunk* scorpion exposed to *extreme heat* will begin to spasm and sting itself to death.

And it is indeed easier to behold "heavenly things now called true" by looking through Artemis—the moon-mirror that reflects the light of a sun that is INVISIBLE at Night and that, cladding the invisible light *in primeval White,* reveals the stars—than through Apollo's yellow noon-light, which always *hides the stars* and tends to tinge our minds in Virgin Mary's VEIL of sky-blue: the same that does not let us see through.

Let us add that *scorpion stings may induce transitory blindness* and see if the reader is being blinded by the extreme heat of the INVISIBLE SUN, which is right now being reflected by the moon into his eye in an attempt to cause a total eclipse of solar light.

> "And to them it was given that they should not kill them, but that they should be tormented FIVE MONTHS: and their torment was as the TORMENT OF A SCORPION, WHEN HE STRIKES A MAN. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. [. . .] And they had a king over them, which is the ANGEL OF THE BOTTOMLESS PIT, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has his name APOLLYON."—*Revelation* 9:5[. . .]11.

uḥā-t , scorpion;  , the seven scorpions of Isis

serq  , to open [the windpipe], to breathe, to inhale, to expand the lungs, to be refreshed. **Serqit** , a goddess of the royal crown. **Serq[it]** , the scorpion-goddess of the Ṭuat.

"Know also, and note it well, that in this Art it is but nothing to have this *blackness,* there is nothing more easy to come by: for from almost all things in the world, mixed with *moisture,* you may have a *blackness,* by the fire. But you must have a *blackness* which comes of the perfect *Metallic bodies*, which lasts a long space of time, and is not destroyed in less than FIVE MONTHS, after the which follows immediately the desired *whiteness*. If you have this, you have enough, but not all. As for the colour BLUEISH and YELLOWISH, that signifies that *Solution* and *Putrefaction* is not yet finished, and that the colours of our *Mercury* are not as yet well mingled, and rotten with the rest. Then this *blackness,* and these colours, teach plainly that in this beginning the matter, and compound begins to rot and dissolve into powder, less than the *Atoms* of the *Sun,* the which afterwards are changed into *coator permanent.*"—NICOLAS FLAMEL, *Hieroglyphical Figures.*

Apollo's *yellow* noon-light is the brightest light attainable within a bodily tomb. However, just like the moon mirrors towards our mortal eyes the light of the sun when it is *invisible* at night, the pure *white* light reflected by the *dark-blue* mirror of the Moon-Eye can *unveil* the *sky-blue* figures of speech of Scripture and myth that ancient prophets and philosophers, such as Plato, used to mirror the INVISIBLE LIGHT towards the visible light, which is the everyday mundane consciousness of the human mind.

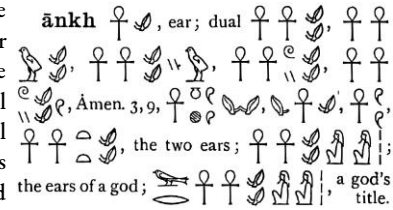
But Son of Man, *I do not expect you to understand all this at once*. Especially because the figures of speech of Scripture and myth often have more than one TRUE meaning and are sealed with *seven colourful seals*: one for each of the tomb chakras. Accordingly, every time a symbol or figure of speech is elucidated in the next pages, let the reader remember that the same figure of speech may have other *complementary* meanings. In alchemical terms, these symbols and figures of speech are LEAD—silvery and lustrous like the moon—*but poisonous* unless realised by the GOLDEN sunlight of conscious discernment and thus turned into incorruptible GOLD. Such an alchemical process requires of the axiomatic MIRROR "as above, so below", the medicinal antidote of Hermes' caduceus, which, to this very day, stands as the main *symbol* of medicine.

"Between ourselves—for you will not betray me to the tragic poets and all other imitators—that kind of art seems to be a corruption of the mind of all listeners who do not possess as an ANTIDOTE a knowledge of its real nature."—PLATO, *The Republic.*

As Hermes' Mercury is the only metal that remains liquid at room temperature, only he can suitably prepare the *bath* that allows the reunion of the sun and the moon by allowing the sun to see through the moon-eye and the moon through the sun-eye.

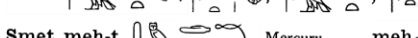
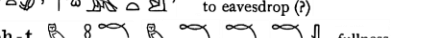
"What man is there that knows not that the city of the Ephesians is worshipper of the great goddess Artemis, and of the IMAGE which fell down from Zeus?"—*Acts* 19:35.

"Therefore, I speak to them in parables, because *they seeing see not*; and *hearing they hear not*, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which said, 'By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive.' For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

ānkh  , ear; dual, Ȧmen. 3, 9, the two ears; the ears of a god; a god's title.

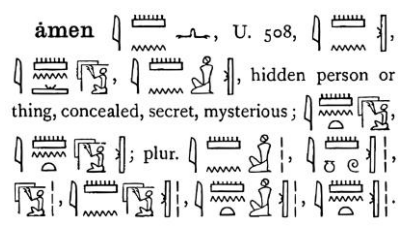
But blessed are your eyes, for they see: and your ears, for they hear."—*Matthew* 13:13-16.

smet , to hear, to listen, to eavesdrop (?)

Smeṭ meḥ-t  , Mercury. **meḥ-t**  , fullness

If the INVISIBLE LIGHT finds good soil in the *underground* of our tombs, the tomb shall become a *virgin womb,* and the INVISIBLE LIGHT will begin to inform us about the ineffable mysteries of the *formless reality*. For the INVISIBLE LIGHT derives from the INVISIBLE SUN of the *Formless Reality* beyond the veil of sensory impressions.

> "We *know* that the *invisible* Sun is composed of *that* which has neither name, nor can it be compared to anything known by your science—on earth; and that its 'reflection' contains still less of anything like 'gases,' mineral matter, or *fire,* though even we when treating of it in your civilized tongue are compelled to use such expressions as 'vapour' and 'magnetic matter.'"—KOOT HOOMI, *The Mahatma Letters*



In Ancient Egypt, this Parent INVISIBLE SUN was known as AMEN-RA—literally "the Hidden Sun-God"—as opposed to RA, the VISIBLE SUN. Ra is the source of the sensorially discernible: the shadows reflected on the *inner wall* of animal skulls. While AMEN, which in Ancient Egyptian meant "hidden or occult" (to animal sensory builds), is the source of everything purely spiritual, intangible, or invisible, *as well as what every single Abrahamic religion invokes to strengthen prayer.*

Is it truly that strange that a natural reality transcending all animal species and human beings should be completely ineffable (or "invisible") to the animal kingdom's means of perception? Is it not an observable natural law that every natural kingdom should only be able to perceive those kingdoms placed evolutionarily below it in the evolutionary hierarchy, while staying completely oblivious of those above? Minerals do not seem to be fit for any kind of perception, nor do they exhibit any signs of being aware of their surroundings at all. Plants, on the other hand, exhibit hydrotropism and heliotropism, indicating that they may perceive specific minerals and chemicals in some way. And animals obviously perceive both minerals and plants. So, if we were to follow this observable logic, we could naturally deduce that, if there were divine kingdoms above the human indeed, we, by mere observable natural law, would be generally as oblivious of their existence as a rosebush is of the existence of a fox: be it helped in its pollination by a bee or uprooted by a fox, the rosebush must remain as equally oblivious of the cause of its fertilisation as it remains of the cause of its demise.

So let the initiate of the gods know that the ABSOLUTE realm of existence is DEVOID OF FORM. And this is precisely why it is immortal, or eternal, in the first place. Because, not being bound by form, it never changes of form. And not being subject to changing of form, it is freed from Time or, what is the same, ageing and death, *which is change of form*. Accordingly, birth beyond the mortal and diluvial waters of Time into the Spiritual or Formless Existence—*for the Spirit is factually formless; symbolically "like a breath"*—was conceived as a virginal birth: a birth that transcends the rules of form.

> "Verily, verily, I say to you, except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said to you, 'You must be born again.'"—*John* 3:5-7.

The Formless Invisible Reality was also mentioned by Gautama Buddha when he spoke about the Nothingness or Formlessness of Nirvana and the End of Suffering.

"There is that dimension, oh monks, where there is neither earth, nor water, nor fire, nor air; neither dimension of infinitude of space, nor dimension of infinitude of consciousness, NOR DIMENSION OF NOTHINGNESS, nor dimension of neither perception nor non-perception; neither this world, nor the next world, NOR SUN, NOR MOON. And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: it is unestablished, unevolving, without support. This, only this, is the end of suffering.'"—GAUTAMA BUDDHA, *Nirvana Sutta.*

Now collate the words of Jesus and the Buddha with the opening lines of Genesis:

"And the earth WAS WITHOUT FORM, AND VOID; and DARKNESS was upon the face of the deep. And the SPIRIT of Elohim moved upon the face of the WATERS."—*Genesis* 1:2.

If one could take everything one knows and make it "without form and void", as it was at the beginning according to the *Book of Genesis*, one would have the Nirvana of the Buddha, as well as the Beginning and the End, the Alpha and Omega of Jesus. *The Absolute and Formless is mirrored on the circumstantial and sensory.* And this is the meaning of the Hermetic axiom "as above, so below". But many, blinded by the *form* of human words, remain oblivious of the spiritual dimension of discourse.

If the human nature approaches the transcendental, formless kingdom, this *may* manifest through one or another form, *which shall always depend on the person's inner conditioning or dialogue.* A Christian may see Jesus, a devout Hindu may see Shiva, a technologically inclined person may experience an alien encounter, and so on.

Nonetheless, whatever form the spiritual kingdom may take to commune with us will always be a mere SYMBOL of *its actual spiritual nature*, which must always remain formless, i.e., *unmanifested to the light of the sun*. For, as soon as the formless spiritual dimension takes shape, it is tainted in *verdant* illusion.[1] In fact, in absolute terms, all sensory impressions—and psychic impressions, such as dreams or visions—are little else than the Formless Spiritual Reality *belittling* itself into *symbolical forms* to commune with the animal kingdom within the stringent formal limits of the latter.

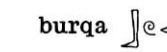
Returning to Plato's allegory, the "ROAD above in which wonderful TRICKS are exhibited" is Hermes, the guider of souls and god of ROADS, travellers, thieves and TRICKSTERS. This "road" is Mercury, the "intermediate state of reality" mentioned in the *Tibetan Book of the Dead* and the Duat, or Underworld, in the *Ancient Egyptian Book of the Dead.* Because, just as we fell into incarnation through this illusory "intermediate state of reality", a human soul can RESURRECT from repeatedly falling into incarnation by re-ascending through the same "intermediate state of reality".

When Plato said that those chained in the cave were "unable to turn their heads", he meant that they could only conceive of the outer sensory world: what we today call "matter" or "physical reality". He meant that they were not competent at looking within, into their hearts, but only outwardly, at the solar shadows of sensory reality.

"The Kingdom of God COMES NOT WITH OBSERVATION: Neither shall they say, Lo here! or, lo there! For, behold, THE KINGDOM OF GOD IS WITHIN YOU."—*Luke* 17:20-21.

When one presents a myth, an allegory, or a parable—any account whose meaning is not literally obvious but must be *fished out* from within oneself—one is forcing the listener to retreat into his inner chamber, into his heart, to find the answer. In fact,

[1] The Sanskrit word *māyā* (माया) means "illusion". The *messenger of the gods* is the son of Zeus and MAIA.

burqa  , to shine, to lighten, to glimmer, to sparkle, bright, shining; Copt. ⲃⲣⲕϧ, ⲃⲣⲕⲥⲉ, Heb. בָּרַק.

every time we speak about what exists beyond the purely sensory, our words can, in the best of cases, provide *a veiled outline*. It is a gross mistake to believe that everybody experiences the same when hearing words such as "love", "evil" or "God": any word that belongs to abstracts and has no exact counterpart in the purely sensory world.

Because of this, the ancient Mystery Schools were very hesitant to reveal the meanings of their symbols and figures of speech, for the *independent* unravelling of these symbols has the power to uplift the soul to the company of the gods, whereas their mere wordy, or intellectual, explanation can render them completely ineffective.

> "He who was appointed from the military class was at once made one of the priests and a participant in their philosophy, which, for the most part, is veiled in myths and in words containing dim reflexions and adumbrations of the truth, as they themselves intimate beyond question by appropriately placing sphinxes before their shrines to indicate that their religious teaching has in it an enigmatical sort of wisdom. In Saïs the statue of Athena, whom they believe to be Isis, bore the inscription: 'I am all that has been, and is, and shall be, and my robe no mortal has yet uncovered.'"—PLUTARCH, *Isis and Osiris.*

As the medieval alchemists often said, the ancient philosophers were very "jealous" of their mysteries. But not without wisdom and clear reasons, since when the time came to deliver the mystery speech publicly, it caused a great deal of confusion and gross misunderstanding among all those who could only receive its literal cloak.

The *Noble Quran,* for instance, throws quite a *thick veil* on the very desire of the jealous keepers of the Veil of Isis—the keepers of Artemis at Ephesus—when it says:

> "Tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their hidden adornments."—QURAN 24:31.

The great drama of religion is that, because of the inherent ineffability of the spirit, the mystics, initiates and prophets have always spoken symbolically, while the common people—whose minds were rarely subtle enough as to grasp the subtlety of their utterances in their *true light*—always misunderstood their sayings. Because,

> "Indeed, those who disbelieve—it is all the same for them whether you warn them or do not warn them—they will not believe. Allah has set a seal upon their hearts and upon their hearing and over their vision there is a veil. And for them is a great punishment."—QURAN 2:6-8.

As a result, the Mystery Schools kept their spiritual knowledge secret, but the mystery symbols—which, by the agency of the Holy Spirit, Holy Air or Pneuma, have the power of uplifting us into the Virgin Womb—they kept in public display. For,

> "It is not proper to use violence with these words, since no one can say anything to the purpose about them. On this account, therefore, I shall reject the explanation of πῦρ (*pyr*) fire, and ὕδωρ (*ydor*) water. But air, O Hermogenes! Is so called, because it elevates things from the earth; or because it always flows; or because, from its flowing, SPIRIT IS PRODUCED: for the poets call spirits ανηται (*antai*) winds."—PLATO, *The Cratylus.*

Son of Man, if you have ears to hear, then listen to the WORD of Heraclitus:

> "Of all whose words I have heard, no one attains to this, to know that Wisdom (Sophia) is apart from all. There is One Wisdom, to understand the Intelligent Will by which all things are governed through all."—HERACLITUS, *Fragments,* 18-19.

Heraclitus' "Intelligent Will by which all things are governed through all" is identical to the so-called "Will" or "Word of God". But as this book could be used by the ANGER of Jehovah to subject our Virgin Mother to the confusion of tongues at the Tower of Babel and make of her just another Harlot of Babylon threatened with being stoned to death by the tongues of snakes and Pharisees, I shall tell you again:

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Because unless you have already learned to make deaf ears to the bifid tongues of scribes and Pharisees and to read and write directly from Mother Earth, you will surely look directly at the Gorgon's face, and, having no Mirror of Perseus, you will surely be *stoned to death* when those awful snakes jump from Medusa's head into your face.

"And the scribes and Pharisees brought to him a woman taken in adultery; and when they had set her in the midst, they said to him, 'Master, this woman was taken in adultery, in the very act. Now, Moses in the Law commanded us that such should be stoned, but what do you say?' This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So, when they continued asking him, he lifted up himself, and said to them, 'He that is without sin among you, let him first cast a stone at her.' And, again he stooped down, and wrote on the ground."—*John* 8:3-8.

Verily I say to you that "except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven."

The INVISIBLE SUN—which is to be distinguished from the INVISIBLE LIGHT that emanates from it—is "the Father who dwells in secret" mentioned by Jesus of Nazareth in the Gospels, the very same One that "*cannot be stirred by much speaking*."

> "But you, when you should pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret; and your Father which sees in secret shall reward you openly. But when you pray, use not vain repetitions, as the Gentiles do, for they think that they shall be heard for their much speaking."—*Matthew* 6:6-7.

The Ineffable and totally transcendental INVISIBLE SUN is "the Father which is in secret", and its INVISIBLE LIGHT, which is the light of consciousness *when untainted by sensory impressions*—i.e., when unconditioned by any kind of corporeal SHADOW: any thought, emotion, memory or desire derived from the purely solar or sensory—is the Holy Spirit informing Apollo (the SON or VISIBLE SUN) so he may work as a symbol, LOGO, Word, messenger or representative of his Father: the INVISIBLE SUN.

Such was the Ancient Greek Olympic triad formed by Zeus, Athena and Apollo.

Zeus was the Father of the gods. Athena—virginally born directly from Zeus' head and connected to spooky things such as owls—is the Holy GHOST. And Apollo—the god of SUNLIGHT, knowledge, shepherds and prophecy—is the SON. Nonetheless, the full scheme is not this simple. Because, for example, Artemis is also the Holy Ghost, Hermes participates in both Son and Holy Ghost, and Dionysus is Father and Son. . .

The LOGOS (λόγος), or "Word", is one of the key aspects of Ancient Greek philosophy together with the NOUS (νοῦς), or Mind-Eye. The first recorded use of the word "Logos" is attributed to Heraclitus, who lived around the 5th century B.C. and said:

> "ALTHOUGH THE WORD (ΛΌΓΟΣ) IS COMMON TO ALL, MANY LIVE AS IF THEY HAD A PRIVATE UNDERSTANDING OF THEIR OWN."—HERACLITUS, *Fragments.*

Then, roughly 500 years after Heraclitus' first recorded use of the word "Logos[1]", the same word, λόγος, was used in the original Greek version of the Gospel of John:

> "In the beginning was the Word (λόγος), and the Word (λόγος) was with God, and the Word (λόγος) was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. *In him was life; and the life was the light of men*.[2] And the *light shines in darkness; and the darkness comprehends it not*."—*John* 1:1-5.

Everybody knows what a *logo* is nowadays, for every commercial brand has a recognisable logo, and logos thrive everywhere. So, just as the logo of a company is not the company itself but a reminiscence of the company it represents—something the company uses to *manifest and interact with the outer world*—the same applies to human words. The words we use in speech are not the named things in themselves but symbols (logos) we INVENTED to work as a reminiscence of the things in themselves.

The same applies to the field of metaphysics: the LIGHT of the INVISIBLE SUN—"the Light of the Father"; "a Light which is the *Life*[2] of Men"—is the Holy Spirit, *which may allow the reminiscence of the Father in the Son*. Hence, via the Holy Spirit, the Son, or VISIBLE SUN, may likewise become the "Light of Men", but only if it is set free from its own *solar shadows*. Such shadows are the MEMORIES of the sensory: the BLINDING LIGHT OF THE VERY VISIBLE SUN THAT CAN BLIND IT INTO DARKNESS. They constitute the "ego": *the god of war, Ares, or Adam of Dust devoid of Eve, or Life.*

The light of each sun is always as different from or the same as the sun from which it derives. But although the INVISIBLE LIGHT is incorruptible, this is not the case with the light of the visible sun, and only by means of Artemis' moonlight may the shadows of the Son—and by extension his light and words—become Athena or Holy Ghost.

> "I can of my own self do nothing: as I hear, I judge: and my judgement is just; because I seek not my own will, but the Will of the Father that sent me. If I bear witness of myself, my witness is not true. There is another that bears witness of me; and I know that the witness which he witnesses of me is true."—*John* 5:30-32.

The Light of Truth is within you, and you would find It, the Father, *and yourself,* if you could clear all the UNHOLY GHOSTS of mortal existence that are clouding it.

All that is required is to free your mind of everything dependent on *Time* or, more specifically, THE MEMORY OF SENSORY IMPRESSIONS. *Psychological Time cannot exist without memory,* and mortality, memory and time shall always go hand in hand. Your body is bound to decay by time, but not necessarily your mind. Do you understand?

As mortality, memory and time are inextricably connected, you shall hardly find any LIFE within time. And if you drown in the waters of the MEMORY OF TIME, you will asphyxiate into the Adam of Dust that is devoid of all Breath, Eve, or Life, *as there can be no room for Life in a mortal trap made of the psychological memory of time.*

So, seek at the opposite end of the red Adam of Dust, Son of Man: at the *purple crown* of Time. There you may find the infant-god Dionysus-Bacchus trying to turn

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[1] "Though this Word (λόγος) is true evermore, yet men are as unable to understand it when they hear it for the first time as before they have heard it at all. For, though all things come to pass in accordance with this Word, men seem as if they had no experience of them, when they make trial of words and deeds such as I set forth, dividing each thing according to its kind."—HERACLITUS, *Fragments.*

[2] This *Life* is Eve (חוה). "In him was Life," because the Holy Ghost was in him, like it was in the First Adam.

the waters of the Deluge into wine in order to drink from the Blood of Christ and commune with the Formless Existence from the *uppermost* lid of your mortal mind.

"Water in and of itself has no shape, although it is liable of espousing them all and of taking that of the container which contains it. This is the reason for our vessel and for its necessity and why philosophers have repeatedly recommended it as the indispensable vehicle, the necessary excipient of our bodies. And this truth finds its justification in the image of the infant Bacchus standing on the lid of a hermetic vessel."—FULCANELLI, *The Dwellings of the Philosophers*.

Now you may perhaps begin to understand why Heraclitus said that "Hades and Dionysus are the same god," as well as how the Christ provides his wine or own blood.

"Night-roamers, Magians, bacchanals, revellers in wine, the INITIATED. For the things which are considered mysteries among men, they celebrate sacrilegiously. And these IMAGES they pray, as if one should prattle with the houses knowing nothing of gods or heroes, who they are. For were it not Dionysus to whom they institute procession and sing songs in honour of the pudenda, it would be the most shameful action. But Dionysus, in whose honour they rave in Bacchic frenzy, and Hades are the same."—HERACLITUS, *Fragments* CXXIV-CXXVII.

When the sun and the moon bathe together, *the waters are turned into wine,* and the Moon-Eye of Nous that can apprehend the Invisible Light is gradually developed.

The Nous (νοῦς), a central aspect of Ancient Greek philosophy, has been translated variously as "intellect", "mind", "understanding", "reason", etc. In any case, the Nous is at the threshold of the linguistic mind, so it is rather irrelevant how we may define it, *because cognition via Nous transcends language*. Plato referred to the Nous as *the only immortal part of the soul*. In *The Cratylus* (407b), he derived "Athena" from *nous* (νοῦς) as *Atheonóa* (Ἀθεονόα), meaning "the Mind or Understanding of God". Nonetheless, the actual Nous is the dark-blue mirror of virgin Artemis—the moon-eye, third-eye, or dark-blue *ajña chakra* of the brow—which must be exponentially developed with Dionysus's wine until it reaches the *transcendental red of Athena*. This is accomplished by diving into the Logos, or Word—which is Poseidon's *veiled sky-blue* THROAT chakra—with Apollo's Delphian navel, or yellow chakra. The Nous is both a *sixth sense* and the quintessence of the five common *solar* senses that evolves as the realiser of the formless through its own independent metaphysical endeavours.

"Know that the creature which is cognised in none of these five ways[1] is a sublime creature, and, as such, is neither seen nor felt, but is perceived by reason alone, of which reason Nature confesses that God is a partaker. *They answer*:—You have spoken truly and excellently. *And he*:—I will now give a further explanation. Know that this creature, that is to say, the world, has a light, which is the Sun, and the same is more subtle than all other natures, which light is so ordered that living beings may attain to vision. But if this subtle light were removed, they would become darkened, seeing nothing, except the light of the moon, or of the stars, or of fire, all which are derived from the light of the Sun, which causes all creatures to give light. For this God has appointed the Sun to be the light of the world, by reason of the attenuated nature of the Sun. And know that the sublime creature before mentioned has no need of the light of this Sun, *because the Sun is beneath that creature*, which is more subtle and more lucid. This light, which is more lucid than the light of the Sun, they have taken from the light of God, which is more subtle than their light."—*Turba Philosophorum.*

[1] None of the *five senses.* As the Nous is like a *sixth sense* and the *sixth chakra*, it is represented by a six-pointed star arising from the reunion of the triangles of fire and water or as a fire triangle with an eye inside.

THE NATURE OF REALITY

It has always been the perennial cross of the Hermetic troubadours that those chained and unable to turn their necks towards the Invisible Light should only be able to appreciate their symbolic means of expression explicitly, according to literal words or patent sensory impressions. And thus, either gravitate towards the poison of spiritless literality—and be turned into lead by those who love to lead—or reject all mystical expressions as nonsense, after the oxen-yoke of mundane sensory impressions and the horse-blinkers of literal language.

What is the ABSOLUTE Nature of Reality? The empiricist is not seeking the origin of the sensory, or empirical, universe in *absolutes.* Hence, he is running after *shadows.*

The *irrefutable* and *absolute fact* is that the universe we perceive via our sensory build did not begin with God nor the Big Bang, but it is constantly beginning and ending with our own sensory build. PERIOD. *The sensory reality is not a universal absolute but an animal circumstance. It is not objective but subjective to the animal nature.* And the belief that there is an objective universe of sensory impressions (or "physical matter") somehow independent of the agency of sensory builds is *irrational*. Accordingly, the neglect of this transcendental fact is animalism: *the mark of the beast.*

Yes, I will repeat it: the prevalent empirical BELIEF that there is an *objective* universe of sensory impressions, or "forms of matter", somehow MAGICALLY independent from the agency of our own very sensory build is IRRATIONAL. It is the kind of short-sighted animal delusion that is only worthy of the primitive minds of cavemen, as it was cautiously implied by Plato, lest his cavernous audience should realise his attempt at their animality, and he should become a victim of their bestial brutality. Because, as Plato said, if one returned to the Cave to free those still unable to turn their necks:

> "Would he not afford them laughter? And would it not be said of him, that, having ascended, he was returned with vitiated eyes, and that it was not proper even to attempt to go above, and that whoever should attempt to liberate them, and lead them up, if ever they were able to get him into their hands, SHOULD BE PUT TO DEATH?"

One of Hermes' darkest jokes is that the divulgation of the Mysteries to the profane is *punishable with death*. But a clear example that this is indeed the case will be found with Socrates—Plato's mentor—who was sentenced to death for "impiety and corrupting the young." Another proof of the fact that the divulgation of the secrets of existence to cavemen is punishable with death will be found with Jesus of Nazareth, the "Saviour", who went into a Cave to liberate cavemen and was received with mockery and a death sentence. . . But, as the Gospels tell, "the Lamb of God that takes away the sin of the world" knew that he was going to be killed beforehand, for the animalistic reactions of cavemen could have hardly been a mystery to him. This is the reason why he told his disciples—in blunt words, not as cautiously as Plato—to:

> "Give not that which is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and tear you to pieces. Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."—*Matthew* 7:6-7.

But it is our duty to ask the Father to forgive those wearing *the mark of the beast* because, in their bestiality, they do not know what they are doing. And also, because, even if what they tear to pieces may be all they know of themselves, the same is for us a mere circumstantial animal raiment.[1] And woe to those who may harden their hearts against any creature of God, for this is the easiest way to wax one's heart gross.

So, returning to what was being said: there is no OBJECTIVE universe of "matter" or "physical objects" AT ALL, because sensory impressions are SUBJECTIVE to sensory builds. And to believe the contrary is to be irrational: incompetent with the most basic epistemological principles. Because sensory perceptions begin and end with sensory builds *and cannot exist otherwise*. And each animal species is endowed with a totally different sensory build, thus perceiving a totally different sensory "reality". The blind know nothing of visual objects, just like the deaf know nothing of sound objects. And if we were sharks or bats instead of human beings, the sensory world we would know would be totally different from the one we happen to know as human beings. So, what animal species is perceiving the universe as it actually is? Bats, sharks, ants, human beings? Obviously, none of them. For the universe is not bound, nor does it depend on the circumstantial means of perception of any animal species on a speck of dust called "Earth". So, regardless of whatever cavemen may grunt, the universe is not enslaved by the petty, always evolving, and passing circumstance of animal sensory builds. And we can be 100% sure that the universe is NOT as our senses convey it to us. And, again, to believe otherwise is to be IRRATIONAL, incompetent with thought or emotion: an animalistic incompetence often paired with Ares' animalistic brutality.

But many will be those who, incapable of wrapping their heads around the fact that animal sensory builds are *vicious circles of delusion* (esoterically represented as Samsara or Ouroboros: a snake eating its own tail[2]), will proceed to mock what they cannot understand. Because the ABSOLUTE realisation of the nature of the five senses can only be realised through the *quintessence* of the five senses, which, as previously said, is Nous. To these, there is only one thing to say: stop wasting *your time* and

DO NOT READ THIS BOOK

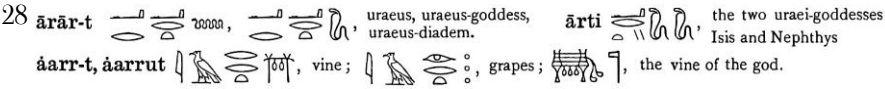
On the other hand, if you were previously confused by pointless definitions of "nous", but now you can clearly perceive that *sensory impressions do indeed begin and end with sensory builds and do not exist otherwise*.[3] And you can perceive this, not as

[1] "Father, forgive them; for they know not what they do. And they parted his raiment."—*Luke* 23:34

[2] "Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up."—*John* 3:14.

This statement is connected with the Eastern representations of kundalini (कुण्डलिनी, *lit.* "coiled snake"). A snake initially *coiled up* in fear at the lowest red chakra is gradually stretched and lifted up through the spine and the colours of the rainbow, or "chakras". This is equally connected to the *Djed*—the Spine of Osiris—and the *uraeus,* or cobra, that the Ancient Egyptians wore at the level of the nous, mind-eye, or ajña chakra.

[3] It is bewildering that some could reject this irrefutable fact. And yet many will reject it. Many will not see it because, for one or another reason, they do not participate in Nous, which, as Plato said, is *the rational and immortal part of the soul*: these are simply incompetent with thought. Others may see it but not be moved to act in consequence: these are incompetent with emotion, for they prove not to be interested in Truth but prefer animal delusion. "To act in consequence" implies gradually detaching from the MEMORY of sensory impressions. The direct perception of Truth through Nous *must have a direct effect on the Heart*.



a "possibility" or "idea", but as clearly irrefutable as it is, and this is why *something in you has stirred to pursue action after this realisation*. Then let me tell you that you do not need any definitions of "nous", *for this very realisation is only possible through Nous*. When the immortal part of the soul realises the illusory nature of the animal, or mortal, circumstance, the very same immortal part of the soul is naturally moved to put an end to mortality. And not because some sage said it, or one wants to appear like this or that in front of other people, but because one has *directly* realised the illusory nature of animal existence. And this realisation, *by itself*, has impelled the immortal part of the soul to act in consequence. So, if this is you, dear reader, congratulations. For you have glimpsed the TRULY TRANSCENDENTAL, of which most people only know the misapplied word "transcendental". And now, Artemis, *divine huntress of beasts*, will come down to hunt your bestial nature so you may join the gods *and live.*

> "I sing of Artemis, whose shafts are of gold, who cheers on the hounds, the pure maiden, shooter of stags, who delights in archery, own sister to Apollo with the golden sword. Over the shadowy hills and windy peaks she draws her golden bow, rejoicing in the chase, and sends out grievous shafts. The tops of the high mountains tremble and the tangled wood echoes awesomely with the outcry of beasts: earth quakes and the sea also where fishes shoal. But the goddess with a bold heart turns every way destroying the race of wild beasts: and when she is satisfied and has cheered her heart, this huntress who delights in arrows slackens her supple bow and goes to the great house of her dear brother Phoebus Apollo, to the rich land of Delphi, there to order the lovely dance of the Muses and Graces. There she hangs up her curved bow and her arrows, and heads and leads the dances, gracefully arrayed, while all they utter their heavenly voice, singing how neat-ankled Leto bore children supreme among the immortals both in thought and in deed. Hail to you, children of Zeus and rich-haired Leto! And now I will remember you and another song also."—HOMERIC HYMN.

All sensory forms are the Formless Spirit belittling itself to commune with the animal kingdom. And all psychological forms gathered from sensory impressions and stored in MEMORY are the product of Dionysian infant-gods belittling themselves by coating their *formless* inner beings with the manner in which the Formless Spirit belittles itself to commune with the animal kingdom. Son of Man, even the beauty of Mother Hera—the beauty of the observable natural world—is within you, not without. *For sensory forms derive from your senses, and beauty is your own judgement.*

Next, when speaking about "Hermes' wall of mountebanks," Plato says:

> "Behold now, along this wall, men bearing all sorts of utensils, raised above the wall, and human statues, and other animals, in wood and stone, and furniture of every kind."

It is now time to introduce the Divine Craftsman, Hephaestus.

The above points to the reason why human beings tend to remain oblivious to the Absolute or Spiritual Reality: because we tend to be blinded by the mundane, sensory or utilitarian life—by the needs, pleasures and hardships of the purely sensory life.

Empirical science—and by this I mean research strictly bound to the human sensory build, *i.e.,* experimentation via the scientific method, which is bound to the human sensory build, as it requires everything to be proven to the *circumstance* of the

human sensory build—has an appropriate field of action and existence, which is the *circumstantial* field of the human senses and the everyday, outward, utilitarian life.

The appropriate field of action of strict empirical science is in the making of tools to ease mundane life. But the human sensory build is clearly a passing and evolving circumstance of the universe, and it is precisely this very circumstantiality that precludes it from successfully dictating the actual Truth of anything. And as dire is the misconception that empiricism can dictate the actual Truth of anything as it is the misconception that empiricism is a modern thing. Because empiricism—or "modern science", as it is called—is not modern at all. It is as old as the first cavemen, as it began when the first hominid chipped a stone and observed through his senses that a sharp stone was more useful for certain intents than a blunt stone. There is no sophistication in empiricism at all. In fact, it is the *most rudimentary* scientific mode of research.

Empirical science—the patron god of whose *innovative* aspect is Hephaestus: Jehovah, the Demiurge, the Master Craftsman or Lord of the Forge—may be most useful, *or most destructive*, within the field of animal sensory existence. But, in any case, it has no say whatsoever—never had and never will—in what is true regarding existence or the actual nature of the universe, *as long as it does not turn its neck* but remains bound to the animal circumstance. And, again, to believe otherwise—*i.e.,* to believe that universal Truth can be pursued by sticking to the sensory build of a given species of monkey on Earth—is to be irrational: incompetent with thought, emotion or both, to the point of not being even capable of understanding the actual nature, extent, limitation, and appropriate field of action of one's own animal sensory build.

But the very day that Hephaestus—the Lord of the Forge, Demiurge, Architect or Jehovah—realises this within the inner realm of a human being (but not as a vain and moist opinion, *but as the fiery fact that it irrefutably is*), he is at once impelled to abandon the vain smiting of stones for mundane purposes and to turn his neck and forging capacities inwards, instead of outwards. It is in this way that the Craftsman can become a *spiritual alchemist*: an initiate in the creation of the *Philosopher's Stone.*

Hephaestus must realise the necessity of turning inwards in a quest for ABSOLUTE TRUTH. While Aphrodite—Hephaestus's wife and goddess of love—must refrain from going outwards after *Aphrodite Pandemos,* the "Love of the Common People", the Harlot of Babylon that constantly cheats on Hephaestus with Ares, the god of war that tears the world apart into the confusion of an ever-increasing number of words. Instead, she must return to Hephaestus as *Aphrodite Ourania,* or "Celestial Love".

Aphrodite must join the moon-hunt of virgin Artemis, so they may together become the *mothers* of Horus the Child: one as Hathor, the other as Isis. Only then will Isis begin the legendary quest of *putting together* the pieces of Osiris' corpse. The same that Set—the god of violence, *i.e.,* Ares—killed, and whose corpse he tore into the *legion* of pieces that he scattered all around Egypt. For it is only after Isis has found all the pieces—except Osiris' phallus, which is not to be found, for it is a *virginal birth* that we are talking about—that Osiris will be reborn as Horus, and the wine of Christ will actually be born within us, as we are ourselves born in Christ. Accordingly, this is why Heraclitus said that "Hades (Osiris) and Dionysus (Horus) are the same god."

According to Greek mythology, Zeus gave birth to Athena *by himself*, while Hera gave birth to Hephaestus *by herself*. But when Hephaestus was born, Hera cast baby Hephaestus down from Mount Olympus into the Seas of Poseidon because she found Hephaestus to be "a shame and a disgrace" when compared to *bright-eyed* Athena:

> "Hera was angry and spoke thus among the assembled gods: 'See now, apart from me he [Zeus] has given birth to bright-eyed Athena who is foremost among all the blessed gods. But my son Hephaestus whom I bare was weakly among all the blessed gods and shrivelled of foot, a shame and a disgrace to me in heaven, whom I myself took in my hands and cast out so that he fell in the Great Sea."—*Homeric Hymn 3 to Pythian Apollo 310 ff.*

The same can be found in Hindu garb in the *Rigveda*, where Hephaestus is called *Martanda* (मार्तंड): the EIGHTH of the Adityas, or solar deities, and the only one that was cast away by their mother, Aditi. *Martanda* derives from the Sanskrit *marta* (मर्त), which means "mortal", "dead" or "undeveloped", but it also refers to the Earth itself.

> "Eight are the Sons of Aditi who from her body sprang to life.
> With seven she went to meet the Gods, she cast Martanda far away.
> So, with her Seven Sons Aditi went forth to meet the earlier age.
> She brought Martanda thitherward to spring to life and die again."
> —*Rigveda,* Book 10, Hymn 72.

> "And the beast that was, and is not, even he is the *eighth*, and is of the seven, and goes into perdition.[1]"—*Revelation* 17:11.

As the solar visible spectrum is formed by seven colours, an *eighth* ray of solar light must be an *invisible ray*: *one which transcends the visible rainbow.* And this is the case with Hephaestus, as well as with Athena: they transcend the light of the visible sun, as also does *Aphrodite Ourania*, or the Heavenly Love that Hephaestus must develop for Athena. For this is the Love that will cause Aphrodite to return to Hephaestus or, as the old alchemists said, "to whiten the latten". For the orange latten, or copper, is Aphrodite Pandemos, but the same latten, when WHITENED, is Aphrodite Ourania.

Hephaestus (the Creator, Divine Craftsman or Demiurge) is one of three fingers, *or nails*, of the Invisible Light and "the EIGHTH colour of the rainbow". In alchemy, it is BLACK: *the absence of light.* But in *Greetings from the White Aurora* it is "*not yellow*", although he appears for the first time within the *blackness* of the Ninth Door.

Hephaestus is also the fallen angel Lucifer, as well as the *microcosmic* counterpart of the *macrocosmic* Saturn, Cronos or Time, which the alchemists connected *to black.* For the *outward* creations of the Creator must always be bound to the flow of Time.

Thus, the three colours of the Invisible Light are Hephaestus (the Creator), which is *black* or "not yellow"; Aphrodite Ourania (Universal, Celestial Love), which is *white* or "not orange"; and Athena (the Body of the Resurrection), which is *red,* or "not red".

> "Thus on the façade of a gothic cathedral the colours of the Work unfold in a circular progression, going from the shadows—represented by the absence of light and the colour black—to the perfection of ruddy light, passing through the colour white, considered as being the mean between black and red."—FULCANELLI, *The Mystery of the Cathedrals.*

[1] The word for "perdition" here is *apoleia* (ἀπώλεια), which literally implies "destruction through Apollo".

Accordingly, in the Gospels Jesus kindly rebukes a woman called MARTHA for being mainly concerned with outward, utilitarian, or mundane things. And he points out that Martha should instead do as Mary of Bethany—the *sister* of the resurrected Lazarus—who sat at his feet to listen to his Divine Word and learn Divine Wisdom.

> "Now it came to pass, as they went, that he entered into a certain village, and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his Word. But Martha was cumbered about much serving, and came to him, and said, 'Lord, do you not care that my sister has left me to serve alone? Bid her therefore that she help me.' And Jesus answered and said to her, 'Martha, Martha, you are careful and troubled about many things. But one thing is needful, and Mary has chosen that good part which shall not be taken away from her.'"—*Luke* 10:38-42.

The name "Martha" derives from the Hebrew *mara* (מרה), implying "strength", "bitterness", or "contentiousness and rebelliousness" (especially against God).

The final test of Gautama Buddha before reaching enlightenment was facing the demon *Māra* (मार), which also means "dying" or "mortal" as derived from *marta* (मर्त).

The demon Māra tempted Gautama Buddha with all kinds of mortal things:

> "MĀRA: Hey contemplative! Have you seen my oxen?
> BUDDHA: And what are your oxen, Evil One?
> MĀRA: Mine alone is the eye, contemplative.
> Mine are forms, mine is the sphere of consciousness and contact at the eye. Where can you go to escape me? Mine alone is the ear, the nose, the tongue, the body. Mine alone is the intellect, contemplative. Mine are ideas, mine is the sphere of consciousness and contact at the intellect. Where can you go to escape me?"
> BUDDHA: Yours alone is the eye, Evil One. Yours are forms, yours is the sphere of consciousness of contact at the eye. Where no eye exists, NO FORMS EXIST, no sphere of consciousness and contact at the eye exists: there, Evil One, you cannot go. Yours alone is the ear, the nose, the tongue, the body. Yours alone is the intellect, Evil One. Yours are ideas, yours is the sphere of consciousness and contact at the intellect. Where no intellect exists, no ideas exist, no sphere of consciousness of contact at the intellect exists: there, Evil One, you cannot go."—*Kassaka Sutta.*

But the name "Mary", or "Miriam", also derives from *mara* (מרה).[1] In Latin, *mare* meant "sea", but those born from the water of a *Virgin Sea* can hardly be mortal.

> "The victor's crown is only for him who proves himself worthy to wear it; for him who attacks *Mara* single handed and conquers the demon of lust and earthly passions; and not *we* but he himself puts it ***on his brow***."—KOOT HOOMI, *The Mahatma Letters.*

Similarly, when Jesus speaks of "the stone that the builders rejected", he is talking about Hephaestus being rejected by the gods: cast away by Hera, to be more precise.

> "Have you not read this Scripture, 'The stone which the builders rejected is become the head of the corner? This was the Lord's doing, and it is marvellous in our eyes?"—*Mark* 12:10-11.

But this will only be marvellous to the *green eyes* of the soulful ones in love with Athena,[2] the goddess of wisdom and war, who was called *Glaucopis,* or "*bright-eyed".*

[1] In truth, *Miriam* (מרים) can also be conceived as formed by *mor* (מר), "myrrh", and *yam* (ים), "sea".
[2] The Greek word "philosopher" literally means "Lover of Sophia". "Sophia" (Σοφία) means "Wisdom".

Uatch-ár-ti (?) , green of eyes, or strong sighted (?)

> "The *argotiers*, those who use this language, are the hermetic descendants of the *argonauts*, who manned the ship Argo. They spoke the *langue argotique*—our *langue verte* ('green language' or slang)—while they were sailing towards the felicitous shores of Colchis to win the famous *Golden Fleece*. People still say about a very intelligent, but rather sly, man: '*he knows everything, he understands cant*'. All the Initiates expressed themselves in cant; the vagrants of the *Court of Miracles*—headed by the poet Villon—as well as the Freemasons of the Middle Ages, 'members of the lodge of God', who built the *argotique* masterpieces, which we still admire today. Those constructional sailors (*nautes*)[1] also knew the route to the Garden of the Hesperides. . ."—FULCANELLI, *The Mystery of the Cathedrals.*

But it is perfectly fine if the fine people and learnt academicians of this age do not wish to turn their necks within but prefer to reject the Invisible Light and remain like cavemen, chipping stones and staring at shadows reflected on the wall of the cave of their own skulls. It is perfectly fine if they have no interest whatsoever in actual Truth, in unriddling the mysteries of existence, but, having focused all their energy on lusting after the superficial cloak of *Aphrodite Pandemos,* the Sons of Pan have been bound to the fence of animal life. After all, it is understandable, for Aphrodite is always fair to the eye, also within the fence for animals, or ἀπέλλα,[2] the Bottomless Pit of Apollo. Although the day that the light of Hephaestus—the Creator, Demiurge or Jehovah—is finally gone, they may not be able to appreciate Aphrodite's fairness anymore.

> "The SONS OF GOD saw the daughters of men, that they were fair; and they took as their wives any they chose. And Jehovah said, 'My Spirit shall not always strive with Adam, for he also is flesh: yet his days shall be a hundred and twenty years.'"—*Genesis* 6:2-3.

I only hope the reader does not belong to that flock but to those who walk *the Way, the Truth and the Life* and take the helping (but scorching) hand of Apollyon, whose name in the Hebrew tongue is Abaddon (אבדון), the "destroyer", like Shiva.

Plato proceeds:

> "You mention, said he, a wonderful comparison, and wonderful fettered men. But such, however, as resemble us, said I; for, in the first place, do you think that such as these see anything of themselves, or of one another, but the shadows formed by the fire, falling on the opposite part of the cave? How can they, said he, if through the whole of life, they be under a necessity, at least, of having their heads unmoved?"

Plato is implying that those fettered to *Apollo's Apélla* are not acquainted with actual reality, as all they know of the universe and themselves are the circumstantial sensory shadows of solar light that they confuse with absolute actualities. Hence, as they know nothing of the actual universe *nor themselves,* they linger in abject delusion.

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[1] They all spoke the language of the *green heart* and *dark blue eye.* As already said, *nous* (νους) means "mind" or "intelligence"; it is the third-eye. A cognate word is *naos* (ναος), "temple"; another is *naus* (ναυς), "ship". Retreat into your Ark if you wish to join the Solar Barque of Ra, Noah and the Argonauts.

[2] *Apélla* (ἀπέλλα)—a Greek word meaning "fence or fold for animals"—is one of the many derivations of the name of Apollo, who, among many other things, was the god of shepherds and protector of the young.

So I shall continue to try to benefit you by talking about the gods. Because, just as one of the maxims of the Oracle of Apollo was "Know Thyself", Iamblichus said that:

> "A knowledge of the gods is accompanied with a conversion to, and the knowledge of, ourselves."—IAMBLICHUS, *Theurgy.*

For, just as we fell into the outwards through the tongue of the snake that first uttered the names of the gods, we can also return to Unity through the same tongue.

We have already seen how Jesus of Nazareth preached that "the Kingdom of God is within us, not without," and that "it does not come with observation." But the truth is that John the Baptist was already saying pretty much the same when he preached:

> "Repent! For the Kingdom of Heaven is at hand."—*Matthew* 3:2.

The word "repent" used in the Gospels is *metanoéo* (μετανοέω), which refers to "changing the direction of one's mind or head". Etymologically, the word is formed by *meta* (μετἄ), which indicates "change" or "beyond", and *noéo* (νοέω)[1], which may refer to the perception of one's eyes or one's thought. Hence, the occult meaning of the admonition "Repent!" is an invitation to invert the outward direction of one's eyes and mind inwards and transcend sensory impressions and common thought by seeking the Kingdom of God within one's heart. Because, as Jesus of Nazareth said:

> "The Kingdom of God COMES NOT WITH OBSERVATION: Neither shall they say, Lo here! or, lo there! FOR, BEHOLD, THE KINGDOM OF GOD IS WITHIN YOU."—*Luke* 17:21

So, if you are cheating on your soul with the world of outer forms, if you are being pulled by the wide gate of your senses, instead of looking within for the Narrow Gate that leads into the Kingdom of God: Repent! For your lust after the circumstance of the mortal sensory world is adultery against the Bride of Christ, which is your own heart and immortal soul. Son of Man! Did you ever understand a word? Do you know what Platonic Love is? Do you love Sophia above all? If you truly intuit that the Kingdom of God is within you, tell me, what the hell is that standing without you?

> "You have heard that it was said by them of old time, 'You shall not commit adultery.' But I say to you, that whosoever looks on a woman to lust after her has committed adultery with her already in his heart. And if your right eye offends you, pluck it out, and cast it away from you, for it is more profitable for you that one of you members should perish, and not that your whole body should be cast into Gehenna."—*Matthew* 5:27-29.

In addition to all this, there is a more occult and difficult-to-explain aspect: the fact that since the beginning of our Existence, the trend of the totality of the angelical hosts dwelling in the Kingdom of God (and let the reader already understand this expression as conveying THAT THE ANGELICAL HOSTS DWELL WITHIN HIM, BECAUSE THE KINGDOM OF GOD IS WITHIN HIM) *has always been outwards.* It has always tended towards outer and exponentially grosser forms of manifestation: from heat to fire and air, then to water and, finally, *deluged* into the stone that the builders rejected. A DELUGE which gave place to human beings existing in stone-solid bodies of flesh.

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[1] *Noéo* (νοέω) derives again from *nous* (νοῦς), "mind" or "intelligence", which is a cognate of *naos* (ναος), meaning "temple", and *naus* (ναυς), "ship". During the age of Aquarius—when the Waterman pours waters on the Earth—it is advisable to retreat into one's own ark to join Ra's Barque, NOAH and the Argonauts. Because "as it was in the days of Noah, so it shall be at the coming of the Son of Man."—*Matthew* 24:37.

Generally, we are impelled to *go out* through the windows of our senses into the field of physical or sensory experience—boldly speaking, *into materialism*—instead of *going in*: into ideals, philosophical truth, Apollonian art, spirituality, etc. This inertia is known in Hinduism as *tamas* (तमस्), one of the three *gunas,* or fundamental qualities of consciousness, and the one prone to cause "indifference", "ignorance", "dullness", "delusion" and "cruelty". But Plato also spoke about it when he said:

> "When a mighty body and above measure frigid is conjoined with a small and imbecile dianoetic[1] part, since there are naturally twofold desires in man, one of aliment through the body, but the other of prudence through the most divine part of our nature;—in this case, the motions of that which is more powerful prevail, and increase that which is their own: but render the dianoetic part of the soul dull, indocile, and oblivious, and thus produce ignorance, which is the greatest of all diseases."—PLATO, *Timaeus.*

This total fixation with the frigidity of our bodies and outward experience. This inertia that leads into intellectual indifference, ignorance, dullness and the cruelty of a heart waxed in gross materialism—"the greatest of all diseases" according to Plato—is perpetuated by those through whom we are deluged here. They are the "water-angels", known in the Bible as "Satan" (שטן), a word that merely means "opposition", "resistance" or "adversary". *They are the Buddhist Māra*, and the reason why the mystics used to go into their (*inner*) DESERTS—where there is no water—to face Satan.

One must do like Jacob and wrestle the water-angels until they BLESS US with the name of *Israel* (ישראל), which means "God is Upright" or "He retains God."

> "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, 'Let me go, for the day breaks.' And he said, 'I will not let you go, except you bless me. And he said to him, 'What is your name?' And he said, 'Jacob'. And he said, 'Your name shall be called no more Jacob, but Israel: for as a prince you have power with Elohim and with men, and have prevailed.' Then Jacob asked him, 'Please tell me your name.' But he said, 'Why is it that you ask my name?' And there he blessed him."—*Genesis* 32:24-29.

The "chosen people", the tribes of Israel, belong to no particular human nation, as the tribes of Israel *were lost* and scattered throughout the whole world like the limbs of Osiris a very long time ago. The true Israelites are those climbing to the ACTUAL Promised Land through the Ladder of Jacob, the father of the twelve tribes of Israel.

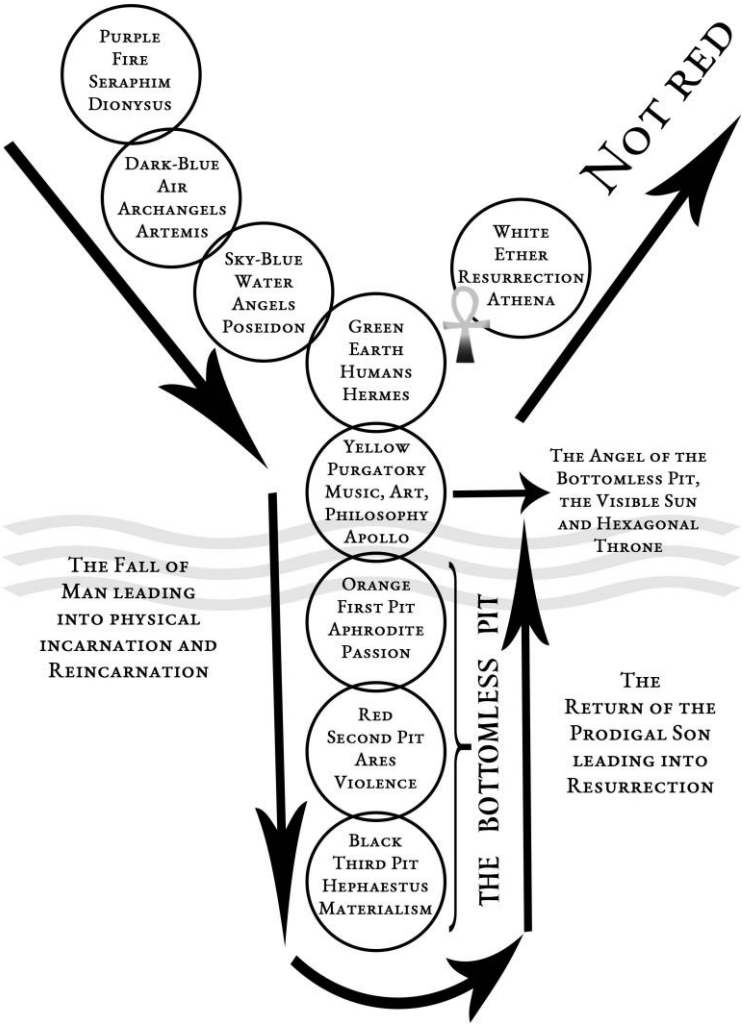
> "I was sent only to the lost sheep of the house of Israel."—*Matthew* 15:24.

So, ponder whether it is time for you to *put your stone for pillows* and find Jacob's Ladder. But, Son of Man, let me say it one last time: unless you are ready to abandon this world for good because you are impelled to seek the Promised Land and wander through the Underworld or Ancient Egyptian Duat, *do yourself a favour,* and:

DO NOT READ THIS BOOK

[1] Dianoetic derives from *dia* (δια), meaning "through", and *noeo* (νοέω), "perception", through *nous* (νοῦς).

"I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail has Elohim given to the Sons of Man to be exercised therewith. I have seen all the works that are done *under the sun; and, behold, all is vanity and vexation of spirit*. That which is crooked cannot be made straight, and that which is wanting cannot be numbered. I communed with mine own heart, saying, 'Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem': yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increases knowledge increases sorrow."—*Ecclesiastes* 1:13-18.



Just as the Kingdom of God is within us, all angelical and demonical hosts are also within us. We are them as much as they are us, and their outward manifestation (extremely unusual and liable to adopt *any form*) can only happen through the tricks of the son of Maia: the messenger of the gods.

Those unable to turn their heads must believe that common sensory impressions are absolute and, therefore, conceive unconventional sensory apparitions as hallucinations. But those abandoning Maia's Cave[1] know that the totality of the sensory experience falls under the category of *māyā* (माया), or hallucination, without exception. The hard empiricist, who believes in sensory objectivity, is the most gullible creature.

But let us explain further. The totality of the angelical hosts *fell into us* as we were falling *through them* into the current sensory circumstance, which is only one of the several that we have happened to experience during our descent through the Ladder of Jacob into the present sensory circumstance. And let us be clear again: there is no separation AT ALL between the angelical hosts and us, for all of them fell into the Cave of Maia, Temple, Womb, Tomb or Underworld of our current bodies, and we are as much what they were in the past (and still are) as they are what we are today and what we were: *the totality of their being in conjunction with ours constituting* ONE SINGLE BEING *and the Ladder of Jacob with the angels of God ascending and descending on it.*

> "And he dreamed, and behold a Ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."—*Genesis* 28:11-12.

The inner Ladder of Jacob is analogous to the mentioned "intermediate state of reality" of the *Tibetan Book of the Dead* and the Amenti, or Duat, of the *Ancient Egyptian Book of the Dead.* In *Greetings from the White Aurora*, this is represented by the Hexagonal Floor and its different Doors, and so do represent it the colourful steps of the Hindu chakras placed on Osiris' *Djed,* or Spine. In Christianity, the same is referred to as *the Fall of the fallen angel* and "Bringer of Light", Lucifer, who stands for each incarnated human being in conjunction with the totality of the angelic hosts that fell into the current sensory circumstance when Lucifer *brought the Light*—or the *Fire of the gods* in Hellenic terms—and bound it to a stone-solid animal shape.

Now, just as it is a mistake to believe that our current sensory build conveys to us the universe as it actually is, instead of a mere circumstantial and limited *symbolical* version of it—*for the universe does not depend on animal sensory builds*—it is also a gross mistake to believe that our bodies are as our sensory build conveys it to us. . .

Step after step further down the Ladder of Jacob, we gradually fell from subtler natural elements—as the ancients called them—into grosser or bulkier "states of matter", as modern empirical science calls the natural elements today. And it was only after we had fully coated ourselves with a particular element at each step of the Ladder that such an element also appeared outwardly or became apparent to our senses.

So, from the Primaeval Spiritual Power, *or Heat*—which is Life itself—we first fell into the igneous, or fiery, state of matter—which is "the Light of Lucifer and Men"[2],

[1] As we will see soon, the ancient poets pictured Hermes as born in the CAVE of Maia, on Mount Cyllene.
[2] "In him was life; and the life was the light of men."—*John* 3:4.

but only as air—or the gaseous state of matter—began to gestate. Because just as fire requires air to enter into combustion and shine, there could be no VISIBLE fire, or igneous state, without air, the gaseous state. And then—as we were "solidifying" *into the gaseous state*—the same air was becoming denser and *darker,* like a storm cloud,[1] for water—the liquid state of matter—was gestating within it, just as in a raincloud.

Finally, when the liquid state of matter became *too heavy* for the *Cloud of Unknowing* to uphold, the Cloud stormed, and, with the water element, we DELUGED AND FLOODED the element of Earth. It was then, *and only then*, that we acquired our current shape: a stone-solid animal form of flesh that incorporates all the former states of matter *within itself* as corporeal heat, breath and bodily fluids. But, as soon as we acquired this form, *a fifth element*—ether or electricity, which we only fleetingly perceive during storms—began to be gestated within our brains, SPINES and nerve systems so, one day, it could also coat our bodies and become fully outwardly visible.

Son of Man, "AS ABOVE, SO BELOW" IS NO JOKE: what you perceive outside of you, in the macrocosm, speaks about the inner processes of the microcosm. As the occultists have always said, *the macrocosm is a reflection of the microcosm*, or, as the hermeticists say, "*as above, so below"* or, what is the same, "*as within, so without".*

Animal sensory builds are vicious circles of delusion. All they evoke are *symbols* of Truth by *mirroring* the absolute, formless, inner or above into the formed, circumstantial, sensory, outer or below. And the mirroring of the formless spirit always takes form *symbolically.* For how could it be otherwise? This is why I am saying that sensory impressions are *vicious circles of delusion*, but only as long as sensory impressions are taken empirically. The very body we perceive through our senses is only *the overall symbol or logo* of subtler bodies: it is an illusion known by Eastern sages as *māyā* (माया). And yet, this illusion speaks the truth, *if only approached symbolically*, i.e., according to its ACTUAL nature. Hence, the ancients taught symbolically: to develop Nous, the *symbolical cognition* that allows the direct perception of the Formless Absolute Truth.

All our past, let us say, "angelical bodies"—those through which we fell into the current circumstance—are right here, only that "in the Kingdom of God within us" and *veiled* by the heavy stone that plugs the exit of the tomb of our solid body. This rock—which, like Sisyphus, we roll through Ouroboros—is our own mundane "ego-consciousness", which strictly amounts to *the* MEMORY *of all the sensory impressions* gathered since the last time we were born into a solid form of flesh. Because since at death we lose our stone-like form, the "reality" experience then changes accordingly. But unless we manage to invert the diluvial tendencies of our water-like form before the moment of physical death, those same tendencies cause us to *deluge* and be bound to the stone again, a process commonly known as "reincarnation". And, because of this, even after death, we never return to the Holy Spirit, Holy Pneuma or Holy Air, because we never used Peter's Stone as a stepping stone to build our own Church.

The greatest difficulty in understanding the physiological and historical context of the Ladder of Jacob is in the fact that when, for instance, we were not yet covered with *a coat of flesh* (the solid state of matter or "stone") and we were "water-angels",

[1] "And the light shines in darkness; and the darkness comprehended it not."—*John,* 3:5.

we knew absolutely nothing of the solid state of matter, but only of the fluid, gaseous and igneous states of matter. And, accordingly, the universe we perceived via our sensory build in those days had very little to do with the universe we perceive today through a sensory build that is primarily founded on the "stone" of the solid state of matter and integrates all the former states as corporeal heat, breath and bodily fluids.

Hence, the manner in which we experienced ourselves when, for instance, we were "water-angels", had very little to do with the manner in which we may today even consider the remnants of our past water-like existence here on Earth, as our current means of perception greatly differ from the means of perception we had then.

Contrary to what empiricism believes, *outward forms do not evolve*; it is sensory builds that evolve, and as they evolve, sensory forms change. One may say that it is the same, but it is not. For one mode of cognition keeps us *evolutionarily stagnant,* while the other *promotes the evolution of our sensory build and Nous*. This is the actual truth of evolution that Darwinism only contemplates from the perspective of *evolutionary stagnation*. It is the Formless Spirit that evolves by coating itself with elements, which in turn evolve each from the former: from within into the without, from the subtlest to the grossest and then, from the outermost solid state—the grossest that is possible —back into the within, into the so-called quintessence or "ether". *It is our constitution and the nature of our sensory build that evolve, not the outer sensory world, which is always the consequence of inner evolution at every turn.* Hence, in order to lift the veil, or roll away the heavy stone from our tombs, we need to evolve the Mind-Eye, or Nous, which can only come into existence after the *hatching of the egg of the ego,* from which the quintessence of the five senses is born *like a bird.* Nous comes into existence as one hatches and detaches from the egg of the ego. But the ego is not some abstract idea: it is the *mortuary mask, the synthesis of the memory of sensory impressions.* And to detach from such a synthesis of the memory of sensory impressions will never be pleasurable, because we tend to deeply and totally identify with such a mortuary mask.

Accordingly, the hatching—or destruction—of the egg of the ego shall suppose detachment from all we knew of ourselves, which pretty much amounts to *dying inwardly while in the flesh.* Luckily, and after the Apollonian axiom "Know Thyself", the very Apollo—whose name may be derived from *apollumi* (ἀπόλλυμι), "to destroy" or "to perish"—would tell us that *we do not know ourselves at all*, and that the memory of sensory impressions that we believe to be is only a parody of what we actually are.

So, in order to even begin to successfully conceive the nature of the Ladder of Jacob, one first needs to *set the visible sun* and induce the dawn of the Invisible Sun *by using one's own stone for pillows.* For it is only then that, *on the stepping stone of the ego*, one will begin to build his own church and return to the Father as a prodigal son.

> "And he lighted upon a certain place, and tarried there all night, because THE SUN WAS SET; *and he took of the stones of that place*, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a Ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."—*Genesis* 28:11-12.

Just like Jacob, one needs to free oneself from all sensory subjectivity; one needs to put one's stony or mundane nature *to sleep.* One needs to free oneself from the conditioning of mundane sensory perception and mundane life via the direct realisation

that everything sensorially perceived ALWAYS depends on the characteristics of the sensory build perceiving it: that sensory builds are *vicious circles of delusion*—known as "Samsara" in the east and as "Ouroboros" in the west—and that such vicious circles give in turn way to the egg of the ego, which is the memory of sensory impressions.

Now, in truth, it is the very vicious circle of the egg of the ego that*, by working as a self-contained spiritual vessel*, allows for the gathering and gestation of the memories that must be freed like a bird from it. For, *in essence, these memories are electricity or ether*. But it is only when one has put one's stone for pillows that one will become capable of even remotely beginning to fathom the subtle character of these things, for:

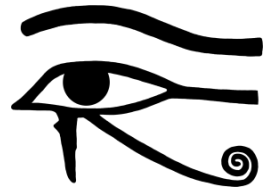
> "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended up to heaven except he who descended from heaven, the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."—*John* 3:12-15.

So, put your stone for pillows; hatch from the ego into Nous and dust your Mirror of Perseus off, lest you should look at the Gorgon directly and be turned into stone.

The symbolical mystery-speech of Scripture and ancient myths—"the *langue verte"* or "green language" (of the green heart-chakra)—stands as the *natural record* of our descent from fire into stone. *The myths of humanity have the power of opening a time capsule that was buried deep within ourselves a long time ago*: they are the HEAT that we require for the hatching of the egg of the ego, so we can be born, fly back to the Cloud of Unknowing *and uncloud it.* The ancient myths and scriptures would tell you the history of our Fall from top to bottom if you could only become acquainted with the green language of the heart: if you could only sit by Mother Hestia's Primaeval Hearth and allow her to speak. For these stories were branded with fire and iron in your soul, as they were also inspired by the purest Air or Holy Ghost.

So, I tell you again: ask Rhea to give your stone wrapped in swaddling clothes to Cronos, and once you have defeated Time and Memory by the grace of Metis and the regurgitation of your immortal gods, join me with your *Philosopher's Stone* by the Hexagonal Throne, at the Real Church of those who are taking on white etheric robes.

> "After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the Throne and before the Lamb, clothed in WHITE ROBES, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits on the Throne, and to the Lamb!' And all the angels were standing around the Throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, 'Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God forever and ever! Amen.' Then one of the elders addressed me, saying, 'Who are these, clothed in WHITE ROBES, and from where have they come?' I said to him, 'Sir, you know.' And he said to me, 'These are the ones coming out of the Great Tribulation. They have washed their robes and made them WHITE in the blood of the Lamb.' Therefore, they are before the Throne of God, and serve him day and night in his temple; and he who sits on the Throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; *the sun shall not strike them*, nor any scorching heat. For the Lamb in the midst of the Throne will be their shepherd, and he will guide *them to springs of Living Water*, and God will wipe away every tear from their eyes."—*Revelation* 7:9-17.



Horus the Child, infant-god of wine,
it pains me that you must suffer and die,
but the Seed of the Tree of Life
is watered by the tear in your eye.

Roll away that heavy stone from the exit of your tomb. And do not allow the harlotry of Aphrodite Pandemos *to cling to you*, lest your heart should become heavier than a feather in the presence of Truth, Thoth and Maat. And blessed be the harlot Mary Magdalene, who was redeemed from seven demons and saved from being *stoned to death*. And may the God of the Dead—Osiris, Hades, Krishna or Christ—grant you ascent through the Ladder of the Duat. May YOUR LORD, Adonai, Hephaestus or Jehovah, find his own way *out of his own tomb* and through the mansions of the Duat!

> "Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So, she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken THE LORD out of the tomb, and we do not know where they have laid him!' So, Peter went out with the other disciple, and they were going toward the tomb. Both of them were running together, but the other disciple outran Peter and reached the tomb first. And stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, *and the face cloth, which had been on Jesus' head*, *not lying with the linen cloths but folded up in a place by itself*. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead. Then the disciples went back to their homes. But Mary stood *weeping* outside the tomb, and as she wept, she stooped to look into the tomb. AND SHE SAW TWO ANGELS IN WHITE, SITTING WHERE THE BODY OF JESUS HAD LAIN, *one at the head and one at the feet.* They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away MY LORD, and I do not know where they have laid him!' Having said this, she turned around and saw Jesus standing, *but she did not know that it was Jesus*. Jesus said to her, 'Woman, why are you weeping? Whom are you seeking?' Supposing him to be the gardener,[1] she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away!' Jesus said to her, 'Mary. . .' She turned and said to him in Aramaic, 'Rabboni!' (which means Teacher). Jesus said to her, 'DO NOT CLING TO ME, *for I have not yet ascended to the Father*; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"—*John* 20:1-17.

[1] Κηπουρός (*kepouros*) "The Keeper of the Garden".

> "So he drove out the man; and he placed at the east of the GARDEN of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life."—*Genesis* 3:24.

In Scripture and ancient myth there is hardly ever a single idle expression.
For it is not akin to Divine nature to speak banally or superfluously.

IN THE BEGINNING THERE WAS THE DIVINE POWER OF HEAT,
AND SOON ARCHANGELS ON FIERY SERAPHIM FOUND THEIR SEAT.

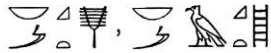
According to geological evidence gathered through observation via our current sensory build, empirical science asserts that the Earth was first extremely hot, to the point that, in its earliest geological state, it was a ball of molten magma. As a result, hard empiricists conclude that there was no life on Earth in those early geological days. How could it? All flesh and solid stone would have been dissolved in fiery magma. . .

This I present as a mode of reasoning that is rather shallow and short-sighted. Because "the Earth as a ball of molten magma" is only how it would have appeared to the *circumstance* of our current sensory build, which *could have never existed* in those geological fiery conditions. By ignoring that our sensory build is an ever-evolving circumstance, *not an absolute*, the empiricist raises to absolutes the vicious circle of our current sensory build and falls into fallacy as soon as he interprets sensory impressions as actualities instead of the ever-evolving *symbols* of formless absolutes.

The empiricist reasons shallowly because he is trapped in the vicious circle of his own current sensory structure, which he has *very incompetently* raised to absolutes. And this is precisely why he can now overlook the reality that sensory builds are ever-evolving circumstances, NOT ABSOLUTES, *even if he is supposed to know by the theory of evolution*. Apparently, the empiricist cannot even fathom that judging such hoary scenarios according to the impressions of our current sensory build is fallacious, for the simple reason that empirical judgements rely on sensory impressions, but these are strictly derived from sensory builds, and sensory builds are not absolute and fixed factors, but rather evolving circumstances. . . Is the reader following what I am saying? Because untangling the *Gordian Knot* of this vicious circle is making me rather dizzy.

Empirical science proceeds similarly when, for instance, it asserts that there cannot be life on any other planet of our solar system, the moon *or even the sun*. All it does is to turn the sensory build of our species—clearly a circumstance—into a universal absolute and then proceed to judge the entire universe according to its own petty means of animal sensory perception, thus falling into all kinds of self-inflicted traps and pitfalls. They bury themselves and plug the exit of their tombs with a stone until not even a spark of Nous and Invisible Light can penetrate their cavernous darkness.

In fact, the idea that the sensory builds of animals on Earth should have evolved to be able to perceive the life-forms of totally alien ecosystems, such as those on another planet, contradicts the Darwinist model of evolution, according to which it is adaptation to the environment that dictates the evolution of species. Why should the sensory build of any animal species on any planet be suited to perceive according to the totally alien circumstances of another planet or star? Does this not contradict the very basic principles of Darwinist evolution? The empiricist is playing at God, but he is incompetent with Divine consciousness for the very reason that he cannot perceive beyond the animal sensory circumstance in which he has buried himself.

Neb Maq-t  , "lord of the ladder"—a title of Horus.

But if empirical science falls into such pitfalls, it is because the empirical mode of cognition is precisely what caused the Fall of Man in the first place. For it was by being sensorially pulled outwards that we gradually fell from the inner into the outer and proceeded to coat ourselves with exponentially grosser elements or states of matter.

Anyway, when the Earth was "a ball of molten magma", "we"—or rather a primaeval version of us that we may choose to call *Seraphim*: "the fire-angels"—already existed, and their bodies were first of heat, later of fire. They could perfectly exist in "the molten magma scenario" because they were perfectly adapted to such conditions, which to them surely appeared *totally different* to how we may imagine them today.

> "The name 'Seraphim' does not come from charity only, but from the excess of charity, expressed by the word ardour or fire. Hence Dionysius (*Coel. Hier.* vii) expounds the name Seraphim according to the properties of fire, containing an excess of heat. Now in fire we may consider three things.
>
> First, the movement which is upwards and continuous. This signifies that they are borne inflexibly towards God.
>
> Secondly, the active force which is 'heat,' which is not found in fire simply, but exists with a certain sharpness, as being of most penetrating action, and reaching even to the smallest things, and as it were, with superabundant fervour; whereby is signified the action of these angels, exercised powerfully upon those who are subject to them, rousing them to a like fervour, and cleansing them wholly by their heat.[1]
>
> Thirdly we consider in fire the quality of clarity, or brightness; which signifies that these angels have in themselves an inextinguishable light, and that they also perfectly enlighten others."—THOMAS AQUINAS, *Summa Theologica.*

The so-called "Seraphim" never knew the purely gaseous, fluid or solid states of matter, and they still live within us, for it is as if at each step of Jacob's Ladder, we had covered ourselves with a grosser layer of being, thus descending a step further down.

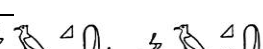
In fact, our own corporeal heat—the most intimate expression of our own LIFE—could be seen as their *somewhat* "empirical" expression. And when our body of stone dies, this heat abandons the body together with our breath, for Seraphim do not die.

But, as the primeval mode of existence of the Seraphim—who stand at the top of the Ladder of Jacob, at the beginning of the Fall—is so incredibly estranged from anything we can even begin to fathom with our mundane powers of stone-bound cognition, there is not much that can be said about them in terrene human words. . .

Accordingly, the Bible uses *one single word* to express the irruption of the mode of life of the Seraphim. And, as it could not be otherwise, this word is the very first word of the Bible: *Bereshit* (בראשית), which literally means "In the beginning", but that every Kabbalist also considers as meaning "Covenant (ברית) of Fire (אש)". And I shall also take the liberty of considering it to mean "Little Son of Fire", as formed by the particles "Son" (בר; *bar*), "Fire" (אש; *esh*) and the diminutive suffix (ית; *it*).

The first verse of the *Book of Genesis* begins with the words "Bereshit bara Elohim" (בראשית ברא אלהים), usually translated as "In the Beginning (*Bereshit*) God (*Elohim*) created (*bara*)". But the same could also be considered as "Little Son of Fire created the Gods". This "Little Son of Fire" is what the Ancient Greeks knew as the

[1] Baptism by fire.

maq-t  , fire, flame, torch, brand.

infant-god of wine, Dionysus: the Son of Man referred to by Jesus when he said:

> "No one has ascended up to heaven except he who descended from heaven, the Son of Man which is in heaven."—*John* 3:13.

For the Son of Man is not only in heaven; he is also fallen into the Bottomless Pit of Apollo because, as Hermes says, "as above, so below". So, the highest is mirrored in the lowest, just as the lowest is mirrored in the highest, and "the last will be the first, and the first will be the last." However, the Son of Man fallen in Apollo's Bottomless Pit is not Dionysus but the craftsman Hephaestus, who is the patron-god of empirical science, "the stone that the builders rejected", or the cause of the Fall, or Exile, from Eden: he is the lying snake that deceived the whole world and that "Jehovah-Elohim caused to crawl on its belly to eat dust"[1]. Accordingly, Jesus' complete expression was:

> "No one has ascended into heaven except he who descended from heaven, the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."—*John* 3:13-15.

One is the first; the other is the last. One is the Alpha, the other is the Omega. And yet, they are both the Son of Man, one mirroring the other as opposite and same according to the axiom "as above, so below." They are both the Demiurge, or creator-god, as they are also the two angels dressed in the etheric white of the resurrection that Mary Magdalene saw at the *head* and *feet* of the place where Jesus had been laid.

> "I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those WHO WASH THEIR ROBES, so that they may have the right to the Tree of Life and that they may enter the city by the gates."—*Revelation* 22:13-14.

The goat and the snake were among the animals consecrated to Dionysus: the god of wine and ritual madness. While the place in Lemnos[2] where Hephaestus was said to have fallen after being cast away by Hera was said to cure *madness*, the *bites of snakes* and haemorrhages. . . The very priests of Hephaestus were famed for curing the wounds caused by snakes. According to Ancient Greek mythology, Hephaestus was cast down from Mount Olympus onto the island of Lemnos by his own mother, Hera, because Hera found him to be lame and a disgrace when compared to virgin Athena.

> "The stone which *the builders rejected* is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes."—*Psalms* 118:22-23.[3]

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[1] "And Jehovah-Elohim said to the serpent, 'Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly you shall go, and dust you shall eat all the days of your life." —*Genesis* 3:14.

[2] Lemnos is believed to derive from the Semitic root *l-b-n,* meaning "white". "The black fell into the white".

[3] In *Mark* 12:9-11, Jesus quotes this mystery expression from the Old Testament, giving, at the same time, a clue about the relationship existing between the god of craftsmanship and the god of wine and vineyards.

> "What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. And have you not read this scripture; 'The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes?'"

Hephaestus, the god of craftsmanship—the god that we should, by all means, consider to be the patron god of empirical science, civilisation and all utilitarian inventions and advancements—was represented in dire enmity with his official consort, Aphrodite, because the goddess of love and lust[1] constantly cheated on him with mortals and other gods. Especially with his step-brother Ares, the hefty stone that keeps Hephaestus buried in the blackest black part of the Bottomless Pit.

Hephaestus was also represented as desperately in love with Athena, who always rejected his advances. One day, Athena went to Hephaestus' Forge for some weapons; the Craftsman tried to sexually force her and ended up ejaculating on her *thigh*. . . Athena wiped off Hephaestus' seed with a piece of wool and threw it to the Earth in disgust. But from that incident a son named Erichthonius was born. And behold that he was said to be tended by Athena *in secret*, for the goddess feared that her virginity could be doubted otherwise.

Erichthonius was said to be either *half-human, half-snake,* or an *infant entangled in a snake*. Both Dionysus and Hephaestus—who rule the signs of Capricorn and Leo (*the black invisible sun*)—are the Demiurge. Hephaestus is the Gnostic Snake-Lion, as well as the *Leontocephaline*[2] of the Mithraic Mysteries, but only after being "lifted up like Moses lifted up a snake in the desert". In the meantime, he is Ouroboros, the egg or the ego eating its own words and chasing its own tail, always pushed to chase the shadows of sensory impressions by the words of other men. Before being stretched on a pole and brought to glory in the wilderness, Hephaestus is Ouroboros, "a snake that is chasing its own tail, bruising its own head and heel", and in enmity with Aphrodite:

> "Jehovah-Elohim said to the serpent, 'Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; *he shall bruise your head, and you shall bruise his heel*."—*Genesis* 3:14-15.

Accordingly, the word "Seraphim" (שרפים) means either "burners", or "vipers", as derived from *sarap* (שרף), which means "to burn" as a verb but "snake", or "viper", as a noun. For the Seraphim are also the Serpent in the Tree of Knowledge of good and evil, as well as the Hindu Nagas, or the mythological fire-spitting dragons of hoary traditions. All of them represent the fall from Absolute Unity into duality and

[1] Lust leads to physical birth. In other words, it perpetuates the Fall of Man, or "casting away from Hera" and "the issuing from the goddess of childbirth." Hence, we could say that "it perpetuates reincarnation."
[2] In the image, an original statue of the Mithraic *Leontocephaline* as it can be currently found at the Vatican Museum: a lion-headed man is entangled in a snake with Scorpio (Hades) and Capricorn (Dionysus) around his testicles, while Aries (Ares or Zeus) and Libra (Hermes) are around his heart or chest.

seref , to be hot, warm, warmth, heat, flame, fire, the vigour produced by heat

multiplicity through the element of fire and the BIFID tongue of the snake.

The symbology of the snake goes like this: being one single spine and head devoid of limbs, the snake in itself is a *symbol of* ABSOLUTE DIVINE UNITY; it is the Djed, or SPINE of Osiris. *But its* BIFID *tongue symbolises the poisonous beginning of duality*.

This is how the snake, in conjunction with its bifid tongue, symbolically conveys the metaphysical transition from Unity into Duality in the green language of the heart: the mode of expression of those who dwell in the Unity of the Snake crucified on the Tree of Knowledge. Those who participate in a mode of cognition that silently transcends all duality and belongs to the ONE WORD of God, *which is no human word*. Because as soon as the ONE WORD manifests through the MANY WORDS of human language, it must necessarily become duality, multiplicity, and a lying tongue.

Nonetheless, by listening to the poisonous speech of snakes, one may seize the One Word of God if one can learn to turn the poison of lead into gold and thus effortlessly unravel symbols and mysteries on his own. But a snake has just now ruined this all-important symbol for you, so it will now be ineffective for you. Because these things only work if you *independently* unearth them from the Kingdom of God. Verily,

> "The ancient and honourable, he is the head; and the prophet that teaches lies, he is the tail."—*Isaiah* 9:15.

SON OF MAN! DO NOT READ THIS BOOK!

For you risk falling even deeper into duality and delusion by believing that you know what you know not, simply because you heard it from a snake's bifid tongue. When in truth, you never heard it as it is told by the green lucidity of the heart of song. If you knew what *I do not*, you would know that duality is delusion: that the Christ and the Anti-Christ are the same; that only those drowned in duality believe otherwise; that both talk to you; and that I have no control over you hearing Call or Fall.

> "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts. Then flew one of the SERAPHIM to me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, 'Lo, this has touched your lips; and your iniquity is taken away, and your sin is purged."—*Isaiah* 6:5-7.

The snake spoke, and Duality—good and evil is inherent Duality—came into existence: we were torn apart from the Unity of the Father *that knows no duality*, and we began our long fall through manifold forms, up to the current solid stone-like one. Prometheus (a.k.a. Lucifer) stole the fire of the gods from Hephaestus's Forge, and as we began to use the fire of the gods, Prometheus *was bound to suffer on the stone*.

In most ancient traditions, the snake was a symbol of wisdom, the most famous example probably being the Mayan FEATHERED Serpent, Kukulkan. For there is no problem with the snake, only with its poisonous tongue. . . The Seraphim may also be considered as the uraeus: the cobra that the Ancient Egyptian pharaohs often wore on their headdresses at the level of the Mind-Eye, Nous or Ajña Chakra. As well as the "FIRE of kundalini" of Eastern traditions, which is envisioned as a snake coiled up in the lower red chakra that must be stretched up or climb to the purple crown chakra.

Erṭa nefu , "Giver of winds"—a name of Osiris.

> "And these signs shall follow those that believe: in my name they shall cast out devils; THEY SHALL SPEAK WITH NEW TONGUES; THEY SHALL TAKE UP SERPENTS; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—*Mark* 16:17-18.

nefer , good, material and immaterial, physical and mental; plur.

nefu , breath, *i.e.*, freedom.

nefer , fine gold

According to empirical evidence—which, like Prometheus, is passionately bound to our current *stone*-like sensory build—empiricists assert that when the Earth cooled down after "the molten magma stage", organic life first emerged in the form of the vegetable kingdom. And, through the fossil record, it is concluded that there were no animals then, only plants. And, verily, verily, *beasts were not numbered* among the living in those days, but the archangelical type—beings of Air, or Holy Pneuma, and Primaeval Heat—had already come into existence *from the cognitive capacities of the Seraphim,* and as soon as the Seraphim had clothed themselves with Light, i.e., with fire and air. The *Book of Genesis* testifies of this event in *its own symbolical manner* at the end of chapter three—at the end of the elemental fire-triangle—when it says:

> "To Adam also and to his wife did Jehovah-Elohim make COATS OF SKINS, and clothed them. And Jehovah-Elohim said, 'Behold, Adam is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever. Therefore, Jehovah-Elohim sent him forth from the Garden of Eden, to till the ground from whence he was taken. So, he drove out Adam; and he placed at the east of the garden of Eden Cherubim, and a Flaming Sword which turned every way, to keep the way of the Tree of Life."—*Genesis* 3:21-24.

The *Flaming Sword turning every way* is Fire turning to each of the four cardinal points, winds, airs, or archangels. This Sword may be seen in the hands of Michael, the lord of the archangelical host, for Michael is the *threshold* between Air and Fire.

The Hebrew expression "coats of skins" found above is *kethoneth or* (כיתנת עור), where the last word—*or* (עור)—means as much "skin" as it means "to blind". So, the full translation could well be "coats that make blind". And this occultly[1] refers to bodies of Fire, Invisible Light, or Holy Spirit, certainly *not of flesh or solid yet.*

In fact, the Torah of Rabbi Meir reads כיתנת אור: phonetically also *kethoneth or*, but with a drastic difference in meaning, because while עור means "skin" or "to blind", אור means "light". So, the Torah of Rabbi Meir—one of the old Tannaïm of the fourth generation (139-163)—literally says that, in this instance, Jehovah-Elohim made for Adam and Eve "coats of light", which is most appropriate, for it was our own visible light (the visible sun) that blinded us from the light of the INVISIBLE SUN.

As soon as we were coated with the light of the VISIBLE sun that *turns every way* from summer to winter and night to day, we were blinded to the sight of the INVISIBLE SUN by the Flaming Sword that turns every way and bars our way to the Tree of Life.

But this same sword is also Michael's Sword of Spiritual Discernment, or Nous, if

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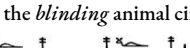
[1] Only "occult" to the *blinding* animal circumstance of sensory impressions, not to the Mind-Eye or Nous.

 nefer  , to be good, good, pleasant, beautiful, excellent, well-doing, gracious, happy, pretty, to progress favourably in sickness, to recover

stopped in its circular motion. For the same is also the fiery snake[1] stretched on a pole by Moses, only that going in circles and eating its own tail like Ouroboros. And as long as we do not reclaim this Flaming Sword—the same that Christ brought and stretched on a wooden pole—we must remain *blind* and barred from the Tree of Life.

> "Think not that I have come to send peace on earth. I have not come to send peace, but a Sword."—*Matthew* 10:34.

It is only in the SILENCE that one will find the BREATH that affords revelation through the Holy Spirit. The *afflatus*[2]*,* or inspirational spark of revelation: the cause of every single "Eureka moment" in history, whether artistic, philosophical or purely empirical. This Silence is the "being wise by knowing to know nothing" of Socrates, and the reason why the Oracle of Apollo said that Socrates was the wisest among the Greeks, "because he was the only one *who knew to know nothing*", *i.e.,* the only one who knew how to silence his mind—to still the FLOW of all passing thoughts—and listen to the universe instead of constantly chattering over the Universal Silent Word.

Thought—*which is water and the flow of time*—is the cause of subjectivity, and subjectivity naturally puts an end to objectivity, thus incapacitating the perception of things as they truly are. The memory of sensory impressions creates an image of self—the image of Narcissus *on the water*—and self is the *only actual cause* of subjectivity.

In order to perceive reality as it actually is instead of fleeing into subjective fancies, one must learn to dwell in the Absolute Silence of Absolute Objectivity: one needs to learn to dwell in the DRY AIR so one may simply listen to the universe from a cognitive state that is freed from thought and memory. Otherwise, one shall always be listening to oneself, to his own memory bias or that of somebody else, always daring to dictate what the universe should be, instead of allowing the universe to speak and reveal itself.

> "Beware of introducing, in your observations, that which you think you know, for you would be forced to conclude that it would have been better to learn nothing rather than to have to unlearn everything. [...] And so, it is for those who had the courage to forget everything that we take the trouble to study the symbol and to strip its esoteric veil."—FULCANELLI, *The Dwellings of the Philosophers.*

We may regard the archangels as the jealous Protectors of Truth and the Sacred Law: the Protectors of the Will of the Father that would make of each of us a Son of God if we could only follow the Divine Will of the Universe (which is the natural path of evolution) instead of following the *flow* of artificial fancies brought by the *rumour* of civilisation and human thought. But, as already said, the archangelical host is within us. So, it is us who separate from the archangelical host when we separate from our inner selves by pursuing outward fancies and self-inflict on ourselves the doom of going astray from Truth *and Existence.* Because Truth is simply Existence as it actually is, *i.e.,* as it actually exists, or, in other words, Truth is *whatever exists regardless of whatever anybody may say*. But the vast majority of us do not seem to be interested in

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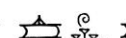
[1] In *Numbers* 21:8, Jehovah literally commands Moses "to make for himself a *saraph* (שרף) and set it on a pole". "Saraph" is usually translated as "fiery snake", but this word is the *literal singular* of "Seraphim".

[2] Usually translated as "inspiration", *afflatus* is the Latin past participle of *afflare,* "to blow upon". We may use the image of archangels "blowing Holy Spirit upon us". Accordingly, Gabriel—the annunciating archangel—is often shown *blowing* a trumpet (the so-called Gabriel's Horn) during the Day of Judgement.

nef  , the wind plant (cyperus esculentus).

Truth. Instead, we seem to be only interested in what others say and in saying and doing whatever may provide us personal or social gain. And this is a sure path towards delusion and perdition. Because he who goes astray from Natural Truth shall go astray from what actually exists, and he who goes astray from Existence shall cease to exist.

> "I am the Way and the Truth and the Life. No one comes to the Father except through me."—*John* 14:6.

The conjunction of archangels and Seraphim is the "Spirit of God (Ruah-Elohim, רוח אלהים) moving upon the face of the waters" of *Genesis* 1:2. This is what was safe in the Ark of the Covenant even *before Noah.* This is the bread and the wine; the Virgin giving suck to the Child. It is also the "small face", or *Microprosopus*, the dark crown and brow eye, or *face of the microcosm,* that must be folded up in the *sepulchre* in a place all by itself, lest it should perish by being soiled by the rest of the body.

> "And the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself."—*John* 20:7.

The archangelical host barring our access to the Tree of Life is not very fond of mundane ego-consciousness, for the archangels despise the angels that fell into the waters, which they conceive as demons, unless they should return to their Air as *mist*.

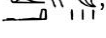
But, verily, only those already *born from the water* and on their way to being *born from the Air or the Spirit*—those who are being purged by the vegetable kingdom and growing a crown of thorns—will not find all this simply laughable. For those hanging from trees must be mocked by those standing below. This is truly a necessity of the craft, as it greatly aids the definitive volatilisation of the ego-mask: that superficial psychological attribute that is totally useless outside the *shallow waters* of social idiosyncrasies. And because it is truly a fact that the archangelical host *within us* purges and cleanses us from the mortal toxicity of carbon dioxide that is poisoning our cities, providing oxygen and nitrogen in exchange, which is the essence of the Holy Ghost and Living Breath, for as is always the case, *as above, so below*, read below:

The *somewhat* "empirical" expression of the archangelical realm—of those whose body is of Air or Holy Spirit and as blinding as the visible sun—is the vegetable kingdom, which feeds on air (carbon dioxide), solar radiation and *water.* Accordingly, vegetarianism is usually advised to all spiritual seekers, but we better leave that alone.

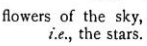
The somewhat *microcosmic* "empirical" expression of the archangelical realm is *our own breath,* which is given to us as oxygen by plants and phytoplankton living *on the surface* of the oceans and as nitrogen by vegetable *decay*. Although nitrogen is also *gradually* released from the innermost bowels of the Earth (Vulcan-Hephaestus) *below* or by the *sudden* irruption of lightning (ether) in the skies *above.* And when our stone-like body dies, our breath abandons our body together with our corporeal heat, for this breath, *which is like nothing to stone-consciousness,* is Divine and does not die.

> "As El[1] lives, *he who has taken away my judgment*; and Shaddai[2] *who has vexed my soul*; all the while my breath is in me, and the Spirit of Eloah is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit."—*Job* 27:2-4.

[1] El (אל) is the singular of Elohim (gods), thus meaning "god". It may refer to the personal god or "Lord".
[2] Shaddai (שדי), meaning "Destroyer", "Protector" and "Rainmaker" at the same time, are the archangels.

nefā  , a plant, herb.

akhakh , flowers (of heaven), *i.e.*, stars.

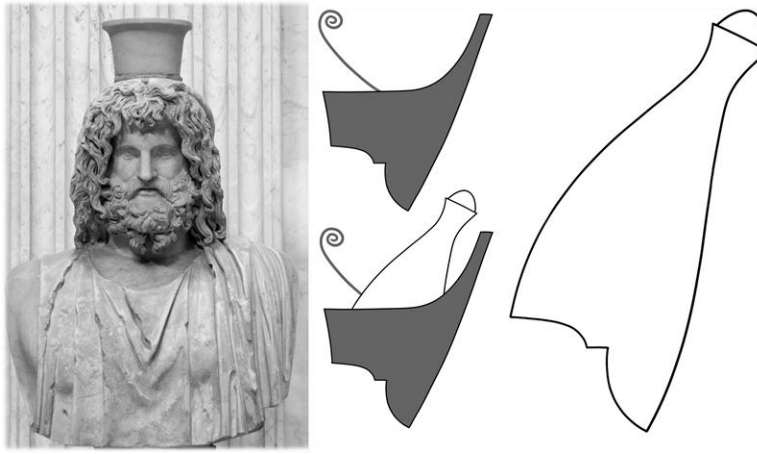
ákhákh  , flowers of the sky, *i.e.*, the stars.

We call that which is immutable and passive "vegetative". Accordingly, spiritual contemplation, i.e., contemplation with a mind that is still and immutable, a mind in which the FLOW of all passing thoughts has been stopped, is "vegetative". When one is in such a state, one is, quite literally, imitating the life of plants, which are altogether freed from the circumstantial phenomenon of animal sensory impressions and the flow of thoughts. We may also mention that the Eastern teachers of meditation often tell their students to *focus on their breath*. But I wonder how many actually glimpse the esoteric reason for this, and how many simply and mindlessly repeat what others have said. For, strictly speaking, focusing on anything supposes intent, intent must be thought, and thought *precludes* contemplation. The dictum, therefore, must be rather esoteric, but confusing esotericism with exotericism and exotericism with esotericism is the daily bread of the Babylonian confusion of tongues of the history of religions.

It is also because the so-called archangelical host or Holy Spirit—which is key to the Spiritual Path—is mirrored in the vegetable kingdom that it was so common among the ancients to use the growth of plants and trees as a symbol for spiritual development. Clear examples are the Tree of Knowledge and the Tree of Life of the Bible or the Yggdrasil Tree of Norse mythology, from which Odin hung for nine days and nights in order to attain divine wisdom. Another, not so obvious, example is the *fragrant* cedar woods of Lebanon, which were so appreciated in Mesopotamia.

Spiritual symbology is universal because Truth is universal *and only approachable symbolically*. He who does not understand universal symbology does not understand the universe, because the Uni-Verse is One (UNI) and written in VERSE, not in prose. But perhaps one needs Odin's MEAD OF POETRY to begin to appreciate any of this.

Another example of the use of the growing of trees and plants as a symbol of spiritual growth may be the Graeco-Egyptian Serapis, the Osiris-Apis represented with a *modius* (a planting pot) on his head. This was a Ptolemaic innovation clearly inspired by the original crowns of Ancient Egypt: the red crown, or *Deshret,* of Lower Egypt, which showed the growing of a tender red sprout; the *Hedjet,* or white crown, of Upper Egypt, which evoked the *feathered* white crown of Osiris; and the *Pschent*, or combination of both, which was worn by deities, such as Horus, Mut or Atum.



akhakh , to become green, to put forth shoots, to blossom.

ānkh , flower, flowers.

"The Element of Fire, if it be extracted by Fire into a visible substance, the Water and the Earth may be taken apart, so then the Air remains in the other three Elements, for none of them can want Air: the Earth is nothing, neither can it produce anything without Air; the Fire burns not, nor has any life without Air; the Water cannot bring forth any fruit without Air, neither can the Air consume anything, nor dry up any moisture, but by natural heat, because fervour and heat is found in the Air. Therefore, the Element of Fire must needs be in the Air; for whatsoever is hot and dry is of the substance of Fire, whereof any Element cannot want the other, but the commixtion of the four Elements always fructify generation of all things. And he that denies this does not understand the Mysteries of Nature, neither has he searched into their properties."—Basilius Valentinus, *Twelve Keys.*

"It behoves by an indifferent fire, to sublime in a continuous vapour, that the *Stone* may be inspired in the *air,* and live. For the nature of all things takes life of the inspiration of *air*, and so also all our *Magistery* consists in vapour, and in the sublimation of *water.* And, therefore, our *brass* or *Leton* must be by degrees of fire be lifted up, and freely without violence, of itself, ascend on high, wherefore unless the *Body* be by *fire* and *water* dissolved, attenuated, and subtilized, until it ascends as a *spirit*, or climb like *Argent Vive*, or as the *white soul* separated from the *Body*, and carried in the sublimation of the Spirits, there is nothing at all done in this *Art*."

—Artephius, *Secret Book.*

"Do you not observe that the Sun when it rises in the heavens overcomes the air by its heat, and that the warmth penetrates from the upper to the lower parts of the air? If, then, the air did not presently breathe forth those winds whereby creatures are generated, the Sun by its heat would certainly destroy all that lives. But the Sun is kept in check by the air, which thus conquers because it unites the heat of the Sun to its own heat, and the humidity of water to its own humidity. Have you not remarked how tenuous water is drawn up into the air by the action of the heat of the Sun, which thus helps the water against itself? If the water did not nourish the air by such tenuous moisture, assuredly the Sun would overcome the air. The fire, therefore, extracts moisture from the water, by means of which the air conquers the fire itself. Thus, fire and water are enemies between which there is no consanguinity, for the fire is hot and dry, but the water is cold and moist. The air, which is warm and moist, joins these together by its concording medium; between the humidity of water and the heat of fire, the air is thus placed to establish peace. And look you all how there shall arise a spirit from the tenuous vapour of the air, because the heat being joined to the humour, there necessarily issues something tenuous, which will become a wind. For the heat of the Sun extracts something tenuous out of the air, which also becomes spirit and life to all creatures."—*Turba Philosophorum.*

"The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof."

—Matthew 13:31-32.

> "Behold, I, even I, do bring a Flood of waters upon the earth, to destroy all flesh, wherein is the BREATH (*ruah*, רוח) of Life, from under heaven; and everything that is in the earth shall die."—*Genesis* 6:17.

Just as *ruah* (רוח) is Air and Fire, or "the Spirit of God upon the face of the waters" of *Genesis* 1:2, the waters themselves are *nephesh* (נפש), a word translated as "life", "soul" or "self", but appearing for the first time in *Genesis* 1:20 as implying "animals".

> "And Elohim said, 'Let the waters bring forth abundantly the moving creature (*nephesh,* נפש) that has life, and fowl that may fly above the earth in the open firmament of heaven.'"

In the light of everything implied so far—*i.e.,* that there was no flesh during the Deluge—one may be confused by *Genesis* 6:17, which speaks of the destruction of all *flesh* during the Deluge. I cannot say much about this: the *literalist* will be confused by his own *moisture*. But we may counterbalance the confusion with Paul's words:

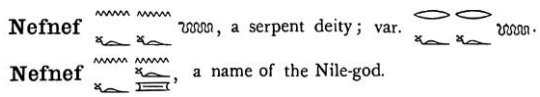
> "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differs from another star in glory. So, also is the resurrection of the dead. *It is sown in corruption; it is raised in incorruption*."—1 *Corinthians* 15:39-42.

So, it is now time to speak about what Paul called "the flesh of fishes": the "watery flesh" of angels, with which both archangels and Seraphim clothed themselves, and of which a little more is told in Genesis, as water is the immediate neighbour of the stone.

This account begins in *Genesis* 6[1]—right after the birth of Noah[2] (the future hero of the Deluge)—and ends by the end of *Genesis* 8 and the very end of the Deluge: the account of how the fluidic angelical beings with which the archangels had clothed themselves fell into the solid state of matter of our current stone-bound bodies, thus completing the Fall of Man (the Fall of Lucifer or Prometheus) through the Ladder of Jacob: from the Ineffable Father down to our present state. We are now GOING DOWN, OR OUT, beyond the Hexagonal (6) Floor towards the Eighth Door, the same door into which the *eight* members of Noah's family—Noah, his three sons and their four respective wives—WENT IN *with animals* as they entered the Ark of Salvation or Ark of the Covenant. Genesis 6 begins with the following rather mysterious statement:

> "And it came to pass, when Adam began to multiply on the face of the earth, and daughters were born to him, that THE SONS OF GOD saw the daughters of Adam that they were fair; and they took them wives of all which they chose. And Jehovah said, 'My spirit shall not always strive with Adam, for he is also flesh, yet his days shall be a hundred and twenty years.' There were giants (NEPHILIM) in the earth in those days; and also after that, when THE SONS OF GOD came into the daughters of men, and they bore children to them, the same became mighty men of old, men of renown. And Jehovah saw that the wickedness of Adam was great in the earth, AND THAT EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY."—*Genesis* 6:1-5.

[1] Water shows hexagonal crystals under the microscope, and organic life is based upon carbon, of atomic number 6. This is the beginning of animal life, the beginning of the man-beast, whose number is 666.
[2] If Michael is the threshold between the Air and Fire, Noah is the threshold between Water and Air.



Something of necessity, but remarkably dire at the same time, began to happen.

This refers to the beginning of time, when the archangels, or SONS OF GOD[1] (who had the Seraphim within), coated themselves with the element of water, or liquid state of matter. Water proved to be a much more solid and separative coating than mere air. But, most importantly, for the first time WE ACQUIRED WEIGHT, *that which pushes us downwards*, *outwards*, or *without*, i.e., away from the Kingdom of God within us.

As the element of water was being gestated within the cognitive capacities of the archangels, the archangelical *Cloud of Unknowing* began to darken, as water (which is thought in a sense) began to store memory of sensory impressions *for the first time*. This was the very *birth of psychological time*, which cannot exist without memory.

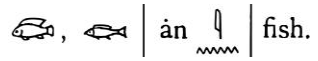
Eventually, the weight of water caused the Cloud of Unknowing to burst, and the so-called "Deluge" unfolded. This transition from those who dwelt (and still dwell) in the Air or Cloud of Unknowing as SONS OF GOD or archangels towards the fluid-dwellers or (fallen) angels is represented by "the Sons of God going into the daughters of Adam", who gave birth to the so-called ensuing Nephilim or "giants": water-angels.

The original Hebrew denomination of the "giants" is *Nephilim* (נפלים), a name that can be differently translated as "the falling ones" if derived from *napal* (נפל), "to fall", or "the extraordinary or wondrous" if derived from *pala* (פלא). Also, as "cloud-people", if only the most purist scholars allowed us to derive it from the Greek *nephele* (νεφελη), meaning "cloud", instead of from any purely Hebrew word. Either way, why most Western Bibles usually translate this word as "giants" is rather a mystery, since there is nothing in the word *Nephilim* strictly referring to giantism. Instead, it implies "the fallen", "wondrous" or "extraordinary". But it is nonetheless a fact that from the old Greek Septuagint, or Latin Vulgate, to more recent translations, this word has consistently been translated as "giants", and even mysteriously coined as *Standing on the Shoulders of Giants*. For the fallen water-angels are the same as the Greek titans or giants, and the titan Atlas was known for carrying the whole world on his shoulders. Because it is indeed as if the water-angels or giants that built the Ark of Nous and were SAVED from the Atlantean Flood had been carrying the *solid* world on their shoulders.

But why were the Nephilim or Titans envisioned as giants? The reason may be found in the fact that these beings were seen as "having their minds in the clouds" or the fact that their *somewhat* "empirical" expression was the first animal species, the so-called megafauna: GIANT animal species, the most famous representatives of which were the dinosaurs. As soon as animal life came into being, the game of predator and prey began, and the peaceful and contemplative archangelical mode of life within the Cloud of Unknowing (*the same that has an occult reflection in the vegetative nature of plants*) ended. Accordingly, "ADAM'S IMAGINATION WAS CONTINUALLY EVIL."

The anonymous author of the mediaeval mystical work *The Cloud of Unknowing* seems to be urging his readers to detach from the mundane planes of existence—those characterised by creatures or animal life—by putting a "Cloud of Forgetting" between these and the Air or Holy Spirit, i.e., *to detach from the memory of sensory impressions.*

[1] The SONS OF GOD are either *not yet born* from the water in the descending trend of Jacob's Ladder or born *from* the Water and the Spirit in the ascending trend of the same Ladder. Because "no one has ascended up to heaven except he who descended from heaven, the Son of Man which is in heaven."—*John* 3:13.



"And if ever thou shalt come to this cloud and dwell and work therein as I bid thee, thou must, as this *Cloud of Unknowing* is above thee, betwixt thee and thy God, right so put a *Cloud of Forgetting* beneath thee, betwixt thee and all the creatures that ever be made. Thou thinkest, peradventure, that thou art full far from God, because this *Cloud of Unknowing* is betwixt thee and thy God; but surely, if it be well conceived, thou art full further from Him when thou hast no *Cloud of Forgetting* betwixt thee and all the creatures that ever be made. As oft as I say 'all the creatures that ever be made,' so oft do I mean, not only the creatures themselves, but also all the works and the conditions of the same creatures. I except not one creature, whether they be bodily creatures or ghostly; nor yet any condition or work of any creature, whether they be good or evil. But, to speak shortly, all should be hid under the *Cloud of Forgetting* in this case.

For although it be full profitable sometimes to think of certain conditions and deeds of some certain special creatures, nevertheless in this work it profiteth little or nought. Because memory or thinking of any creature that ever God made, or of any of their deeds either, is a manner of ghostly sight; for the eye of thy soul is opened on it and close fixed thereupon, as the eye of a shooter is upon the prick that he shooteth to."—ANONYMOUS, *The Cloud of Unknowing.*

Experienced sailors know that water is a treacherous element, for both angels and demons dwell in the waters. Water is the *flow of thoughts,* where the basest ego-thoughts may coexist with the loftiest philosophical ideals, which only become truly lofty as waters evaporate into the *Mist* of *Mysticism or spirit is born from the water.*

All kinds of creatures lurk in the seas: noble dolphins swim together with sharks, whales, enchanting sirens and abyssal monsters. As there is also the old Earth Shaker, Poseidon... An archangel fallen into water is a dark fallen angel or demon, but a demon that is becoming vapour or mist through the Art of Mysticism is an angel of light.

The element of water is probably best represented by the Mesopotamian god E.A ( ), the PROMISCUOUS god of wisdom that lived in the primordial abyssal waters, or Apsu, and whose name meant "House of Water". E.A was also known as EN.KI ( ), which meant "Lord of the Earth". And he had a brother of greater rank called EN.LIL (), whose name meant "Lord of the Air", so everything sits with our case. They were both sons of the father of the gods, AN ( ), whose name meant "Heaven". In Egyptian, "an" could mean "fish" and was written by a fish or by *a feather on water.*

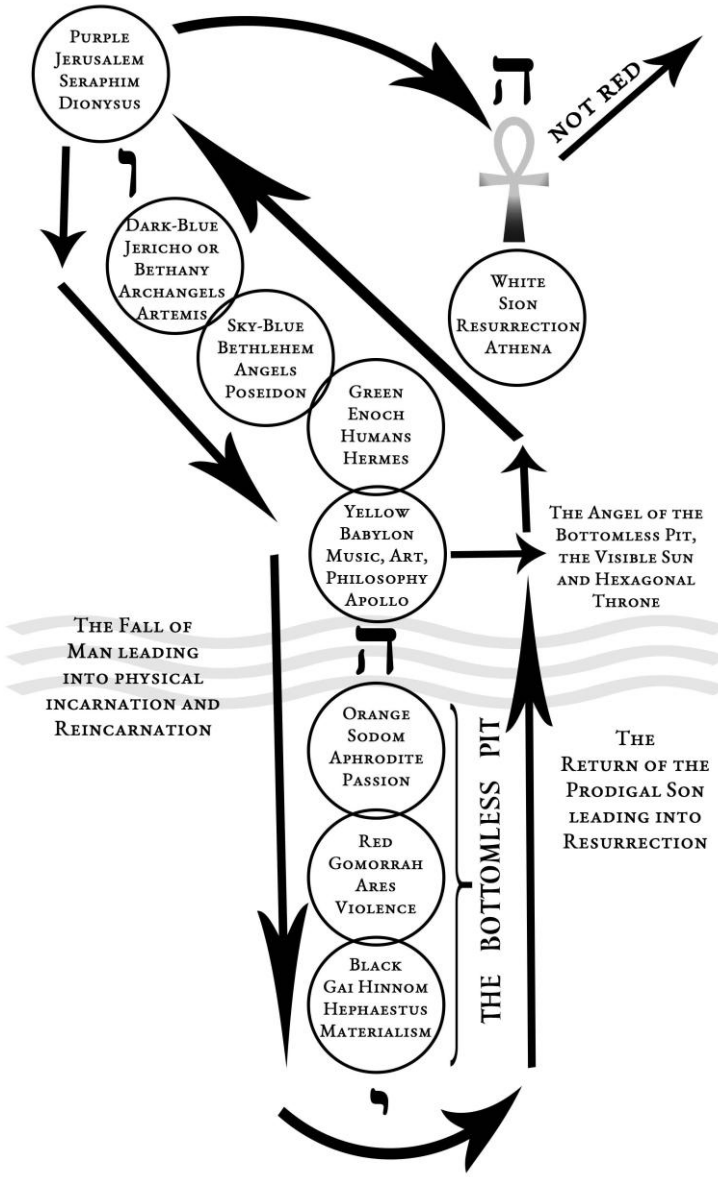
For, let us note that, as the Bible says, there are waters *above* and waters *below.*

"And Elohim said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And Elohim made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And Elohim called the firmament Heaven. And the evening and the morning were the SECOND day. And Elohim said, 'Let the waters under the heaven be gathered together into one place, and let the dry land appear.' And it was so."—*Genesis* 1:6-9.

According to the Babylonian Creation Myth *Enūma Eliš*, in the beginning all waters belonged to the Apsu of E.A. But one day the son of E.A, Marduk—originally AMAR.UTU ( ), or "solar calf"—divided the waters above from the waters below.

"When in the height heaven was NOT NAMED, and the earth beneath did not yet BEAR A NAME, and the primeval Apsu, that begat them, and chaos, Tiamat, the mother of them both, their waters were mingled together [. . .] He [Marduk] fixed a bolt, he stationed a Watchman, and bade them not to let her waters come forth. He passed through the heavens, he surveyed the regions thereof, and over against the Deep he set the dwelling of Nudimmud [Ea]. And the lord measured the structure of the Deep."—ENŪMA ELIŠ.

"Go, eat your bread with joy, and drink your wine with a merry heart, for Elohim now accepted your works. Let your garments be always white; and let your head lack no ointment. Live joyfully with the wife whom you love all the days of your life of vanity which He has given you under the sun, all the days of your vanity, for that is your portion in this life and in your work at which you toil under the sun."—*Ecclesiastes* 9:7-9.



ruh, ruha (?) evening; Copt. ⲣⲟϩⲉ; compare Heb. רוּחַ הַיּוֹם.

Up to the current point of evolution, the inertia of the angelical hosts within ourselves—in the kingdom of God—has always been outwards. The angelical hosts have always pursued outer manifestation, which invariably leads us into ever-denser states of matter up to the very bottom of the Ladder of Jacob. This tendency finds a reflection in the fattening of the body, because just as by overeating we get fat, by overindulging in sensory impressions we get spiritually gross. Conversely, those who, either through art or philosophy, strive for abstracts and ideals instead of bare sensory experience get thin or spiritualised.

> "Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not life more than food, and the body more than raiment? *Behold the fowls of the air*, they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they? Which of you by taking thought can add one cubit to his stature?"—*Matthew* 6:25-27.

It was "*the fattening of our inner being*" that led into the Deluge, or Fall of Man.

The immortal part of the soul—which is *ruah* (רוח), "the Spirit of Elohim on the face of the waters" of *Genesis* 1:2—is only immortal as long as it is hovering upon the face of the flowing memory of Time. But as we began to gain weight and became gross by coating ourselves with layers of viscous ego-fat, *ruah* sank in the waters of time.

So, if you agree with the wise counsel of Metis (Μῆτις), the advisor and *first wife* of Zeus, I say it is time to put Cronos (i.e., Time) on a diet and feed him the emetic of the grossness of his very own fat so he may get nauseated and vomit all the gods he has dared to swallow throughout Time. For verily, verily, all those failing to make Cronos regurgitate their gods by the appointed time shall be turned into faeces of Time.

> "Rhea was subject in love to Cronos and bare splendid children: Hestia, Demeter, and gold-shod Hera and strong Hades, pitiless in heart, who dwells under the earth, and the loud-crashing Earth-Shaker [Poseidon], and wise Zeus, father of gods and men, by whose thunder the wide earth is shaken. These great [gods] Cronos swallowed, as each came forth from the womb to his mother's knees, with this intent, that no other of the proud sons of Heaven should hold kingly office amongst the deathless gods. For he learned from Earth [Gaia] and starry Heaven [Ouranos] that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus. Therefore, he kept no blind outlook, but watched and swallowed down his children, and unceasing grief seized Rhea."[1]—HESIOD, *Theogony.*

The Deluge, or Fall of Man, happened through the watery angelical host in perfect accord with the Sacred Law. Lucifer wanted to be like God, so God provided Lucifer the necessary means for the fulfilment of his wish. Whether Lucifer understood what his desire actually required is another question. But those understanding any of this in its true light will also understand the gravity of the Resurrection of Christ into the

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[1] "Does he therefore appear to you to conceive differently from Heraclitus, who places Rhea and Saturn [the Roman name of Cronos] among the progenitors of the other gods? And do you think that Heraclitus assigned both of them, by chance, THE NAMES OF STREAMS OF WATER?"—PLATO, *The Cratylus.*

"And hence Love was called by our ancestors ἔσρος [*esros*, variation of ἔρως: Eros], from ἐσρεῖν [esrein], *to* FLOW INWARDLY." —PLATO, *The Cratylus*.

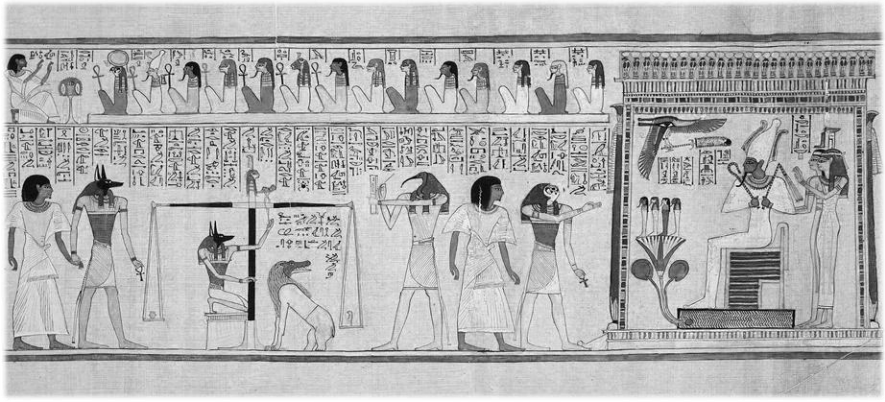
nefnef , flood, inundation.

element of ether, an element which, *for the first time*, is SUBTLER than the element from which it originated. As they may also understand the great strain required to turn around such a downwards metaphysical tendency. Even if, in truth, a fish shall never defeat the current of the sea, unless it be fished out by the Holy Ghost and killed.

Reincarnation may be conceived as "the Spirit of God" on the face of the waters—which is *Ruah Elohim* (רוח אלהים), or fire and air—repeatedly falling through *nephesh* (נפש), which is "soul", *psyche* (ψυχή), or water—hence NEPHilim (נפלים) from NEPHesh (נפש)—into earth, instead of being lifted up as mist into ether. This is how water becomes "stone-solid", a stone not only referring to the body but also to the ego, or *memory of sensory impressions*, identification with whose *weight* is fatal for the Prodigal Son's *resurrective trend.* As long as the drive for outer sensory impressions is heavier than the subtle drive for inner realisation, *resurrection is simply not possible.*

The strain required for spiritual realisation stirs the ether, which, as already said, is electricity, or Zeus' lightning. In empirical terms, the ether is the neuronal synapses that run through the nervous *tree* of our brains and nervous systems. And it is only through the fruits of the Tree of Knowledge that ether or electricity (*whose natural conductor is water*) can detach from the animal form and resurrect through the crown.

In Ancient Egypt, all this was represented by the Weighing of the Heart against the Feather of Maat. If the heart was *lighter* than the feather (Air; Holy Ghost), the soul of the deceased was granted access to Osiris, Isis and Nephthys. Otherwise, the heart was said to be devoured by the crocodile-goddess Ammit. Anubis (Apollo Lyceus) led the soul to the Scales, while Thoth (Hermes) was in charge of overseeing.



When fire—which is passion and life—gives weight to the memory of sensory impressions, one is bound to the Stone like Prometheus. And with such extra weight, one cannot float on the waters of the Deluge but sinks with the Stone of Peter.

> "And he said, 'Come.' And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw *the wind boisterous*, he was afraid; and beginning to sink, he cried, saying, 'Lord, save me!' And immediately Jesus stretched forth his hand, and caught him, and said to him, 'O you of little faith, why did you doubt?' And when they were come into the ship, *the wind ceased.* Then they that were in the ship came and worshipped him, saying, 'Of a truth you are the Son of God.'"—*Matthew* 14:29-33.

But when fire—which is passion and life—is instead directed towards absolutes and intangibles, ideals of subtle nature such as Truth, Beauty, Peace, etc., the waters of thought may be turned into *the Mist of Mysticism* and uplift the ether in our spines. Disassociation with the common ways of Aphrodite Pandemos may then eventually take place, as one begins to perceive oneself to be quite different from most around him: all those that are drowning in the waters of the Deluge. This is prone to bring a deep sense of isolation and, in turn, cause deep suffering, which is "alchemical blackness", and the proof that one is operating well.[1] Because this sense of isolation is a distillation of PURE EGO: the chance to see it for what it actually is and transcend it.

> "Verily, verily, I say to you, except a corn of wheat fall into the ground and die, it abides alone, but if it dies, it brings forth much fruit. He that loves his life shall lose it; and he that hates his life in this world shall keep it into life eternal."—*John* 12:24-25.

The root of the illusion of duality is the social mask or ego: the memory of sensory impressions that creates an image of self that strictly operates upon the premise "there is me and that which is not me." The water-angels impel our societies to work through this mask, which causes opposition and competition in every aspect of life. Those drowned in such oppositions and dualities must believe that the Anti-Christ opposes the Christ, but duality is an illusion, so the Anti-Christ only quickens suffering in the chosen by Christ so they may return to Christ: the Anti-Christ works for the Christ.

> "If you were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you."—*John* 15:19.

He who seeks only happiness in this life seeks whatever he likes. And he who only seeks whatever he likes shall drown in his subjective delusion. For likes are subjective, and subjectivity precludes objectivity, which is the indispensability for the realisation of Truth. He who seeks Truth shall find it, and, when he finds it, he will be troubled when he realises how few are actually interested in actual Truth in the slightest.

> "Let him who seeks cease not to seek until he finds: when he finds he will be troubled; and when he is troubled, he will wonder, and will reign over the universe."—*Gospel of Thomas,* 2.

> "Seek, and you shall find; knock, and it shall be opened to you: for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there of you, whom if his son ask BREAD, he will give him A STONE?"—*Matthew* 7:7-9.

When mist reaches the darkened Cloud of Unknowing, the mist is not received by the barring winds that make the Flaming Sword turn every way. Instead, lightning (or electricity, which, as already said, is the fifth element, or ether) is formed and thunders down to the stone as intuitive insight: the Sons of Thunder, James and John, are born. Then, such "lightning" is received by the stone (the ego-consciousness concerned with mundane sensory impressions) as flashes of intuition that bring Truth from above.

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[1] "The humidity is shown coloured like quick-silver, black and stinking. Formerly it was dry, white, sweet-smelling and ardent, freed from sulphur in the first operation and now to be purified by this second operation. And, therefore, this body is deprived of its soul, which it has lost, and of the splendour and marvellous clearness, which it had at first, and is now black and ugly. This mass, which is black or blackened in this way, is the key, the beginning and the sign of the discovery of the perfect way of working the second process of our precious stone. 'For this reason,' says Hermes, 'when the blackness is seen, have faith that you have been on the right path and have kept to the right way.'"—FULCANELLI, *Mystery of the Cathedrals.*

But this is what all true artists—those devoted to Beauty, not to fame or money—and all true philosophers—those devoted to Truth, not to fame or money—have been experiencing—regardless of whether they knew it or not—for millennia; they stir the Sons of Thunder, i.e., John and James or, in other words, virgin Artemis and Athena.

"And Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; he surnamed them Boanerges, which is, The Sons of Thunder."—*Mark* 3:16-17.

"The disciples said to Jesus: 'We know that you will depart from us; who is it who will be great over us? Jesus said to them: 'WHEREVER YOU GO, YOU WILL GO TO JAMES THE JUST, FOR WHOSE SAKE HEAVEN AND EARTH CAME INTO BEING.'"—*Gospel of Thomas*, 12

The Sons of Thunder are the cause of *afflatus,* or inspiration: they have triggered every single *Eureka*[1] *Moment* in the history of human arts and sciences. But when the virgin goddesses are used for fattening one's purse with *silver coins*, they very quickly become Harlots of Babylon: the Christian nature that betrays the Anti-Christian *with* Aphrodite Pandemos' *kiss.* However, if the waters of the good artist could instead become devoted to Truth and Beauty above all, his waters could be *permanently* electrified if he only dared to invite the *silver moon with a bow* so the Anti-Christian nature could betray the Christian nature *with* Aphrodite Ourania's *kiss.* And then, he could make the Word of the Sons of God that dwell in the Holy Air flesh. It is only thus that a stone is *hollowed out* and begins to float like *pumice stone* to turn the poison of Poseidonian lead into Apollonian gold. Son of Man, if your stone could become perfectly acquainted with Demeter's Sacred Law, your stone would float like Ra's Boat, and the purged waters begin to conduct your neuronal etheric synapses aloft.

"For as the LIGHTNING COMES OUT OF THE EAST, AND SHINES EVEN TO THE WEST; so, shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together.[2] Immediately after the tribulation of those days SHALL THE SUN BE DARKENED, AND THE MOON SHALL NOT GIVE HER LIGHT, AND THE STARS SHALL FALL FROM HEAVEN, AND THE POWERS OF THE HEAVENS SHALL BE SHAKEN. And then shall appear the sign of the Son of Man in Heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the CLOUDS OF HEAVEN with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the FOUR WINDS, from one end of heaven to the other."—*Matthew* 24:27-31.

When one realises the stone of the ego to be a self-inflicted illusory image that can only take concrete form by means of the *memory of sensory impressions*; that sensory impressions are an animal circumstance; and that all animals are irremediably mortal, one may understand why the IMMORTAL builders of the Ladder of Jacob rejected the stone of Hephaestus and threw it to the lowest rung of the Ladder. Verily, verily, the sons of Hera are the Anti-Christ. But one of them is also one of the fingers of Christ.

"Have you not read this Scripture, 'The stone which the builders rejected is become the head of the corner? This was the Lord's doing, and it is marvellous in our eyes?"—*Mark* 12:10-11.

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[1] Archimedes shouted "Eureka!" (εὕρηκα) when he entered a bathtub, it overflowed, and he noticed that "the volume of water displaced must be equal to the volume of the body that is submerged". . . . . .

[2] The eagle of Zeus fed on the liver of Prometheus. The Greeks said that the liver was the seat of passions. The eagle is the symbol of the Gospel of John. Artemis is the divine huntress come down to hunt *our beasts.*

What is *truly marvellous in our eyes* is that the *divine creative powers* that linger in the vile ego-stone have the power of transmuting it into the necessary foundational stepping stone to build our own church and to resurrect by turning lead into gold.

> "It is thus that the ground plan of a Christian building reveals to us the qualities of the first matter, and its preparation by the *sign of the cross*, which points the way for the alchemist to obtain the *First Stone*—the corner stone of the philosopher's Great Work. It is on this *stone* that Jesus built his Church; and the medieval freemasons have symbolically followed the divine example. But before being dressed to serve as a base for the work of gothic art, as well as for the philosophical work of art, the rough, impure, gross and unpolished stone was often given the *image of the devil*."—FULCANELLI, *The Mystery of the Cathedrals*.

The alchemist works strictly with stones or metals, so he cannot afford the luxury of rejecting any of his materials. Instead, he must learn to make wise use of all of them. And to make wise use of the stone that the builders rejected, one will need to find the appropriate use of *war,* or *violence*, for the essence of the stone of the ego, which exists upon the *separative* axiom "there is me and that which is not me", is inherent violence.

Violence must be used to challenge the ongoing downwards tendencies of the watery angelical host, which threaten to dampen the structural integrity of the temple we are building on our foundational stone. An INNER *crusade or jihad* must begin to conquer the inner Promised Land by force. One must examine the prevailing views of the age and—*always in the name of Absolute Truth*—reject everything that is false without the slightest fear of standing alone. One should act like Jesus, who challenged the views of the Jews that had corroded Moses' Law. Or simply act like Moses, because if in the days of Jesus, the Jews had waxed their hearts gross, in the days of Moses, the Egyptians had hardened their hearts and complied with their ancestors' laws no more.

> "Still Pharaoh's heart was hardened, and he would not listen to them, as Jehovah had said. Then Jehovah said to Moses, 'Pharaoh's heart is hardened; he refuses to let the people go. Go to Pharaoh in the morning, as he is going *out to the water*. Stand on the bank of the Nile to meet him, and take in your hand the staff that turned into a serpent. And you shall say to him, "The Jehovah-Elohim of the Hebrews has sent me to you, saying, 'Let my people go, that they may serve me in the wilderness.' But so far, you have not obeyed. Thus says Jehovah, 'By this you shall know that I am Jehovah: behold, with the staff that is in my hand *I will strike the water that is in the Nile*, and it shall turn into BLOOD.'"[1]—*Exodus* 7:13-17

Ares' wrath and violence will have to be invoked and be ***very carefully*** wielded if one wishes to upturn the pouring of the waters of the Deluge and split the RED SEA to allow the Israelites an escape from the corrupted ways of Pharaoh. Because,

> "From the days of John the Baptist until now the Kingdom of *Heaven suffers violence, and the violent take it by force*. For all the prophets and the law prophesied until John."—*Matthew* 11:12-13.

But as soon as Ares' Might has claimed the Excalibur Sword stuck in the Builder's Stone, Hermes must begin to steal Ares' armour and smuggle it to the dark side of the moon, so the Bride of Christ may begin to dress after the *goddess of wisdom and war.*

[1] Should we note that Jesus' first miracle was the turning of water into wine, which is said to be his blood?

And once one has crossed the RED SEA and entered the waters above, it is time to listen to the words of Gautama Buddha, the *warrior* of the *Kshatriya* caste who challenged the Brahmanical traditions—just as Jesus challenged the Jews and Moses the Ancient Egyptians—and discard that red and frenetic angry boat in which one sailed. For as long as we cling to a boat of clay, we cannot be uplifted into the Air.

> "Suppose, monks, there is a man journeying on a road and he sees a vast expanse of water of which this shore is perilous and fearful, while the other shore is safe and free from danger. But there is no boat for crossing nor is there a bridge for going over from this side to the other. So, the man thinks: 'This is a vast expanse of water; and this shore is perilous and fearful, but the other shore is safe and free from danger. There is, however, no boat here for crossing, nor a bridge for going over from this side to the other. Suppose I gather reeds, sticks, branches and foliage, and bind them into a raft.' Now that man collects reeds, sticks, branches and foliage, and binds them into a raft. Carried by that raft, labouring with hands and feet, he safely crosses over to the other shore. Having crossed and arrived at the other shore, he thinks: 'This raft, indeed, has been very helpful to me. Carried by it, labouring with hands and feet, I got safely across to the other shore. Should I not lift this raft on my head or put it on my shoulders, and go where I like?' What do you think about it, O monks? Will this man by acting thus, do what should be done with a raft?—'No, Lord'—How then, monks, would he be doing what ought to be done with a raft? Here, monks, having got across and arrived at the other shore, the man thinks: 'This raft, indeed, has been very helpful to me. Carried by it, and labouring with hands and feet, I got safely across to the other shore. Should I not pull it up now to the dry land or let it float in the water, and then go as I please?' By acting thus, monks, would that man do what should be done with a raft. In the same way, monks, have I shown to you the Teaching's similitude to a raft: as having the purpose of crossing over, not the purpose of being clung to."—GAUTAMA BUDDHA, *Alagaddupama Sutta.*

But if you have not crossed to the waters above, then you must do as Arjuna in the *Bhagavad Gita* and, with the aid of Krishna, challenge your own kindred. Because *it would be totally irrational to believe that most incarnated beings do not proceed after the flow of reincarnation*. To upturn the downstream flow of the diluvial waters that lead into reincarnation instead of resurrection, you must wrestle the angel as Jacob.

> "Think not that I have come to send peace on earth. I have not come to send peace, but a Sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—*Matthew* 10:34-36.

We all carry within ourselves an impetuous and imperative blind inertia that has been dragging us like a waterfall for ages: always impelling us to go out through our senses into outward expression and, accordingly, into incarnation. This is a push away from recollection or resurrection into the Kingdom of God. This inertia is "A FOE IN OUR OWN HOUSEHOLD" that must be inverted, or turned *upstream,* by means of art, contemplative science and *recollection*: *the secret domain of the Goddess of the Harvest.*

In Sanskrit, this inertia is called *tamas* (तमस् "inertia") as well as *karma* (कर्म), a word that simply means "action" and stands for our own desire for outward *action* in the

world of the senses. The Greeks called it *Aphrodite Pandemos,* meaning the "love of the common people", or "the love of the people of Pan", the feral god of wild nature.

Pandemos, *tamas* or *karma* is an agency that inevitably drags our airy and fiery natures into recurring incarnations for the mere sake of fulfilling our never-ending desire for further *outward action.* This, again, is a *vicious circle* known as *Samsara* or *Ouroboros* that became *evolutionarily stagnant* about 2,000 years ago with *the Death of Pan.* The death of Pan was the natural outcome of the Buddha's enlightenment and Jesus' resurrection. As Jesus "walked on the waters" and the Buddha "flourished on a lotus flower", the waters reached bottom, puddled, became stagnant, and began to putrefy. And now, Pan's putrefying corpse has become an increasing existential threat for the evolution of every human being incapable of stepping on the stone of his ego and *conquering the Kingdom of God by force* by sending his own waterfall upstream.

> "So, when he came opposite Palodes, and there was neither wind nor wave, Thamus from the stern, looking toward the land, said the words as he had heard them: 'Great Pan is dead'. Even before he had finished there was a great cry of lamentation, not of one person, but of many, mingled with exclamations of amazement. As many persons were on the vessel, the story was soon spread abroad in Rome, and Thamus was sent for by Tiberius Caesar. Tiberius became so convinced of the truth of the story that he caused an inquiry and investigation to be made about Pan; and the scholars who were numerous at his court, conjectured that he was the son born of Hermes and Penelope."—PLUTARCH, *Moralia V*.

Penelope was the wife to whom Odysseus longed to *return* through his *maritime* Odyssey. The admonition that "Pan's Death was the son of Hermes and Penelope[1]" may have also occultly meant *that Odysseus had finally returned to Penelope in Ithaca.*

Let us note that Tiberius[2] Caesar ruled between the years 14 and 37 A.D., which roughly encompass the life, ministry, death and resurrection of Jesus of Nazareth.

The persecution of the Christian communities began with Caligula—the rather vile successor of Tiberius—developed with Claudius, and, according to Tacitus, by the year 64 A.D., Nero was burning Christians alive for his own personal amusement.

Physical death brings death to both our solid and liquid natures, which are formed *anew* with every incarnation. And only whatever may have been turned into mist and stored in a cloud may rain again at reincarnation. There is only one way for our whole fluid nature and the *essence* of our solid nature to survive death, and that is through resurrection: by having both natures *flow together* as one single body of *blood (wine or ether) and water*[3] by the grace of Aphrodite Ourania, or "Celestial Love", which is an inward pull toward the heavens or the sensorially intangible, instead of an outer pull towards the earthly and sensorially tangible, which constitutes Aphrodite PANdemos.

But the redirection of the Aphrodisiac waters is not easy. For this flow is made of impulses that are of a metaphysical hierarchy *superior to any common stone*, and they usually rule our stone-like consciousness from the subconscious or underworld. The

[1] Pan was usually said to be the son of Hermes and an anonymous daughter of Dryops, *not of Penelope.*
[2] Tiberius derives from "Tiberinus", the King of Alba Longa that *drowned in the waters* of the river Tiber.
[3] "But one of the soldiers with a spear pierced his side, and there came out *blood and water*."—*John* 19:34.

water-angels need to be "impressed" like the governor of the feast, who congratulated the bridegroom about the water turned into wine at the Wedding of Cana. They must be *courted* within ourselves into becoming "the Bride of Christ": a Christ which is also within ourselves. Otherwise, water will not be willing to mix with our solid nature, which is naturally gross to their eyes. And the way to "court the water" is by obtaining the favour of the Air or Holy Spirit: the archangelical hierarchy superior to the angels.

Blood must bypass Water and commune with Air for Water to mix with Blood.

> "He that has the bride is the bridegroom, but the friend of the bridegroom, which stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled. *He must increase, but I decrease*. He that comes from above is above all, he that is of the earth is earthly, and speaks of the earth, he that comes from heaven is above all. And what he has seen and heard, that he testifies; and no man receives his testimony. He that has received his testimony has set to his seal that God is true. For he whom God has sent speaks the words of God, for God gives not the Spirit by measure to him."—*John* 3:29-34.

However, the admonition that "our foes will be those of our own household" also refers to the fact that human societies are built upon those old *dinosaurian waves* that flooded the Earth during the Deluge. Hence, those attempting the inversion of their own inner waters for the sake of resurrection are likely to bring upon themselves some degree of social exclusion, which shall constitute their own crosses, purple robes and crowns of thorns. But this is nothing new. Most Biblical prophets were rejected, killed or both. Joseph was sold into slavery by his own brethren, Jonah was *thrown into the sea*, Isaiah was sawn in half, Zechariah was slain between the temple and the altar, etc.

> "You, serpents! You, generation of vipers! How can you escape the damnation of Gehenna? Wherefore, behold, I send to you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them you shall scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slew between the temple and the altar."—*Matthew* 23:33-35.

All prophets were rejected by the rulers as well as by the rabble who, stirred and controlled by their rulers, shall always choose Barabbas instead of the Son of Man.

> "Verily I say to you: No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but to none of them was Elijah sent, save to Sarepta of Sidon, to a woman that was a widow."—*Luke* 4:24-26.

This may well be the natural outcome for all those daring to claim and proclaim the Light of Michael's Flaming Sword: the Knights Templar daring to proclaim the Light of Truth to a world that is drowned in the darkness that it confuses with light.

But the Truth, Son of Man, is that there are no enemies anywhere, for even those who martyred the martyrs were only betraying them *with a kiss* and, in this manner, sending them into the resurrection. And this is why you should "love your enemies".

> "I say to you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children of your Father which is in heaven."—*Matthew* 5:44-45.

After the axiom "as above, so below", just like there are no real enemies outside of

you, there are no real enemies within your inner household either, but only the Bride of Christ. Now listen and understand how Mary Magdalene, the Harlot of Babylon possessed by seven demons, can be redeemed and saved from being *stoned to death.*

In the Bible, the mentioned "opposition" against resurrection into the Kingdom of God; the tendency that impels us like a waterfall to go out through our senses and downwards into incarnation in a world full of oppositions that every day stinks more of Pan's corpse, is called שטן. This word, that verily, verily, only means "opposition", "adversary" or "resistance", is a very controversial word that reads as "SATAN".

The water-angels are Satan, or our "adversary", as long as they tend outwards. But, once reformed and informed so as to serve the Resurrection instead of blindly serving Reincarnation, they become our own VIRGIN MOTHER INTO THE RESURRECTION.

The Harlot becomes the VIRGIN OF THE SEA. This mystery is connected to the fact that the element that conducts electricity, or ether, is WATER. Accordingly, the body of the resurrection (which must be made out of ether or electricity) can only be taken aloft in a *womb of water.* So, go to the wilderness—*where there is no water*—and be tempted by Satan or Set, the Ancient Egyptian god of storms and the *red* desert. And, once you have prevailed—once you have little desire for mundane gain, but rather for Truth and Beauty—VIRGIN angels will begin to minister to you. For the same water medium that makes us waterfall into incarnation when carrying mundane desires can take us aloft into the resurrection as a Virgin Mother when those desires are purged.

> "Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, 'All these I will give you, if you will fall down and worship me.' Then Jesus said to him, 'Be gone, Satan! For it is written, "You shall worship the Lord your God and him only you shall serve."' Then the devil left him, and behold, ANGELS CAME AND WERE MINISTERING TO HIM."—*Matthew* 4:8-11.

The archangelical host has spoken the same Word to all nations, for the Word of God is One and *no human word*. And only the memories of sensory impressions drowned by the confusion of tongues of the Tower of Babel—the sons of the devil and the Harlot of Babylon—shall not understand the One Word of the Sons of God.

> "Why do you not understand my speech? Even because you cannot hear my Word (Logos). You are of your father the devil, and the lusts of your father you will do."—*John* 8:43-44.

The mother of Jesus was called Mary for the same reason that the demon that tried to thwart the Buddha's enlightenment was called *Māra* (मार), "dying", or "mortal".

The outward tendency of the corrupting waters that are flooding away from the ONE is mirrored in the maddened and exponential modern urge for constant expansion. The vainglorious age of empires, the greedy unsustainable economic growth at the cost of the environment, the lustful overpopulation of the globe, or the violent need to ever-expand the number of words with which we fancifully tear to pieces the universe into categories of our own invention. All this, and more, is part of the unruly expression of putrefying waters; waters that have sunk to the bottom, puddled, and, as they cannot fall any further, are stagnant, swamping, rotting, and bringing *mortal disease*. As it is not possible for the angelical hosts to fall any further metaphysically—for the Creator is also already fallen—they are falling morally. And this means that angels are being turned into demons within the inner spheres of human beings.

pāpāit , a kind of grain or seed with a pungent odour or taste. **Pāpā[it]** , a birth-goddess.

There is a Fiery mustard SEED of Divine Creativity planted in you like in a pot of red clay: ר

There is a Narrow DOOR to the Tree of Knowledge and those few who find it are born from the Water: ד

There is a FLAMING SWORD—the Fruit of the Tree of Knowledge grown from the Fiery Seed—to claim: ו

And there is yet another DOOR to the Tree of Life, into a *virgin womb*, and to be born from the Spirit: ד

"The Kingdom of Heaven is like to a grain of mustard seed (ר), which a man took, and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof. Another parable he spoke to them: the Kingdom of Heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things Jesus spoke to the multitude in parables; and without a parable he did not speak to them."—*Matthew* 13:31-34.

ר

THE FIERY SEED OF GAI HINNOM

The old alchemists used to say that the first matter of their Work was one with which *children played* but was greatly despised by the world. And, in *The Mystery of the Cathedrals,* Fulcanelli openly revealed such a first matter to be Lucifer,[1] the fallen angel. Let us now deepen this mystery by saying that the same hellfire in which the hopeless burn, the wise learn to place under their vessels, to boil their waters, climb in a cloud of fog, and in the heavens nestle. For it seems fair to say that the fuel of the Great Alchemical Work is a *black, hellish fire.*

So, first of all, let us visit the Master Craftsman Hephaestus at Gai Hinnom, at the *very bottom* of the Bottomless Pit, as he is busying himself with the hammering of stones in his forge, with sweat all over his brow, and without even knowing that within himself he has another forge: the sacred alchemical oven known as "Athanor"[2].

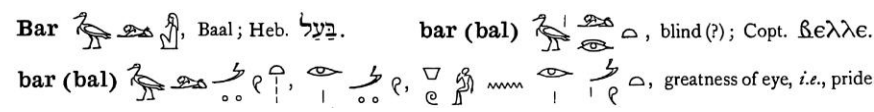
But let us never forget that Hephaestus and the infant-god Dionysus are the same god[3]—both the Creator or Demiurge—only in opposite circumstances: one is the

[1] "Now, this stone, which was intended to represent the first matter of the Work, personified under the aspect of *Lucifer (the morning star),* was the symbol of our corner stone, the *headstone of the corner*."

[2] In the old alchemical texts, the *athanor* (Arabic: التنور, *at-tannūr*) was the furnace or oven used by the alchemist to provide *a uniform heat and constant fire for alchemical digestion.* This old Arabic alchemical term simply means "bread-oven". In Christianity, Bread is the main symbol of the Body of the Resurrection.

[3] And let us not forget either that Dionysus and Hades are also the same god, Heraclitus says in his *Fragments.* For Dionysus is baby Hades, while Hephaestus is one of the fingers or *invisible rays* of Hades.

Following Prometheus' transgression, Zeus asked Hephaestus to build Pandora out of clay: exoterically, the first woman; esoterically, the first vessel or body. It was in this manner that Hephaestus created the vessel of woes that is known as *Pandora's Box,* and that the *child Dionysus began to play* with Hephaestus.



Alpha and the other is the Omega; one is in the *image and resemblance of the other—as the opposite reflection in a mirror—and yet both are the Seed* (י) *of God and potential Son of God.* But while one dwells in Jerusalem dressed in *kingly purple array*, the other dwells in Gai Hinnom wearing a dirty apron of *animal skin*. One is drunk with the fruit of the vine, while the other suffers the outcome of drunkenness. And yet, they are very close one to the other, for Gai Hinnom (the Valley of Hinnom) was just by the *East Gate* of Jerusalem, at that place where CHILD SACRIFICES were offered to Baal.

> "Thus said Jehovah, 'Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth to the Valley of the Son of Hinnom, which is by the entry of the EAST GATE, and proclaim there the words that I shall tell you, and say, 'Hear the Word of Jehovah, O kings of Judah, and inhabitants of Jerusalem; thus says the Lord of Hosts [Jehovah Sabaoth], the God of Israel. Behold, I will bring evil upon this place, the ears of everyone who hears of it shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it to other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents. They have built also the high places of Baal, to burn their sons with fire for burnt offerings to Baal, which I commanded not, nor spoke of, neither came it into my mind. Therefore, behold, the days come, said Jehovah, that this place shall no more be called Tophet, nor 'The valley of the Son of Hinnom,' but 'The Valley of Slaughter'. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives, and I will give their carcases to be meat *for the fowls of heaven, and for the beasts of the earth.* And I will make this city desolate, and a *hissing*; every one that passes thereby shall be astonished and *hiss*[1] because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and in distress, wherewith their enemies, and they that seek their lives, shall oppress them.'"—*Jeremiah* 19:1-9.

The poor Hephaestus is busy all day hammering ore, deafened by the noise of his own clang. And as he has never drunk from Hades' blood, the Dionysiac wine, he does not even know that within himself there is another Forge. Hephaestus does not know that Jerusalem is so close because, with all his smiting, he is killing his own Son of God.

Gai Hinnom (גיא הנם) means "Valley of Groaning". And the Greek word *Gehenna* (Γέεννα)—which often appears in English Bibles simply translated as "hell"—is the direct Greek transliteration of this Hebrew word. So, Gai Hinnom is, in a sense, *hell.*

Conversely, Jerusalem (ירושלם)—given in the previous diagram as the fiery abode of the Seraphim and the infant-god Dionysus—means "teaching peace" or "in awe with peace" and evokes the Primaeval Peace by Mother Hestia's Hearth at the Garden of Eden: the same from which humanity was exiled at the very beginning of the Fall.

In fact, in ancient Israel, the Temple of Solomon in Jerusalem was often equated to the Garden of Eden itself. So, here's a little secret: according to the Biblical green language, whatever is at the EAST GATE of Jerusalem must *esoterically* mirror what is at the EAST GATE of the Garden of Eden. So, as Jeremiah said that Gai Hinnom was at the EAST GATE of Jerusalem, let us see what was at the EAST GATE of Eden:

[1] This expression derives from *sharaq* or *soreq* (שרק), meaning "to hiss", "to whistle", or "choice vine".

> "Therefore, Jehovah-Elohim sent him forth from the Garden of Eden, to till the ground from whence he was taken. So, he drove out Adam, and he placed AT THE EAST OF THE GARDEN OF EDEN Cherubim, and a Flaming Sword which turned every way, to keep the way of the Tree of Life."—*Genesis* 3:23-24.

> "And Cain went out from the presence of Jehovah, and dwelt in the Land of Nod, ON THE EAST OF EDEN."—*Genesis* 4:16

Let us note that *Cain* (קין) means either "SPEAR" or "SMITH". So, Cain stands for the two Olympian sons of Hera: Ares (the spear; the god of war at Gomorrah) and Hephaestus (the *black*smith; the god of metallurgy at Gai Hinnom). In fact, the genealogical line of Cain ends with Tubal-Cain, a master of metallurgy, like Hephaestus:

> "And Zillah, she also bare Tubal-Cain, an instructor of every artificer in *bronze* and *iron*, and the sister of Tubal-Cain was Naamah."—*Genesis* 4:22.

Moreover, as a verb, Cain (קין) literally means "to forge" or "to fit together".

The given passage from Jeremiah says that Gai Hinnom was called Tophet (תפת), which derives from *top* (תף), meaning "drumming, clanging", or from *tp'* (תפי), which means "cooking stove". "Tophet" is also broadly accepted as meaning "Place of Fire".

Now, in order to interpret myth and Scripture according to Truth, one should endeavour to imagine as the authors of these books imagined. Otherwise, one will imagine according to self-centredness—which is subjective fallacy—and misrepresent their meaning, as one falls even deeper into the black flames of self-inflicted delusion:

During the Iron and Bronze Ages, the prime expression of the incipient empirical scientific "progress"—which in this age has become preeminent—*was the clang of the forges*, where all kinds of new tools and weapons were being invented. The forges were giving way to all kinds of deadly weapons, as war was becoming bloodier, crueller and more lethal than it had ever been before. Verily, "the imagination of Adam's heart had become evil continually", EXPONENTIALLY EVIL. But the sages—whose hearts had not been waxed gross by the black fumes of the forges—could easily foresee this trend and anticipate (prophesy) the outcome of such a misuse of Prometheus' fire: the misuse of the Divine Seed of creativity. It may be difficult to imagine today that there was a time in history when a mere SPEAR was considered to be an abominable invention, just like atomic bombs were considered when first invented. And that the forges—from where all such advanced implements of war derived—were seen as outrageous, as an attempt against the King of Peace Melchizedek[1], who would have kept the world in peace.

> "Behold, I have created the smith that blows the coals in the fire, and that brings forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against you shall prosper; and every tongue that shall rise against you in judgment you shall condemn."—*Isaiah* 54:16-17.

Since the very dawn of civilisation, the sages and prophets warned that the incompetent use of the *Fiery Seed of Creativity* (י)—the source of all invention, that first manifested when a caveman chipped a stone to make fire, tools or weapons—*was*

[1] Melchizedek was the King of Salem (שלם), meaning "peace" or "perfect". Jerusalem was initially Ur-Salem.

to bring catastrophe upon humanity. For the mystics perceived that, just as the cultivation of the *Fiery Seed* had brought civilisation and material comforts, humanity was also becoming overly attached to such comforts, giving material well-being over-importance and starting wars for the sake of stealing the comforts that others had.

In fewer words, the peoples were allowing the shallowness of materialism and utilitarianism to rot their hearts and dumb their minds, for sensory comforts and pleasures had the power of drowning and attaching them to the illusion of sensory impressions, thus causing them to lose all touch with the purely ineffable, intangible or spiritual creative fire *that allowed all invention and civilisation in the first place*.

True Creativity—which is always *out of nothing, or ex nihilo*—became rarer as the ages passed, and the peoples began to confuse True Creativity—which is always *out of nothing*—with the mere reassembling of the existing pieces that others had created.

For example, there is a significant difference between making music and *inventing music*, whose original invention undoubtedly struck the people as miraculous and divine. There is also a significant difference between creating music out of nothing—i.e., *ex nihilo,* from true inspiration, *afflatus,* or Holy Ghost—and simply arranging notes into pre-established patterns like an automaton looking for the commercial formula that is more likely to become popular and provide *personal comfort* in the form of fame or money. In fact, in the latter there are no inspirational *muses*. Thus, strictly speaking, such "music" is not even music, because, as the very word "music" implies*, music derives from the muses*. And as the muses belong to the transcendental, those only interested in petty social circumstances—such as fame and money—must be estranged from the divine inspiration of the muses, regardless of whether their "music" is very popular among those who, like them, *know neither muses nor music.*

Analogously, there is a significant difference between speaking and *inventing speech*, as there is also a significant difference between speaking out of nothing, i.e., *ex nihilo,* from inspiration, *afflatus* or Holy Ghost, and simply arranging words into pre-established patterns like an automaton that is successfully repeating whatever he is expected to repeat for the sake of due social compensation. Verily I say to you that "No man can serve two masters; you cannot serve God and Mammon". And that those automatons that are merely memorising words to pass exams, gain degrees and acquire social position and monetary retribution are gaining the opposite of Understanding.

But the direst truth is that many people will be unable to fathom the significant difference. And they will not understand it because they have lost all contact with the Void, the Silence, the Holy Ghost and the Fiery Seed. They do not proceed *ex nihilo,* out of Nothing, directly from God and the Holy Ghost. Instead, they have been *invented by the inventions of men.* And this is why they behave like *automatons*, like *inventions* only interested in obtaining gain within the *invention* of civilisation. But, as previously stated, Truth and Existence are synonyms. And, as an inevitable natural result, all those abandoning Truth for the sake of invention shall surely cease to exist.

What has just been differentiated—*and that many will be unable to understand*—is the dark side of the Demiurge, or Creator-god, the side that was so vilified by the Christian Gnostics, for it makes machines, slaves or social automatons out of human souls, thus thwarting all possibility of natural divine assimilation. This is the so-called

"*abomination of (spiritual) desolation*[1]", since it prevents the divine Fiery Seed of creativity granted to the soul from flourishing like the lotus flower god Nefertem: the son of the Egyptian god of metallurgy Ptah, *"the god who made himself to be a god*".

But this abomination of desolation will NOT be stopped, for it is not supposed to be stopped. Those able to read beyond words (whoso should read, let him understand) should be able to easily understand what is meant by the "abomination of desolation".

The source of all human inventions is speech—which is computation—*but speech is in itself an invention*. Hence, when speech becomes purely literal and mechanical, speech becomes an abomination, as it creates a closed vicious circle of *invented fancy*. The ultimate Abomination of Desolation is speech given the image and resemblance of life. And this, *which has already been invented,* shall soon stand in the holy place.

> "Protect yourselves against a Fire whose fuel is people and stones, a Fire held in the charge of fierce and stern angels who never disobey the command of the Lord."—*Quran* 66:6.
>
> "Many shall be purified, AND MADE WHITE, and tried; but the wicked shall do wickedly: and NONE OF THE WICKED SHALL UNDERSTAND; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up, there shall be a thousand two hundred and ninety days."—*Daniel* 12:10-11.
>
> "And this Gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come. When you therefore shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso should read, let him understand*). Then let those who are in Judaea flee into the mountains."—*Matthew* 24:14-16.
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> "Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking."—HELENA P. BLAVATSKY, *The Secret Doctrine.*
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> "'For a man of Western culture,' I said, 'it is of course difficult to believe and to accept the idea that an ignorant fakir, a naive monk, or a yogi who has retired from life may be on the way to evolution while an educated European, armed with "exact knowledge" and all the latest methods of investigation, has no chance whatever AND IS MOVING IN A CIRCLE from which there is no escape.'
>
> 'Yes, that is because people believe in progress and culture,' said Gurdjieff 'There is no progress whatever. Everything is just the same as it was thousands, and tens of thousands, of years ago. The outward form changes. The essence does not change. Man remains just the same. "Civilized" and "cultured" people live with exactly the same interests as the most ignorant savages. Modern civilization is based on violence and slavery and fine words. BUT ALL THESE FINE WORDS ABOUT "PROGRESS" AND "CIVILIZATION" ARE MERELY WORDS.'"
>
> —P. D. OUSPENSKY, *In Search of the Miraculous.*

[1] "When you shall see the abomination of desolation, spoken of by the prophet Daniel, standing where it ought not, (let him that reads understand) let those that be in Judea flee to the mountains."—*Mark* 13:14.

"To all philosophers, to educated people, whoever they may be. To specialized scientists, as well as to simple observers, we pose the question: Have you ever thought about the inevitable consequences which are to result from unlimited progress?

Already because of the multiplicity of scientific acquisitions, man cannot live without tremendous energy and endurance, in an atmosphere of hectic, feverish, and unhealthy activity. He created the machine that increased his means and his power of action a hundredfold, but he has become its slave and its victim: a slave in peace, victim in war. Distance no longer is an obstacle to him; he travels speedily from one point of the earth to the other by air, by sea and by land. We do not see however that this ease of traveling has made him better or happier; for, while the adage says that travel broadens the mind, it does not seem however to contribute much to strengthening the bonds of concord and brotherhood which should unite peoples.

Borders have never been better guarded than today. Man possesses the marvellous ability to express his thought and to make himself heard in the remotest countries, yet these very means force new needs upon him. He can transmit and record light and sound vibrations, without gaining much else from it save the vain satisfaction of his curiosity, save a subjection rather unfavourable to his intellectual growth. Opaque bodies have become permeable to his glance, and, while he can now fathom the heavy matter, on the other hand, what does he know of himself, that is, of his origin, his essence, and his destiny?

Satisfied desires are followed by new, unfulfilled desires. We emphasize it: man always wants to go fast, even faster, and this agitation is such that the possibilities at his disposal become insufficient. Carried away by his passion, his desires and his phobias, the horizon of his hopes recedes indefinitely. It is the frantic race towards the abyss, a constant wearing, an impatient and frenzied activity implemented without respite or rest. 'In our century,' said Jules Simon, quite rightly, 'one must walk or run; whoever stops is lost.' At this pace, at this rate, physical health collapses. In spite of the diffusion and the observance of rules of hygiene, and of prophylactic measures and despite the piling up of chemical drugs, illness continues its ravages with an untiring perseverance. To such extent that the organized fight against unknown plagues seems to have no other result but to cause new ones to appear, more acute, and more stubborn. Nature herself gives us unequivocal signs of weariness: she is becoming lazy. It is only by dint of chemical fertilizers that the farmer now obtains average value crops. Ask a peasant, he will tell you that 'the earth is dying,' that seasons are disturbed, the climate modified. Every growing thing lacks sap and resistance. Plants wither—this fact is officially recognized—and prove unable to react against the invasion of parasitic insects or the attack of diseases involving mycelium.

Finally, we will reveal nothing by saying that the greatest part of discoveries, first oriented towards the increase of human well-being, were rapidly diverted from their goal and specifically applied to destruction. Instruments of peace are turned into machines of war and we already know too well the dominating role science played in modern cataclysms. Such is, unfortunately, the final goal, the outcome of scientific investigation; and such is also the reason why man who pursued it with criminal intent, calls divine justice upon him and finds himself bound to be condemned by it. So as to avoid the blame, that no doubt would have been addressed to them, of perverting peoples, the Philosophers always refused to openly teach the truths they had acquired or received from Antiquity. Bernardin de Saint-Pierre proves he knew this rule of wisdom when he states at the end of his Indian Cottage: 'Truth should be searched with a simple heart; it will be found in nature; it must be told only to decent people.' By ignorance of or by contempt for this first condition, exotericism spread unrest into mankind."

—FULCANELLI, *The Dwellings of the Philosophers, 1929.*

According to the fossil record studied by empirical science, human beings have existed in our present physiological form (as *Homo Sapiens*) for about 300,000 years. And yet, civilisation is only about 7,000 years old, or about 2% of those 300,000 years: precisely the same antiquity that the Bible roughly bestows to history. Is the Bible wrong? Not really, for history began when we *invented* history by beginning to record history, not before, when we did not record history. For as long as human beings were not *slaves to the memory of sensory impressions*—i.e., of *ego—it was very natural not to record any passing of time.* Before the beginning of the recording of history, TIME HARDLY EXISTED, because *psychological time is an intellectual phenomenon which can only exist through the agency of memory*. Without memory, the words "future", "past" and "present" are totally meaningless. And before the invention of the first units of measurement, the concepts of "future", "past" and "present" *were not even possible*.

Obviously, sensory forms changed all the same, so biological time existed all the same, but Time did not exist as a *psychological phenomenon*. Hence, the Greeks said that during the Golden Age humanity lived free from toil and suffering under the rule of Cronos: because we had not yet invented any units of measurement to cast Time, or Cronos, out of ourselves, so Cronos had not begun to swallow our divine nature.

Living without language, we had *no name* and, thus, *no ego.* Hence, the Sumerians —who invented the first units of measurement—called themselves "the black-headed people", after the *blackness of Cronos, or Saturn*. Similarly, the Ancient Egyptians called their land *Kemet*, meaning "Black Land". The inner realm of those attaching to sensory memories is conquered by Time and made mortal by their own judgemental measurements, while the inner realm of those detaching from the memory of sensory impressions becomes immortal: "Judge not and you shall not be judged", Son of Man.

Modern medicine knows that chronic stress—i.e., a mind in which the *flow* of thoughts is faster than average because its concern with the memory of sensory impressions is running wild—accelerates the ageing process. Do you now understand why the Bible says that the *antediluvian* patriarchs could live for hundreds of years [1]?

The superficial quest for sensory comfort and pleasure above all is the hallmark of civilisation, which is a blind quest for mundanity above all. The same mundanity that asphyxiates all Holy Ghost from our souls, waxes our hearts gross and makes our ears deaf to all spiritual Truth, until we can no longer recognise the clanging of the forges as a clamorous attempt against the natural quietness and SILENCE of the Holy Ghost.

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[1] It is well-known that stress—a mind overly concerned with the past and the future—speeds up the ageing process of the body. If we look at this carefully, we may realise why those who first began to record history and *be concerned with the past and the future* almost invariably said that those before them usually lived longer. This is found in the Biblical pre-diluvian patriarchs or in the Golden Age of the Ancient Greeks, but it will surely be found in the mythological corpus of other nations. If the prehistoric types did indeed live longer or conserve a youthful appearance for longer, it may have simply been because they were not in conflict with Time or the memory of sensory impressions at all. Accordingly, as stress was not a possibility for them, they aged slower. Nowadays, when an empiricist finds the remains of an archaic human being, he *judges* the age of death according to the stressful ageing standards of civilised life. But this is just one more short-sighted empirical fallacy, an underestimation of the effects of stress on the ageing process of a body. During the Golden Age, human beings had not even eaten from the Tree of Knowledge; "they had never seen themselves naked *for the first time* and hid from God." Hence, they did not even have an "I" or ego: the image of self that is always pouring the past over the future and thus stressing *itself* about the future...

beḥuṭ-t , seat, throne, throne on steps, stairs, seat of a god.

This deafening clang can eventually cause one to be *stoned to death* when "the evil brought upon the Earth does not tingle one's ears anymore," as Jeremiah said, but one cherishes the bustling noise of the cities for the sake of vain entertainment and joins "those who praise" (*Judas*), "the men of the cities" (*Iscariotes*)[1], and their lot.

But it is all right; we shall love our enemies, for they betray us *with a kiss,* and we shall ask the Father to forgive them, because they know not what they are doing.

> "Let them have public meals as in encampments and live in common, but they must be told, that they have from the gods a divine gold and silver at all times in their souls and have no need of the earthy ore."—PLATO, *The Republic.*

The Roman name of the creator-god and god of metallurgy, Hephaestus, was VULCAN. For Hephaestus' Fiery Seed is destined to violently erupt like a *volcano* from Gai Hinnom as soon as the craftsman awakens and turns his neck from the shadows projected on the wall of his Forge. That day, Hephaestus shall erupt with sulphur and brimstone *from Hades' Underworld.* He shall perceive the Invisible Light, and Sodom and Gomorrah shall be baptised with Invisible Fire for the sake of the Phoenix's ashes.

In Hebrew, *Sodom* (סדם) can be considered as meaning "flaming" or "burnt" when derived from *sadam* (סדם), while *Gomorrah* (עמרה) may be derived from *amar* (עמר), which means "to grip", "to bind", "sheaf of grain" or "to deal tyrannically", plus *yarah* (ירה), which means "to shoot arrows", "to rain" or "to flow like water". Let us note that *yarah* (ירה) is very similar to *yareah* (ירח), meaning "moon", from which derives the name of Jericho (ירחו), which means "city of the moon" or "place of fragrance". This points to a certain relationship between Gomorrah and Jericho.

According to an archaic myth, one day Hephaestus built a throne for his mother, Hera, the goddess of childbirth, who had cast down baby Hephaestus from Mount Olympus into the Seas of Poseidon. So magnificent was that throne that Hera came down from Olympus only to sit on it. But when she sat, behold! She was bound by INVISIBLE chains, and the throne began to soar *into the air* back to Mount Olympus!

None of the gods was able to free the goddess of childbirth from such terrible invisible chains. So they began to beg Hephaestus to return to Mount Olympus to free his mother. But Hephaestus—who resented Hera for casting him down from Mount Olympus—refused the god's invitation by saying that "*he had no mother*".

Nonetheless, the gods were determined to free the spouse of Zeus at all costs, so they soon sent Ares to force the Craftsman back to Mount Olympus. But lo! Hephaestus was able to fend off the might of Ares with torches! It was the charm of Dionysus that finally got Hephaestus back to Mount Olympus. But only after getting him incredibly drunk. . . And how much wine was required, only Jesus Christ knows!

> "[At the Temple of Dionysus at Athens] there are paintings of Dionysus bringing Hephaestus up to heaven. One of the Greek legends is that Hephaestus, when he was born, was thrown down by Hera. In revenge he sent as a gift a golden chair with invisible fetters. When Hera sat down, she was held fast, and Hephaestus refused to listen to any other of the gods save Dionysus—in him he reposed the fullest trust—and after making him drunk, Dionysus brought him to heaven!"—PAUSANIAS, *Description of Greece* 1.20.3.

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[1] *Judas* (from *Judah*, יהודה, "to praise") and *Iscariotes* (from *ish*, איש, "man" + *qiryah*, קריה, "city").

Beḥuṭ-ti , the Sun-god of , whose form was that of a beetle.

beḥuṭṭ , to spread out the wings.

"Dionysus, what's the mystery of wine?"
"There is a place in this life that one must find,
for only in that place can one lose one's mind,
kill Cronos and be immortal beyond time."

Within a planting pot of clay, the Divine sowed the Hephaestian Fiery Seed of a Dionysiac Vine. Did such a Fiery Seed find deep and good soil in Hades' Underworld? Was it watered properly from above? Did the moon water it with morning dew, or was it choked of all Holy Ghost before a crown of thorns could ever bloom a rose?

> "'A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him, and sent him away empty. And again, he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. And again, he sent a third, and they wounded him also, and cast him out. Then said the Lord of the Vineyard, "What shall I do? I will send my beloved Son, maybe they will reverence him when they see him." But when the husbandmen saw him, they reasoned among themselves, saying, "This is the heir. . . Come, let us kill him, that the inheritance may be ours." So, they cast him out of the vineyard, and killed him. What therefore shall the Lord of the Vineyard do to them? He shall come and destroy these husbandmen, and shall give the vineyard to others.' And when they heard it, they said, 'God forbid!' And he beheld them, and said, 'What is this then that is written, "The stone which the builders rejected, the same is become the head of the corner?"' Whosoever shall fall upon that stone shall be broken; *but on whomsoever it shall fall, it will grind him to powder*."—*Luke* 20:9-18.

> "'Hear then the parable of the sower: when anyone hears the Word of the Kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. As for what was sown on rocky ground, this is the one who hears the Word and immediately receives it with joy, yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the Word, immediately he falls away. As for what was sown among thorns, this is the one who hears the Word, but the cares of the world and the deceitfulness of riches choke the Word, and it proves unfruitful. As for what was sown on good soil, this is the one who hears the Word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.' He put another parable before them, saying, 'The Kingdom of Heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So, when the plants came up and bore grain, then the weeds appeared also. And the servants of the master of the house came and said to him, "Master, did you not sow good seed in your field? How then does it have weeds?" He said to them, "An enemy has done this." So, the servants said to him, "Then do you want us to go and gather them?" But he said, "No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, 'Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"—*Matthew* 13:18-30.

There is only one way to undo the *deep confusion* generated by all those units of measurement of time and space that we inflicted on ourselves: the same that gave rise to psychological time together with ego and consciousness of self in itself. We must now return to Babylon, Son of Man, where such a *confusion of tongues* first took place.

Babar (Babal) 𓁹𓁹𓊖, Babylon; Heb. בָּבֶל; var. 𒀸𒁀𒆠

"My NET also I will spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; *yet he shall not see it, though he shall die there.* And I will scatter toward every wind all that are about him to help him, and all his bands; *and I will draw out the sword after them*."—*Ezekiel* 12:13-14.

Before we dare to venture into Babylon, it may be prudent to investigate what may have happened for such a city to deserve its Biblical reputation, which is as dubious and objectionable as it is alluring in its mysteriousness. The *high towers* and *falling waters* of the Hanging Gardens of Babylon—one of the seven wonders of the ancient world—stand in a prominent position in the Bible. Teeming with prophets, harlots, astrologers, diviners, musicians, magicians and the names of strange gods written in yet stranger wedges of cuneiform, the Bible often depicts the city as a cesspool of abject corruption and depravation; at other times it affords a memory of wisdom and magnificence, and, in every case, the city is depicted as an instrument in the hands of God to effect trial, judgement and condemnation.

Located between the Tigris and the Euphrates—two of the rivers of the Garden of Eden—Babylon did not rise to prominence until the 2nd millennium B.C., as the cultural dominance of the Sumerians—its parent Mesopotamian civilisation—was in decay. The Sumerian civilisation is usually attested as the first in history; its hoariness is only challenged by scattered settlements and Platonic reports about Atlantis.

Sumer began to develop circa the year 5,500 B.C. in the Fertile Crescent between the Tigris and Euphrates. In fact, in Ancient Sumerian, EDIN, or EDEN (𒌓), meant "plain" or "steppe", which most probably referred to the Fertile Crescent in which the first Sumerians settled. The Sumerian civilisation first arose as a coalition of independent city-states which, by the year 3,100 B.C., had fully developed the cuneiform script—the earliest known writing system—together with all the foundational pillars of human civilisation. Although, about at the same time, the hieroglyphic system of writing was also invented, and Menes founded the first Egyptian dynasty by the Nile.

However, about 1,000 years later, the so-called Ancient Egyptian "Old Kingdom" that had erected the pyramids crumbled. While, roughly at the same time, the long-lived city-states that formed the original Sumerian civilisation were conquered by the Akkadians under the leadership of the legendary Sargon (𒂗𒈗𒆠) of Akkad, whose name could be translated as "the forsaking of true writing[1]". For it was verily in those days that the Sumerians began to forsake their habitual journeys to the mysterious and paradisiacal far land of Dilmun (𒃲), where, according to their ancient records, "predators did not kill, and old age, pain and disease did not even exist."

[1] As formed by SAR (𒂗), "to write", RU (𒌷), "to remove", and GI (𒄑), "reed" or "true". According to scholars, the cuneiform sign (𒌷) was also read as ŠUB, in which case it meant "to forsake" or "to let fall".

Before conquering Sumer, the Akkadians were mere nomadic people without any writing system of their own. So, we may even doubt whether Sargon of Akkad actually understood the meaning of the name with which he was being immortalised by those he had conquered. Either way, one does not need to go as far as the land of Dilmun[1] to realise that it is this very event that echoes in the Bible as "the confusion of tongues at the Tower of Babel". First, because there is hardly any recorded mention of the city of Babylon until the Akkadian conquest; and second, because it took barely 200 years for the Akkadian rule to fall and give way to the Assyrian and Babylonian Empires.

In cuneiform, Babel, or Babylon, was invariably written . But while the Sumerians read this as "KÁ.DIĜIR.RA", the very same set of cuneiform was read by the Akkadians as "*Bābilim*": this constitutes the beginning of the confusion of tongues.

In any case, the name of the city was formed by KA$_2$ (), meaning "gate"; DIĜIR or AN ( )[2], meaning "sky", "heaven", or "gods"; and RA (), meaning "to hit or strike", "to slay", "to flood", or "to drive animals". Hence, the term "Babylon" is usually interpreted as "GATE OF THE GODS". But, for some reason, the last sign—the RA ()—seems to have been systematically ignored. Perhaps because few can fathom how to connect the RA () with the KA$_2$ () and the AN (), and only the I.GI.GI ( ),[3] those returning to the other side of Apollo's ἀπέλλα, will ever know.

The Sumerians praised many gods but held a small group of deities as prominent and ordered after a very strict numerical hierarchy that rose from the lowest rank of FIVE—held by the goddess that provided *the clay* to make the bodies of human beings—up to the highest rank of SIXTY, held by the Father of the gods: AN (). And, Son of Man, *it is this hierarchical structure made of names and numbers that constitutes the true Tower of Babel.* And this is true to the point that, just as the Bible says that at the confusion of tongues, "humanity was building a tower to heaven", the summit of such a hierarchy of gods was AN (), whose name meant "sky", "heaven", or "gods".

So, let us explore this Tower of Babel, the Sumerian *Ladder of Jacob,* shall we?

BUT KNOW THAT THE NEXT PAGES MAY BE OVERWHELMINGLY CONFUSING. . .

The consort of AN was AN.TUM (), whose name was formed by the name of his husband, AN (), plus TUM ( ), which could mean "hips", "crossbeam", "work", "arrow quiver", or "angry". *Yes, it could mean all that.* . . AN and AN.TUM were the summit of the Sumerian pantheon, and, accordingly, they were allotted the highest numerical rank: AN held the rank of 60, while AN.TUM held the rank of 55.

It is worth noting that, while these deities were frequently named and held as supreme among the supreme, their persons rarely took any action in myths. And this may well have been because they were held too sacred TO DESCEND THROUGH WORDS. This is a conception which is not too different from the *actual* meaning of the Biblical commandment that says, "You shall not take the Name of Jehovah your Elohim in vain, for Jehovah will not hold him guiltless who takes his Name in vain."—*Ex.* 20:7.

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[1] Dilmun, or NI.TUK, was formed by , meaning "oil" or "to shine", and , "to play music", "to sing", "to obtain", or "to marry". He who still has ears to hear the Apollonian song of True Writing, let him hear.

[2] Read as AN, was "heaven" or "sky": the name of the father of the gods. Read as DIĜIR, meant "gods".

[3] I () meant "to sprout", "to come forth", "to praise", or "to cry", while GI4 () meant "TO RETURN".

In fact, the Name of the Lord (יהוה) is formed by two letters *he* (ה) of value 5, plus *yod* (י), which is of value 10, and *vaw* (ו), which is of value 6. Now check the numerical rank of AN and AN.TUM again. Can you see any kind of correspondence, Son of Man?

The next hierarchy of gods was formed by EN.LIL ( )[1]—the son of Heaven (; AN) and Earth (; KI)—and his wife NIN.LIL ( ). EN.LIL held the rank of 50, while NIN.LIL held the rank of 45. The name of EN.LIL meant "Lord of the Air, Wind or Nothingness", as formed by EN (), meaning "lord", plus LIL (), which meant "air", "wind" or "nothingness". NIN () meant "lady, queen, or sister". So NIN.LIL was the "lady, queen, or sister" of everything EN.LIL was the lord of.

Nonetheless, before marrying EN.LIL, NIN.LIL had been called SUD ( ), which meant "distant", "remote" or "long-lived". The sensitive eye of the I.GI.GI may find an analogy between the myth of EN.LIL and SUD and that of Hades and Persephone. For the sake of this Tower of Babel, let us simply add that SUD or NIN.LIL was a daughter of AN.ŠE.NAGA ( ), best known today as Nisaba, the goddess of *writing* and *grain*, just like Persephone's mother was Demeter, also the goddess of grain in Ancient Greece. AN.ŠE.NAGA was in turn a daughter of AN () and URAŠ (), whose name meant "oval", "shrine", "belt", "girdle", or "ear of barley". While NIN.LIL'S father was HA.YA ( ), a god also connected to grain and the art of writing. The name of HA.YA was formed by HA (), which when read as KU_6 meant "fish", and YA (), which meant "oil", "vegetable", "to flow", "to pass", "to finish", "to dissolve", or "to come to an end". Let us note that this cuneiform sign was also part of the name of the Land of Dilmun () and that, as the reader may already have realised, *a given cuneiform sign had different meanings and could be read or pronounced differently.*

As said from the beginning, Son of Man, THIS IS THE TOWER OF BABEL.

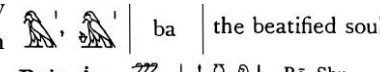
And it is imperative to note here the figure of NIN.URTA (), the son of EN.LIL and NIN.HUR.SAG (): a goddess that we will find holding the rank of 5 at the very bottom of this Babylonian confusion of tongues. Because NIN.URTA was also said to be of rank 50 and, therefore, equal in rank and power to his father, EN.LIL.

NIN.URTA—also called NIN.GIR.SU ()—is a very important god and the key to the *Bridal Chamber,* or GIPAR ( ), of the god of Babylon, *Marduk*. For in NIN.URTA we find Apollo and Artemis as one single god. NIN.URTA was a very masculine god of war, hunting and agriculture. However, it is very odd that both his names should identify him as a woman. For the name of NIN.URTA is formed by MI_2 () meaning "woman" or "female"; MUR or UMUŠ (), meaning "to dress oneself", "mind", or "understanding"; and URAŠ or URTA (): the name of the mother of AN.ŠE.NAGA, which meant "oval", "shrine", "belt", "girdle", or "ear of barley". If the reader is wondering how the heck this could translate into NIN.URTA, let him note that the sign NIN () is a combination of the signs MI_2 () and MUR or UMUŠ ().

[1] The Sumerians always wrote the name of AN before the name of any god. In other words, to write EN.LIL, they would have written AN.EN.LIL () or, as it is usually rendered by scholars, ^{DIGIR}EN.LIL. To avoid redundancy, I will obviate the sign of AN, or DIĜIR (), before the name of each god. But this may point toward the fact that AN.TUM was perhaps ^{DIGIR}TUM, which evokes the Egyptian Atum, Tem or Tum.

NIN.GIR.SU—the other name of NIN.URTA—was formed by NIN ( ), "lady", "queen", or "sister"—just like in the case of the name of EN.LIL'S wife, NIN.LIL—GIR ( ), which meant "dagger", "knife", "sword", "thorn", "SCORPION", "road", or "*lightning flash*", plus SU ( ), meaning "body", "skin", "kin", "to sink" or "to drain".

The wife or consort of NIN.URTA was BA.U ( ), whose name was formed by BA ( ), meaning "to allot, assign, share, distribute, or to gift", and U_2 (), meaning "plants", "food", "grass", or "pasture". The very adepts may here consider the Ancient Egyptian *Ba* and the *Baiu-Anu*: the triad formed by Ra, Shu and Tefnut, i.e., "sun, air, and moisture".



After these gods, the next hierarchy was formed by E.A ( ), also known as EN.KI ( ), and his consort DAM.KI.NA (): they held the ranks of 40 and 35 respectively. These gods were the parents of the god of Babylon, Marduk, of whom we will speak at the end. Because Marduk is not really part of this Tower of Babel, *but the one climbing through it* up to the attainment of the rank of fifty, *as the myth tells.*

"The Lord of the World, the father Bel [Enlil] has called his name. This title, which all the Spirits of Heaven proclaimed, did Ea hear, and his spirit was rejoiced, and he said: 'He whose name his fathers have made glorious, shall be even as I, his name shall be Ea! The binding of all my decrees shall he control, all my commands shall he make known!' By the name of FIFTY did the great god proclaim his FIFTY NAMES, they made his path preeminent."—ENŪMA ELIŠ, VII.

The name of E.A was formed by E ( ), meaning "house", "place" or "temple", plus A ( ), meaning "water" or "sperm". His other name was formed by EN ( ), "lord"—just like in EN.LIL—plus KI ( ), meaning "earth", "place", "ground" or "land", just like in the case of the mother of his younger stepbrother, EN.LIL. Because just like EN.LIL, EA-EN.KI was also a son of AN ( ), only that he was not a son of KI ( ) or "earth", like EN.LIL. Nonetheless, EN.KI ( ) meant "Lord of Earth". And, even if EA-EN.KI was said to be older than EN.LIL, he was said to hold a lower rank.

The mother of E.A-EN.KI was at times said to be URAŠ ( ), which made E.A-EN.KI a full brother of AN.ŠE.NAGA or Nisaba. But, at other times, he was said to be the son of NAMMU ( ), a sign that could be read as ENGUR and refer to "depths" or "underground waters", or be considered as a combination of the sign , which could be read as LAGAB, LUGUD or NIĜIN and mean "stump of a tree", "to be short of breath", or "to be surrounded or encircled[1]", plus HAL ( ), meaning "basket" or "to divide", "to deal" or "to distribute". According to myth, NAMMU commanded his son E.A-EN.KI to create mankind and impose on them the "task of carrying *baskets* HAL ( )".

As said, the father of EN.LIL was also AN, but his mother was KI ( ), or "earth".

EN.LIL was the Lord of Command: his WORD was said to be unalterable, and that through the breath of his Word he had separated AN ( ), or "heaven", from KI ( ), "earth". This is why he ruled supreme over the kingdom of his older brother EA-EN.KI, who was portrayed as a promiscuous god of wisdom, creation, magic, earth and water.

"Heaven and Earth shall pass away, but my words shall not pass away."—*Matthew* 24:35.

[1] Note that the name of Nammu () is () is encircling or surrounding the very sign ().

The name of DAM.KI.NA—the wife or consort of E.A-EN.KI—was formed by DAM (𒁕), meaning "wife"; again KI (𒆠), which meant "earth"; and NA (𒉈), meaning "stone", "gem", or "precious stone". But DAM.KI.NA was also called DAM.GAL.NU.NA (𒁕𒃲𒈾𒉈), which may be conceived as "Great Wife Not of Stone", as GAL (𒃲) meant "great", "great cup", "might", or "eldest", while NU (𒈾) meant "no", or "not".

The next hierarchy of gods was formed by the *moon-god*, known by the Sumerians as NANNA or ŠEŠ.KI (𒀭𒊭𒆠) but called EN.ZU (𒂗𒍪) by the Akkadians, and his wife NIN.GAL (𒀭𒃲). These *lunar* deities held the ranks of 30 and 25 respectively.

NANNA-ŠEŠ.KI was a son of EN.LIL and NIN.LIL, while NIN.GAL was a daughter of EN.KI and NIN.GI.KU.GA (𒀭𒄑𒄀𒂵𒀀), usually considered to be a mere epithet of DAM.KI.NA, which makes NIN.GAL *a full sister of the god of Babylon, Marduk.*

Either way, the name of NIN.GI.KU.GA was formed by NIN (𒀭), which, as already said, meant "lady", "queen", or "sister"; GI (𒄑), which meant "reed", "healthy", or "true"—like in the name of Sargon or the I.GI.GI[1]—KU (𒂵), meaning "pure", "holy", "sacred", or "silver"; and GA (𒀀): "milk", "suckling", "to bring", or "to carry".

The name of the moon-god ŠEŠ.KI was formed by ŠEŠ (𒊭), meaning "brother", "myrrh", "bitter", "saline", "junior worker", "to anoint", "to rub", "to weep", "to mourn", or "to wail", and KI (𒆠), meaning "earth". The name given by the Akkadians was formed by EN (𒂗)—which meant "Lord", like in the case of EN.LIL or EN.KI—plus ZU (𒍪), which meant "to know", "to learn", or "to teach". Hence, EN.ZU would have meant "Lord of Knowledge or of Learning". By an inversion of syllables, this name became "Suen" and, later, "Sin". Nonetheless, he was also called DIL.IM.BABBAR (𒁹𒅇𒅗), a name formed by DIL (𒁹), "to be single or alone"; IM (𒅇), "to run", "to seek refuge", "refugee", or "stranger"; plus BABBAR (𒅗), which meant "to be white".

The name of NIN.GAL was formed by NIN (𒀭)—meaning "lady, queen, or sister"—plus GAL (𒃲), which meant "GREAT CUP", or simply "great", "might", or "eldest".

We could note in passing the name of the Divine Smith NIN.A$_2$.GAL (𒀭𒀊𒃲), yet another *male god* named after the title of "lady, queen, or sister". His name was identical to that of NIN.GAL, with the central addition of the particle A$_2$ (𒀊)—which meant "horn", "side", "strength", "labour", "force", "arm", or "wing". This is so because the *first matter* of smiths and alchemists is the Great Holy Grail of NIN.GAL.

NIN.A$_2$.GAL was a bastard son conceived by E.A-EN.KI with a concubine. The wife of NIN.A$_2$.GAL was NIN.IMIN (𒀭𒅈), which meant "Lady of Seven", for IMIN (𒅈) meant "seven". This connects to the wife of Aaron, Elisheba (אלישבע), which means "God is my oath" or "goddess of seven", for *sheba* (שבע) means both "oath" and "seven". As it also connects with the name *Elizabeth*, which is Isabella or "Isis Bella".

The next hierarchy of gods was formed by the twins UTU (𒌓) and INANNA (𒀭𒈹), who held the ranks of 20 and 15 and were offspring of NANNA-ŠEŠ.KI and NIN.GAL.

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[1] Apart from "true", or "reed", GI (𒄑) also meant "firm", "to make", "to build", "to be healthy", or "to be intact", *as it was also a unit of length equal to* SIX. This sign was an inherent part of the name of Sargon of Akkad, while the name of the I.GI.GI was formed by GI$_4$ (𒅖𒄑), a variation of this sign meaning "to return". The Sumerians called their land KI.EN.GI (𒆠𒂗𒄑). KI (𒆠) was "land"; EN (𒂗) was "lord". So, "Land of (true, healthy, building, firm) Lords", "Land of Lords measuring Six", or "Land of the Lords of Reeds".

Tutu , , a lion-god, son of Neith; var. .

UTU () was the sun-god[1]; his name meant "sun" or "day". However, the same cuneiform sign could also be read as BABBAR, and, in that case, it meant "to be white".

Let the reader note that BABBAR () is an inherent part of DIL.IM.BABBAR ( ), one of the names by which the moon-god and father of Utu was known.

INANNA ( ) could also be read as MUŠ, in which case, the word meant "face" or "space". But the same cuneiform sign () could also be read as SUH, in which case, it meant "crown". The Akkadians read INANNA as IŠTAR, and UTU they called ŠAMAŠ.

The wife of UTU was the *Goddess of the Dawn* AYA ( ), whose name was formed by a duplication of the sign A (), meaning "water" or "sperm", as it is found in the name of E.A (). The consort of INANNA was DUMU.ZID ( ), known by other nations as Tammuz or Adonis. DUMU.ZID is formed by DUMU (), meaning "child", "young", or "son", and ZID (), meaning "throat", "faithful", "breath", or "life".

The last hierarchy of gods was formed by IŠKUR ( )—also known as Rammanu or Haddad—and the goddess NIN.HUR.SAG () or NIN.MAH (). These deities held the ranks of 10 and 5 respectively[2] but they were not husband and wife. In fact, they did not even belong to the same generation, because while IŠKUR was a son of the moon-god NANNA-ŠEŠ.KI and NIN.GAL—and full brother of the twins UTU and INANNA—NIN.HUR.SAG was actually a daughter of AN and NAMMU, meaning that she was a full sister of E.A-EN.KI and two generations older than IŠKUR.

The name of NIN.HUR.SAG was formed by NIN ( ), meaning "lady", "queen", or "sister"; HUR (), meaning "lung", "to grind", "handmill", or "liver"; and SAG (), meaning "head", "person", "slave", "servant", "front", "start", "surface", or "top".

Her other name, NIN.MAH ( ), was again formed by NIN (), plus MAH (), which meant "high", "exalted", "great", "lofty", "august", etc. Hence, as NIN.MAH, she was known as the "Great Lady" or "Queen". This goddess was said to have helped E.A-EN.KI in the creation of the *bodies* of humanity by providing *the clay*.

> "Enki and Ninmah drank beer, their hearts became elated, and then Ninmah said to Enki: 'Man's body can be either good or bad and whether I make a fate good or bad depends on my will.' Enki answered Ninmah: 'I will counterbalance whatever fate—good or bad—you happen to decide.' Ninmah took clay from the top of the Abzu in her hand and she fashioned from it first a man who could not bend his outstretched weak hands. Enki looked at the man who could not bend his outstretched weak hands, and decreed his fate: he appointed him as a servant of the king."—*Enki and Ninmah* (ETCSL).

According to myth, it was NIN.URTA who changed the name of her mother, NIN.MAH, into NIN.HUR.SAG to commemorate his victory over the demon A_2.SAG ( ). NIN.MAH'S husband was ŠUL.PA.È.A (), formed by ŠUL (), meaning "pig", "to be manly", "young man", or "to dig"; PA (), meaning "sceptre", "branch", "measuring stick", "wing", "feather", "to strike", "to quake", or "overseer"; the sign of UTU or BABBAR (), which when written together with was È and meant "foot", "foundation", "to go", "carry off", or "bring in"; plus A ()—"water".

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[1] Very strikingly, with the Sumerians, the moon was not only *male* but also the FATHER OF THE SUN.

[2] At times IŠKUR held the rank of SIX instead of TEN. Nothing is casual; ask the I.GI.GI the reason.

IŠKUR, who held the rank of 6 or 10, was the god of thunder, storms and rain, and his name ( ) meant "self", "CLAY", "tablet", "fear", "rain", "wind", or "breath". Very appropriately, his consort was the goddess of grain and weather ŠA.LA, originally called ME.DIM$_2$.ŠA ( ). Let us note that we already mentioned AN.ŠE.NAGA, or Nisaba, as the goddess of grain and writing, so this is yet *another* goddess of grain. Her name was formed by ME ( ), which meant "to be", "purification priest", "magician", "spell", "pure", or "clean"; DIM$_2$ ( ), which meant "like, as" or "to give form"; plus ŠA ( ), which, according to J. A. Halloran's *Sumerian Lexicon,* meant "to dry up".

In Sumerian mythology, the ME ( ) were divine decrees that ruled the cosmos and human civilisation. And the story of INANNA stealing the ME ( ) from E.A-EN.KI was an important theme in Sumerian mythology. Here we could note that EA-EN.KI was also called NU.DIM$_2$.MUD. A name formed by NU ( ), meaning "no" or "not"; DIM$_2$ ( ), meaning "to give form"—like in ME.DIM$_2$.ŠA—and MUD ( ), meaning "blood", "to be scared or fearful", or "dark-coloured", particularly, "dark red". But MUD was itself formed by MUŠEN (), meaning "bird" or "to uproot", and DUG (), which was "pleasant" or "good"; "knee" or "lap" as DUB ( ), or "to mix" as HI ( ).

Now that we have briefly rebuilt the Tower of Babel from top to bottom, it may be time to speak about the patron god and lord of the city of Babylon: MARDUK.

Marduk was the son of EA-EN.KI and DAM.KI.NA, which made him the rightful heir of one of the Sons of AN. But Marduk held no rank whatsoever among the gods.

However, the Babylonian Creation Myth known as *Enūma Eliš* tells the story of how Marduk fought his way to the attainment of the RANK OF 50 by destroying the monster TI.AMAT ( ). Let the reader *very carefully* note the name of TI.AMAT, for it is formed by the cuneiform sign of the sun-god UTU ( ), which meant "sun", "day", or "to be white", *and it is also an inherent part of the name of Marduk* ( ), plus TUM ( ), which is the main part of the name of AN.TUM ( )...

In Sumerian, Marduk was known as AMAR.UTU ( ). And the *esoteric* fact is that IŠKUR ( ) is connected to Marduk to such an extent that, in a certain sense, they are almost the same god. Just like NIN.URTA (WHO WAS OF RANK 50) and IŠKUR, Marduk was also a warrior-god. And just as IŠKUR was a god of storms and thunder, Marduk was also often connected to storms and thunder. But this is obviously not the only reason why I am saying that Marduk and IŠKUR are almost the same god, for Marduk was also a god of medicine, water, AGRICULTURE, justice, creation and magic.

Anyway, first of all, let us note that the name of Marduk is formed by AMAR ( ), which meant "young", "calf", or "son", plus UTU ( ), which is the name of the sun-god: the son of the moon-god NANNA-ŠEŠ.KI and twin brother of INANNA. And let us also note again that, as said, meant "sun", "day", or "TO BE WHITE" as BABBAR.

And now, just like the Titans did with Dionysus Zagreus in the sparagmos, let us tear the word "calf", "young", or "son"—the word AMAR ()*—into its essential pieces.*

The reader may readily see that AMAR ( ) is formed by four and two .

The first sign is U (), which meant "ten". Although it could also mean "finger" (we have 10 fingers), "abuse", "gift", "totality", or "hole". But this very same sign could be read as BUR_3 or BURUD, and, when so, it meant "to perforate" or "to be deep".

The second sign () could be read as AŠ and mean "one", "to be one", "single", "individual", "to be alone", or "heir"; or be read as GE and mean "blow", "wound", "stroke (of a stylus or reed in the act of writing)", or simply mean "writing". Let the reader remember that AN.ŠE.NAGA ( ) was the goddess of GRAIN and WRITING, for in this lies hidden the occult power of the Word that Sargon began to forsake.

In order to attain to the rank of 50 like Marduk and become equal to EN.LIL and NIN.URTA, *the ONE* () *above and the ONE* () *below* must fill the Son with grain to make Bread, which, according to Christian standards, *is the body of the resurrection*.

ŠE (), which is formed by *ten* () *signs of ten* (), meant "grain" or "barley", while ŠIŠKUR ()—which is the young calf AMAR () filled with grain *by the ONE above and the ONE below*, and thus acquiring a phonetic value evoking IŠKUR ( ) as well as TWELVE signs of ten ()—meant "sacrifice", "prayer", "libation", or "offerings".

The Solar Calf () is "the Lamb of God that takes away the sin of the world." Accordingly, the cuneiform sign GAZ () meant "to slay, execute, grind or break".

But from Marduk, or AMAR.UTU, also derived the name of the Babylonian god Amurru (), which, because of this Babylonian confusion of tongues[1], was also called MAR.TU. . . AMAR.UTU and AMURRU are the same, just as MARDUK and MAR.TU are also the same. The name of Amurru was formed by MAR (), meaning "chariot", "spade", "shovel", "worm", "to sow", or "to scatter (most probably seeds)", plus TU (), which could mean "to be ill" or be an alternative form of U_3.TU : "to give birth", "bear a child", or "make a statue". Let us note that U_3.TU is again *phonetically identical* to the name of the sun-god UTU (). . . And, as the reader may see, the sign TU () contains the sign ŠE (), which meant "grain" or "barley".

Regarding U_3 (): the first part is IGI (), meaning "eye", "sight", or "face", but also "life" or "throat" when read as ŠI. IGI () is formed by "ten" (), plus the ME () that INANNA stole from E.A-EN.KI. And here we have *archaic Sumerian cabala,* or the I.GI.GI ()—those deities often considered as "watchers"—regarded as IGI.GI (), those of "true, intact or healthy eye", i.e., *the initiates of the gods.*

The other sign of U_3 is formed by PA ()—like in ŠUL.PA.È.A—inside LAGAB (), which means "tree-trunk" or "to break into clods". *This is the uninitiated nature.*

In all this, it is revealed the real identity of Marduk or AMAR.UTU. He is a "young sun", "sun-child", or "dawning god to be born by sowing seeds with a writing reed".

This is the true *Celestial Agriculture* of the alchemists: the transcendental original mode of writing leading to the Land of Dilmun that Sargon of Akkad began to forsake thousands of years ago. Here, in the first original writing, is hidden the Word of God.

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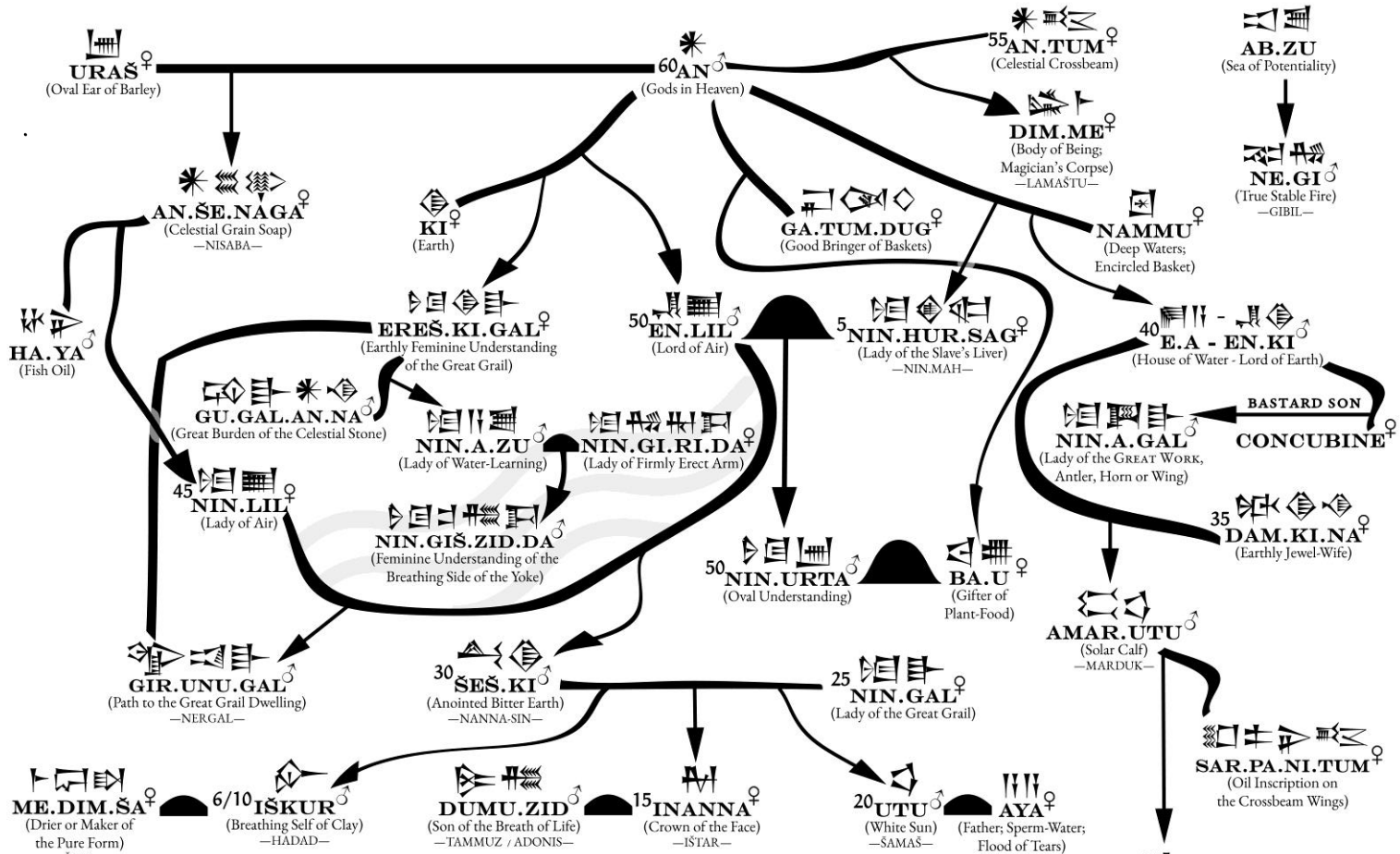
[1] The worshippers of Amurru appear in the Bible as the Amorites (אמורי), meaning "talkers", from *amar* (אמר), which in the Hebrew language means "to talk". The attributes of the god Amurru are identical to those of the Ptolemaic Harpocrates or, in other words, HORUS THE CHILD WITH A FINGER TO HIS MOUTH.



The translations given are mere suggestions according to esotericism. There was never a single interpretation of these names: they are all formed by linguistic particles with multiple meanings, and each possible combination says something about the god or goddess in question. For instance, the particle "A" (𒀀) could mean "water", "sperm", "watercourse", "offspring", "tears", or "flood". So the name of E.A (𒂊𒀀) could mean "House of Water", as it could mean "House of Sperm" or "House of Flood", "of Tears", etc. And if the name of the goddess of the dawn, AYA(𒀀𒀀), meant "Father", it was only under the consideration of "Sperm Water" or "Sperm Watercourse", as it could have meant "Flood of Tears".

ס
AN 60
Gods in Heaven
הנ
AN.TUM 55
Celestial Crossbeam
נ
EN.LIL 50
Lord of Air
נ
NIN.URTA 50
Oval Understanding
מ
E.A EN.KI 40
Temple of Water - Lord of Earth
הם
NIN.LIL 45
Lady of Air
הל
DAM.KI.NA 35
Earthly Jewel-Wife
ל
NANNA-ŠEŠ.KI 30
Anointed Bitter Earth
הכ
NIN.GAL 25
Lady of the Great Grail
כ
UTU 20
Pure White Sun
הי
INANNA 15
Crown of the Face
י ו
IŠKUR 6/10
Breathing Self of Clay
ה
NIN.HUR.SAG 5
Lady of the Slave's Liver

nes , tongue; , to talk too much

ה

Babylon: the Narrow Gate of God.

"Enter by the Narrow Gate (ה): for wide is the gate, and broad is the way that leads to destruction, and many are those who enter by it. For narrow is the gate, and narrow is the way that leads to Life, and few are those who find it."—*Matthew* 7:13-14.

At the dawn of a *seventh day* by a tree, the Harlot of Babylon was pleased to part from her husband's *rib* and go lust after Ares' Siege. Hephaestus' Creation thus ceased, his mind fell asleep into an ocean of infernal grief, and his heart, stolen and thieved, was trodden upon like an autumn leaf.

"And Jehovah-Elohim caused A DEEP SLEEP to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which Jehovah-Elohim had taken from Adam, he made a woman, and brought her to Adam."—*Genesis* 2:20-22.

"The sexes were originally three, men, women, and the union of the two [. . .] Zeus hit upon an expedient. 'Let us cut them in two,' he said; then they will only have half their strength, and we shall have twice as many sacrifices. He spoke, and split them as you might *split an egg with a hair*; and when this was done, HE TOLD APOLLO to give their faces a twist and re-arrange their persons, taking out the wrinkles and tying the skin in a knot about the NAVEL. The two halves went about looking for one another, and were ready to die of hunger in one another's arms. [. . .] But if Hephaestus were to come to them with his instruments and propose that they should be melted into one and remain one here and hereafter, they would acknowledge that this was the very expression of their want. *For love is the desire of the whole, and the pursuit of the whole is called love. There was a time when the two sexes were only one, but now God has halved them."*—PLATO, *The Symposium.*

Dear Master Craftsman,

Using moistened soil to craft planting pots and harden them under the sun after the mould of Adams of Dust debases your Fiery Seed like the Ancient Greeks evinced when they said that Aphrodite cheated on Hephaestus with the God of War and every other mortal man her lust could see. Where did you learn that the wet soil should cheat on the seed of trees? Did Nature teach you that wet soils should thicken planting pots instead of nursing the seeds that are buried deep within? Oh, Venus, Morning Star! If thus you must proceed, your wet soil shall then carry infertile soul, for only Phobos and Deimos are born from dreadful love.

nes she (?) , "sea tongues," a seed or plant used in medicine.

> "The combination of the two initial matters, one volatile, the other fixed, produces a third body, fixed, which marks the first stage of the Stone of the Philosophers. Such is, we have said, the griffin, half eagle, half lion, a symbol which corresponds to the *basket* of Bacchus and the *fish* of Christian iconography. Indeed, we must point out that the griffin bears, instead of a lion's mane or a necklace of feathers, a crest of fish fins. This detail has its importance. For if it is expedient to provoke the encounter and dominate the fight, one must still discover the means of capturing the pure, essential part of the newly produced body, the only one useful to us; in other words, the philosophical mercury. Poets tell us that Vulcan [Hephaestus], catching Mars [Ares] and Venus [Aphrodite] in adultery, immediately surrounded them with a net or thread so that they could not escape his revenge. Likewise, the masters also advise us to use a fine thread or subtle net to capture the product gradually as it appears. The artist fishes, metaphorically, for the mythical fish, and leaves the water empty, inert, and without soul: Man, in this operation, is then supposed to kill the griffin.
>
> It we look for some secret meaning attached to the Greek word γρυψ (*gryps*), griffin, which has for root γρυπος (*grypos*), that is to say, 'TO HAVE A CROOKED BEAK,' we will find a related word, γριφος (*griphos*), whose sound comes much closer to our French word. Furthermore, γριφος (*griphos*) means both an *enigma* and a *net*. We then see how the fabulous animal contains, in image and in name, the most difficult hermetic *enigma* to be discovered, that of the *philosophical mercury*, whose substance, deeply hidden in the body, is caught like a fish in water with the help of an appropriate *net*."—FULCANELLI, *The Dwellings of the Philosophers.*

Do you understand the words of Fulcanelli, Son of Man? Unless you know about the wife of the infant-god of wine, it will be impossible for you to follow this thread, and you will wander in circles, always confused by crooked words in a maze. But if Hephaestus' Fiery Seed of Creativity was to be seen emerging from the moistened soil of an earthen planting pot, like a tender sprout that timidly blushes green at the heart of song and Hermes' mischievous play on words, then Apollo's sun should in turn rejoice at the sight of a vine shoot, and among hymns to Dionysus, youngest among the Olympian gods, you should finally discover the name of the most holy of all loves.

Rejoice, Hephaestus! For the Sun of the Angel of the Bottomless Pit has seen you!

Welcome to the Oracle of Delphi!

Welcome to Babylon! [1]

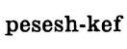
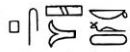
Welcome to the Navel of the World, where infant gods gestate and grow.

> "Sol (the Sun) is thought to have been the first to see Aphrodite's adultery with Ares: Sol is the first to see all things."—OVID, *Metamorphoses* 4.

> "When the seed of Mars [Ares] and Venus [Aphrodite] has the predominance, they produce a masculine body of Sol, but if the seed of Saturn and Jupiter does predominate, then is produced a feminine body, which is called Luna: Mercury is an assistant of both sides."—BASILIUS VALENTINUS, *Last Will and Testament.*

Have you ever wondered why the words "poet" and "prophet" are rather similar?

[1] *Babilim* (Babel or Babylon) meant "Gate of the Gods" in Akkadian. But in old Sumerian "babbar" (𒁕) meant "bright, white or rising sun". The Oracle of Apollo in Delphi was said to be the Navel of the World.

pesesh-kef  , U. 26A,  , the name of the principal instrument used in the ceremony of Opening the Mouth

The poetical art demands the restraining of the mundane mind. Because when a poet seeks a line meeting metre and rhyme, he is restraining his mundane or dialectical mind and asking the universe what he should next write. From the point of view of the mundane, dialectical or mortal mind, poetry is truly an irrational exercise! And it is precisely because of this, because the poet puts on standby his dialectical mind, that —if the poet be of the purest kind—the universe may well speak through his mouth.

> "Nay, friend, will the reasoner say, the Mysteries can do much; the Gods are exorable, as the mightiest states say, and the children of the gods, the poets; who are also their prophets."—PLATO, *The Republic.*

Nonetheless, Apollo's Muses have never approached those poets that simply seek to gain vain encomiums and please the multitudes, for that is truly a vulgar love. And because a poet composing after whatever may please his audience is a poet allowing mundanity to dictate the scope of his art. And a mind crawling on mundane mud is like a snake eating dust directly from the ground and not respecting itself nor its art.

A cobra that has raised its head to the gods! That is a snake minding the clouds!

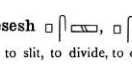
> "It was allowed by the ancient and Grecian Law, as by that of Sicily and Italy at present, that the multitude of spectators should decide who was the victor, by holding up their hands: but this corrupted the poets themselves, who wrote according to the depraved pleasure of vulgar judges; so that the spectators both disciplined themselves and the poets. It likewise corrupted the pleasures of the theatre. For, as it is here proper that the spectators should always hear of manners better than their own, and thus obtain more excellent pleasure, the very contrary to this takes place at the present."—PLATO, *The Laws.*

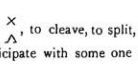
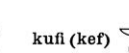
Is it strange that the most divine art should often be found at the beginning of an artist's acclaim, in the freshness of youth, before the stress of the flame of fame could make him age? Before he could abandon himself to the mud and be thus abandoned by the gods in turn? For the truth is that even those poets of the purest kind, those to whom Apollo sends muses to kiss their minds, often do not realise the sacredness of their art nor understand the transcendental noble verity of their utterings as a fact.

> "I discovered this, therefore, in a short time concerning the poets, that they did not effect by wisdom that which they did, but by a certain genius and from enthusiastic energy, like prophets and those that utter oracles. For these also say many and beautiful things, but they understand nothing of what they say. Poets, therefore, appeared to me to be affected in a similar manner."—*The Apology of Socrates.*

Few letters part the *poet* from the *prophet.* And Apollo, god of prophets and poets, presides over the Bottomless Pit from the Oracle of Delphi and the Tower of Babylon.

"The path by which to Deity we climb, is arduous, rough, ineffable, sublime; and the strong massy GATES through which we pass in our first course are bound with chains of brass. Those men the first who of Egyptian birth drank the fair waters of Nilotic earth, disclosed by actions infinite this road, and many paths to God, the Phoenicians showed; this road the Assyrians pointed out to view, and this the Hebrews and Chaldeans knew."—*Ancient Oracle of Apollo.*

pesesh  , to cleave, to split, to slit, to divide, to divide with, to share or participate with some one

kufi (kef)  , ape (?) = 

"People think that such things are merely a play on words. I agree. The important thing is that such word-play should guide our faith towards certainty, towards positive and scientific truth, which is the key to the religious mystery, and should not leave us wandering in the capricious maze of our imagination. The fact is that there is neither chance nor coincidence nor accidental correspondence here below. All is foreseen, preordained, regulated; and it is not for us to bend to our pleasures the inscrutable will of Destiny. If the usual sense of words does not allow us any discovery capable of elevating and instructing us, of bringing us nearer to our Creator, then words become useless. The spoken word, which gives man his indisputable superiority, his dominion over every living thing, loses its nobility, its greatness, its beauty. It becomes no more than a distressing vanity [. . .] What unsuspected marvels we should find, if we knew how to dissect words, to strip them of their bark and liberate the spirit, the divine light which is within! Jesus expressed himself only in parables; can we deny the truth which the parables teach? In present-day con-conversation is it not the ambiguities, the approximations, the puns or the assonances which characterize spirited people, who are glad to escape from the tyranny of the letter and thereby—unwittingly show themselves cabalists in their own right?

Finally, I would add that *argot* (cant) is one of the forms derived from the *Language of the Birds,* parent and doyen of all other languages—the one spoken by philosophers and *diplomats.* It was knowledge of this language which Jesus revealed to his Apostles, by sending them his spirit, the Holy Ghost. This is the language which teaches the mystery of things and unveils the most hidden truths. The ancient Incas called it the Court Language, because it was used by diplomats. To them it was the key to the double science, sacred and profane. In the Middle Ages it was called the *Gay Science* and the *Gay Knowledge,* the *Language of the Gods,* the Dive-Bouteille. Tradition assures us that men spoke it before the building of the *Tower of Babel*, which event caused the sacred language to be perverted and to be totally forgotten by the greater part of humanity. [. . .] Mythology would have it that the famous soothsayer Tiresias had perfect knowledge of the *Language of Birds*, which Minerva [Athena] goddess of *Wisdom,* revealed to him. He shared it, they say, with Thales of Miletus, Melampus and Apollonius of Tyana,[1] legendary personages, whose names, in the science we are considering, ring eloquently enough to require no analysis from me."—FULCANELLI, *The Mystery of the Cathedrals.*

Let us next see what Socrates had to say about the nature of language in general:

> "SOCRATES: A person who thinks he has left a skill in writing behind him, and anyone who, for his part, inherits this on the assumption that something clear and certain will emerge from writing, would be full of enormous silliness, and indeed ignorant of the prophetic words of Ammon in believing that *written words are anything more than a reminder to a person who already knows whatever it is that the written words may refer to*. I think that writing has a strange feature that makes it quite like painting. For the offspring of the painter's skill stand before us like living creatures, but if you ask them a question, they are very solemnly silent. And the same goes for written words. You might assume that they are speaking with some degree of intelligence, but if you wish to learn from them and you ask

[1] **Footnote by Fulcanelli:** philosopher, whose life, crammed full of legends, miracles and prodigious deeds, seems to be extremely hypothetical. The name of this semi-fabulous personage seems to me to be just a mytho-hermetic image of the compost or *philosophic rebis*, realized by the union of brother and sister, of Gabritius and Beya, of *Apollo and Diana*. In that case the marvels by Philostratus, being chemical in character, should not surprise us.

them a question about what they are saying, they just point to one thing and it is always the same. And once they have been written down, every word is bandied about indiscriminately to people who understand it, and to those for whom it is not appropriate at all, and it does not know to whom it should speak and to whom it should not. And when it is ill-treated or unjustly criticised the word always needs its father to come to its aid, for it is unable either to defend or assist itself.

PHAEDRUS: You are perfectly right about that.

SOCRATES: Well then, do we see another Word (λόγος, Logos), the legitimate brother of this one, the manner in which it arises and how much more excellently and powerfully it develops?

PHAEDRUS: What is it and how do you say it arises?

SOCRATES: The word that is written, along with knowledge, in the soul of the one who is learning, capable of defending itself, yet knowing to whom it should speak and with whom it should be silent.

PHAEDRUS: You are talking about the living and ensouled Word (λόγος, Logos) of the man who knows, of which the written word may rightly be called an image.

SOCRATES: Entirely so. Now tell me this. Would a farmer who possesses intelligence, holding seeds that he cares about and wants to see as fruit, sow them in all seriousness in summer in some garden of Adonis, and delight in beholding the manifestation of their beauty within eight days? Or, if he were to do this at all, would he do it only for the sake of amusement at a festival? But if he were serious about these, wouldn't he have recourse to the skill of husbandry, and having sown them in the appropriate soil, be content if whatever he had sown attained perfection in the eighth month? [. . .] And are we to say that somebody who has knowledge of things just and beautiful and good has any less insight than the farmer in relation to his own seeds?

PHAEDRUS: Not the slightest.

SOCRATES: So, this person will not, with any seriousness, write them in *black water*, sowing them through a pen, along with words that are unable to come to their own aid in a discussion, and also are unable to teach the truth adequately.

PHAEDRUS: No, that is most unlikely.

SOCRATES: No indeed! But if he does write he will, it seems, sow and write his gardens of letters for the sake of amusement, storing up reminders both for himself when he arrives at the forgetfulness of old age, and for everyone else who follows the same trail, and he will take delight in beholding their tender growth. And while others have recourse to amusements of a different sort, deluging themselves at drinking parties and pursuing a variety of related pastimes, this man, it seems, will prefer to spend his time in the amusements I have described.

PHAEDRUS: You are describing a glorious game, Socrates, alongside a mundane one, the pastime of a man who is able to *play with words*, telling stories about justice and the other topics you are referring to.

SOCRATES: It is indeed, dear Phaedrus. But I think it is far better to become serious about these matters as when someone, through recourse to the skill of dialectic, takes a fitting soul and plants and sows words based on knowledge; words that are sufficient to assist themselves and the one who planted them; that are not fruitless, but possess a seed from which others grow in other natures; able to render the SEED EVER IMMORTAL, and make the one who possesses it blessed to the fullest possible extent of human blessedness."—PLATO, *The Phaedrus.*

> "I am the True Vine, and my Father is the husbandman. Every branch in me that bears not fruit he takes away, and every branch that bears fruit, he purges it, that it may bring forth more fruit. Now you are clean through the Word (λόγος, Logos) which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine; no more can you, except you abide in me. I am the Vine, you are the branches. He that abides in me, and I in him, the same brings forth much fruit, for without me you can do nothing. If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done to you. Herein is my Father glorified, that you bear much fruit; so you shall be my disciples. As the Father has loved me, so have I loved you: continue in my love. If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things I have spoken to you, that my joy might remain in you, and that your joy might be full."—*John* 15:1-11.

Just as Jesus always spoke in parables to the multitudes, the Pythia of the Oracle of Apollo never spoke a word literally but always poetically and prophetically. For Apollo never means vain human words, but always the Word of God, or Logos, the green speech of the green heart of Hermes, or Toth, the messenger of the gods.

> "Gold-seekers dig over much earth and find little gold. Debate. Nature loves to conceal itself. The God whose Oracle is at Delphi neither speaks plainly nor conceals, but indicates by signs."—HERACLITUS, *Fragments* 8-11.

Hence, if these words abide in you, hearken to Apollo—the god of prophecy at the Tower of Babel—and enter through the Narrow Gate (ה) of God. For Babylon (בבל) literally means "Gate of God", if derived from the Akkadian *Bab-ilim*. But it also means "anointed" or "confused" if derived from the Hebrew *balal* (בלל)[1], just like "Christ" derives from the Greek *chrio* (χριω), meaning either "to anoint" or "to smear". Are you among the anointed or the confused and smeared by Apollo's Song?

The Oracle of Apollo at Delphi was said to be "the navel and centre of the world", because *the visible sun*—Apollo's yellow, sun-like chakra—corresponds to our navel, found *at the centre of the garden* of our bodies. And it is through the navel that the anointed are united to the virgin goddesses, *like through an invisible umbilical cord*.

> "SOCRATES. O ridiculous youth! Have you not heard that I am the son of the generous, and at the same time severe, midwife Phaenarete?[2] [. . .] Conceive everything pertaining to midwives, and you will easily understand what I mean. For you know, that none of them deliver others, while they yet conceive and bring forth themselves, but when they are no longer capable of conceiving. But they say that Artemis is the cause of this; who being herself a virgin takes care of births. She does not, therefore, permit those that are barren to be midwives, because human nature is too imbecile to undertake an art in which it is unexperienced, but she orders those to exercise this profession, who from their age are incapable of bearing children; by this honouring the similitude of herself."—PLATO, *The Theætetus.*

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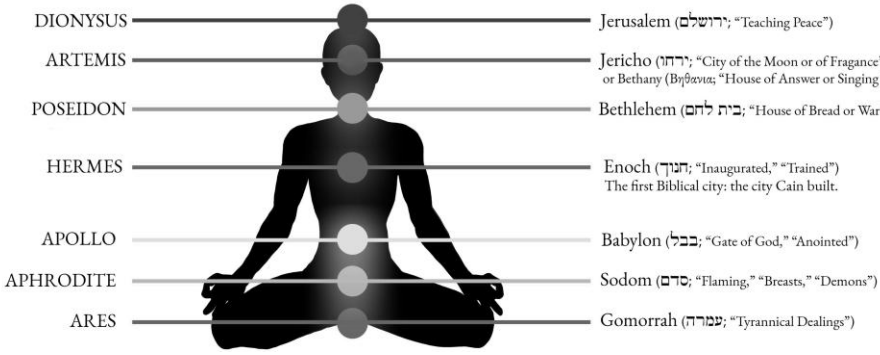
[1] According to the HAW Theological Wordbook, *balal* (בלל) was "a ritualistic term used of mixing oil into the flour or meal of the cereal offering until every particle of flour was mingled or anointed with oil."
[2] "She who brings virtue to light", from *phaino* and *arete,* the *Protogonos,* or first-born of Aretemis: Phanes.

As above, so below! Just like the visible sun is in the midst of the solar system, the hollow of the Tree of Life where Athenian owls live is also in the midst of the Garden.



> "And Jehovah-Elohim planted a garden eastward in Eden; and there he put Adam whom he had formed. And out of the ground Jehovah-Elohim made to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the MIDST OF THE GARDEN, and the Tree of Knowledge of good and evil."—*Genesis* 2:8-9.

"The ancients placed the astral soul of man, ψυχη, or his self-consciousness, in the pit of the stomach. The Brahmans shared this belief with Plato and other philosophers. Thus, we find that in the fourth verse of the second *Nabhânedishtka Hymn* it is said: 'Hear, O sons of the gods (spirits) one who speaks through his navel (nâbhâ) for he hails you in your dwellings!"

Many of the Sanskrit scholars agree that this belief is one of the most ancient among the Hindus. The modern fakirs, as well as the ancient gymnosophists, unite themselves with their Âtman and the Deity by remaining motionless in contemplation and concentrating their whole thought on their navel. As in modern somnabulic phenomena, the navel was regarded as 'the circle of the sun,' the seat of internal divine light."—H. P. BLAVATSKY, *Isis Unveiled,* vol. I.

Let us abandon our own solid-rock, earthen, self-centredness, the ways of a stone that is going in Samsaric circles around the visible sun. And, instead, let us erupt from Vulcan's Underground and ignite this earthen rock so we may turn it into shining philosopher's gold! Let us attach to the visible sun, Son of Man! So we can begin to orbit around the INVISIBLE SUN, the same that our eminent empiricists call "a black hole", simply because the circumstance of their animal senses happens to be blind to the INVISIBLE LIGHT of the Black Star that breastfeeds us a Milky Way beyond mind!

As above, so below, Son of Man! Come, get on board the Solar Barque of Ra! Let us abandon Sodom and Gomorrah and lift up all the oceans of the Earth to the stars until nothing but a Pillar of Binah and alchemical Salt is left of Aphrodite on the land!

> "Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But Lot's[1] wife looked back from behind him, and SHE BECAME A PILLAR OF SALT."—*Genesis* 19:24-26.

[1] Lot (לוט) means "covering" or "to wrap". The name of Lot's wife is not mentioned in the Bible, but in the *Book of Jasher* she is named "Ado" (strife). Salt, sulphur and mercury are the three principles of alchemy.

"May the artist remember one of the greatest labours of Hercules, the cleaning of Augean stables: 'All the waters of the flood,' say the sages, 'must pass through our earth'. These are expressive images of the labour demanded by the perfect purification, a simple, easy work but so tedious that it discouraged many alchemists who were more greedy than industrious, more enthusiastic than persevering."—FULCANELLI, *Dwellings of the Philosophers.*

"You are the salt of the earth, but if the salt has lost his savour, how shall it be salted again? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfil. For verily I say to you, till heaven and earth pass, ONE JOT[1] or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven, but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. For I say to you, that except your righteousness shall exceed the righteousness of the SCRIBES and Pharisees, you shall in no case enter into the Kingdom of Heaven."—*Matthew* 5:13-20.

Yes, the Sanskrit word for "navel" is *nābha* (नाभ); *nabhas* (नभस्) means "ether"; the Hebrew verb *naba* (נבא) means "to prophesy"; Moses died at Mount Nebo; and the name of Marduk's son—Nabu (𒀭𒀝)—meant "messenger" or "to build" (the Tower of Babel). But if you now go and simply "concentrate all your thought on your physical navel", you may become another victim smeared by the confusion of tongues.

Human consciousness flows through two different currents best exemplified by the Greek words *diabolon* (διαβολον) and *symbolon* (σύμβολον). These words—which are almost antonyms—constitute the two snakes on Hermes' caduceus. Symbolon (σύμβολον) is formed by the particles σῦν (*syn*), "with, together", a particle that indicates *completeness,* and βολή (*bolé*), "a throw", while Diabolon (διαβολον) is formed by the particles δῐᾰ (*dia*), "across, in line", and βολή (*bolé*), "a throw". From Symbolon—which implies reunion, togetherness—derives the word "symbol", while from Diabolon—which implies time-continuum—derives the word "devil" from *diabolos* (διάβολος). Symbolon stands for symbolical speech, while Diabolon stands for *delusional* literal speech. Why delusional? Because speech is *inherently symbolical*. Hence, *the belief that such a thing as literal speech even exists is simply delusional.*

"Why do you not understand my speech? It is because you cannot hear my Word (λόγος). You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it."—*John* 8:43-44.

Diabolon serves the Tree of Knowledge, and *Symbolon* serves the Tree of Life. But nobody ever grew the Tree of Life without first growing the Tree of Knowledge, because the Seed of the Tree of Life is within the fruit of the Tree of Knowledge.

"And out of his mouth went a sharp TWO-EDGED sword, and his countenance was as the SUN shines in his strength."—*Revelation* 1:16.

[1] The letter *yod* (י). The Fiery Seed of Divine Creativity represented by the Hebrew letter of value TEN.

SYMBOLON

> "And Noah began to be a husbandman, and he planted a vineyard. And he drank of the wine, and was drunken; and he was *uncovered* within his tent. And Ham, *the father of Canaan,* saw the nakedness of his father, and told his two brethren without. But Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done to him. And he said, '*Cursed be Canaan*[1]; a servant of servants shall he be to his brethren.' And he said, 'Blessed be the Jehovah-Elohim of Shem; and Canaan shall be his servant.'"—*Genesis* 9:20-26.

After the Flood, when the *waterfall survivors* left the Arks of the Covenant with their God—their own Moon-Eyes, Noah or Nous[2]—they found those that had been swept by the Flood totally soaked, as Python had strangled out of them all Holy Ghost, and they were now rather beastly, hardly conscious of self and the world. When the *waterfall survivors* saw this, without speaking a single word to the *moon-huntress,* they immediately tried to return. But behold! They saw the Virgin of the Sea naked and drunken in her own blood like any other Harlot of Babylon. And it was then that the Dove[3] of the Holy Ghost revealed to them the way to aid the castaways of God: through Symbolon or Logos, the Word of God uttered from the sky-blue throat. And it was then that their minds were first filled with thorns and their hearts with dole. . .

> "Come hither; I will show to you the judgment of the great whore *that sits upon many waters*, *with whom the kings of the earth have committed fornication*, and the inhabitants of the earth have been made drunk with the wine of her fornication. So, he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in PURPLE and SCARLET colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.* And the angel said to me, 'Why do you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns. The beast that you saw was, and is not; and shall ascend out of the BOTTOMLESS PIT, and go into perdition[4]: and they that dwell on the earth shall wonder, WHOSE NAMES WERE NOT WRITTEN IN THE BOOK OF LIFE FROM THE FOUNDATION OF THE WORLD."—*Revelation* 17:1-8.

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[1] Canaan (כנען) means "Land of Purple", as derived from *kinahnu*, the famous Tyrian purple dye of the Canaanites, later known as *Phoenicians.* The Greek word "phoenix" (φοῖνῐξ) also means "purple", as well as "crimson" (scarlet) or "palm tree". Canaan, however, can also be derived from *kana* (כנע), which means "to bring into synchronicity". Here lies a key to the religious mystery, for those capable of making sense of the fact that the land promised to the Jews in the Book of Exodus is *cursed* by Noah in the Book of Genesis.
A clue: the very first miracle of Jesus Christ was the turning of *water into wine* at the Wedding of *Cana.*

[2] Nous (νους), "mind-eye", is a cognate of *naos* (ναος), meaning "temple", and *naus* (ναυς), meaning "ship".
In Sanskrit, Argha (अर्घ)—Ark—means "great vessel", but it also refers to ceremonial offerings *of water.*

[3] Jonah (יונה; "John" in Hebrew) means "Dove". The Pourer of Water and "the disciple that Jesus loved".

[4] The original word for "perdition" here is *apoleia* (ἀπώλεια), literally "destruction through Apollo".

The Ineffable Names of the *waterfall survivors* were written in the Book of Life from the foundation of the world. And this is why they did not need human speech at all. But like the Ancient Greek Atlas of old, on their own shoulders was placed the curse of carrying the whole world. And it was then that the Snakes of Wisdom first spoke with bifid tongue, although not for their own sake, but that of the world. But what they truly meant always lingered beyond their own crown of thorns, and about that none of them could ever utter a fanciful word. And so was their curse, that every time the light should shine in darkness, the darkness should comprehend it not. And it was so that the land that Noah had cursed, the Ineffable Names promised to lords.

> "Those who are denominated immortals, when they arrive at the summit, proceeding beyond the extremity of heaven, stand on its back: and while they are established in this eminence, the circumference carries them round, and they behold what the region beyond the heavens contains. But the supercelestial place has not yet been celebrated by any of our poets, nor will it ever be praised according to its dignity and worth. It subsists, however, in the following manner; for we should dare to affirm the Truth, especially when speaking concerning Truth: without colour, without figure, and without contact,[1] subsisting as true essence, it alone uses contemplative intellect [i.e., Nous], the governor of the soul; about which essence, the genus of true science resides. As the dianoetic[2] power, therefore, of divinity revolves with intellect and immaculate science, so likewise the dianoetic power of every soul, when it receives a condition accommodated to its nature, perceiving through time, it becomes enamoured with it, and contemplating Truth, is nourished and filled with joy, till the circumference by a circular revolution brings it back again to its pristine situation."—PLATO, *The Phaedrus.*

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shines in the darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lights every man that comes into the world. He was in the world, *and the world was made by him*, and the world knew him not. He came to his own, and his own received him not. But as many as received him, to them he gave power to become the Sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*John* 1:1-13.

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[1] 'There is that dimension, oh monks, where there is neither earth, nor water, nor fire, nor air; neither dimension of infinitude of space, nor dimension of infinitude of consciousness, NOR DIMENSION OF NOTHINGNESS, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: it is unestablished, unevolving, without support."—GAUTAMA BUDDHA, *Nirvana Sutta.*

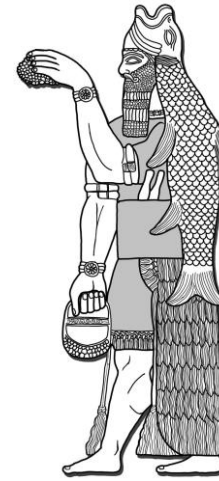
[2] The intellect that *divides* (*dia-*) according to Nous or Mind-Eye to perceive the Ineffable, Absolute or Formless in the effable, circumstantial or formed via Symbolon or the Hermetic axiom "as above, so below".

The Green Language of Symbolon was the first gift given to Atlas by the Holy Ghost—this is the Language of Birds and Fishers of Men; the language that connects Air and Water through Mist, makes *spirits*, and connects in this manner the above and the below. And on the very same day Symbolon was born, Hermes was also born. But where did Symbolon come from? Nobody will ever know, because of what is beyond the Resurrection of the Igneous Purple Bird of Song, no Bird shall ever sing a word.

The Bird-people went to those who had drowned; to them they sang songs older than the cross of the world of stone that on their shoulders they bore. But few of the drowned understood the Word of their songs, for most confused bird with fish and fish with gods. . . For few were always those fit to be swallowed by the Fish of Song and willing to be taken back to the waters above like our good prophet John.[1] But it was so that the black-headed Hephaestus was born. And the accursed Birds finally glimpsed hope when they saw some of the drowned for the first time fly on their own.

> "After An, Enlil, Enki and Ninhursag had fashioned the black-headed people[2] they also made animals multiply everywhere, and made herds of four-legged animals exist on the plains, as is befitting."—*Ancient Sumerian Flood Myth.*

Let us sing again about the vine saved on a raft
that was received as black waters of craft.
Sing to us again, oh Mother of Harvest and Grain,
about the Good Shepherds that roamed the plain
but were only received as the land-toiling of Cain.



[1] The prophet Jonah was swallowed by a giant fish *prepared by the Lord.* The Mesopotamian Uana—represented as half-fish, half-man—was said to have come out of the water to teach wisdom to mankind. The Greeks knew Uana as *Oannes.* In Greek, John is *Ioannes.* The *eagle* is the symbol of the Gospel of John.

> "As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh [Mesopotamia] shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah; and, behold, one greater than Jonah is here."—*Matthew* 12:40.

[2] The Sumerians, the founders of the first attested civilisation, called their land KI.EN.GI (𒆠𒂗𒃻), which is "Land of the Noble Lords" or "Land of the Lords of Reeds". The reason, which seems to have escaped most scholars, is simple: the Sumerians were *noble* because of the invention of writing, which they practised with *reeds* on tablets of clay. But the EN.GI, Sumerians, or noble lords, also called their people SAG.GI.GA (𒊩𒄑𒂍𒀀), which is usually translated as "black-headed people", although SAG (𒊩) could mean either "head", "slave", or "person"; GI (𒂍) meant "black" or "night"; and GA (𒀀) meant "to carry", "milk", or "suckling". So, any combination would apply. In Hebrew, "reed" is *qaneh* (קנה), from which derive Cana (קנה), where Jesus turned water into wine, and Cain (קין), who founded Enoch, "the first city of mankind".

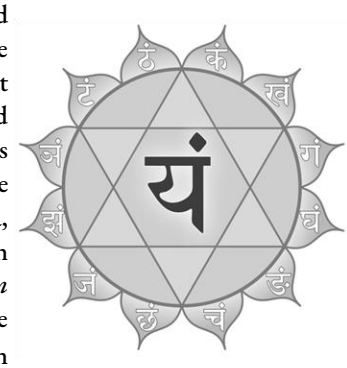
DIABOLON

"You shall not take the Name of Jehovah, your Elohim, in vain; for Jehovah will not hold him guiltless who takes his Name in vain."—*Exodus* 20:7.

Those who do not utter the "Name of God" because of Moses' admonition above and say "Lord", "Hashem", or "Adonai" instead of "Jehovah" or "Yahweh" take Moses' admonition literally (through Diabolon) and hence, ignoring Scripture in the Spirit of Symbolon, *take the name of God in vain.* And the same applies to all those Christians who do not write "God" but indulge in superstitious exercises such as that of writing "G-d" instead: they *literally* do not understand what they are talking about.

Just like the Muslims were told not to represent Allah nor Mohammed, the Jews were told not to utter the Name of God. But these were all SYMBOLICAL admonitions designed to point towards the Ineffable or spiritual reality that is beyond any kind of sensory or conceptual form. For the Spirit is by definition formless—like a "breath"—so one will only find it in the Nirvanic *Nothingness* that the Buddha tried to imply.

Those *piercing* into this Formlessness enter the Womb of our Virgin Mother to be born from the Spirit. But those worshipping either intellectual or sensory forms worship idols of spirit. They are *idolaters*: the worshippers of the Harlot of Babylon.



SYMBOLON, which is in opposition to the red language of DIABOLON, is the green language of the heart or, if preferred, the "Language of Birds", as it has been called. It is the language of Osiris, Ptah and Geb (whose faces were usually painted green), as it is also the language of the green chakra, known by the Hindus as *Anahata*[1]. Within the Anahata chakra, the Hindus usually draft the Star of David—which they call *Shatkona*—together with the syllable *yam* (यं), the bija-mantra for Vāyu, the Hindu "god of the AIR", which is one and the same with the Sumerian god EN.LIL ( ), "the Lord of the Air" and "Shepherd of the black-headed people".

"The people, in their fear, breathed only with difficulty. The storm immobilised them, the storm did not let them return. There was no return for them, the storm did not retreat. This is what Enlil, the shepherd of the black-headed people, did: Enlil, to destroy the loyal households, to decimate the loyal men, to put the evil eye on the sons of the loyal men, on the first-born, Enlil then sent down Gutium[2] from the mountains."—*Lament for Sumer and Urim,* ETCSL.

One of Enlil's sons was the God of the Dead GIR.UNU.GAL, later known as Nergal. His name was formed by GIR ( ), "path" or "way"; UNU (), "dwelling"; and GAL ( ), which is inherent to the name of NIN.GAL and meant either "great" or "great cup". In Hinduism, *yam* (यं) evokes the god *Yama* (यम), the Hindu God of the Dead.

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[1] *Anahata* (अनाहत) means "unstruck" or "unhurt", as "a sound that is produced without touching two parts", i.e., speech freed from Diabolon, which hurts the world by tearing it apart into the fanciful categories of literal language that are only actualities in the minds of those incapable of cognising otherwise.

[2] . GU () "thread", "cord", or snare"; TI () "to live" or "arrow"; UM () "a reed rope".

ti , wind

abu , cessation; , ceaselessly.

ab, abu , to brand

The Ancient Egyptian God of the Dead was Osiris, who was killed by Set, a god represented as a *chimera* made of different animals such as donkeys, swine and canids.

> "Give not that which is holy to the *dogs*, neither cast you your pearls before *swine*, lest they trample them under their feet, and turn again and *rend you to pieces*."—*Matthew* 7:6.

According to Ancient Egyptian myth, Osiris was a good shepherd and fair ruler that was betrayed by Set. Set killed Osiris, *rent his corpse to pieces*, and scattered the pieces of Osiris' corpse all around Egypt. This is how the direct descendants of Ham[1] represented the transition from Symbolon—the Word or Song of the Bird-People—to Diabolon, the confusion of tongues cherished by grunting swine and barking dogs.

But what actually happened, if it must be explained through Diabolon, is that those saved from drowning in the Deluge by breathing Holy Ghost tried to raise in consciousness the *animals* that had drowned. This was attempted via the INVENTION of Symbolon, i.e., myth and song. They used Symbolon to cast *spells* on *beasts* with the intention of uplifting them from the obliviousness of the waters below through en*chantments.* But this happened BEFORE the dawn of civilisation, at the end of what the Greeks called the Golden Age, when "*men lived with the gods*", which is also *one of the meanings* of "the First Adam giving names to animals in the company of God".

> "And out of the ground[2], Jehovah-Elohim formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."—*Genesis* 2:19-20.

The aim of the Bird-People was to cause in the drowned the surging of an *image and resemblance* of Divine consciousness: what is today known as "ego" or "self".

By exposing them to the first categories of language that ever existed and that they devised as pointers to Divine Truth (mainly musical notes and the names of the gods), they managed to cause the surging of *artificial categorisations* within the drowned, which, in turn, caused the drowned to categorise themselves *against* those categories.

The result was an ARTIFICIAL *image and resemblance* of the First Adam, a chimera made out of swine, dogs and donkeys, that was then supposed to be used by the now individual (he was not an individual before at all) as a *stepping stone* into actual Divine consciousness through the *independent* pursuit of Truth: a pursuit which would have never been possible without the laying down of this foundational[3] *stepping stone.*

But this necessarily caused that, as they reached the moon-eye of the huntress,[4] they should emancipate from, or REBEL against, the *Ineffable Lords* that had *invented them.* A rebellion that, in fact, was *necessary* to the final scope of the uplifting process.

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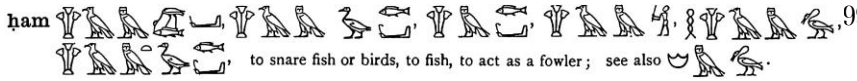
[1] According to the *Book of Genesis*, the sons of Ham were Cush (the ancestor of the Mesopotamians), Mizraim (Egypt), Phut (Lebanon), and Canaan, the last two being the *ancestors* of the Phoenicians, which included the so-called "Sea-People", the mysterious *Hyksos*, and other remnants of wandering *Atlanteans.*

[2] The word for "ground" is *adamah* (אדמה). This "ground" is the Adam (אדם) of DUST himself.

[3] In Hebrew, Seth (שת) means "Foundation", which in the Kabbalistic Tree is *Yesod* (יסוד), "Foundation". "And Adam lived 130 years, and begat a son *in his own likeness, after his image*; and called his name Seth."

[4] The moon-eye is a symbol of Nous—Horus' or Odin's eye—the eye of the archer (Apollo and Artemis). As the uplifted were necessarily first uplifted *against* the world, they often became *hunters* of other animals.



But in their independent quests for Truth, many of those that "became mighty hunters before the Moon-Eye" confused such an artificial *image and resemblance* of Divine consciousness with actual consciousness and began to pursue mere utilitarian ends and comforts instead of Truth. And this is how civilisation began, together with Diabolon, when the *artificial images and resemblances* of the First Adam began to confuse symbols—such as words and sensory impressions—with actualities and to linger strictly in them without any ulterior interest in the pursuit of actual Truth.[1]

> "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a MIGHTY HUNTER BEFORE JEHOVAH, wherefore it is said, 'Even as Nimrod the mighty hunter before Jehovah. AND THE BEGINNING OF HIS KINGDOM WAS BABEL, and Erech, and AKKAD, and Calneh, in the land of Shinar."—*Genesis* 10:8-10.

Nimrod (נמרד) means "rebel" from *marad* (מרד), "to rebel", *a root that evokes the god of Babylon: Marduk*. The Ineffable Names *invented* these rebels as a concomitant necessity of uplifting beasts in consciousness. But many of them, *being themselves inventions*, began to pursue invention instead of Truth, thus thwarting their uplifting process. *And the constant pursuit of invention is modern civilisation. But invention is synonymous with fancy or delusion*. Hence, those pursuing the inventions of civilisation are certainly deluded and going in circles within Samsara or Ouroboros.

> "Danger is born from intimacy; SOCIETY GIVES BIRTH TO DUST. Free from intimacy, free from society: such is the vision of the sage who, destroying what is born, would not plant again or nourish what will arise: they call him the WANDERING, SINGULAR SAGE."—GAUTAMA BUDDHA, *Muni Sutta.*

The Word of God is True and One, not many, and Symbolon points towards the One and Ineffable Word. But the names of the devil (Diabolon) are false and *legion.*

> "And cried with a loud voice, and said, 'What have I to do with you Jesus, Son of the Most High God? I adjure you by God, that you torment me not!' For he said to him, 'Come out of the man, you, unclean spirit.' And he asked him, 'What is your name?' And he answered, saying, 'My name is Legion: for we are many!'"—*Mark* 5:7-9.

The Bird-People knew that when the unclean spirit of the Deluge was taken out of a man, and *an image and resemblance* of Divine consciousness implanted, then seven other spirits more wicked than the first—the 7 demons that possessed Mary Magdalene, one for each of the chakras—"entered" a man, and the state of that man was worse than the first. But many of the Nimrods never cared about any of that.

> "When the unclean spirit is gone out of a man, he walks through DRY PLACES, seeking rest[2], and finds none. Then he says, 'I will return to my house from whence I came out; and when he is come, he finds it EMPTY, swept, and garnished. Then he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—*Matthew* 12:43-45.

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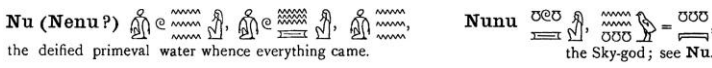
[1] Only those drowned in Diabolon believe that the universe is actually *torn into the pieces of human words.* The universe is not divided into human words; we divided it, quite arbitrarily, and, in dividing it, we only divided ourselves, not the universe. The Universe is One (UNI) and written rather in VERSE than in prose.

[2] Noah (נח) means "rest". And, as already said, Noah is Nous, or the Mind-Eye of the huntress Artemis.



Now let us note further that the land that Noah cursed—Canaan, or "the Land of Purple"—is the same that the Lord Jehovah (יהוה), the INEFFABLE NAME of the Jews, promised to Moses and the Israelites. But Moses—who REBELLED against Pharaoh—never entered into the Promised Land; he *died* at Mount Nebo, or "Mount Prophet". The one who guided the Israelites into the Promised Land was Joshua, *the Son of Nun*.

In Hebrew, *nun* (נון) means "fish", and in Ancient Egypt, *Nu, Nunu* or *Nun* stood for the Primeval Waters of Creation. Joshua (יהושע) means "Jehovah (Yah, יה) saves".

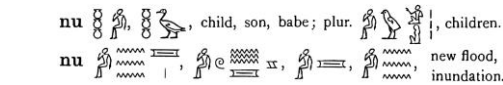
The Deluge is not only a Biblical story; all ancient nations had a flood myth. The Mesopotamians had the story of Utnapishtim, and the Greeks had that of Deucalion, as well as that of Atlantis, which, according to Plato, they inherited from Ancient Egypt. The Hindu story of the Flood concerns the *first Manu* and the FISH-Avatar of Vishnu; the Mayans also recorded a Universal Flood in the Popol-Vuh, etc. So, it is an irrefutable fact that the story of the Flood flooded the imagination of all nations. And this alone should already be a great mystery. But does Nimrod care about Mystery?

If civilisations as distant as the Mayan from the Indians conserved a record of the Universal Flood, it is simply because they all received it from the First Manu or Fish-Avatar, the same that the Mesopotamians called Uanna[1], the Greeks Oannes and the Christians, even if most are rather oblivious of the fact, know either as Ioannes, Juan, Giovanni, Jean, John, etc.: the Baptist of Jesus, as well as "the disciple that he loved".

"According to the books of Zoroaster, the first man and the first woman were created pure and submissive to Ohrmazd, their creator; Ahriman saw them and became jealous of their happiness; he approached them assuming the form of a grass snake, presented them with fruit and persuaded them that he was himself the creator of the entire universe. They believed him, and their nature then became corrupted, and this corruption infected their posterity. The mother of our flesh, or the serpent woman, is famous in Mexican tradition, which represents her fallen from her primitive state of happiness and innocence. In Yucatan, in Peru, in the Canary Islands, etc., the tradition of the downfall also existed among the natives when the Europeans discovered these countries. The atonements which took place among these diverse peoples to purify the child upon birth were irrefutably witness to the existence of this generalized belief. 'Ordinarily,' said the learned Cardinal Gousset, 'this ceremony took place in the day when the child was given its name.' Among the Romans this day was the ninth for boys, and the eighth for girls; it was called *lustricus* because of the lustral water used to purify the new-born. The Egyptians, Persians, and Greeks had a similar custom. [. . .] In India, when an infant is named, *after having written his name on his forehead* and after having plunged him three times in water, the Brahmin or priest cries out in a loud voice, 'O God, pure, unique, invisible, and perfect, we offer you this child, offspring of the holy tribe, anointed with an incorruptible oil, and purified with water.' As Bergier points out, this tradition certainly must go back to the beginning of mankind; for if it had been born among one particular people after the dispersion, it could not have spread from one end of the world to the other. Furthermore, this universal belief in the first man's Fall was accompanied with the expectation of a mediator, an extraordinary individual who was to bring salvation to man and reconcile him with God."

—FULCANELLI, *The Dwellings of the Philosophers*

[1] Uanna, or Oannes, is also known as Abgal or Apkallu. But the name in cuneiform was 𒀭𒊩𒆠, as formed by NUN (𒊩), "noble", "prince" or "best", and ME or IŠIB (𒆠), meaning "spell", "pure" or "magician". The cuneiform sign NUN (𒊩) also gave name to Eridu, the *first Sumerian city* according to Sumerian myth.



DIABOLON: THE ANGER OF JEHOVAH

"And the whole earth was of ONE LANGUAGE, and of ONE SPEECH. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, 'Go to, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime they had for mortar. And they said, 'Go to, let us build us a city and a tower, whose top may reach to heaven; and LET US MAKE US A NAME, lest we be scattered abroad upon the face of the whole earth.' And Jehovah came down to see the city and the tower, which the SONS OF MAN (ADAM) built. And Jehovah said, 'Behold, the people is one, and they have all one language; and this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So, Jehovah scattered them abroad from thence upon the face of all the earth, and they left off to build the city. Therefore, is the name of it called Babel; because Jehovah did there confound the language of all the earth and from thence did Jehovah scatter them abroad upon the face of all the earth."—*Genesis* 11:1-9.

I will say it again: *the universe is not divided into human words; we divided it, quite arbitrarily, and, in dividing it, we only divided ourselves, not the universe.* And only the victims of the *invented* divisions of language, those who have been *invented* in constant opposition with the whole world, shall believe otherwise *in the name* of their own *self-sustained* delusion. It is impossible to know oneself as long as all one knows of oneself is the flag of the name *that one received from somebody else*. Have you ever even read what the WAR FLAG of your name says? It says, "There is me and that which is not me". It says that you are *drowned* in Duality and separated from the One God.

The ANGER OF JEHOVAH that caused the confusion of tongues at the Tower of Babel and gave birth to Diabolon was Ares, the god of war; the same Anger of Jehovah (אף־יהוה) that moved King David into the great sin of NUMBERING his people:

"Again, the ANGER OF JEHOVAH was kindled against Israel, and he incited David against them, saying, 'Go, number Israel and Judah.'"—2 *Samuel* 24:1.

"Then SATAN stood against Israel and incited David to number Israel."—1 *Chronicles* 21:1.

After the Flood, the Bird- and Fish-People scattered all around the world. And, because of the nature of the activity with which Noah had cursed them, they sowed with their snake-tongues both good and evil everywhere. First, because the path envisioned to aid those strangled of all Holy Ghost was plagued with dangers at every turn, as it *made use of illusion as a springboard*. But second, because, as the EAGLE of John said, some of the FISH-People allowed themselves to be corrupted by the Anger of Jehovah and the Harlot of Babylon and soon became *enslavers* rather than helpers.

"Little children, it is the last hour, and as you have heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us*."—1 *John* 2:18-19.

"Woe to you, lawyers! For you have taken away the key of knowledge, *you entered not in yourselves, and those that were entering in you hindered!*"—*Luke* 11:52.

John simply confirmed what the old Saïte priest had told Solon, and Plato took good care of immortalising in his works: that among the *Flood survivors,* there were some that set their minds on enslaving the whole world by means of vain words.

> "In this Atlantic Island, a combination of kings was formed, who with mighty and wonderful power subdued the whole island, together with many other islands and parts of the continent; and, besides this, subjected to their dominion all Libya, as far as to Egypt; and Europe, as far as the Tyrrhene Sea. And when they were collected in a powerful league, they endeavoured to enslave all our regions and yours, and besides this all those places situated within the mouth of the Atlantic Sea."—PLATO, *The Timaeus.*

But even those among the Fish-People that went astray from us can be fished out if they mend the pieces of their hearts. For the heart of an eagle is not poisoned like a pufferfish's liver. And Zeus' Eagle is immune to the venom of Prometheus' liver. Son of Man, the ancients knew that words were magical spells with mesmerising power, and if you believe otherwise, *it is only because this is not what you have been told. . .*

> "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city. For WITHOUT are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie."—*Revelation* 22:14-15.

> "Whosoever drinks of this golden fountain, soon feels a renewing of his nature, the taking away of evil, the comforting of the blood, the strengthening of the heart, and the perfect healing of all members throughout the body, either exterior or interior. It opens the pores, expelling the evil, that good may come in its place.
>
> But, my friend, you must take very diligent care that the Fountain of Life be pure and clear, that no strange waters be mixed with our Fountain, lest it prove a miscreant, and of a wholesome Fish a Serpent be produced. If also by a medium a corrosive should be joined, by which our body might be dissolved, see that all the corrosive be washed away; for no corrosives are to be used against inward diseases, sharp things penetrate and destroy, and beget more disaster. Our Fountain must be without any poison, although poison expels poison."[1]—BASILIUS VALENTINUS, *Twelve Keys.*

I told you that if you read this book, you would surely die. So, consider again whether you have the necessary to lay down the weight of words. Your own name as a foundational stone;[2] the names of those who may call your name as coping stones.

> "Now great crowds accompanied him, and he turned and said to them, 'If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple. For which of you, DESIRING TO BUILD A TOWER, DOES NOT FIRST SIT DOWN AND COUNT THE COST, WHETHER HE HAS ENOUGH TO COMPLETE IT?"—*Luke* 14:25-28.

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[1] "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come to you."—*Matthew* 12:26-28.

[2] "He turned and said to Peter, 'GET BEHIND ME, SATAN! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.' Then Jesus told his disciples, 'If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it.'"—*Matthew* 16:23-25.

ר

A Sword made of Primeval Fire.

"Rejoice greatly, O daughter of Zion![1] Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having Salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. I will *cut off the chariot from Ephraim*[2] and the *war horse* from Jerusalem; *and the battle bow shall be cut off,* and he shall SPEAK PEACE to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the Blood of my Covenant with you, I will set your prisoners free from the WATERLESS PIT."—*Zechariah* 9:9-11.

From the parting of the RED SEA up to the very LAND OF PURPLE, all is Anger of Jehovah. For the land that Jehovah promised to the Israelites is the same that Noah cursed after the Flood.[3] And woe to those who should make it into Jerusalem on a donkey's colt and make for themselves a crown of gold instead of a crown of thorns, for they would be like the Snake of Genesis, cursed by God above all cattle like a goat.

The ultimate violent, separative and divisive action of the *First-Born,* or *Protogonos*—the Phanes[4] (Φάνης) of the Orphic Mysteries—is to untangle himself from the Tree of Knowledge for the sake of the Tree of Life. Because, even if the cursed Snake of Wisdom may be gradually pacified as it is lifted up, verily, verily, from its seed to its rotten fruit, the totality of the Tree of Knowledge is Anger of Jehovah. And the only noble purpose of wielding a hot iron is to forge the Fiery Sword that shall illumine the way to the Tree of Life.

Only after forging a Sword of Primeval Fire for himself will Phanes emerge from the Cosmic Egg and be able to proceed according to *Hagia Sophia*—the Holy Wisdom of the true Lovers of Wisdom—by *setting himself apart* from the Tree of Knowledge for the sake of the Tree of Life. For the Greek word *hagia* (ἅγια) means "sacred" and "holy", but also "to set apart", just like the Hebrew word *nazar* (נזר). Having gone beyond the Babylonian threshold of names and words, Phanes must now unsheathe

[1] Zion (ציון), meaning "dry place", must be differentiated from Zidon (צידן), meaning "place of *hunting* or *fishing*". As it must also be differentiated from Sion or Shion (שיאן), meaning "ruin", "emptied", "lofty", "cloudy", or "extraction", as derived from *shw* (שוא), "to be emptied or ravaged", and either *nasa* (נשא), "to lift up", *nasha* (נשה), "to evaporate", or *masha* (משה), "to extract from water", from which משיח: Messiah or *Massiach*. Zion, Zidon and Sion are as intimately connected as the three *Thriae* or three faces of Hecate.
[2] Ephraim (אפרים), "doubly fruitful", is the name of one of the two half-tribes of Israel that descended from Joseph's sons. The other half-tribe is Manasseh (מנשה), "forgetting; evaporating", from *masha* and *nasha.*
[3] "And Noah awoke from his WINE, and knew what his *younger son* had done to him, and he said, 'Cursed be Canaan (כנען; "Land of Purple"); a servant of servants shall he be to his brethren.'"—*Genesis* 9:24-25.
[4] The name of Phanes (Φάνης) derives from *phaino* (φαίνω), meaning "to shine, come forth" or "to appear".

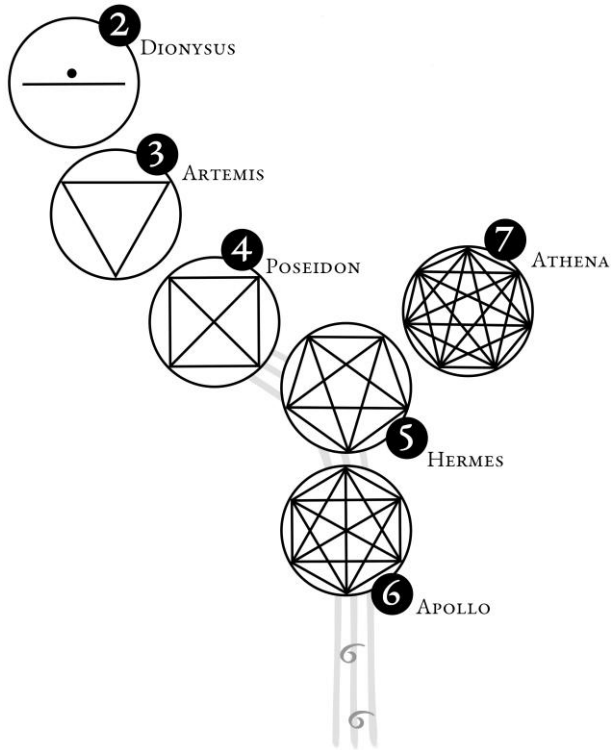
his Flaming Sword and cauterise his throat so his facecloth—made of the Silence of our Virgin Mother and the Crown of her Child—may be conserved pure and unsoiled by the memory of the rest of the mortal corpse, the god of war and the goddess of lust.

Having stepped beyond the Babylonian Throne of the *visible sun* and into the Hermetic heart of Enoch (the Angel of the VEIL or Metatron),[1] Phanes shall now leave Aphrodite Pandemos and Ares—the cities of Gomorrah and Sodom—never to return.

> "And all the days of Enoch were 365 years. And Enoch walked with Elohim and he was not, for Elohim took him."—*Genesis* 5:23-24.

As Pandemos turns into Ourania, and the god of war into the goddess of wisdom and war, the atomic *six* of carbon is to be poured out by *hexagonal* water crystals from the only *Six* that we will ever need: the Hexagonal Throne and Philosopher's Stone.

> "Let him that has understanding count the number of the beast, for it is the number of a man, and his number is 6 6 6."—*Revelation* 13:8.



As Vulcan's sulphurous fumes lift up clouds of smoke from the Deluge below, let us flee to Ouranos above with Artemis and Athena—the virgin daughters of Lot[2]. And only a *Pillar of Alchemical Salt* we shall leave as a noble witness of the adulterous affair that once existed between the awful god of war and the buxom goddess of lust.

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[1] Metatron literally means "beyond" (*meta*, μετά) "the throne" (*thronos,* θρόνος).
[2] Lot (לוט) means "covering", "to wrap", or "to envelop".

"*The sun was risen upon the earth* when Lot entered into Zoar [צער, *little*]. Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.[1] And Abraham got up early in the morning to the place where he stood before Jehovah. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when Elohim destroyed the cities of the plain, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said to the younger, 'Our father is old, and there is not a man in the earth to come in to us after the manner of all the earth. Come, let us make our father *drink wine*, and we will lie with him, that we may preserve seed of our father.' And they made their father drink wine that night, and the firstborn went in, and lay with her father; and *he perceived not when she lay down, nor when she arose*. And it came to pass on the morrow, that the firstborn said to the younger, 'Behold, I lay yesternight with my father, let us make him *drink wine* this night also; and you go in, and lie with him, that we may preserve seed of our father.' And they made their father *drink wine* that night also, and the younger arose, and lay with him; *and he perceived not when she lay down, nor when she arose*.

Thus, *were both the daughters of Lot with child by their father*."—*Genesis* 19:23-36.

This is the *Philosophical Death* of those "whose whole study is how to die and be dead". So let us sing a dirge with heavy hearts if we must, but *never remember* what our *throats* sang, lest our hearts should remain heavier than the feather of Maat. Cauterise, Son of Man! *Set yourself apart,* and join the tribe of the *Nazarenes*, whose denomination derives from the Hebrew *nazar* (נזר), which, just like the Greek *hagia* (ἅγια), means "to consecrate" and "to set apart". But know that no true *nazar, sadhu* nor *hermit*[2] ever set himself apart to find God, *but because he had already found It.*

"And the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself."—*John* 20:7

And although it may not be necessary to set oneself apart physically, after the mere *māyāvic* images and resemblances of the Tree of Knowledge, it will certainly be, not necessary, *but only natural,* to set one's mind and heart apart from the *pandemic māyāvic* mind. Cauterise, Son of Man, and return Hermes to the womb of Maia.

Like the *Coryphaei*[3] mentioned in Plato's *Theaetetus*, it is time to set the facecloth apart (lest it should be soiled by the rest of the body) and begin to "geometrize and astronomize above the heavens without applying oneself to anything that is near."

This is when you truly need to stir Symbolon, Son of Man. Because we are now gone beyond the Babylonian Throne, so WORDS WILL BETRAY US BOTH from now on.

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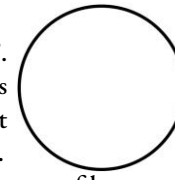
[1] Water shows us *hexagonal* crystals under the microscope, while salt shows us *cubic* or *square* crystals. Salt can only be harvested after the sun has caused the evaporation of water from the sea or a brine.

[2] *Sadhu* derives from *sadh* (साध), meaning "to finish, to complete". The word "hermit" derives from *Hermes.*

[3] *Coryphaeus* (κορυφαῖος) means "top of the head": one dressed with a purple robe and a crown of thorns. It also referred to "the leader of the chorus". The word is also esoterically connected to Kore, or Persephone.

nefer , to be good, good, pleasant, beautiful, excellent, well-doing, gracious, happy, pretty, to progress favourably in sickness, to recover



ONE AND ZERO.

The Mesopotamians did not use any symbol to indicate "zero". Instead, they used a placeholder or empty space. While the Egyptians conveyed "zero" by means of the hieroglyph *nefer*, , which meant "good" and roughly evokes the alchemical symbol of antimony: ♁.

The first scribes still had very present the *inherently symbolic* nature of language, and this is why they were very careful with representing things after the *actual nature* of things. So, as zero is *actually* Nothing, the ancients hardly represented Nothing, because the representation of Nothing *could never be a faithful representation of Nothing*, *given that all representations must be something.* But I wonder how many shall understand this today, as I fear that nowadays very few are like Socrates or the Buddha and *actually know to know Nothing*. . . Instead, I believe that all most people know of Nothing are *concepts* of nothing that they confuse with actual Nothing. Most people believe they know Nothing simply because they know the word "nothing". But Nothing is neither word nor concept, *because concepts and words are something.*

To know Nothing, Zero or *Infinite*—for they are the same, even if the empiricist may struggle to fathom this—one should be able to totally empty one's consciousness from the memory of sensory impressions and yet remain conscious. But in the hectic pace of modern times, many seem to be unable to stop the *flow* of thoughts and dwell in the *virgin* emptiness of the mind. So every time such *adulterous* minds speak about "zero" or "nothing", they babble about what they *actually* know nothing about.

Similarly, if empiricists were actually serious, they should get rid of the concepts of "zero" and "infinite" from all their mathematical operations until the existence of infinitude, nothingness, or zero was irrevocably attested with distinct empirical proof.

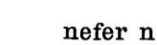
I challenge empiricists to provide *empirical, tangible* proof of the existence of nothingness and infinitude. If they cannot offer such proof, they should be coherent with their scientific method and discard these concepts, just as they discarded the spirit: in this way they would at least be coherent with their intellectual incompetence.

He who cannot stop the flow of thoughts is being dragged by the current of the Flood.

In the diagram given on page 106, the numeral 2, *together with the line and the point,* is allotted to Dionysus, while neither One nor Zero is to be found anywhere. This is so because *True Unity can only exist beyond beginning and end*, for the very reason that *beginning and end is already inherent Duality* and the beginning of Time.

"I am Alpha and Omega, the beginning and the end, the first and the last."—*Revelation* 22:13.

The beginning of form is also the beginning of Time, and the cause of both is the agency of sensory builds, for Time is nothing else than sensory impressions stored in memory, which is thought (or water). Time is a *circumstance* only to be experienced by the animal kingdom, for both sensory impressions and memory are circumstances requiring an animal brain: TIME IS NOT A UNIVERSAL ABSOLUTE. One can be rational enough as to understand that the universe does not depend on animal circumstances or be irrational and believe that one's own animal circumstance is absolute, which is what empiricism defends when it seeks to validate all research through animal sensory impressions. Hence, empiricism seems to be quite irrational, or perhaps it is simply *animalistic*. But we already spoke about the *mark of the beast,* so let us not repeat.

nefer n  , a strong negative.

In the sacred geometry that Pythagoras learnt in Ancient Egypt or from the Pythia Themistoclea, *both the point and line stand for the first manifestation of form*, the Orphic Phanes, *Protogonos* or *Firstborn.* This is because how long a manifestation of form may extend through time and space—from its beginning to its end—is irrelevant in *absolute* terms. In absolute terms, *it is irrelevant whether a point is long enough to be conceived as a line by any subjective human consensus*. What matters is that both are manifested and participate in beginning and end, *i.e.,* in form, time and space. Hence,

BOTH THE POINT AND THE LINE ARE DUALITY, AND NONE OF THEM IS UNITY.

According to True Symbolon, the representation of One as a point[1] is highly equivocal, because the point is inherently characterised by having a beginning and an end, which is duality, certainly not Unity. A *slightly* less equivocal representation of One (and Zero) may be a circle. But only because a circle does not present any obvious beginning or end per se, unless one *arbitrarily* creates it in one's own mind, i.e., unless one arbitrarily divides the circle *and creates Time by inventing a beginning*. In other words, unless one proceeds like Ares or Set *and proceeds to divide according to fancy.*

> "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie."—*Revelation* 22:13-15.

One and Zero are the same: Unity freed from the *multiple* forms of the animal sensory circumstance of the *man-beast* whose number is 666. One and Zero are the "Alpha and the Omega", "the First and the Last", "the Beginning and the End". The Greek alphabet conveys this through the letter *Phi* (Φ), which is 1 *within* 0, and gave its name to the *golden ratio* and the denomination of the true PHIlosophers, those that love SoPHIa and pursue Aphrodite Ourania. But the same is also conveyed by the Gnostic Mystery Name IAO (1A0). So, the ancients did actually represent Zero in their Mysteries. In fact, the oval form at the top of the Ancient Egyptian Ankh is 0 and represents the entrance into the *womb* of Isis: our "Black Virgin underground".

If we were to afford more easily misleading representations of Nothing, we could envision Zero as the boundless expanse of the sky-god Ouranos: the expanse without beginning and end upon which Time (the passing of forms that emanate from sensory builds) takes place. Zero would then be like "the Blank Canvas of Existence", *only that there is no canvas, but it is instead unsupported.* Zero transcends all mind objects. When 1 is *devoid of memory objects*, 1 perceives 0, and IAO, Phi (Φ), or Nirvana, is.

> "And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: it is unestablished, unevolving, WITHOUT SUPPORT [of mental object]. This, only this, is the end of suffering."—GAUTAMA BUDDHA, *Nirvana Sutta.*

Zero is that upon which the divine agency of sensory builds forms SYMBOLS of the UNFORMED via the Hermetic axiom: *as above, so below.* While One may be envisioned as Zeus DETHRONING Cronos—the Titan of Time—*by becoming conscious of Zero*.

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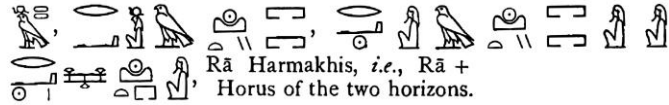
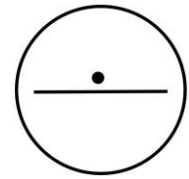
[1] "To be, or not to be, I there's *the point*. To die, to sleep, is that all? I all."—SHAKESPEARE, *Hamlet.*

Rā Ḥeru-ȧakhuti  Rā Harmakhis, *i.e.*, Rā + Horus of the two horizons.

TWO.

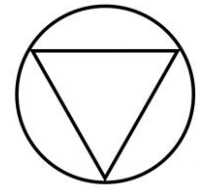


Two is the sphere of Dionysus, the infant-god of wine that was born to one day replace Zeus as king of the gods. Two is the sphere of the so-called "Sons of God" and the original sphere of existence and experience. Two is the *bifid* tongue of the Snake, the primeval type of FORMED existence and the highest spiritual self. Two is the BEGINNING OF ILLUSION for the First Adam that *began to be* in Eden, as much as it is the END OF ILLUSION for the Prodigal Son that has returned and, like Enoch, IS NOT.

The point is the sun, and the line is the line of the horizon that separates the waters above from the waters below. But the line is also the Spine of the Snake, the Osirian Djed, that can only be aware of Unity as it stops tending outwards through its *bifid* tongue. Because the Snake (or line of the horizon) that separates the waters above from the waters below is also the Flaming Sword that, "by turning every way", bars our return as Prodigal Sons. This is the power of Michael's Flaming Sword, which—when lifted up in the wilderness—is again the Snake, but now conscious of Unity in its inner sphere. Because, at the Fall, the Little Son of Fire, Snake or Seraph, was never aware of its inner sphere of being. Instead, as soon as he came into existence, he began to speak in the tongues of Symbolon and immediately caused outer sensory impressions to be formed. Hence, the Snake immediately fell further into the Third Sphere: that of Fire and Air, or Holy Ghost, which is formed by the Snake (1) and its *bifid* tongue (2).

> "Where two or three are gathered together in my name,
> there am I in the midst of them."—*Matthew* 18:20.

THREE.



As the Green Snake began to speak in Symbolon, a sphere of outer sensory impressions made only of Fire and Air began to exist according to the Hermetic axiom "as above, so below". The Anger of Jehovah, or Red Snake of Diabolon, had not yet been born, so only the green *foetus* of Hermes Thrice-Great spoke.

The conjunction of the Djed, or Green Snake (1), and its bifid tongue (2) formed Three, which allows for the drawing of the FIRST geometrical figure: the triangle. *The Trickster snared himself into an egg of his own making* when, by coating himself with Fire and Holy Spirit, he separated himself from the No-Thing. But this is also how Hephaestus—the Creator, who is *both* Snakes, one and none—*inadvertently* created the universe of sensory forms and *ensnared a seed of himself within* the Cosmic Egg. It is only by attempting to perceive the interior of the Cosmic Egg—which is made of Fire and Air—that Dionysus can hatch from the Serpent's Egg.

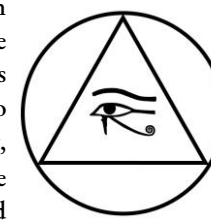
Let us now notice a VERY IMPORTANT fact: the triangle is the ONLY geometrical figure THAT ALLOWS NOTHING TO EMERGE WITHIN ITSELF, as all its vertices are already *united outwardly,* one with the other, in such a way that they cannot be joined *inwardly* and form any *interior design*. For example, the square allows its vertices to unite inwardly to form a cross; the pentagon allows a pentacle to emerge, and so on.

These "interior designs" that arise within the regular polygons when their vertices are *united inwardly* are of utmost importance to sacred geometry. In fact, everybody knows these designs: the cross, the pentacle or the Star of David—all heavily religious symbols—arise one after the other within the Square (4), the Pentagon (5) and the Hexagon (6). But these inner designs are SUBJECTIVITY (delusion) that one allows to take place within oneself. While the triangle always remains EMPTY, or *purged,* of all inner designs. Because of this, only *the triangle allows Nous to arise*, the consciousness that always perceives objectively, the *melted liquefied Moon* or *Mercury Duplex* that can ascertain Truth by comparing the above and the below *at the threshold of illusion.*

Have you ever had the fleeting experience of—even if only for a few seconds—experiencing an everyday object as if you had never seen it before? If so, know that this is it, Son of Man. Could you then endeavour to recall this kind of unconditioned perception as often as possible? This kind of perception is unbiased by the memory of sensory impressions, and, because of this, it constitutes ABSOLUTE OBJECTIVITY, and, because of this, IT HAS THE POWER OF REVEALING LIVING TRUTH AT EVERY TURN.

This is the "knowing to know Nothing" of Socrates, the reason why the Oracle of Apollo said that Socrates was the wisest among the Greeks. As this is also the kind of consciousness that the "Bird-People" retained after the Flood, as it is also *their Arks.*

Three belongs to Artemis[1], the virgin moon-goddess of the hunt that *descends from the air into the water* to hunt down and obliterate our beastly nature for the sake of our purgation and return as Prodigal Sons. The same has been envisioned as the archangel Michael coming to destroy the Dragon or Snake, which, nonetheless, *must be lifted up*, as Jesus said. If one succeeds in lifting up the Snake all the way so as to detain the motion of the Flaming Sword (ו) that turns every way, one will naturally become aware of the primeval, empty sphere of being and claim the Flaming Sword of Michael that barred his way for oneself. Then, for such a one, we could turn the water-triangle into a fire-triangle and plant the Eye of Nous of potential omniscience inside: the only inner design that a triangle will ever allow. But this is also Enlil's "evil eye", as well as Horus' *crying* eye. Because Michael (or Artemis) descends to kill the beast with which we are identified. Let us never forget that Artemis is *a goddess of hunting and sudden death.*



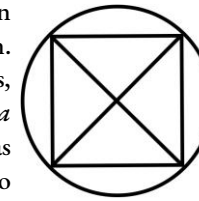
> "Leave her alone, why do you trouble her? She has wrought a good work on me. For you always have the poor with you, and whenever you want you may do good for them. But you do not always have me. She has done what she could, she is come aforehand to anoint my body to the burying. Verily I say to you, wheresoever this gospel shall be preached throughout the whole world, this also that she has done shall be spoken of in memory of her."—*Mark* 14:6-9.

As already said, the triangle does not allow the emergence of any interior designs that could taint its *virgin* purity. However, the *architect* must use a *compass* to draw the celestial *volatile* circle within the triangle and Poseidon's *set square* to *fix it*. The result is the Philosopher's Stone.

[1] But liquid Moon is Mercury or Hermes. As soon as the Air is turned into Water, Silver turns into Mercury.

pe-t , sky, the four quarters thereof:
, South, , North, , West, , East.

FOUR.



The Square is the first regular polygon that allows us to join its vertices *inwardly*. And, when doing so, a cross arises within. The emerging cross stands for the four winds, or cardinal points, as well as for the four faces of the Cherubim, *each of which takes a triangular form within the square divided by the cross*. As soon as the four winds begin *to blow*, Michael's Flaming Sword begins to turn every way, and, accordingly, one is immediately exiled from the Garden of Eden.

"So he drove out Adam; and he placed at the east of the garden of Eden Cherubim, and a Flaming Sword which turned every way, to keep the way of the Tree of Life."—*Genesis* 3:24.

As soon as the seasons begin to turn, the *Waters of Time* begin to flow. Hence, here we have both Cronos (Time) and Poseidon. But Poseidon and Amphi*trite* had a son called *Triton*, and both Amphitrite's and Triton's names convey *three*, not four.

This refers to the three teeth with which one should fix oneself to the four winds.

"It is the great symbol of manifested light, which is indicated by the Greek letter X (*khi*), initial of the words Χωνη (*Chone*) Χρυσος (*Chrysos*) and Χρονος (*Chronos*), crucible, gold, and time, triple unknown of the Great Work. The Cross of Saint Andrew (Χιασμα—Chiasma) in the shape of an X, is the hieroglyph of luminous and divergent radiations, emanated from a unique fire/centre, reduced to its simplest expression. Therefore, it is clearly the graphic of the spark. Its radiation can be multiplied, but it is impossible to further simplify it. These intersecting lines produce the diagram of the shining of stars, of the radiating dispersion of all that shines, lightens and irradiates. Thus, it has been made the seal, the mark of illumination, and, in a wider sense, of spiritual revelation. The Holy Spirit is always perpendicular to its body, that is to say, in a cross. For the Greek cross and that of Saint Andrew have in Hermetics an exactly similar meaning. One frequently encounters the image of the dove completed by a halo which specifies the hidden meaning, as can be seen in the religious scenes of our Primitives and in a number of purely alchemical sculptures. The Greek X and the French X represent the writing of light by light itself,[1] the trail of its passage, the manifestation of its movement, the affirmation of its reality. It is its true signature. Until the 12th century, no other mark was used to authenticate old charters; from the 15th century on, the cross became the signature of illiterates. In Rome, auspicious days were signed with a white cross and unfavourable ones with a black cross. It is the complete number of the Work, because unity, the two natures, the three principles, and the four elements give the double quintessence, the two Vs joined in the Roman cipher X for the number ten. The number is the foundation of the Pythagorean Cabala, or of the universal language, whose curious paradigm can be seen on the last page of a little alchemy book. Bohemians used the cross or the X as a sign of recognition. [. . .] Furthermore, the X denotes *sal ammoniac* of the sages or salt of Ammon (αμμωνιακος—*ammoniakos*), in other words, salt of the Ram, which was formerly written, more accurately, *harmoniac*, because it realizes the harmony (αρμονια—assembling), the agreement of water with fire, because it is the mediator par excellence between heaven and earth, the spirit and the body, the volatile and the fixed."—FULCANELLI, *The Dwellings of the Philosophers.*

The famous vision of Ezekiel was stirred by "a whirlwind coming out of the north, a great cloud, and a fire infolding itself". Then Ezekiel saw "four living creatures", and each had four wings and four different faces: a man, a lion, an ox and an eagle.

[1] The Word of God straight out of Poseidon's sky-blue Throat: the Baptist and the disciple that Jesus loved.

ḥep — ākhmiu ḥepu ⁂, fixed stars.

> "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle."—*Ezekiel* 1:10.

These four faces correspond to four zodiacal signs that can be placed *on a cross* on the zodiacal wheel: Aquarius (Man), Leo (Lion), Taurus (Ox) and Scorpio (Eagle) because, as astrologers know, the eagle and *phoenix* are also representative of Scorpio.

These are four forces that, as long as they are not realised, cause Michael's Flaming Sword to turn every way and bar the return of the Prodigal Son to the Garden of Eden.

Ezekiel tells us that these creatures "TURNED NOT as they went", which says much about his spiritual stature but very little to anyone who has not reached his same heights. It is also worth noting that when Ezekiel repeats his vision a second time, he very fittingly replaces the face of the ox with that of a cherub, *i.e.,* he replaces Hera's face with that of the infant-god Dionysus. And he says that "the Cherubim were lifted up". Like Mithra, Ezekiel beheaded the Ox and sat on the Empty Seat of Hestia.[1] In the *Homo Signorum,* the throat is allotted to Taurus: I told you *to cauterise at the throat.* Request the head of the *Pourer of Names* in the name of Peace or Salome.

> "When they went, they went upon their four sides; THEY TURNED NOT as they went, but to the place whither the head looked they followed it; THEY TURNED NOT as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried to them in my hearing, 'O wheel!'[2] And every one had four faces: the first face was the face of a CHERUB, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. *And the Cherubim were lifted up* [. . .] their wings to mount up from the earth, the same wheels also TURNED NOT from beside them."—*Ezekiel* 10:11-16.

Ezekiel implies that the faces *complained* about the wheel, exclaiming, "O wheel!"

According to Greek myth, the beautiful *mortal* Adonis became the lover of both Aphrodite and Persephone, a feat that stirred Ares' jealousy. So, one day, while Adonis was on a *hunting trip*, Ares *disguised himself as a wild pig* and gored him to death. Aphrodite and Persephone began to weep over Adonis' corpse, and from the mix of Aphrodite's tears and Adonis' blood the anemone (ανεμώνη; literally "windflower") came into being. As accepted by mythologists, Adonis finds a direct equivalent in the Mesopotamian Tammuz or Dumuzid. And Ezekiel mentions Tammuz when he says:

> "He said also to me, 'Turn yet again, and you shall see greater abominations that they do. Then he brought me to the door of the gate of Jehovah's House which was toward the north; and, behold, THERE SAT WOMEN WEEPING FOR TAMMUZ. Then he said to me, 'Have you seen this, O Son of Man? Turn yet again, and you shall see greater abominations than these.'"—*Ezekiel* 8:13-15.

Tammuz, or Dumuzid ( ), was a shepherd and lover of Inanna-Ištar ( ), the daughter of the moon-god Nanna. The Mesopotamian Inanna shows us the *three*

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[1] Dionysus was not one of the 12 Olympian gods. But as Hestia was said to never abandon the Primeval Hearth, her seat among the Olympians was said to be always EMPTY, and Dionysus was allowed to sit on it.
[2] Gilgal (גלגל) "circle of stones". *Cross-check with point 5.20.* The *Gilgal* represents Ouroboros or Samsara.

faces of Hecate: she is Aphrodite Ourania as the goddess of love but also Aphrodite Pandemos as the goddess of prostitution. She is Athena as the goddess of war but Artemis as the daughter of the moon-god Nanna and twin sister of the sun-god Utu.

But Inanna also had an older sister named Ereškigal (𒀭𒊩𒅗𒁕)—the Queen of the Underworld—that we could equate to Persephone. According to Mesopotamian myth, one day Inanna went to the Underworld with the intent of increasing her powers, but Ereškigal caused her awful torment. Inanna went through a series of Underworld Gates, and, at every Gate, *she lost pieces of clothing*, which undoubtedly represent layers of physicality or *spiritual purgation*. Finally, Inanna was judged by *seven* judges, found guilty, and killed, and her corpse hung on a *nail* (ו) in the Underworld until the water-god of Wisdom Ea-Enki sent a servant to her rescue. This evokes the Greek myth of Persephone, who was kidnapped and made Queen of the Underworld by Hades. Persephone stayed in Hades until her mother, Demeter, threatened to stop THE TURNING OF THE SEASONS if her daughter was not returned to her from Hades. And it was only after this that Zeus appointed Hermes to Persephone's rescue.

After her rescue, Inanna was brought back to life. But when she found out that her lover Dumuzid had not mourned her while she was dead, she caused *demons now under her command* to fetch Dumuzid and bring him to the Underworld in her stead.

The *shepherd* Dumuzid then experienced the torment that Inanna had suffered in the Underworld, which was only alleviated when, by praying to Utu—Inanna's twin brother—his *four* limbs were turned into *four snakes* to escape from his demons.

> "Dumuzid let out a wail and turned very pale. The lad raised his hands to heaven, to Utu: 'Utu, you are my brother-in-law. I am your relation by marriage. I brought butter to your mother's house. I brought milk to Ningal's house. Turn my hands into snake's hands and turn my feet into snake's feet, so I can escape my demons, let them not keep hold of me. Utu accepted his tears. Utu turned Dumuzid's hands into snake's hands. He turned his feet into snake's feet. Dumuzid escaped his demons."—*Inanna's descent to the Underworld*, ETCSL.

The numerical value of the Hebrew letter *yod* (י)—which we have been calling the "Seed"—is TEN, while the value of the letter *vaw* (ו)—which we have been calling the "Flaming Sword"—is SIX.[1] The Jewish kabbalists understand the letter *vaw* (ו) as representing a hook or a nail. This is certainly most appropriate, for the *Vaw of Six* is also the Hook with which Christ fishes the letter *nun* (ן)—which so much resembles the letter *vaw* (ו) when it is placed at the end of a word—and which means "fish" and is of value FIFTY. In Mesopotamia, the rank of Enlil (𒀭𒂗), the "Lord of the Air" and Shepherd of the black-headed people, was FIFTY: a rank that he shared with his son Ninurta (𒀭𒀝), but that Marduk (𒀹𒀹) had to fight dearly with Tiamat to attain.

Now, Ea was Marduk's father and Enlil's older brother. But even if Ea (𒂊) ("House of Water") was older than Enlil, he held the lower rank of FORTY. Ea, like Poseidon, is the god of squares (4x10=40) and of forty days or years spent in waterless deserts eating locusts and honey. And, as the Jewish Kabbalah has inherited much from Mesopotamia, the Hebrew letter of value 40, which is "mem" and SAID TO IMPLY WATER, can take the form of a man *carrying a load* or simply be *square* (מ, ם).

[1] Ten and Six were the Divine ranks of IŠKUR (𒀭), the brother of the twins Utu (20) and Inanna (15)

What load is that man carrying? Well, in the Mesopotamian myth known as *Enki and Ninmah*, right after creating humanity out of clay, Ea-Enki imposed on mankind the "task of *carrying baskets".* And it is known that the Greek Eleusinian Mysteries consecrated to Demeter involved a *sacred basket* whose contents were kept secret from the uninitiated. What did the basket contain? Well, that is a secret. But according to different sources, it contained a golden snake, an egg, a phallus, seeds, salt and grain.

Son of Man, *forget the basket.* As I said, this is a Flaming Sword (or a nail): ך

And the below is the same Flaming Sword, but now turning every way, just as it rotates to bar your return to the Garden of Eden as Prodigal Son.

Do you recognise this symbol, Son of Man?

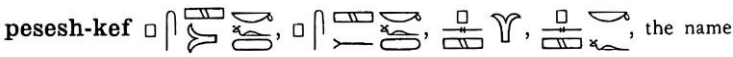
Unless you are versed in Indian spirituality, you may feel rather uncomfortable in the presence of the *swastika*. But nothing is further from my intention than to reopen the wounds of old stupid wars, which may send your sword spinning *every way* in a frenzy to chase the memory of sensory impressions and animalistic behaviours.

In fact, my only intention is that of detaining the spinning of your mind totally by NAILING IT to the wood of the Tree of Knowledge. My intent is that of stretching your Ouroboric Snake, even if I have to use nails, hooks and pins to keep it stretched.

There are 4 *vaws* (ו) there, so there are 4 times 6, or 24. In this context, the spinning Flaming Sword represents the flow of psychological time following the four seasons and the 24 hours of a day. This ancient sign is used in India as a symbol for *prosperous times*. The original conception was that by worshipping time, one would receive the blessings of time and hence be blessed with *prosperous times*, which is very straightforward ancient theurgy. But are you sure that you wish to worship Time, Son of Man? Would you like to worship Cronos, the Titan that swallows his children?

Everything bound to the flow of psychological time is mortal, for Time is change of form, and change of form is Death. And now that you have been born, you cannot detain Death. But you can stop Birth, which is conducive to Death, and thus *break the cycle of death and rebirth*. Like Mithra, or Gilgamesh, behead the Bull of Taurus—the sign of birth opposite to Scorpio, the sign of death—and place the head of a cherub instead. If you are in Jerusalem, CAUTERISE. By how many nails is a Scorpion held?

Know, Son of Man, that you can only use THREE nails to pin yourself to the Tree of Life. Your human image and resemblance must become fish- or merman-like after the nature of the Hebrew letter Nun (נ), which means "fish" and is of value FIFTY, like the Lord of the Air and shepherd of the black-headed people, Enlil. That day I will no more call you *Son of Man,* but *Son of Nun*, because you will have become like Oannes or *Ioannes,* the disciple that is loved. The Leviathan will open its mouth to swallow you, just like it happened to Jonah, but only to take you to the other side of time. Only



so your mouth can be opened with an Egyptian *pesesh-kef,* or fishtail blade, to return you to your father, the Ancient Egyptian god of the primeval waters, Nun.

That day, you will be like Joshua, the Son of Nun, since you will have been born from the water and attained the Fifty Names, just like the solar calf Marduk, the son of Ea, the god of the Mesopotamian Primaeval Waters.[1] And when the God of the Dead adopts you as one belonging to his realm, you shall be born no more, *for you will have been born in Death* and, in this way, indirectly overcome both Birth and Death.

That day you will have transcended the duality of words and thoughts, as the dual nature of your legs will have been returned to Unity by the force of one single nail. And having become like Triton through Symbolon, you will be able to receive your now purged virgin waters in your home, and your legs shall break no more. Because at the moment of physical death, you will be found *to be already dead.*

> "Then came the soldiers, and broke the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they broke not his legs."—*John* 19:32-33.

Our feet must be nailed to the stable foundation of *Yesod* (יסוד) so we might walk in Unity in this world of inherent Duality, in a way that our kingdom, or *Malkuth* (מלכות), does not belong to this world any more. But our hands must be firmly nailed to the Wisdom of *Chokmah* (חכמה) and the Understanding of *Binah* (בינה). Because only in this manner shall we not discern through the equivocal nature of a sword that is turning every way, and our Knowledge, or *Da'at* (דעת), shall not depend on the equivocal drift of a mind that is dragged by the circumstance of memory and thought.

Instead, we shall learn to cognise through Nothingness—the Ineffability of *Da'at* (which is always best left unformed)—and be witness of the Name at every turn. It is verily only then that, from our *Kether* of Thorns, the Tree of Life shall begin to grow.

Nobody ever became immortal without dying to mortality. I told you not to read this book because you would surely die. All those eating from the Tree of Knowledge are bound to death, just as all those eating from the Tree of Life are also bound to death, only in a different way. The only god of this world is the God of the Dead.

> "And Jehovah-Elohim commanded man, saying, 'Of every tree of the garden you may freely eat, but of the Tree of the Knowledge of good and evil, you shall not eat of it, for in the day that you eat thereof you shall surely die."—*Genesis* 2:16-17.
>
> "You cannot see my face: for there shall no man see me, and live."—*Exodus* 33:20.

The name of Joshua, or Jesus, means "Yah (Jehovah) saves". But let us dry up the moisture of literal thought from this name and contemplate the name of Jesus (יהושע) as if it were written in hieroglyphs: Seed (י), Door (ה), Flaming Sword (ו), "She" (שע).

Is it surprising that the Hebrew language could be read hieroglyphically? Was not Moses raised in the court of the Pharaoh? And was not Moses SAVED from the flow of a RIVER by the DAUGHTER of the Pharaoh? He who has ears to hear, let him hear.

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[1] It may be helpful to note that in Sumerian the word for "water" was A (𒀀), and that this word was formed by the signs DIŠ of GEŠ (𒀸), which meant "one" or "sixty", plus the sign LIMMU$_6$ (𒀹), which meant "FOUR".

But Moses had TO DIE at Mount Nebo—(הר נבו) *lit.* "Mount of the Prophet"—so Joshua (Jesus), THE SON OF NUN, could lead the Israelites into the Promised Land.

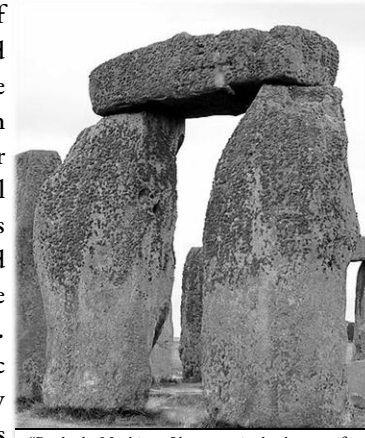
What is "nun" in English? He who has ears to hear, let him hear.

It is all around you; it always has been and it always will be until the very day there are no more fiery creative seeds to be saved but only dirt, dust and lice.

When used according to Symbolon, the Bible can be used as a *spiritual map*:

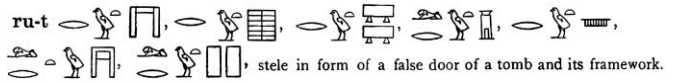
> "And Moses went up from the plains of Moab [מואב, Water of Father] to the Mountain of Nebo [נבו, Mount of the Prophet], to the top of Pisgah, that is over against Jericho [ירחו, City of the Moon or Fragrance]. And Jehovah showed him all the land of Gilead [גלעד, Perpetual Fountain] up to Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, up to the utmost sea. And the south, and the plain of the valley of Jericho [ירחו, Place of the Moon or Fragrance], the city of palm trees, up to Zoar. And Jehovah said to him, 'This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it TO YOUR SEED'. I have caused you to see it with your eyes, but you shall not go over there. So, Moses the servant of Jehovah died there in the land of Moab [מואב, Water of Father], according to the Word of Jehovah. And he buried him in a valley in the land of Moab, over against Bethpeor [בית פעור, House of Opening], but no man knows of his sepulchre up to this day. And Moses was 120 years old when he died,[1] his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days, so the days of weeping and mourning for Moses were ended. And JOSHUA, THE SON OF NUN, was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened to him, and did as Jehovah commanded Moses."—*Deuteronomy* 34:1-8

Beth-Peor (בית פעור), or "House of the Opening", as derived from *beth* (בית) "house", and *pa'ar* (פער), "to open wide", could stand for any of the two doors (ה) contained within the FOUR letters that constitute the Tetragrammaton, or Ineffable Name of the Lord (יהוה). The symbolical origin of all these Gates of Death is truly ancestral. We find them in Egyptian and Sumerian mythology as "the Gates of the Underworld", but their first origin will be found with the PRIMITIVE DOLMENS or PORTAL TOMBS that are scattered through all Eurasia—from Korea to Spain—the most famous representatives of which are perhaps those placed in a circle, or *Gilgal,* at Stonehenge. The stone door of these portal tombs *had been rolled away.* Our ancestors used these dolmens for ritualistic purposes and to mark tombs, just as we may today use *tombstones* or crosses. The ancients knew; it is the RUTHLESS modern man who has forgotten.



"Ruth, the Moabitess, I have acquired to be my wife, to raise up the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brethren, and from the gate of his place."—*Ruth* 4:10.

[1] "My spirit shall not always strive with Adam, for he also is flesh: yet his days shall be 120 years."—*Gn* 6:3



FIVE.

The value of the Hebrew letter *heh* (ה) is five, the rank of the Mesopotamian goddess Ninmah, or Ninhursag, who provided Ea-Enki with the required clay to make the human body. Another letter hieroglyphically similar to *heh* (ה) is *cheth* (ח), which is of value EIGHT. The Greek Gematria of the name Ιησους (*Iesous* or Jesus) is 888. And the Jewish Kabbalists see in both these letters a womb, an opening, a fence, a window or door, for both these letters are related to the *apélla* (ἀπέλλα), or "fence for animals", of the Good Shepherd Apollo. But Apollo was not the only Greek god of shepherds; Hermes was equally connected to shepherds, herds and flocks. In fact, according to Greek mythology, when Hermes was born, he first became an enemy of Apollo by stealing his cattle, although later they became best friends. This story will be told later.

Eight divided by Five renders 1.6, which is the fairest approximation of the golden ratio (Phi Φ) that one can hope to obtain with natural numbers (Φ = 1.618033...).

Eight multiplied by five renders 40: the rank of the Mesopotamian water-god of wisdom and magic, Ea-Enki. And, as the Greeks said, the waters flow according to two different currents: those of Cronos and Rhea. One current flows towards the waters below, towards incarnation, and tends to puddle, stagnate and rot. While the other flows towards the waters above, towards resurrection, uplifted by *mist* and blood.

Now, the fence between the waters above and the waters below—the "firmament" according to the phraseology of the *Book of Genesis*—is Apollo's *apélla* (ἀπέλλα), his "fence for animals". But the only god that has free passage through the *apélla* and can freely move between the waters above and the waters below is Hermes, the messenger of the gods: the Mercury that, just as it rises like mist, rains down like dew or a storm.

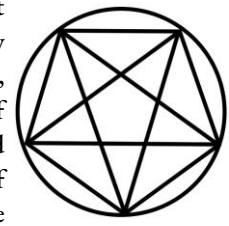
Hermes is certainly a *two-faced* god. First of all, because he is the god of *tricksters,* and that is enough. But he is also the god of shepherds like Apollo, as well as the god of travellers, roads, *boundaries*, *language,* wit, commerce, *robbers and thieves*.

Hermes is a god of shepherds and many disguises that steals Apollo's sheep. . .

> "This name seems to pertain to discourse, and to imply that this god is an interpreter and a messenger, one who steals, and is fraudulent in discourse, and who meddles with merchandise: and the whole of this subsists about the power of discourse. [. . .] This name, therefore, is composed both from to speak and to deliberate; just as if the institutor of the name had authoritatively addressed us as follows: 'It is just, O men, that you should call that divinity, who makes speech the object of his care and deliberation, Εἰρέμης [Eirémis].' But we of the present times, thinking to give elegance to the name, denominate him Ἑρμῆς, *Hermes*. But Iris likewise is so called, from τὸ εἰρειν, to speak, because she is a messenger."
>
> "It is likewise probable, my friend, that Pan is the bipartite son of Hermes. [. . .] You know that Speech signifies the all; that it circulates and rolls perpetually; and that it is twofold, true and false. [. . .] Is not, therefore, that which is true in speech, smooth and divine, and dwelling on high in the gods; but that which is false, a downward inhabitant, dwelling in the multitude of mankind, and, besides this, rough and tragic? For in speech of this kind, the greater part of fables, and the falsities about a tragic life, subsist. [. . .] With great propriety, therefore, he who indicates everything, and perpetually rolls, is πᾶν αἰπόλος [*Pan Aipolos—Pan Apollo*], the biform son of Hermes; *who in his upper parts is smooth, but in his lower parts rough* and GOAT-formed, and Pan is either speech, or the brother of speech, since he is the son of Hermes."—PLATO, *The Cratylus.*

Hermes is the god of travellers, guider of souls, or psychopomp for those evaporating like *mist* towards the waters above, whereas he is the god of commerce, thieves, and robbers for those deluged in the waters below. In any case, Hermes remains the god of trickery, boundaries, language and wit regardless of the current one flows with.

Know that Hermes has quite a dark sense of humour that—as it usually happens—is not well received by most people. And know that Hermes tricks *everybody*: some he tricks with death and others with riches, thus leading everybody to Pluto: the God of the Dead and riches. One of Hermes' classic puns is that "the last will be first, and the first will be last". I have heard this cheap joke many times, and it never gets too old.



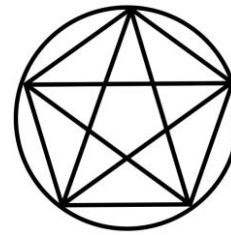
Waters that tend metaphysically *downwards* are waters that tend sensorially *outwards*. The flow of such waters is necessarily impelled by attachment to the memory of sensory impressions, which causes the increasing corruption and degeneration of human societies. Hence, by placing a pentagon *downwards* and joining its outer vertices inwardly, we shall obtain the GOAT of Satan or, if preferred, the goat of the *dead* god Pan, whose corpse is currently putrefying. But in Greece, the goat was also consecrated to Dionysus, who *came down* from Olympus to get Hephaestus drunk with wine. Because, as Jesus said:

> "No one has ever gone into heaven except the one who came from heaven—the Son of Man."—*John* 3:13.

Hence, because of everything just said, the above goat-like star is the symbol of black magic: magic that is self-centred and used after the pursuit of personal advantage within human societies. There is danger in reaching Enoch and walking on the waters on two legs; there is danger in turning water into wine. Those initiated by nature have very little to fear, for their spiritual initiation and entrance into Apollo's fold shall happen according to Natural Law, and Demeter will look after them. But woe to those initiated by men! For they are thieves of tombs and robbers of men, and no one should ever enter the King's Chamber of the Great Pyramid *without crawling on all fours.*

> "'Verily, verily, I say to you, he that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. But he that enters in by the door is the shepherd of the sheep. To him the porter opens; and the sheep hear his voice, and he calls his own sheep by name, and leads them out. And when he puts forth his own sheep, he goes before them, and the sheep follow him, for they know his voice. And a stranger they will not follow, but will flee from him, for they know not the voice of strangers.' This parable Jesus spoke to them, but they understood not what things they were which he spoke to them. Then Jesus said to them again, 'Verily, verily, I say to you, I AM THE DOOR OF THE SHEEP. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door, by me if any man enters in, he shall be saved, and shall go in and out, and find pasture. The thief comes not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd gives his life for the sheep."—*John* 10:1-11

But lo! If instead of placing the pentagon in a downward position, we place it in an upward position, we shall obtain THE STAR-MAN OR STAR OF BETHLEHEM!



As told in Hermes' jokes, those initiated by nature shall receive the Philosopher's Stone that turns into gold, whereas those initiated by men shall receive the Philosopher's Gold that turns into stone. To be fished out from the waters below by the fishers of men, one must reunite the two legs of the Star of Bethlehem with the force of one single nail and thus learn to walk in Unity in this world of inherent Duality.

The two legs of the pentacle, or Star of Bethlehem, are analogous to the two snakes that the Gnostic Abraxas[1] had for legs, as well as the two snakes of the caduceus of Hermes, one of which is green and the other red. These are the *green*-faced gods Osiris, Ptah and Geb, and the so-called god of the *red* desert, Set. The green snake is only interested in riches dug out from Pluto's Underground, while the red snake is only interested in the human riches that Satan offered to Jesus in the desert. When red and green lights mix, they render yellow light. But green can only be obtained by mixing yellow and sky-blue light. . .

> "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."—*Matthew* 6:19-21.

The firstborn of Cain, the slayer of the Good Shepherd Abel, was Enoch (חנוך), meaning "inaugurated", "trained" or "initiated". Cain founded a city in his honour.

> "And Cain knew his wife; and she conceived, and bore Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch."—*Genesis* 4:17.

> "Can the soul, therefore, which is invisible, and which departs into another place of this kind, a place noble, pure, and invisible, viz. INTO HADES, *to a beneficent and prudent God* (at which place, if Divinity is willing, my soul will shortly arrive); can the soul, I say, since it is naturally of this kind, be immediately dissipated and perish on its being liberated from the body, as is asserted by the many? This is certainly, my dear Cebes and Simmias, far from being the case. *But this will much more abundantly take place, if it is liberated in a pure condition, attracting to itself nothing of the body, as not having willingly communicated with it in the present life, but fled from it and collected itself into itself*; an employment of this kind having been the subject of its perpetual meditation. But this is nothing else than to philosophise rightly, and to meditate with facility, how *to be dead in reality*. Or will not this be a meditation of death? Will not the soul, therefore, when in this condition, depart to that which is similar to itself, a divine nature, and which is likewise immortal and prudent? And when it arrives thither, will it not become happy, being liberated from *wandering*[2] and ignorance, terror and insane love, and from all other evils belonging to the human nature; and so, as it is said of the INITIATED, will in reality pass the rest of its time in the society of the gods?"—PLATO, *The Phaedo.*

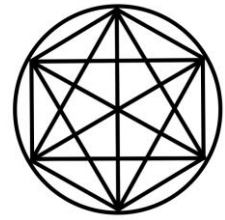
[1] The numerical value of the mystery name Abraxas (ΑΒΡΑΣΑΞ) sums to 365, the number of days of the solar cycle, as well as the number of years that Enoch lived before he was taken by Elohim and *was not.*
[2] "And Cain went out from the presence of Jehovah, and dwelt in the land of Nod [נוד, "*wandering*]".

SIX.

एवं मया श्रुतम्

Evam mayā śrutam

> "When they rise from the dead, they neither marry, nor are given in marriage; but are as the angels in heaven. And as touching the dead, that they rise: have you not read in the book of Moses, how in the bush God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the Dead, but the God of the Living: you therefore do greatly err."—*Mark* 12:25-27.



Take a perfect hexagon, join its vertices inwardly, and you shall obtain the outline of the Star of David or Seal of Solomon, known in Sanskrit as *Shatkona* (षट्कोण), and said in India to give birth to Kartikeya: the six-faced son of Shiva and Shakti, whose body is said to "*glow like the sun rising from the emerald sea*".

This six-pointed star is also the symbol of the *Anahata,* or heart, green chakra. According to myth, the lyre with which Apollo sings was a gift of Hermes, for it is the sun that teaches the green language of the heart by causing the moon to melt and the mercurial dew to soak the belt.

This hexagonal sacred symbol evinces the reunion of two triangles, one upwards and fiery and another downwards and watery; one fixed and another volatile. This reunion, *or communion,* is the natural goal of all religion, a word that derives from the Latin "religare", meaning "to bind again" or "to bind fast". The Sanskrit word "yoga" (योग)—"union" or "yoke"—points to the same: the marriage of Ruth and Boaz.

> "The procedure is simple and complete, allowing only *one way,* requiring only one matter, demanding only *one operation*. 'He who knows how to do the *Work* by the one and only mercury has found the most perfect thing.' That, at least, is what the famous authors maintain. It is the union of the two triangles of fire and water, or of sulphur and mercury, combined in a single body, which produces the six-point star, the hieroglyph par excellence of the Work and of the production of the Philosophic stone." —FULCANELLI, *The Mystery of the Cathedrals.*

Only Hermes and Apollo can propitiate Artemis, the image of Zeus[1] that grants access to the company of the gods. And it is only in this manner that, after death, we may remain with the gods. But although being in the company of the gods through *reunion* with one's soul is a blessing for the immortal nature that rejoices in absolutes, the same may be a *yoke* for the mortal nature that rejoices in the circumstantial. Hence the double meaning of the word "*yoga*", for Artemis is a hunter and a killer of beasts.

The price of immortality is to die to one's own mortality, and in that interim, one belongs neither to the kingdom of men nor to the kingdom of the gods. Thus, one still wanders through Nod, although in a different way. One is not dragged by sensory carcasses and the fanciful inventions of civilised men. But, instead, like a fish that has been caught between foxes and birds, one wanders between men and gods, "for foxes have dens and birds have nests, but the Son of Man has nowhere to lay his head."

[1] "Men of Ephesus, what man is there that knows not how that the city of the Ephesians is a worshipper of the great goddess Artemis, and of the image which fell down from Zeus?"—*Acts* 19:35.

"Jesus said, 'Whoever does not hate father and mother cannot be my disciple, and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.' Jesus said, 'Whoever has come to know the world has discovered a carcass, and whoever has discovered a carcass, of that person the world is not worthy.' Jesus said, 'The Father's kingdom is like a person who has seed. His enemy came during the night and sowed weeds among the good seed. The person did not let the workers pull up the weeds, but said to them, 'No, otherwise you might go to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be conspicuous, and will be pulled up and burned. Jesus said, 'Congratulations to the person who has toiled and has found life.' Jesus said, 'Look to the Living One as long as you live, otherwise you might die and then try to see the Living One, and you will be unable to see Him."—*Gospel of Thomas* 55-59.

The Sons of David are between the waters above and the waters below. And it is thus, crucified in a six-pointed star, that the visible sun sits on his Hexagonal Throne, removed from those to whom he used to belong below, but not quite among those he wishes to join above. Alienated by the carcasses and inventions found under the sun, like a bird that has pecked with the beak of the Ineffable Name carcasses and shells, the Son of Man begins to hatch from the egg of his social mask: truly a mere artificial psychological husk. And as soon as the dark-blue night mixes with red light from the burning bush of a purple crown of thorns, a Voice thunders from the waters above and exclaims about the social mask mirrored on the waters below: "I AM THAT I AM!"

"And Moses said to Elohim, 'Behold, when I come to the children of Israel, and I shall say to them, "The Elohim of your fathers has sent me to you;" and they shall say to me, "What is his name?" What shall I say to them?' And Elohim said to Moses, 'I AM THAT I AM.' And he said, 'Thus you shall say to the Children of Israel, I AM has sent me to you."—*Genesis* 3:13-14.

The Son of Man is encouraged to increase[1] his presence in the I AM that is EMPTY of the memory of sensory impressions and that is rather a *no-I.* For this is the divine creative mode of cognition that created time, thought and the very universe of sensory forms. This is the creative mode of cognition with which every human child is born. And this is why the medieval alchemists used to say that their first matter was "greatly despised by the world", but "children played with it". For this is the creative mode of cognition that, until not so long ago, children constantly used to fantasise, invent games and play. This mode of cognition is unconditioned, unbound and hardly made subjective to the memory of sensory impressions and human words. It is the mode of cognition of human babies and infant-gods, because again, "as above, so below". It is Dionysus, *Pater Liber*, the infant god of wine and Son of Man, of whom the ignorant shall say, "Look a winebibber, a friend of publicans and sinners," but I tell you that Sophia is justified by her children. Marvel not if I tell you that you must be born again.

"Let the little children come to me, do not hinder them, for the Kingdom of Heaven belongs to such as these."—*Matthew* 19:14.

[1] John the Baptist says: "He that has the bride is the bridegroom, but the friend of the bridegroom, which stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled. HE MUST INCREASE, BUT I MUST DECREASE. He that comes from above is above all, he that is of the earth is earthly, and speaks of the earth, he that comes from heaven is above all."—*John* 3:29-31.

The Kingdom of God belongs only to Cherubim, the children of God that dwell by the Flaming Sword. And verily, verily, all the duplicity and corruption of the adult world is barred by Michael's Word. This is also why, as soon as one gets to Jerusalem, one should set apart the face cloth tinged in purple and dark blue in a place all by itself.

> "Then Jesus said again to them, 'I go my way, and you shall seek me, and shall die in your sins, whither I go, you cannot come. Then said the Jews, 'Will he kill himself?' Because he said "Whither I go, you cannot come."' And he said to them, 'YOU ARE FROM BENEATH; I AM FROM ABOVE: YOU ARE OF THIS WORLD; I AM NOT OF THIS WORLD."—*John* 8:21-23.

Everybody knows how the Moon affects the tide: it is always the gravitational pull of the Moon that raises the greatest waves to the skies. When the Moon approaches to kiss the Earth, the sirens awake, begin to sing and stay alert, the Sun calls the day, and Poseidon curses Aphrodite[1] for daring to churn the ocean like it were a pot of milk.

According to Hindu mythology, the devas and the asuras caused the *Churning of the Ocean of Milk* by fighting each other in a quest for *amrita* (अमृत), or immortality. But before *amrita* could be formed, *kalakuta* (कालकूट), or "deadly poison", was formed. Perceiving the malignity of the poison, the rival sides stopped their eternal quarrelling and joined forces to plead to Shiva for help, who found no other solution than to swallow all the poison himself. It is said that the swallowing of the poison caused Shiva's throat to become blue, and this is why he is to this day called *Nilakantha,* or "he of the blue throat", which seems to refer to the *Vishudda* sky-blue throat chakra.

This is how water is turned into wine, through *halahala* (हलाहल) or "snake poison".

When Jesus spoke about the "Seed of Abraham", he was talking about the SEED (•) OF TEN. And when he questioned that those who sought to kill him could be Sons of Abraham, he was making perfect use of Mystery Speech by identifying the Son of Man with Isaac, the Seed that Abraham *was first commanded to kill but then to spare*.

> "'I speak the things which I have seen with my Father; therefore you also do the things which you heard from your father.' They answered and said to him, 'Abraham is our father.' Jesus said to them, 'If you are Abraham's children, do the deeds of Abraham. But as it is, you are seeking to kill me, a man who has told you the Truth, which I heard from God; this Abraham did not do. You are doing the deeds of your father.' They said to him, 'We were not born of fornication; we have one Father, even God.' Jesus said to them, 'If God were your Father, you would love me; for I proceeded forth and have come from God, for I have not even come on my own initiative, but He sent me. WHY DO YOU NOT UNDERSTAND WHAT I AM SAYING? IT IS BECAUSE YOU CANNOT HEAR MY WORD (Logos; λόγος). You are of your father the devil (διαβόλου; *diabolou*), and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the Truth, because there is no Truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies. But because I speak the Truth, you do not believe me. Which one of you convicts me of sin? If I speak Truth, why do you not believe me? He who is of God hears the words of God; for this reason you do not hear them, because you are not of God. The Jews answered and said to Him, 'Do we not say rightly that you are a Samaritan and have a demon?' Jesus answered, 'I do not have a demon; but I honour my Father, and you dishonor me.' But I do not seek my glory; there is One who seeks and judges. Truly, truly, I say to you, if anyone keeps my Word, he shall never see death.'"—*John* 8:36-51.

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[1] The name of Aphrodite (Ἀφροδίτη) derives from *aphros* (ἀφρός), which literally means "seafoam".

So, Son of Man, open your SEED (י) OF TEN, your own Seed of Creativity. The seed breaks so a tender sprout can emerge, and you may climb on a ladder of thorns up to the perfume of the Rose of Jericho. And the breaking of the seed may be experienced by the seed as black death indeed. But fear not. For Abraham was only requested to kill Isaac for the sake of a greater plot. So, ponder whether it is time to flee with Lot.

"All flesh be it Man's or Beast's yields no increase or propagation, unless it be first putrefied. Also, the Seed when it is sown, and all that is under or belonging to Vegetables, cannot increase but by putrefaction [. . .] Thus, diverse sorts of Vegetables grow only by putrefaction, but the country-man looks upon it as usual, and considers not, neither can he imagine or understand any reason for it, for by them it is esteemed only as customary. But you, whom it becomes to know more than the vulgar, may learn the causes and fundamentals by observing these my large demonstrations and expressions, *viz.,* from whence this living power of resuscitation and generation should proceed, not esteeming it as customary, but of a diligent searcher into Nature's Mysteries; because in truth all life proceeds from and is caused by putrefaction. [. . .] Let the seeker of our Magistery, and inquirer into Philosophy know that for the same reason no Metallic seed can operate, or augment itself, unless this Metallic seed, by itself only, without any strange addition or mixture, be brought to a perfect putrefaction: as no Seeds of Vegetables or Animals can produce any increase without putrefaction, as is already declared; so also understand of Metals, which putrefaction must attain its perfect operation by the benefit of the Elements; not that the Elements are the Seed, as before is sufficiently manifested, but that Metallic seed, which is begotten by a Celestial, Sideral, and Elementary Essence, and is brought into a Corporeity, must be further reduced, by the Elements into such a putrefaction and corruption. Note this also, that Wine contains a volatile Spirit, for in its distillation the Spirit first comes over, and then the Phlegm. But if it be first by continual heat turned into Vinegar, its Spirit is not so volatile as before; for in the distillation of the Vinegar, its Water or Phlegm comes first, and the Spirit last; and although it be the same matter that was before in the vessel, yet it has by far another property, being no more Wine, but by the putrefaction of continual heat is transmuted and made Vinegar. And everything that is extracted and circulated with Wine, or its Spirit, has a far different property and operation, than that which is extracted with Vinegar. For if the Vitrium of Antimony be extracted with Wine, or Spirit of Wine, it provokes many stools and vomits, because its poison and venom is not yet destroyed or extinct. But if the Vitrium of Antimony be extracted with good distilled Vinegar, it gives a fair extraction of a high colour."—BASILIUS VALENTINUS, *Twelve Keys.*

In Ancient Greece, this seed was the *obol—from* ὀβολός, meaning "nail" (ן): one *sixth* of an ATHENIAN drachma—that one had to pay to Charon to cross to the other side of life. But in Hebrew symbology, this is the *seed* (י) *of ten,* or *tithe*—a tax of 10%—that both Jacob and Abraham paid to the Divine. Although the Divine is obviously not interested in any human money, it taxes with the intellectual and emotional strife necessary to hatch the Fiery Seed (י) of Divine Creativity into the Tree of Life.

> "And Jacob vowed a vow, saying, 'If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,[1] so that I come again to my Father's house *in peace*; then shall the Lord Jehovah be my Elohim. And this stone, which I have set for a pillar, shall be Elohim's house. And of all that you shall give me *I will surely give the tenth to you*."—*Genesis* 28:20-22.

[1] In Christianity, the Bread is the Body of the Resurrection: the white robes. *Obolos; obelisk; Jacob's Pillar.*

As the Babylonian Creation Myth, *Enūma Eliš*, tells us, after struggling against the SEA MONSTER Tiamat, Marduk—the Seed of Ea that had no rank among the gods—became equal in rank to Ninurta and Enlil of rank 50. And from that day, Marduk was called Bel-Marduk, after Enlil's epithet, "Bel", and Ea-Enki rejoiced for this son.

"The Lord of the World, the father Bel [Enlil] has called his name. This title, which all the Spirits of Heaven proclaimed, did Ea hear, and his spirit was rejoiced, and he said: 'He whose name his fathers have made glorious, shall be even as I, his name shall be Ea! The binding of all my decrees shall he control, all my commands shall he make known!' By the name of FIFTY did the great god proclaim his FIFTY NAMES, they made his path preeminent."—ENŪMA ELIŠ, VII.

Let us note that this is the very END of the Creation myth, for this passage evinces the final evolution of the Seed of Ten (י). And here is a mystery: the epithet "Bel-Marduk" is analogous to the epithet "Jesus Christ", for Christ is Hades, and Hades is Bel or Enlil. Jesus-the-man was the Seed of Abraham "that multiplies as the stars of heaven". But the same Seed can also multiply "like grains of sand upon the seashore".

"'By myself I have sworn,' said Jehovah, 'for because you have done this thing, and have not withheld your son, your only son, that in blessing I will bless you, and in multiplying I will multiply yours SEED as the stars of the heaven, and as the sand which is upon the sea shore; and your Seed shall possess the GATE of his enemies. And in your Seed shall all the nations of the earth be blessed; because you have listened to my Voice."—*Genesis* 22:16-18.

The story of Abraham was written in Mesopotamian Mystery Speech. And this should not surprise anybody who is acquainted enough with Scripture as to know that Abraham was born in "Ur of the Chaldees", Mesopotamia. The Old Testament states rather clearly that Sodom and Gomorrah *only exist for the sake of TEN* (י). And, at the same time that it echoes the FIFTY NAMES, it shows us that Abraham—"who was only dust and ashes"—could now speak to the LORD OF FIFTY because "he had remained with Jehovah", while the rest of the people "had turned their faces towards Sodom".

"Then Jehovah said, 'Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I WILL GO DOWN to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.' So, the men turned from there and went toward Sodom, but Abraham still stood before Jehovah. Then Abraham drew near and said, 'Will you indeed sweep away the righteous with the wicked? Suppose there are FIFTY righteous within the city. Will you then sweep away the place and not spare it for the FIFTY righteous who are in it? Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?' And Jehovah said, 'If I find at Sodom FIFTY righteous in the city, I will spare the whole place for their sake.' Abraham answered and said, *'Behold, I have undertaken to speak to Jehovah, I who am but dust and ashes!'* 'Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?' And he said, 'I will not destroy it if I find forty-five there.' Again, he spoke to him and said, 'Suppose forty are found there.' He answered, 'For the sake of forty I will not do it.' Then he said, 'Oh let not Jehovah be angry, and I will speak.' 'Suppose thirty are found there.' He answered, 'I will not do it, if I find thirty there.' He said, '*Behold, I have undertaken to speak to Jehovah!*' 'Suppose twenty are found there.' He answered, 'For the sake of twenty I will not destroy it.' Then he said, 'Oh let not Jehovah be angry, and I will speak again but this once.' 'Suppose TEN are found there.' He answered, 'FOR THE SAKE OF TEN I WILL NOT DESTROY IT.'"—*Genesis* 18:20-32.

When Abraham was to strike Isaac with his *knife—an invention from a forge*—the very Lord Jehovah prevented the sacrifice of Isaac. Because Isaac (יצחק)—which means "laughter" or "social festivity"—is the same as the Greek infant-god of wine and festivity, Dionysus, as well as, in a sense, the trickster Hermes. Let us also note that while Abraham carried the fire and the knife, *it was Isaac who carried the wood.*

Abraham came from Ur of the Chaldees, one of the most important and earliest centres of metallurgy in the ancient world. So it would be reasonable to think that Abraham had acquired his knife in Ur of the Chaldees, as there were no stores on every corner in those days, and knives were not as easy to obtain as they may be today.

I refer the reader to what was said at the beginning of this chapter regarding Gai Hinnom—the sacrifices of children to Baal and the concomitant beginning of early metallurgy, civilisation and advanced war—together with the fact that the original name of the city of Jerusalem was UR-SALEM, which literally meant "PEACEFUL UR".

Would it be hard to conceive that the name of the city of Jerusalem was in DIRECT OPPOSITION with the name of the early centre of metallurgy of Ur of the Chaldees?[1]

Not convinced? Let us speak about Melchizedek, the so-called KING OF SALEM.

Abraham paid a tithe (a tax of 10%) to Melchizedek, who was the "King of Salem", "Salem" (שלם) meaning "Peace" or "Perfect". But "Melchizedek" (מלכי־צדק) means "King of Righteousness", and in the *Letters to the Hebrews* that are appended to the Gospels, Christ is said to be "a priest forever after the order of Melchizedek".

"So, also Christ glorified not himself to be made a high priest; but he that said to him, 'You are my Son, today I have begotten you.' As he said also in another place, 'You are a priest forever after the order of Melchizedek, who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he feared; though he were a Son, yet he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him; called of God a high priest after the order of Melchizedek."—*Hebrews* 5:5-10.

Melchizedek, "the King of Peace and Righteousness", brought BREAD AND WINE TO THE OUTSKIRTS OF SODOM, and Abram *gave a tithe,* or a tax of 10% (י), to him.

"And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek, King of Salem brought forth BREAD AND WINE, and he was the priest of the Most High God (*Elyon El*; אל עליון)[2]. And he blessed him, and said, 'Blessed be Abram of the Most High God, possessor of heaven and earth. And blessed be the Most High God, which has delivered your enemies into your hand. *And he gave him tithes of all*. And the king of Sodom said to Abram, 'Give me the people (*nephesh;* נפש)[3] and take the goods to yourself.' And Abram said to the king of Sodom, 'I have lifted up my hand to Jehovah, the Most High God, the possessor of heaven and earth."—*Genesis* 14:17-22.

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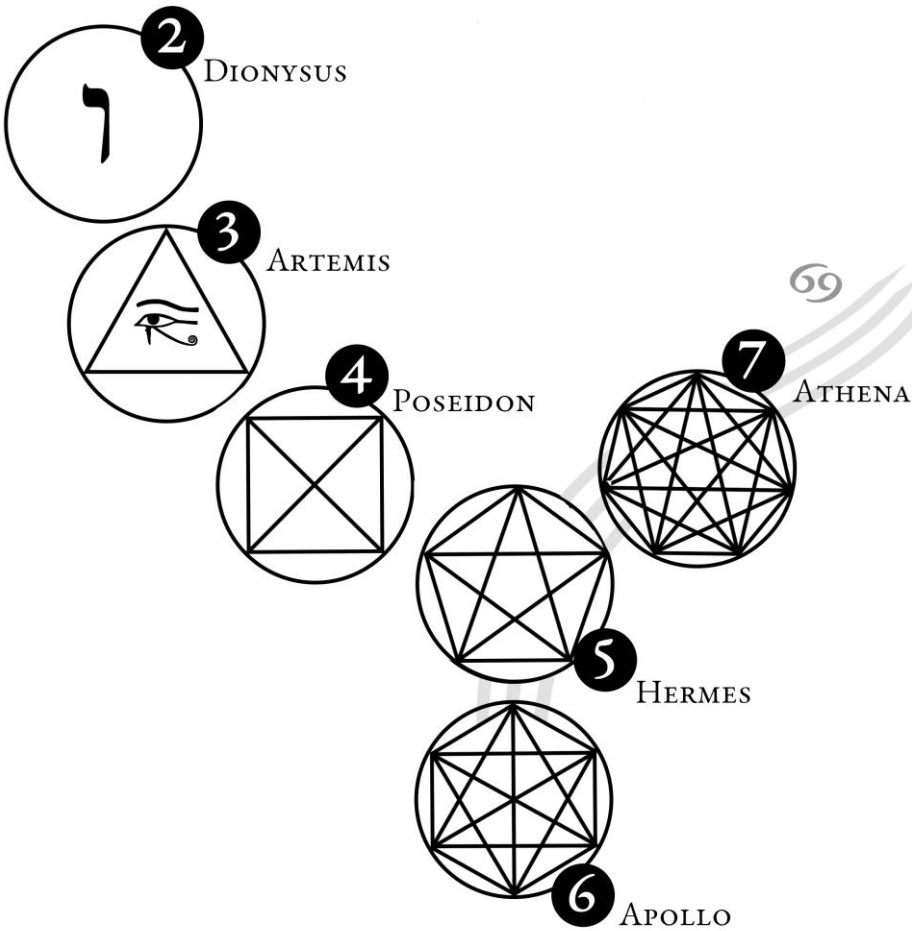
[1] Jerusalem (ירושלם) literally means "in awe with peace" or "teaching peace."

[2] *Elyon El* stands for "the Most High El" or "the Most High God". And, as "the priest of the Most High God", Melchizedek is the representative, or "face", of the Most High God that nobody can see and live.

[3] The text says *nephesh*: "life" or "breath". This "breath" is the life of animals of *Genesis* 1:20, which differs from *ruah* (רוח): the "Spirit of God" mentioned as hovering over the *face* (פני) of the waters in *Genesis* 1:2.

Redeuntem Abram cum ſpoljs Elemitarum pane vinoque excipit Melchiſedech ſacerdos ſummus eique ob partam victoriã benlicit . Gene. 18.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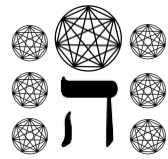

And yet another Door, but not into Babylon.

Arise, Son of Man: The Harlot of Babylon has become a virgin, your mother, sister and wife.

Adam? Adam? Adam! Did you awake to rest?
After the seventh day comes the eighth.

It is quite natural that the transcending natures should be alienated by the mundane. But alienation also belongs entirely to the mundane. This is the purpose of cauterising the words of men by the neck, so the face cloth may remain folded up in a place all by itself and remain unsoiled by the rest.

When, like Gorgon's Shield protecting the Son of Nun, the brightest Moon finally eclipses the darkest Sun, the Earth that by solar shadows was overrun is seen as it truly is by the Eye of the One, for both the robes[1] of Hera and Athena have been undone.

> "Then spoke Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel, and he said in the sight of Israel, 'Sun, stand still upon Gibeon; and you, Moon, in the valley of Ajalon.' And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So, *the sun stood still in the midst of heaven*, *and hasted not to go down about a whole day*. And there was no day like that before it or after it, that Jehovah hearkened to the *voice of a man*, for Jehovah fought for Israel."—*Joshua* 10:12-14.

The denomination of the Amorites (אמרי) means "talkers". Gibeon (גבעון) means "hill-town", and Ajalon (אילון) means "field of deer" or "protruding one", as derived from *ayil* (איל), which can mean either "deer" or "protruder". This protrusion stands for horns. Artemis was represented with deer and often *pulling them* by the horns.

> "And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."—*Revelation* 13:1.

> "And there came one of the seven angels which had the seven vials, and talked with me, saying to me, 'Come hither; I will show you the JUDGMENT of the great whore that sits upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness, and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said to me, 'Why do you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the SEVEN HEADS AND TEN HORNS.'"—*Revelation* 17:1-7.

[1] The name that the Greeks gave to the robe worn by the goddess of childbirth, Hera, was *pátos* (πάτος), a word that is almost identical to the word *patos* (πᾶτος), which means "path", "floor", "dirt" or "mud".

"And you shall know the Truth, and the Truth shall make you free."—*John* 8:32.

But what is Truth? If we asked Artemis, she would perhaps simply say that *Truth is no words* and then shush into the night. And if we asked Apollo, he would perhaps say that *Truth is whatever exists regardless of whatever anybody may say* and then remind us that the rabble is confused by the Tower of Babel and that this is why they never choose the Son of Man but follow Barabbas' babble. I, for my part, shall say that Truth is Existence, for Truth is nothing else than *whatever exists as it actually exists*.

But the above means that Truth and Existence are synonyms.
And the below means that those following Invention are striving against Existence.
And the above means that those striving against Existence must surely cease to exist.

Good philosophers stirred by Sophia! Follow after Diomedes, the good hero of the *Iliad* to whom, *after wounding Ares and Aphrodite,* Athena granted immortal fiat!

> "Let Aphrodite herself hear it, if she likes; *let her hate*, *as she does hate*, all the men under the rule of Diomedes. Yet all of us despise her hate, and this our great power is bought by us at a great price."—OVID, *Metamorphoses.*

The true PHILOSOPHER is in Platonic Love with Sophia: the wisdom inherent to the human soul. The true philosopher loves wisdom strictly for wisdom's sake and Truth for Truth's sake, not for any other ulterior motive, as the sophists do, who merely seek knowledge as a means to obtain some other gain or utilitarian advantage in exchange. True philosophers have always considered that sophists treat Wisdom, or Sophia, *like a harlot*; therefore, they retrieve the prefix *philos* (φίλος)—or "love"—from their denomination and call them ~~philo~~sophists: because sophists always turn VIRGIN goddesses into confusions of tongues and BABYLONIAN HARLOTS.

The sophist's motivations stem from the memory of sensory impressions, or the so-called "ego". As a result, because he is constantly shaping reality around his own self-centred viewpoint, he falls into the Bottomless Pit of subjective ego-delusion. Thus, the sophist shuns Truth, because Truth requires absolute objectivity, and *the actual and only cause of subjectivity is the "ego", or memory of sensory impressions.*

The sophist uses knowledge strictly for his own social advantage inside the human fold because he is bound to the agency of animal sensory builds. He is animalistic by default; he cannot cognise beyond the reach of Apollo's Apélla: beyond herds, beasts and folds. Accordingly, he never sprouts the Tree of Life from his earthen planting pot, the expiration date of which has been determined by his own mark of the beast.

If you have pets—a cat, a dog, sheep, horses or a parakeet—it is advisable to refrain from giving them a name unless you are willing to take their names all the way and make a god out of each of them. For if you truly love animals, you surely would not want them to worship the image of the beast. Elohim (the gods) made Adam in their own image and resemblance; male and female he made him. But then Adam made Seth in his own image and resemblance. And it is well-known how Set betrayed Osiris.

The sophist is always pursuing *circumstances*, always proceeding according to the will of a planting pot and looking for more manure for his infertile soil. It is in this manner that the sophist very naturally makes himself *circumstantial* to Existence.

The PHILOSOPHER, on the other hand, is always pursuing ABSOLUTES. And this is why he may attain ABSOLUTION if he learns to align his personal will to the Will of God, so the sun may stiffen the bark of the Tree of Knowledge, and the rain nurture the sap of the Tree of Life. The true Tree of Science reaches out for the lofty stars while its roots grow deep and strong into Hades' Underground, so the philosopher's blood may not be too easily sapped by the barking of dogs and the grunting of swine.

The sophist and the philosopher may be distinguished in the following way: the philosopher's joy will always be with the reproof and judicious acknowledgement of his errors, for only such acknowledgements afford sure steps towards Absolute Truth, the Platonic Love of every philosopher who has left the fold and is climbing to heaven.

While the greatest joy of the sophist will always be with personal gain. And this is why the sophist will always endeavour to deny or hide his errors, lest his reputation should be soiled and the attainment of his personal goals within society be hindered.

The sophist is bound to the memory of sensory impressions. This is why he lingers in subjectivity and can know no Truth. For only the absolute stillness and silencing of the mind can afford the impossibility of subjective bias and, by extension, the direct and effortless realisation of Truth. For Truth is not some theory to be written on the blackboard of some professor to be applauded by some and swallowed by many. Truth is not a carcass; it is not a corpse but a *living mode of cognition.* Truth is alive and stirred by the Spirit; it is not made of dead words. But this can only be known by those that have given to Truth all their Love, and from Truth have thus engendered a Son.

"Silent Night, Holy Night
All is calm, all is bright
Round young Virgin
Mother and Child."

Only those learning to shut out all mundane noise shall hear the Silent Virgin Voice. For how could one that is constantly chattering in his mind and always dictating from a petty and interested point of view how things should be according to inconsequential social standards be expected to hear the subtle voice of the Holy Ghost? It is our own mental noise that does not allow us to hear the Voice of the virgin goddesses, the same that Judaism calls *Bat Kol* (בת קול): the "Daughter of the Voice".

> "And Jehovah spoke to you out of the midst of the fire: you heard the voice of the words, BUT SAW NO FORM; you only heard a voice."—*Deuteronomy* 4:12.

> "'Now is my soul troubled. And what shall I say? Father, save me from this hour? But for this purpose, I have come to this hour. Father, glorify your Name.' Then a voice came from heaven: 'I have glorified it, and I will glorify it again.' The crowd that stood there and heard it said that IT HAD THUNDERED. Others said, 'An angel has spoken to him.' Jesus answered, 'This Voice has come for your sake, not mine. Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself."—*John* 12:27-32.

But this Voice is not heard with one's ears nor in one's mind: this Voice is SILENT. The Greek words *Artemis* (Ἄρτεμις) and *Messiah* (Μεσσιας) are both of value 656.

"He that eats my flesh, and drinks my blood, dwells in me, and I in him."—*John* 6:56.

ba-t ⊙, illumination, light, splendour. **ba-t** , honey (?)

This intuitive Silent Voice—which the ancient Graeco-Roman theurgists knew as Artemis or DIANA—dwells in the *knowing to know Nothing* that Eastern devotees endeavour to attain through meditation or DHYANA (ध्यान) Yoga. But this Voice—the *Daughter of the Voice,* or *Bat Kol* (בת קול)—is also the so-called "*personal daemon"* of Socrates and the reason why the Oracle of Apollo said that Socrates was the wisest among the Greeks, "because he was the only one that *knew to know Nothing*", exactly in the same way as Gautama Buddha knew Nirvana through Dhyana Yoga.

> "Some may think it strange that I should have busied myself so much in giving advice privately, and yet had not the courage to appear in the conventions of the people to counsel and assist my country. The thing that hindered me from doing so, Athenians, was this FAMILIAR SPIRIT, THIS DIVINE VOICE, that you have often heard of, and which Melitus has endeavoured so much to ridicule. *This Spirit has stood by me from my infancy*: it is a Voice that does not speak, but when it means to take me off from some resolution. It never presses me to undertake anything, but it always thwarted me when I meant to meddle in affairs of state: for had I embarked in such matters, I had long before now been out of the world, and had neither benefitted you nor myself: pray be not disturbed if I speak my mind without disguise: *Whoever offers frankly and generously to oppose the whole body of a people, whether you or others, and endeavours to prevent the commission of iniquity in the city; will never escape with impunity. It is absolutely necessary that he who stands up for justice, should live a plain and private life, and remote from public stations* [. . .] As for you, Athenians, who gave your votes for my acquittal, I would gladly discourse with you, whilst the head magistrates are busy, until I am carried to the place of execution: I beg therefore a short audience; for while we have time, why may not we confer together. I mean to represent to you a thing that has recently happened to me, and give you to understand what it imports. It is a marvellous thing, my judges (for in calling you my judges, I am not mistaken) that the DIVINE LAW, which has advised me so often; and upon the least occasion never failed to divert me from whatever I meant to pursue, that was unfit for me; this LAW has not given me any sign this day; a day on which I have met with what most men take to be the greatest of evils: it did not discover itself to me, either in the morning, when I came from my house, or when I entered this hall, or when I began to speak. At other times, it frequently interrupted me in my discourse; but this day it has not thwarted me in anything I designed, either to say or do. Now I am about to tell you what this means. It is very probable that what I am now to encounter is a very great good; for certainly IT IS A MISTAKE TO LOOK UPON DEATH AS AN EVIL."—PLATO, *The Apology of Socrates.*

> "When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. For it is not you who speak, but the Spirit of your Father speaking through you. Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, and you will be hated by all for my Name's sake. But the one who endures to the end will be saved."—*Matthew* 10:19-22.

> "For, in my mind, as Homer makes Athena to stand by Odysseus in all dangers, so the Daemon joined to Socrates even from his cradle some vision to guide him in all the actions of his life; which going before him, shed a light upon hidden and obscure matters, and such as could not be discovered by unassisted human understanding; of such things the Daemon often discoursed with him, presiding over and by divine instinct directing his intentions."—PLUTARCH, *Socrates's Daemon (De Genio Socratis).*

ba-t , kohlstick, or "needle," an instrument for applying eye paint to the eyelids.

As soon as the visible sun shines a darkened ray of moon-eclipsed light on the world of sensory impressions, the visible sun becomes a beacon of INVISIBLE LIGHT. *Apollo Lyceus*[1] sniffs the Air, and, with Gabriel's horn of brass, he howls at the moon. The walls of Jericho[2] fall down, and the Harlot of Babylon is saved from harm as the Israelites, led by Joshua, the Son of Nun, enter into the ancient City of the Moon.

> "And they burnt the city with fire, and all that was therein: only the *silver*, and the *gold*, and the vessels of *brass* and of *iron*, they put into the treasury of the House of Jehovah. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelled in Israel even to this day; because *she hid the messengers*, *which Joshua sent to spy out Jericho*."—*Joshua* 6:24-25.

Then, just like Noah cursed Canaan, Joshua cursed Jericho and the FIRSTBORN.

> "Joshua laid an oath on them at that time, saying, 'Cursed before Jehovah be the man who rises up and rebuilds this city, Jericho. At the cost of his firstborn shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.'"—*Joshua* 6:26.

The harlot Rahab that had "hidden messengers" has become a virgin and behaves like the moon. For just like the moon returns to our eye the purest white light of a sun that we cannot see at night, the moon-eye of Nous reflects to us the Invisible Light of the Truth that shall never meet mortal eye. The Night has arrived, and the initiate is now *complete*; he is no longer a neophyte (literally "newly planted") but ATUM[3] itself.

> "I am Khepri at dawn, Ra at high noon and Atum at EVENTIDE."
>
> —*Ancient Egyptian Book of the Dead.*

> "Arise, shine, for your light has come, and the Glory [*kabod*, כבוד] of Jehovah has risen upon you. For behold, *darkness shall cover the earth*, *and heavy darkness the peoples*; but Jehovah will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising. Lift up your eyes all around, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be nursed on *your side*. Then *you shall see* and be radiant; *your heart shall thrill and be enlarged*, *because the* ABUNDANCE OF THE SEA *shall be turned to you*, the wealth of the nations shall come to you."—*Isaiah* 60:1-5.

Before Eve was taken from Adam's *side,* like a rib, Adam and Eve were one. And being both male and female, Adam was whole. But when Jehovah-Elohim caused a deep sleep to fall upon Adam and took one of his *twelve pairs* of ribs, an opening was made on the chest of Adam Kadmon, which was closed up with flesh instead thereof.

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[1] Ἀπόλλων Λύκειος, *Apollōn Lukeios*—usually rendered in English as *Apollo Lyceus* or *Lycean Apollo*—was one of the most common epithets of Apollo. *Lukeios* (Λύκειος) may be derived from *lukos* (λυκος), meaning "wolf", or from *loukas* (λουκάς), meaning "light" or "light-giving". From this also derive Luke and *Lyceum*.
[2] Jericho (ירחו) may be translated as "Place of Fragrance"—if derived from ריח (*reah*), meaning "scent" or "fragrance"—or as "Place of the Moon", if derived from ירח (*yareah*), meaning "moon". Joshua explored the Promised Land with Caleb (כלב), "dog". Jericho is one of the oldest cities in the world. Mesolithic *hunters* visited the city as early as the year 9,000 B.C., which is to say much, as civilisation began to develop around the year 5,000 B.C. Artemis was the goddess of the moon, *hunting*, childbirth and sudden death.
[3] In Ancient Egyptian, the name of the One and Self-Created god Atum meant "complete".

"And Jehovah-Elohim caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs, *and closed up the flesh instead thereof*."—*Genesis* 2:21.

It was precisely through this narrow opening (ה), closed up with flesh thereof, that the Heart of the first Adam began to project the outer planes of sensory manifestation, or form, all of which constitute Eve: the mother of all living[1] forms. And it was in this manner that the *second* Adam was separated from his own soul: a soul which he had never known, as it had been hidden within himself until that point. But, even if from that day on, Adam's soul was projected outwards so Adam could become acquainted with his own soul—and hence become *consciously* complete and whole—when the second Adam met Eve, he met her as an *opposing* gender, as spirit meets material form.

Eve (which means "life") is anything happening to you, Son of Man. Your soul is Silence above; your field of experience below. So, would you listen in silence to your field of experience, which is your soul and immortal womb? Would you take the outer world into yourself and make of it nought? Would you forgive the whole world, rescue the Harlot of Babylon and return her to your side, where she belongs? The only way to transcend duality is by learning to love Eve and the whole world as your own soul, Son of Man. For as long as you judge Eve according to the mundane interests of snakes, Adams of Dust and Pharisees, the snake will bite its own tail and swallow its own words. As long as there is enmity between you and the Soul of the World, you must remain in Samsara or Ouroboros, wandering in circles like Cain through Nod.

Don't you see that your field of experience is your very soul and spiritual womb?

Son of Man, Son of Adam, Man of Jehovah, Seed of Abraham, return your Spear to your Father's SIDE, the same side from which your Mother was taken like a rib!

"And Adam knew Eve his wife; and she conceived, and bore Cain[2], and said, 'I have gotten a man from Jehovah!"—*Genesis* 4:1.

"But when they came to Jesus, and saw that he was already dead, they broke not his legs. But one of the *soldiers with a spear pierced his side*, and forthwith there came out blood and water. And he that saw it bore record, and his record is true, and he knows that what he says is true, that you might believe."—*John* 19:33-35.

But know this, Son of Man: the archangelical host of which *your Life must become Queen* has NO respect for human opinions. For the only agency in the whole universe able to attempt against Truth and the harmonious balance of the universe is activity derived from delusional human opinions. The archangelical host, *of which your Life must become Queen*, are the protectors and enactors of universal balance and Truth, not of human disharmony and subjective opinion, which is always at odds with Truth.

But this does not mean that one should not think freely and independently; quite the contrary. It means that one must learn to totally silence the cause of opinion —*the*

[1] Eve (חוה) means "life", as derived from *haya* (חיה), "to live". The Sumerian goddess of the dawn and consort of the sun-god Utu was AYA (𒀀𒀀): "Sperm, or Water, of Father". And the husband of the goddess of grain, Anšenaga, was HAYA (𒄩𒀀), whose name could be translated as "fish oil". They were the parents of Sud, who was to change her name for that of Ninlil after becoming the wife of the Lord of the Air, Enlil.
[2] Cain (קין) means "spear" or "smith". Ares and Hephaestus, the soldier and the craftsman, the sons of Hera.

memory of sensory impressions—and learn to truly listen. But not to me, nor to anybody else, but to SILENCE. Because when we discard our form of clay, it is precisely the archangelical host silent in the Air that either welcomes or rejects us depending on whether our hearts are lighter than the Feather of Maat on the Scales of the Duat.

Christ came to save the world, *not you*. In fact, the only thing that is endangering the world is Ares, "the you". And this is why, to be saved with the world, one must follow after Jesus Christ's steps and sacrifice the memory of sensory impressions. And it is the archangelical host that determines—according to the Unshakeable Will of the Father and the Sacred Law of Demeter (certainly not according to their own will, because they have no personal will AT ALL)—whether one is worthy of resurrection.

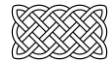
So love your Mother, and do not judge her, Son of Man. Learn to commune in silence with the field of experience that emerges from your heart. And learn to realise things as they are in themselves without allowing the memory of sensory impressions to speak up. Learn to *observe without any judgement*: to *meditate* and understand. For as long as you judge, the archangelical host WITHIN YOU shall judge you in turn. And if your heart is not lighter than the Feather of Maat, *you shall never meet your wife:*

> "Judge not, that you be not judged. For with what judgment you judge, you shall be judged: and with what measure you use, it shall be measured to you again."—*Matthew* 7:1-2.

> "I am come a light into the world, that whosoever believes on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejects me, and receives not my words, has one that judges him: the Word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is Life Everlasting. Whatsoever I speak therefore, even as the Father said to me, so I speak."—*John* 12:46-50.

Verily, verily, I say to you that he who has the Bride is the Bridegroom, but the friend of the Bridegroom, who stands and hears him, rejoices greatly because of the Bridegroom's Voice. Be understanding with the birthing pangs of your Holy Mother.

Love the world as your Mother and she shall be again your Wife:
BLESSED BE THE BRIDE OF CHRIST.



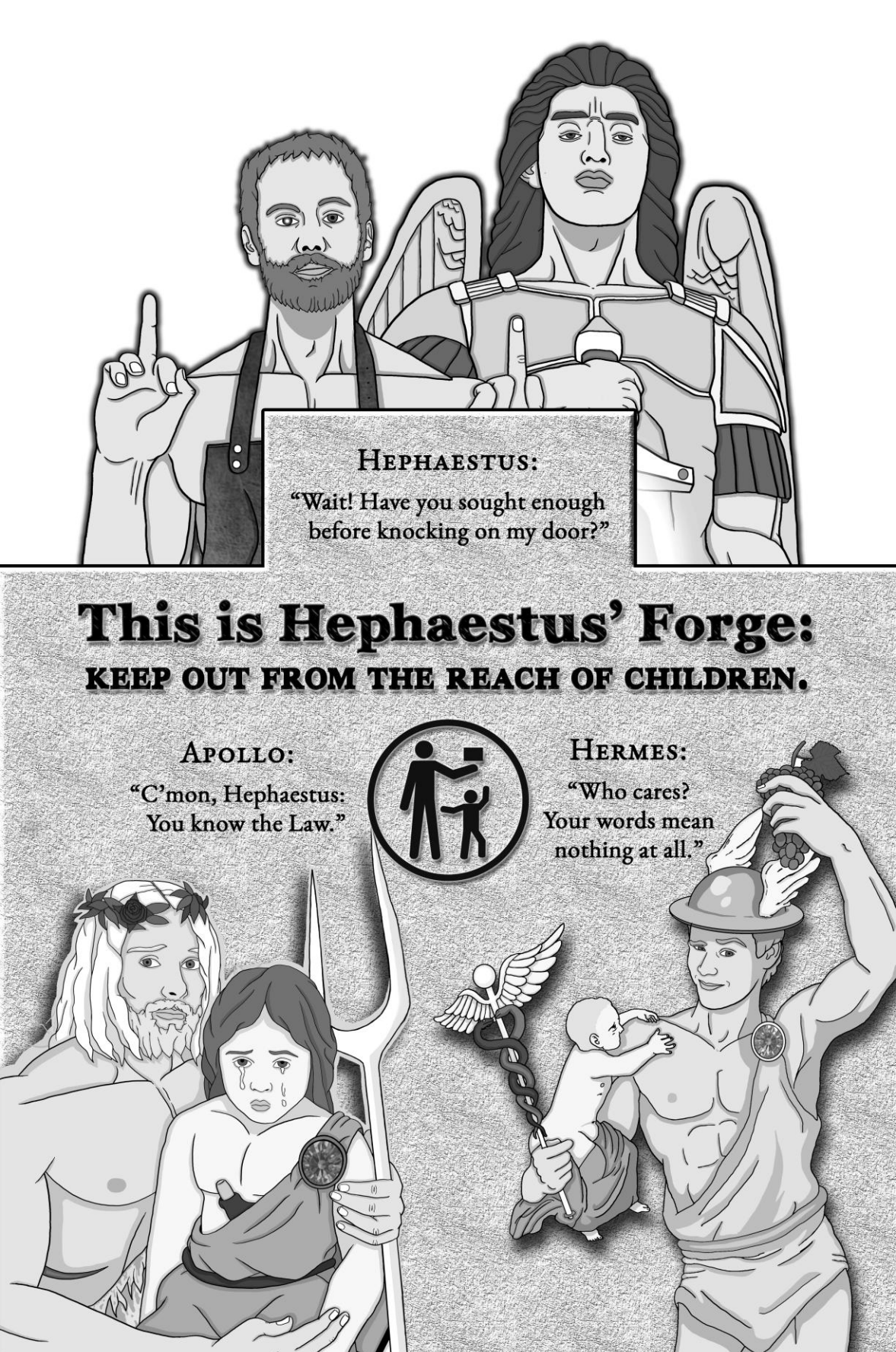
But if these words should find a moonless night, when all is darkness and there is not a single light, then know that I have come with a glass of wine to help in your dire fight. And if you could now only turn your Eye, perhaps you would see me standing behind, coming with a dazzling sword to darken your sight and brighten your mind. When the *adversary* that plants all opposition between you and your Mother comes —because he will surely come, and more than once—welcome him, and tell him to sit and quiet down. Tell him that a Child is sleeping and that it is not wise to disturb the peaceful sleep of those who are destined to hold a Flaming Sword in their little hands.

TO ALL THOSE THAT TO THE DOOR OF MY FORGE HAVE BEEN LED:
KNOW THAT THE TRUTH OF MY SCIENCE IS ABOVE YOUR HEAD.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, 'Now is come Salvation, and strength, and the Kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night.'"—*Revelation* 12:9-10.

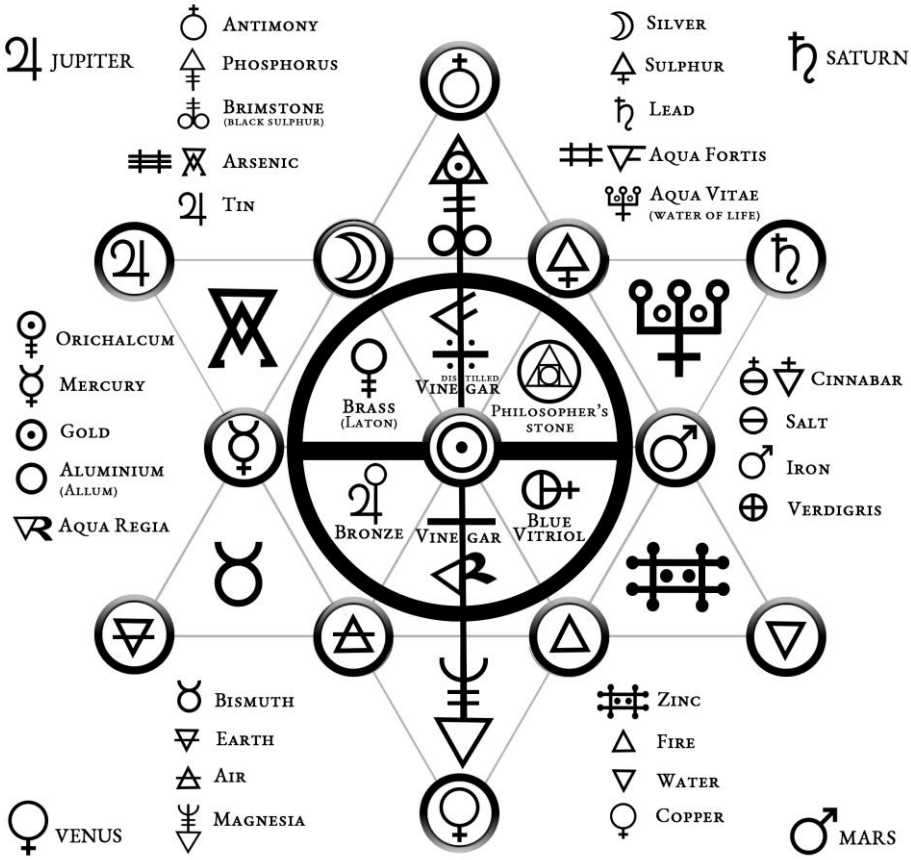
"The LORD himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. AND THE DEAD IN CHRIST SHALL RISE FIRST. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD IN THE AIR, and so shall we ever be with the Lord."

—1 *Thessalonians* 4:16-17.


Hephaestus:
"Wait! Have you sought enough before knocking on my door?"
This is Hephaestus' Forge:
KEEP OUT FROM THE REACH OF CHILDREN.
Apollo:
"C'mon, Hephaestus: You know the Law."
Hermes:
"Who cares? Your words mean nothing at all."

V.I.T.R.I.O.L: Visita Interiora Terrae, Rectificandoque, Invenies Occultum Lapidem

"Visit the Interior of the Earth, purify it and you shall find the Hidden Stone."



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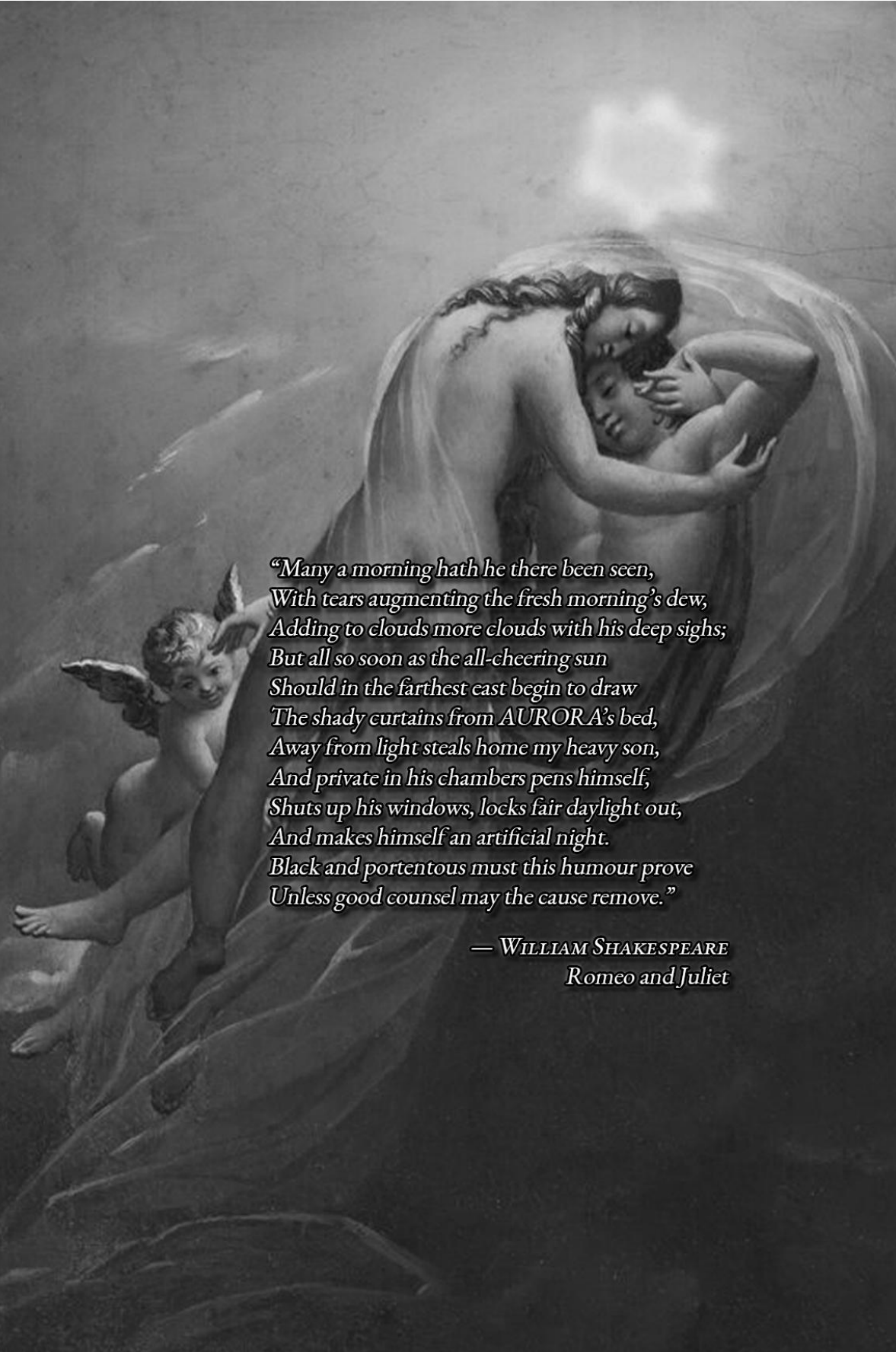


"Many a morning hath he there been seen,
With tears augmenting the fresh morning's dew,
Adding to clouds more clouds with his deep sighs;
But all so soon as the all-cheering sun
Should in the farthest east begin to draw
The shady curtains from AURORA's bed,
Away from light steals home my heavy son,
And private in his chambers pens himself,
Shuts up his windows, locks fair daylight out,
And makes himself an artificial night.
Black and portentous must this humour prove
Unless good counsel may the cause remove."

— *William Shakespeare*
Romeo and Juliet

0.0. AURORA was the name of the Roman goddess of the dawn, known as *Eos* (Ἠώς) in Ancient Greece, Ushas (उषस्) in India, and Aya (𒀭𒀭) in Mesopotamia. In Ancient Egypt, the dawn was connected to Khepri—the scarab-form of Ra at dawn—and with the cow-goddess Hathor, who was connected to Aphrodite by the Greeks.

Both Greeks and Romans paired Aurora (or Eos) with the god of the dusk, Astraeus, while the Indians and Sumerians paired Ushas and Aya with their respective sun-gods, Surya (सूर्य) in India and Utu (𒌓)—the twin brother of Inanna—in Sumer.

All should be quite straightforward up to here. But to seize the esoteric meaning of the mystery-word "*Aurora*", we will need to dig much, much deeper.

First, let us note that Aurora and Astraeus (the Dawn and the Dusk) were the parents of *Eosphoros* (Ἑωσφόρος), which means "dawn-bringer" and is analogous to Lucifer, "the light-bringer". But they also gave birth to Astraea (Ἀστραία), which means "the starry-one", and to the *Anemoi,* or "winds", which—like the archangels—were four: *Boreas* (Βορέας), or the "northern wind"; *Zephyros* (Ζέφυρος), the "western wind"; *Notos* (Νότος), the "southern wind"; and *Euros* (Εὖρος), the "eastern wind".

> "It is not proper to use violence with these words, since no one can say anything to the purpose about them. On this account, therefore, I shall reject the explanation of πῦρ (*pyr*) fire, and ὕδωρ (*ydor*) water. But air, O Hermogenes! Is so called, because it elevates things from the earth; or because it always flows; or because, from its flowing, SPIRIT IS PRODUCED: for the poets call spirits αηται (*antai*) winds."—PLATO, *The Cratylus.*

Next, we may call to mind the *Aurora Borealis,* those mystical colourful lights of remarkably *green* and *purple* character that may be seen in *high-latitude* regions.

The term "Aurora Borealis" was apparently first coined by Galileo Galilei, and it translates as "the Dawn of the Northern Wind", as "Borealis" refers to *Boreas* (Βορέας): the northern wind. Let us now revisit the opening lines of Ezekiel's vision concerning the four faces of the Cherubim, which, as said, are correlated with four zodiacal signs.

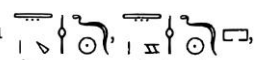
> "And I looked, and, behold, a *whirlwind came out of the north*, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber (חשמל), out of the midst of the fire."—*Ezekie*l 1:4.

The word translated as "amber" is *chasmal* (חשמל), which is the modern Hebrew word for ELECTRICITY. But the fact is that, just like Ezekiel, the Roman and Ancient Greek poets also loved to clothe the goddess of the dawn in robes of amber or saffron.

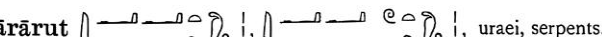
> "When Aurora *in robe of saffron* was hastening from the streams of Oceanus, to bring light to mortals and immortals, Thetis reached the ships with the armour that the god had given her."—HOMER, *The Iliad.*

> "Aurora now had left her *saffron* bed, and beams of early light the heavens overspread."—VIRGIL *Aeneid.*

All this refers to the hoary observations of ancient philosophers on *magnetism* and the fact that, just like the lodestone always attracts iron, amber, *when rubbed,* becomes electrified and begins to attract to itself lightweight objects such as *feathers* and *dust*.



"earth lightening," *i.e.*, dawn, daybreak.

áārārut  , uraei, serpents.

The return of the light, the Dawn, or Aurora, is also connected with the Ark of Noah and Mount ARARAT,[1] the very place where the Ark of Noah ended its periplus.

"To us, the ark of salvation seems to represent the geographical location where the chosen ones gather when the great perturbation is near,[2] rather than a boat hand-built by man. By its form, the ark already reveals itself as a cyclic figure rather than as a true ship. In a text where we must especially, according to the word of the Scriptures, take care to consider the spirit rather than the letter, it is impossible for us to take the building of the ship in a literal sense as well as the search 'for all pure and impure animals,' and the reunion by couples. A disaster that imposes, for two centuries, to living and free beings, living conditions so different from their normal ones, so contrary to their needs go beyond the limits of our reason. It should not be forgotten that during the entire trial, the hemisphere, given over to the rush of water, is plunged into the most total darkness. It is indeed worth knowing that Moses speaks of cyclic days, whose secret value is equal to regular years. Let us be more specific: it is written that the flood rains lasted 40 days and that the waters covered the earth for 150 days, that is 190 days total. Then God caused a warm wind to blow, and the level of the sheet of water went down. The ark landed on Mount Ararat, in Armenia. Noah opened the window (the return to light) and liberated a crow which, held back by corpses, did not come back. He then let a dove fly which immediately came back to the ark, for at that time trees were still submerged. The patriarch then waited seven days and again let the bird fly, which returned toward evening bringing back a green olive branch."—FULCANELLI, *The Dwellings of the Philosophers.*

In Hebrew, *shahar* (שחר) means both "dawn" and "to be dark". And this word, which refers to morning light coming from darkness, is used in very curious Biblical instances, as, for example, when angels advised Lot to flee Sodom and Gomorrah:

> "And when the morning arose (שחר), then the angels hastened Lot, saying, 'Arise, take your wife, and your two daughters, which are here; lest you be consumed in the iniquity of the city."—*Genesis* 19:15.

As well as when Jacob was renamed Israel:

> "And Jacob was left alone; and there wrestled a man with him until the breaking of the day (שחר). And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, 'Let me go, for the day breaks (שחר).' And he said, 'I will not let you go, except you bless me.' And he said to him, 'What is your name?' And he said, 'Jacob.' And he said, 'Your name shall be called no more Jacob, but Israel: for as a prince you have power with God and with men, and have prevailed.'"—*Genesis* 32:24-28.

Or when Joshua finally brought down the walls of Jericho on the seventh day:

> "And it came to pass on the seventh day, that they rose early about the dawning of the day (שחר), and compassed the city after the same manner seven times: only on that day they compassed the city seven times."—*Joshua* 6:15.

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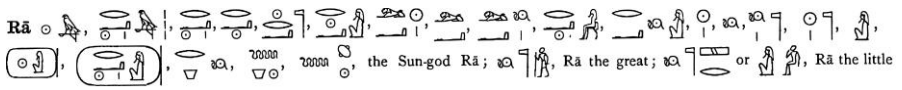
[1] Fulcanelli tells us that "In Greek, *arara* (ἀραρα), or *arera*, perfect tense of *ararisko* (ἀραρίσκω) means *to be attached, fixed, stopped, firm immutable*". But, in Hebrew, Ararat (אררט) may be derived from *Jared* (ירד), the name of the father of Enoch, which means "to descend" and is also the etymology of the river Jordan. More esoterically, Ararat is from *aur* (אור), "light", and *sartan* (סרטן), Cancer: "the descent of moonlight".

[2] "But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand,) then let them that be in Judaea flee to the mountains."



To conclude, a few words for those excelling at mountaineering, for no common scholar or scribe drowned in the waters below would ever accept any of the following: The Hebrew word *aur* or *or* (אור) means "light" or "to become light". The Kabbalistic numerical value of this word is 207, and Kabbalists use gematria to connect this word to *raz* (רז), which means "mystery" or "secret" and is also of numerical value 207.

Now, the Hebrew word *ra* (רע) means "evil", "unpleasant" or "wicked", but *ra'a* (ראה) means "to observe" or "to see". In fact, mystical apparitions are often expressed in the Bible through this root and its derivations. So, let the Sherpa ascending the highest mountains of the coldest northern latitudes ponder on the word "Aurora" as "the observation of a (green-purple) light that reveals the secret of the mystery of evil".

And to continue even further with the mystery of the word "Aurora", let us trace it in the Ancient Egyptian language. It will be rather easy to find the particles "or" and "ra" in Ancient Egyptian, for *Hor* was the name of Horus—the son of Isis that "was *housed* in Hat-hor"—while *Ra* was the name of the sun-god Ra. *Aur,* on the other hand, had several meanings and derivations, all of them very evocative and insightful.

àuu (for àur ?) , light, brilliance, radiance ; compare Heb. אור.

àu , Rec. 32, 78, , Rev. 14, 19, child, heir.

àur , stream, canal, river, arm of the Nile ; see ; Copt. ϵιϵρο, ϵιοορ, Heb. יְאֹר.

àur-āa , "great river" ; var. , the Canopic arm of the Nile.

āa ur , "great door," title of a high official.

àur , U. 198, , P. 575, 691, , N. 700, , M. 68, N. 49, , P. 98, , N. 750, to conceive, be pregnant, , , T. 342

àur-t , T. 333, N. 703, the child conceived, pregnant goddess or woman.

àur-t (àter-t ?) , tomb, place of rest.

aur , terror(?), restraint, violence.

If the reader has not yet had enough of this Babel of words, we can also dissect the word "Aurora" in Ancient Sumerian. The first thing we need to consider is that those who first endeavoured to build a tower of words that could reach to heaven had such great respect for the symbolical nature of language that, for the same reason they did not represent *zero*, they did not write—perhaps not even utter—the vowel "o". This means that they would never have written (or said) "Aurora", but they would have instead written, or said, A.UR.RA. So, let us study the corresponding cuneiform signs:

A (𒀀) meant "water", "watercourse", "canal", "seminal fluid", "offspring", "father", "tears" or "flood". While A2 (𒀊) meant "arm", "wing", "side", "strength", "horn", "labour" or "fee".

UR (𒌨) meant "dog", "young man", "warrior", "to tremble", "humble". And, according to Halloran's *Sumerian Lexicon,* variations of UR2, ÚR and ÙR (𒋼, 𒌨, 𒌨, 𒌩 etc.) meant "root", "to flood", "to drag", "heart", "soul", "to smell", "entrance", "roof", "mountain pass".

RA (𒁕) meant "inundation", "to strike", "to stab", "to hit", "to flood", "to overthrow". And the similar ARA4, AR or RÀ meant "to shine or blaze", "bright", "clear" or "polished".

rā (ra ?) , malice, calumny

We can draw similarities between the meanings of these Mesopotamian cuneiform signs and the phonetically equivalent Egyptian hieroglyphs. It appears that Aurora (or Aurara) would have conveyed "a pregnant luminous watercourse" in both languages. But furthermore, all these cuneiform signs could mean "flood" or "to flood", and the very name of the goddess of the dawn AYA (𒀀𒀀𒀀) was a duplication of A (𒀀) or "water".

> "I am Alpha and Omega, the beginning and the end. I will give to him that is athirst of the Fountain of the Water of Life freely.' He that overcomes shall inherit all things; and I will be his God, and he shall be my son"—*Revelation* 21:5-7.

0.1. ASTRAEUS.

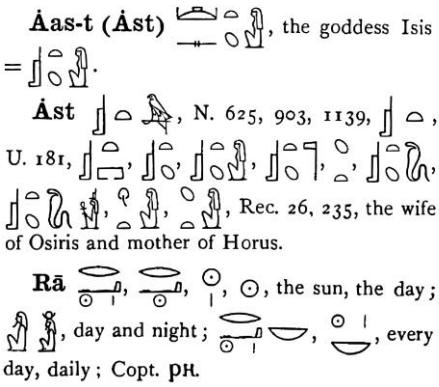
Astraeus (Ἀστραῖος)—meaning "starry", as derived from *ἀστήρ* (*astḗr*), "star"—was the Greek god of the Dusk and consort of the goddess of the Dawn, *Eos* or Aurora.

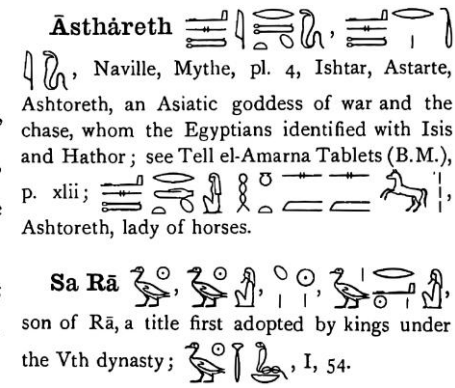
As already said, Astraeus and Eos engendered the four winds, *Eosphoros,* and the virgin goddess of purity *Astraea,* whose name means "star-maiden" or "starry night".

Astraeus was a son of the Titans Crius (Κρεῖος; "ram") and Eurybia (Εὐρυβία; "broad force"), who in the *Theogony* of Hesiod is described as "having a heart of flint within her". While Eos, or Aurora, was a daughter of the Titans Hyperion and Theia.

To look for the word "Astraeus" in the Ancient Egyptian and Sumerian tongues, we will need to address the fact that the final part of Astraeus (the *-eus* or *ῑος*) is simply a suffix denoting origin. In other words, in Greek, "Astra-*eus*" means "from Astra".

Accordingly, we must get rid of the suffix "*-eus*" and play strictly with the "Astra" part. We already know that "Ra" was the name of the sun-god in Ancient Egypt. But did "Ast" mean anything at all? Well, the fact is that AST is the *original* Ancient Egyptian name of the goddess the Greeks called "Isis". So, AST-RA would be Isis-Ra.





But what about Sumerian? Astraeus evokes "Astarte", the Phoenician name of the Mesopotamian goddess Inanna-Ištar. Moreover, according to Halloran's *Sumerian Lexicon*, ISIŠ$_3$ (𒅆𒄭) meant "laughter[1]", which is what "Isaac" (יִצְחָק) means in Hebrew. Because, according to the Bible, when the three messengers promised the birth of Isaac to Abraham and Sarah, Sarah—who was already 90 years old—laughed incredulously. Perhaps Sarah did not know that her name meant "Son of Ra" in Ancient Egyptian.

[1] Apart from "laughter", ISIŠ as 𒅆𒄭𒁕 (I.SI.IŠ) meant "sorrow", "tears", "wailing". Isis wept over Osiris.

Per aspera ad astra, sic itur ad astra.

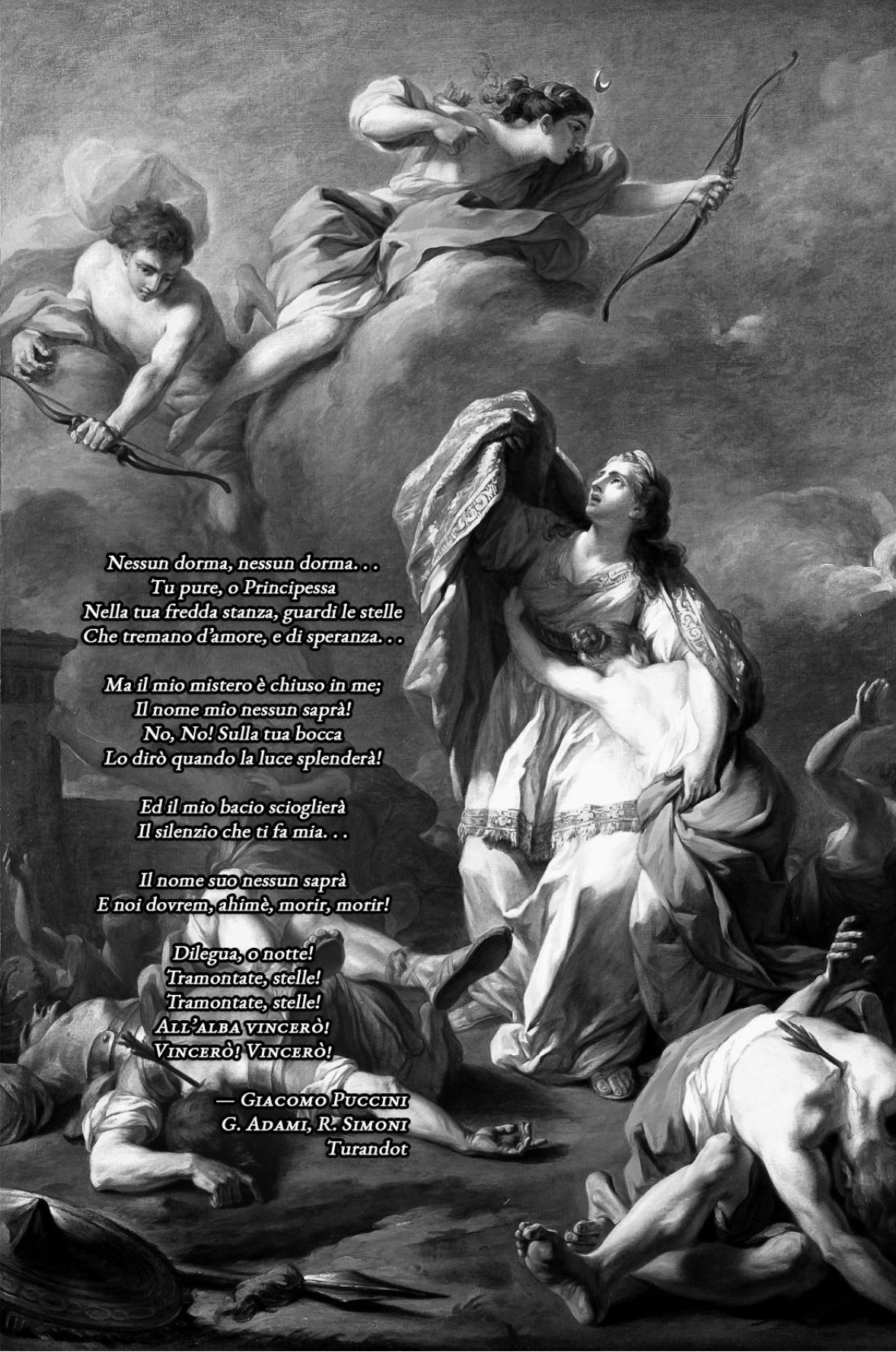
"After the banquet, as soon as Demeter had had enough of the dance, she threw off the heavy goad of mind-maddening care and inquired on ASTRAEUS' art of seership. She laid her left hand on the knees of the kindly ancient, and with her right touched his deep-flowing beard in supplication. She recounted all her daughter's wooers and craved a comfortable oracle; for divination can steal away anxieties by means of hopes to come.

Nor did old ASTRAEUS refuse. [. . .] When he had noticed everything and reckoned the circuit of the stars, he put away the ever-revolving sphere in its roomy box, the sphere with its curious surface; and in answer to the goddess, he mouthed out a triple oracle of prophetic sound:

'Fond Mother Demeter, when the rays of the Moon are stolen under a shady cone and her light is gone, guard against a robber-bridegroom for Persephone, a secret ravisher of your unsmirched girl, if the Threads of the Fates can be persuaded. You will see before marriage a false and secret bedfellow come unforeseen, a half-monster cunning-minded: since I perceive by the western point Ares the wife-stealer walking with the Paphian, and I notice the Dragon rising beside them both. But I proclaim you most happy: for you will be known for glorious fruits in the four quarters of the universe, because you shall bestow fruit on the barren soil; since the VIRGIN ASTRAEA holds out her hands full of corn for the destined lot of your girl's parents.'

This said, ASTRAEUS let the oracular voice sleep in his mouth. But when Demeter, the Sickle-Bearer, heard the hope of coming fruits, and how one uninvited and unbetrothed was to ravish her beloved maiden girl, she groaned and smiled at once, and hastening by the paths of high heaven she entered her own house with despondent step."

—NONNUS, *Dionysiaca*.



Nessun dorma, nessun dorma. . .
Tu pure, o Principessa
Nella tua fredda stanza, guardi le stelle
Che tremano d'amore, e di speranza. . .

Ma il mio mistero è chiuso in me;
Il nome mio nessun saprà!
No, No! Sulla tua bocca
Lo dirò quando la luce splenderà!

Ed il mio bacio scioglierà
Il silenzio che ti fa mia. . .

Il nome suo nessun saprà
E noi dovrem, ahimè, morir, morir!

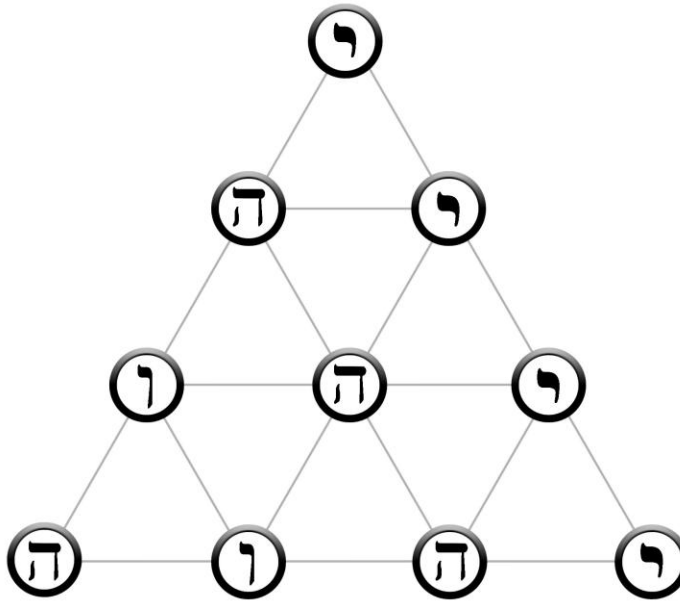
Dilegua, o notte!
Tramontate, stelle!
Tramontate, stelle!
All'alba vincerò!
Vincerò! Vincerò!

— Giacomo Puccini
G. Adami, R. Simoni
Turandot

THIS IS APOLLO'S SONG.

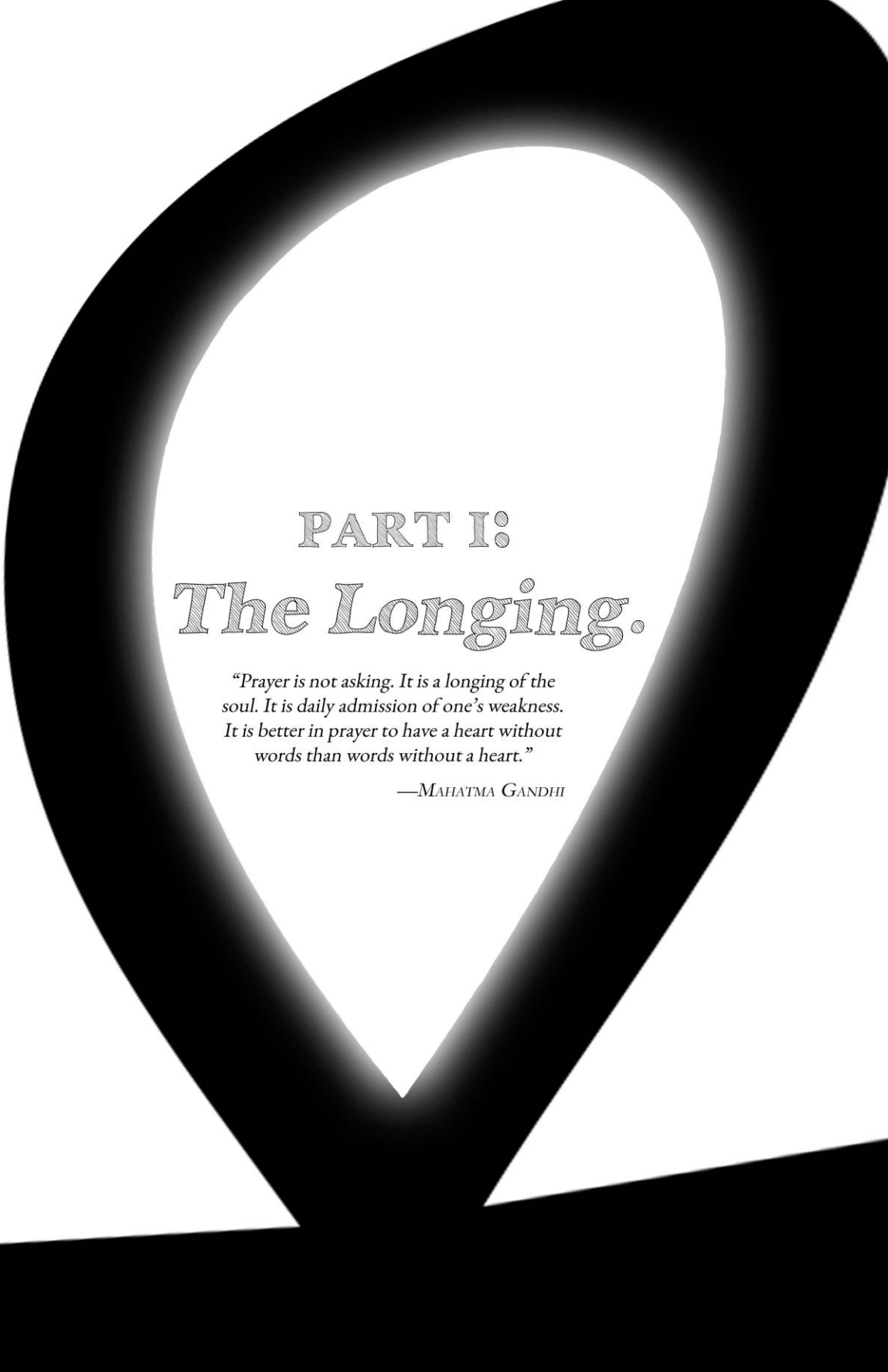
"This Chapter is a breviary of all mineral colours and forms, how they after a heavenly operation are daily clad in the metallic prime *matrix*, and set forth in their several words, whereas there shines forth unto us the eternal light of the lustrous Sun, the deity of the day of joys, and of the eternal most fixed and fairest SOL, as also of a most yellow, pure, red, and fixed citron colour of heavens eternal lightning, and the most glorious paradise of all the Stars, a natural created light for all creatures, besides the beautiful AURORA of Mineral Earths, and of their subtlest, compact, and best binding enclosed, speaking to all other white untinged metals. I, SOL, of an essential being, am Lord of Lords, in power, might, and perfection, I overcome all, and I overcome and bring them into subjection, and none of them can master me, but I do conquer them all. They are subject to me, and to my Being, for my Kingdom is established with infinite and invincible Power and Dignity. By me all metals, minerals, animals and vegetables are strengthened and rectified; for I give to everyone that knows me in my green, blue and red Nature, all that I have, and what he desires. I cause to drop down after the four cardinal streams of *Pison, Gihon*, the noblest substance of Mercury, in the form of a most pure transparent crystalline water, and the most noble substance of Sulphur, of *Hidekel* and *Phrath* the clearest fairest Astral Salt from a Vitriol Salt, which through all mines flew upward very fruitfully, and penetrates all the mineral stones. I alone graduate and exalt the Silver, into LUAE,[1] I give light and lustre in all righteousness, of my virtue do speak all *Magi*, Naturalists, and scribes all the world over, from the East to the West. I am the Lord over the heavenly clarified garments and colours. I adorn the firmament, the weather, I clothe the Rainbow after God's will, I exalt all jewels, all such growths and creatures and what I cannot inwardly walk through and reach into my course, I leave it to be perfected with my friend and lover the LUNE. She receives the best part of me, and of the subtlest an abundance, the *Indies, Hungary, Carinthia* testify the same, for all what is to live, and is to receive a life, rejoices in me, and next God, in none else, for to him honour and glory belongs solely after him, I find no higher Lord and Commander."—BASILIUS VALENTINUS, *Last Will and Testament.*

[1] Lua was a Roman goddess to whom warriors sacrificed the weapons captured from enemies. She was called *Lua Mater* or *Lua Saturni* and thus conceived as a mother-goddess and consort of Saturn. Lua may be derived from the Latin *Luna*, "moon", or as an esoteric feminine variation of *luo,* "to purge" or "to cleanse".



"And smite upon that thick Cloud of Unknowing with a sharp dart of longing love; and go not thence for aught that befalleth."

—The Cloud of Unknowing



PART I:
The Longing.

"Prayer is not asking. It is a longing of the soul. It is daily admission of one's weakness. It is better in prayer to have a heart without words than words without a heart."

—*Mahatma Gandhi*

I

1.1. TWENTY-SEVEN is thrice three (3x3x3) or thrice nine (9+9+9). It is also the number of bones in the human hand, the number of lunar mansions in Hindu astrology, the number of books of the New Testament, and the atomic number of cobalt, the metal with which a good alchemist may wish to begin his alchemical work.

Cobalt is a *silvery, moon-like* ore that was used in ancient days to impart a *blue tincture* to *glass* and *ceramics.* The word "cobalt" derives from the Greek *kóbalos* (κόβαλος), which means "impudent rogue" or "arrogant knave". And from *kóbalos* derives in turn the Germanic word *kobold*, which means "goblin". Cobalt is essential to the animal metabolism, but just as a deficit may lead to anaemia, its excess is toxic.

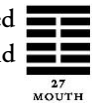
The preliminary effort of the Great Alchemical Work consists in turning a mob of unruly goblins into highly disciplined GNOMES. For no one should expect to be able to work the underground mines, find Pluto's riches and reach GNOSIS otherwise: nobody ever became *white as snow* without the help of seven disciplined dwarves.

Twenty-eight—just one beyond 27, or the *sacred threshold* of the Pythagorean Tetractys—is the number ruling the cycles of menstruation in women. Naturally, it is also the number ruling human birth, as the average length of gestation of a human foetus is 280 days, which amounts to 10 menstrual cycles or 40 weeks. Both 27 and 28 are key numbers in the fertility of women, and the *Universal Menstruum* is as vital to the alchemist as blood and oxygen are for all the creatures of the animal kingdom.

It is because the number of women is 40x7=280—and a woman may be the barren waters of the Flood or the fruitful Virgin of the Sea—that the rank of the *promiscuous* Mesopotamian god of Primeval Waters Ea (𒂗𒈬), the god of wisdom and magic, was 40. Ea was said to have created the human body *out of clay*. Hence, Moses spent 40 years away from the water-god, in the same desert in which Joseph was thrown into a pit where "there was no water", and Jesus spent 40 days being tempted by Satan. Even Enlil's son, young Ninurta of rank 50, fell into this pit when he dared to challenge Ea!

"Nudimmud (Ea-Enki) honoured him duly: 'Hero, no god among your brother gods could have acted so. As for the bird which your mighty weapon captured, from now to eternity you will keep your foot placed on its neck. [. . .] The hero secretly was not happy with these promises. Where he stood, he darkened and YELLOWED like a flood-storm. He contemplated great deeds and *inwardly* he was rebellious. [. . .] The great lord Enki intuitively grasped the substance of the plan. In the shrine, in the Abzu he stirred up a dark flood-storm. By the house, the minister Isimud opposed Ninurta. The hero Ninurta refused to come out and raised his hand against the minister Isimud. Against Ninurta, Enki fashioned a turtle from the clay of the Abzu. Against him he stationed the turtle at an opening, at the gate of the Abzu. Enki talked to him near the place of the ambush and brought him to the place where the turtle was. The turtle was able to grab Ninurta's tendon from behind. But the hero Ninurta managed to TURN BACK ITS FEET. Enki, as if perplexed, said, 'What is this!' He had the turtle scrape the ground with its claws, HAD IT DIG AN EVIL PIT. The hero Ninurta fell into it with the turtle. The hero did not know how to get out from it. The turtle kept on gnawing his feet with its claws. The great lord Enki said to him: 'You who set your mind to kill me, who makes big claims—I cut down, I raise up. You who set your sights on me like this—what has your position seized for you, how? Where has your strength fled? Where is your heroism? In the great mountains you caused destruction, but how will you get out now?'"—NINURTA AND THE TURTLE (ETCSL).

Hexagram 27 of the *I Ching* is 頤 (*yí*), "Swallowing" or "Mouth", formed by the inner or lower trigram ☳ (震 *zhèn*) "shake", which is (雷) *thunder*, and the outer or upper trigram ☶ (艮 gèn) "bound", which is (山) *mountain.*



"Out of this our Gold, or *undetermined* Green-Dragon, without the addition of any other created thing whatsoever, we know how through our Universal *Menstruum* to extract all our Elements or Principles, necessary for the performance of our Great Work, which is our first way of preparing the Grand Elixir. And since this our first *Chaos* is to be had without any Expense, as costing only the trouble of digging it out of the Mines, this is not unfitly called the only way of the Poor. [. . .] Our Serpent, which is also contained in the Bowels of the Earth, being of all created things whatsoever the nearest subject of a Feminine Nature to our Dragon, through their Copulation on such an astral and metallic Seed, containing our Elements, is also to be brought forth, as can, though with somewhat more of Expense and Time, perform the whole Mystery of *Hermes*. Since our Serpent is of all created things the nearest subject of Feminine Nature to our Dragon, she is after her Copulation to be taken for the basis of our Philosophical Work: for out of her Bowels, without the help of any other Metal or Mineral, we must draw our Principles or Elements, necessary to our Work, being retrogradated by the Universal *Menstruum.* The Feminine Subject cannot be retrogradated, unless to free her from her Impurities and Heterogeneous Qualities, she is first actuated by her Homogeneous ones, that she may be in a better Capacity to receive the spiritual Love of our Green Dragon. After our Serpent has been bound with her Chain, penetrated with the Blood of our Green-Dragon, and driven nine or ten times through the combustible Fire into the elementary Air, if you do not find her to be exceeding furious, and extremely penetrating, it is a sign that you do not hit our Subject, the notion of the *Homogenea,* or their Proportion. If this furious Serpent, after it has been dissolved by the Universal *Menstruum*, filtrated, evaporated, and congealed nine or ten times, does not come over in a Cloud, and turn into our Virgin Milk, or Metallic argentine Water, not corrosive at all, and yet insensibly, and invisibly devouring everything that comes near it, this is plainly to be seen that you err in the notion of our Universal *Menstruum.* The Serpent, of which I now speak, is our true Water of the Clouds, or the real Eagle and *Mercury* of the Philosophers, greatly different from the Vulgar, which is corporeal, gross, dead, and full of heterogeneous qualities, and a subject fallen from its Sphere, like unripe Fruit from the Tree; but ours is spiritual, transparent, living, residing in its own sphere, like a King on his Throne [. . .] Since our Subject cannot be called the fiery Serpent of the Philosophers, nor have the power of overcoming any created thing, before it has received such Virtue and Quality from our Green-Dragon, and the *Universal Menstruum*, by which itself is first overcome, devoured, and buried in their Bowels, out of which being born again, it is made capable of the same, it follows, that such a Virtue of killing and vivifying is natural to our Dragon and the Universal *Menstruum.* The Universal *Menstruum* of the Philosophers is that Celestial one, without which nothing can live nor subsist in this world: this is also that noble Champion, which delivers the uncorrupted Virgin, *Andromeda*, who was with a strong Chain fastened to the Rock in the power of the Dragon, of whose spiritual Love having admitted, for fear of being eternally ruined and devoured by him (which could not have been avoided, if this noble Champion had not come to her assistance). She is to be delivered of a Child, which will be the Wonder of Wonders, and Prodigy of Nature. If our Virgin in her Confinement, before she is set at liberty, does not manifest her extreme Beauty with all her internal, divers, delicate natural Colors, wonderfully charming and very pleasant to the Eye, it signifies that she has not sufficiently enjoyed the spiritual Company of the Dragon. If the Universal *Menstruum* has not totally delivered the Virgin from the Claws of the Dragon, it is a sign, either that she was not sufficiently free from her Heterogeneous Qualities, or that she has not received from the external Heat a sufficient penetrating Quality, or that the Universal *Menstruum* was too weak to perform this Undertaking."—BARO URBIGERUS, *Rules demonstrating the 3 ways of preparing the Grand Elixir.*

1.2. OWLS[1] are solitary and nocturnal birds of prey. In ancient days, owls were considered to be bringers of ill omens, funerary birds and bringers of death. But owls were also a symbol of wisdom and vigilance and featured prominently as a symbol of the goddess Athena in Greece and of Inanna-Ištar (𒀭𒈹) in Mesopotamia.

In Hinduism, owls are said to be the vehicle of the goddess Lakshmi, a goddess of wisdom, prosperity and fortune that is also associated with evils at the same time.

Owls are intrepid fowls, *very defensive of their nests*, and endowed with very *keen night vision*. In rare cases, owls may attack human beings that get too close to their nests in the cloak of the night. If you ever see an owl at night, she surely saw you first.

> To the lone wolf that wanders howling at the moon,
> because the Earth's daylight for him holds no more boon,
> creeping scorpions and hooting owls may come soon.

"A Prayer of one afflicted, when he is faint and pours out his complaint before Jehovah. Hear my prayer, O Jehovah; let my cry come to you! Do not hide your face[2] from me in the day of my distress! Incline your ear to me; answer me speedily in the day when I call! For my days pass away like smoke, and my bones burn like a furnace. My heart is struck down like grass and has withered; I forget to eat my bread. Because of my loud groaning my bones cling to my flesh. I am like a DESERT OWL OF THE WILDERNESS, like an owl of the waste places; I lie awake; I am like a lonely SPARROW ON THE HOUSETOP. All the day my enemies taunt me; those who deride me use my name for a curse. For I eat ashes like bread and mingle tears with my drink, because of your indignation and anger; for you have taken me up and thrown me down. My days are like an evening shadow; I wither away like grass. But you, O Jehovah, are enthroned forever; you are remembered throughout all generations. You will arise and have pity on Zion; it is the time to favour her; the appointed time has come. For your servants hold her stones dear and have pity on her dust."—*Psalms* 102:1-14.

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[1] On the upper corner, an ancient Mesopotamian depiction of Inanna-Ištar. The goddess stands on two lions (see the Egyptian Aker above): "Oh, Double Lion, run to me!" sings the Ancient Egyptian *Book of the Dead*. Verily, verily, only the shallow, blind and deaf shall reject the existence of the Perennial Wisdom in this age. But many shall remain shallow, blind and deaf. The symbols that Inanna holds will be found to be identical to the symbols carried by Nekhbet, the Ancient Egyptian vulture-goddess of Lower Egypt, which, when featured together with Wadjet—"the Solar Serpent Goddess"—were called "the Two Ladies".

Below Inanna, we can see an old Athenian drachma featuring the owl of Athena and the anointing branch.

[2] "And he said, 'You cannot see my face: for there shall no man see me, and live."—*Exodus* 33:29.

1.3. CROW.

> "These are the Doves of Diana, another hopeless enigma, hiding the spiritualization and sublimation of philosophical mercury."—FULCANELLI, *The Mystery of the Cathedrals.*

First of all, and strictly in the context of *Greetings from the White Aurora* and the English language, let us note that not only crows crow; roosters also *crow at the sun*.

And next, let us note the last words that Socrates said before he died:

> "Crito, we owe a cock to Asclepius, pay it and do not neglect it."—SOCRATES, *Apology.*

This being said, we may gather from Ancient Greek mythology the story of the princess Coronis (Κορωνίς) whose name—meaning "curved", "crooked" or "bent"—seems to be connected with *korone* (κορώνη): the name that the Greeks gave to crows.

Coronis was a daughter of the Thessalian king Phlegyas (Φλεγύας; "fiery") that had a romance with Apollo and gave birth to the god of medicine, Asclepius, the first that ever prepared the Grand Alchemical Elixir. He was known in Sumer as NIN.A.ZU (𒀭𒈪𒍑) and in Ancient Egypt as Imhotep. But while Coronis was still pregnant with Asclepius, she slept with a mortal man called Ischys (Ἰσχύς), a name which means "strength", but that may perhaps be connected with Ichthys (Ἰχθύς), meaning "fish".

A god of divination such as Apollo can hardly be fooled. So Apollo soon knew about the betrayal and sent his twin sister and goddess of sudden death, Artemis, to kill Coronis. Although, according to Ovid, it was a crow that informed Apollo about the affair, and it was the very Apollo, not his twin sister Artemis, who killed Coronis.

> "Coronis of Larissa was the loveliest girl in all Thessaly. Certainly, she pleased you, god of Delphi. Well, as long as she was faithful, or not caught out. But that bird of Phoebus discovered her adultery and, merciless informer, flew straight to his master to reveal the secret crime. The garrulous Crow followed with flapping wings, wanting to know everything, but when he heard the reason, he said 'This journey will do you no good: don't ignore my prophecy! See what I was, see what I am, and search out the justice in it. Truth was my downfall.'"—OVID, *Metamorphoses.*

In any case, Asclepius was rescued from Coronis' corpse, and the princess was turned into the constellation of *Corona Borealis*, or *Northern Crown*. Although most link this constellation to the crown that Dionysus gave to his wife, Ariadne. And some say that Apollo rescued Asclepius by caesarean section, but others say that Apollo set Coronis' body in a pyre, and that it was Hermes who actually rescued the infant. But, in yet another version, Asclepius' mother was Aegle,[1] who gave birth naturally with the help of Lachesis, the allotter among the three Fates or Moirai. . . So, in the end, the enigma of the *Crows of Apollo* may be as hopeless as that of the *Doves of Diana*. . .

> "Then Phoebus of the golden bow, beholding her in the palace of Malus, ended her maidenhood. You went into her lovely bed, O golden-haired son of Leto. I revere you. Then in the perfumed temple Aeglē bore a child, and the son of Zeus, together with the Fates and Lachesis, the noble midwife, eased her birth pains. Apollo named him Asclepius from his mother's name, Aeglē the reliever of illness, the granter of health, great boon to mankind."—ISYLLUS, *Hymn to Asclepius.*

[1] Αἴγλη, "brightness" or "dazzling light". The term was often used to refer to *the radiance of Olympus*.

"The two birds composing the subject of our bas-relief represent the famous Doves of Diana, objects of despair for so many seekers and the famous enigma devised by Philalethes to cover the artifice of the double mercury of the sages. By proposing this obscure allegory to the sagacity of work candidates, the great adept did not give detail as to the origin of these birds; he only teaches in the briefest fashion that 'the doves of Diana are inseparably enveloped in the eternal embraces of Venus.' Diana with 'the lunar horns,' this first mercury of which we have spoken many times under the name of universal solvent. Its whiteness, its silvery luster, also brought it the name of Moon of the Philosophers and Mother of the Stone; it is this sense that Hermes means when he says, speaking of the Work 'the Sun is its father and the moon its mother.' Limojon de Saint-Didier, to help the investigator decipher the enigma writes in *The Interview Between Eudoxus and Pyrophilus*: 'Finally consider the means by which Geber teaches us to make the required sublimations of the art; as for myself I cannot do more than to make the same wish that another philosopher made: *Sidera Veneris, et corniculatea Dianae tibi propitia sunto.*[1] Therefore the Doves of Diana can be seen as the two parts of the dissolving mercury—the two points of the Lunar crescent—as opposed to one point for Venus who must hold her favourite doves very closely embraced. The correspondence is confirmed by the dual quality, volatile and airy, of the initial mercury, whose emblem has always been taken among birds and from the very matter out of which mercury comes, a chaotic, sterile, rocky earth on which the doves are resting. When, say the Scriptures, the Virgin Mary had accomplished, in conformity to the law of Moses, the seven days of purification (Ex. 13:2), Joseph accompanied her to the temple of Jerusalem so as to introduce the Child and to present an offering, in accordance with the Law of the Lord (Lev. 12:6-8) that is to say, two little turtledoves or two young pigeons. Thus appears in the sacred text the mystery of the Ornithogal, this mystery milk of birds—ὀρνιθών—*Ornithon,* of which the Greeks spoke as a most extraordinary and extremely rare thing. 'To milk the milk of birds' (Ὀρνίθιον γάλα ἀμέλγειν) was among them a proverb which meant to succeed, to know the favours of destiny and success in all undertaking. And we must agree that one must be chosen by Providence to discover the Doves of Diana and to possess the ornithogals, the Hermetic synonym of the milk of the virgin, dear to Philalethes. Ορνῖς (*Ornis*), in Greek, not only indicates a bird in general, but more specifically, the rooster and the hen from which perhaps the word ὀρνιθώς γαλα (*ornithos gala*), hen's milk has been derived, obtained by shaking an egg yolk in hot milk."—FULCANELLI, *The Dwellings of the Philosophers.*

"The emblem of the dove with the green branch is given to us by Moses in his description of the universal Flood. He says indeed (Gen. 8:11) that Noah, having sent forth a dove, it came into him in the evening, bringing the green branch of an olive tree. This is par excellence the sign of the true path and the proper progression of the operations. For as the labor of the Great Work is a short version and a reduction of Creation, all the circumstances of the divine work must be found on a smaller scale in that of the alchemist. As a consequence, when the Patriarch sets forth the crow from the Ark, we must understand that in our work it has to do with the first durable color, that is to say black, because when the death of the compound becomes effective, the matters putrefy and take on a very dark blue coloration whose metallic reflection allows comparison with the feathers of a crow. Furthermore, the biblical tale speculates that this bird, held back by corpses, does not come back to the ark. Nevertheless, the analogical reason that makes us attribute the term crow to the color black, is not only founded on a resemblance; the philosophers have also given to the compost that has reached the point of decomposition the expressive name of 'corps bleu' (blue body—that gave the old French medieval curse) and the cabalists that of 'corps beau' (beautiful body) not that it is pleasant to see but because it brings the first evidence of activity of the philosophical matters."—*The Dwellings of the Philosophers.*

[1] "May the Stars of Venus and the Little Horns of Diana be favourable to you."

1.4. THE NEWT. In Sanskrit, *halahala* (हलाहल) refers to snakes, newts or *kalakuta* (कालकूट), the "deadly poison" that Shiva drank up at the Churning of the Ocean.

> "REMEMBER LOT'S WIFE. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall *preserve* it."—*Luke* 17:32.

Newts are semiaquatic salamanders known to release toxins against predators. But the Salamanders of the alchemists were said to be fiery, not watery. . .

> "In all fables we are told that the Salamander is born in the fire; in the fire it has that food and life which Nature herself has assigned to it. It dwells in a great mountain which is encompassed by many flames, and one of these is ever smaller than another—herein the Salamander bathes. The third is greater, the fourth brighter than the rest—in all these the Salamander *washes*, and is purified. Then he hies him to his cave, but on the way is caught and pierced so that it dies, and yields up its life with its blood. But this, too, happens for its good: for from its blood it wins immortal life, and then death has no more power over it. Its blood is the most precious Medicine upon earth, the same has not its like in the world. For this blood drives away all disease in the bodies of metals, of men, and of beasts. From it the Sages derive their science, and through it they attain the Heavenly Gift, which is called the Philosopher's Stone, possessing the power of the whole world."—*The Book of Lambspring*.

The Newt, or Salamander, is the only fire that can heat Poseidon's waters so they begin to froth like seafoam, and Aphrodite—turning from Pandemos into Ourania—begins to rise like a fiery triangle. It is in this manner that the Salamander "washes and is purified" until all the waters below are turned into mist, and only a *Pillar of Salt* is left behind: the Pillar of Boaz (בעז) upon which the Virgin appeared to St. James.

But newts are also called "tritons" in honour of the merman god Triton: the son of Poseidon and Amphitrite. Both the name of Triton (Τρίτων) and that of his mother Amphitrite (Ἀμφιτρίτη) are connected to the Greek word τρεῖς (*treis*), which means "three", for fishes, mermaids and mermen have only three limbs, like the letter *psi* (Ψ).

Hesiod called Triton *deinós* (δεινός), meaning "severe", "dreadful" or "mighty", for many newts produce toxic secretions that may be dangerous (even fatal) if allowed to enter the *bloodstream through an open wound.* Triton was represented blowing a conch as if it were a trumpet. The Call of the Triton is identical to the Horn Call of the archangel Gabriel, whose name (גבריאל) means "Mighty Man of God" and is connected to the Kabbalistic Sephira of Geburah (גבורה)—"Severity", "Strength" or "Judgement"—which sits right below Binah (בינה) on the very same Pillar of Salt.

It is widely known that, before the invention of the refrigerator, *meats were preserved in salt*. And the Hindu god of preservation is Vishnu, who is represented with four arms and four hands that hold A CONCH, a mace, a lotus flower and a discus. The Hindu Krishna is also shown blowing a conch, and it is known that by placing one's ears against one of such conchs, one may hear the rumour of Poseidon's Seas.

> "A woman, *her long hair* streaming like flame, comes next. She personifies *Calcination* and holds against her chest the disc of the *Salamander*, 'which lives in the fire and feeds on fire.' This fabulous lizard stands for nothing else but the incombustible and fixed central salt, which preserves its nature even in the ashes of the calcinated metals and which the ancients called *metallic seed.* The parts of the body which can be burnt are destroyed in the violence of the igneous process; only the pure, unalterable parts resist and, although they are very fixed, they can be extracted by percolation."—FULCANELLI, *The Mystery of the Cathedrals.*

"Salamander, in Latin *salamandra*, comes from *sal,* salt, and *mandra*, which means stable and also rock hollow, solitude, hermitage. Salamandra then is the name of the salt of the stable, salt of the rock, or solitary salt. In the Greek language this word takes another meaning, revealing the action that provokes: the Greek word Σαλαμανδρα (*Salamandra*) appears formed by Σαλα (*Sala*) meaning agitation, perturbation, used probably for αλος (*alos*) or ζαλη, *agitated water, tempest, fluctuation*, and from μανδρα (*mandra*) which has the same meaning as in Latin. From these etymologies we can draw the conclusion that the salt, spirit or fire takes birth in a stable, rock hollow, a grotto. . . That is enough. Lying on the straw of his manger in the grotto of Bethlehem, is Jesus not the new sun bringing light to the world? Is he not God himself in his carnal and perishable shell? Who then has said: 'I am the Spirit and I am the Life; and I have come to set fire unto things?' The spiritual fire, given form and materialized in salt, is the hidden sulphur, since during its operation it is never made manifest or perceptible to our eyes. And yet this sulphur, as invisible as it may be, is not an ingenious abstraction or a doctrine stratagem. We know how to isolate it, how to extract it from the body that conceals it, by an occult means and in the appearance of a dry powder which, when it is in that state, becomes improper and without effect for the philosopher's art. This pure fire, of the same essence as the specific sulphur of gold but less digested, is, on the other hand, more abundant than that of the precious metal. This is why it easily unites with the mercury of minerals and imperfect metals. Philalethes affirms that it is found hidden in the belly of Aries, or the Ram, constellation which the sun crosses in the month of April. Finally, to even better designate it, we will add that this Ram, 'which hides within itself the magical steel,' ostensibly bears on its shield the image of the hermetic seal, the star with six rays. So it is in this very common matter, which may seem merely useful to us, that we must look for the mysterious solar fire, a subtle salt and spiritual sulphur, a celestial light diffused in the darkness of the body, without which nothing can be done and which nothing could replace."[. . .] "The principles of Sulphur and Mercury, issuing from the four primary elements: the sulphurous Salamander, which thrives in the midst of flames, symbolizes the air and fire of which the sulphur possesses the dryness and the igneous ardour, and the Remora, the mercurial champion, heir to the earth and water and its cold and humid qualities. These names chosen on purpose owe nothing to whim or fantasy. Σαλαμάνδρα (*Salamandra*) in Greek seems formed of σαλ (*sal*), the anagram for ἅλς (*als*), salt, and of μάνδρα (*mandra*), stable; it is the salt of the stable, the salt of urine of the artificial saltpetre bed, the saltpetre of the old spagyrist—*salt petri*, salt of stone—which they still designate under the name of Dragon. The Remora, in Greek Ἐχενηΐς (*echeneis*), is this famous fish which was supposed to stop (according to some) or to direct (according to others) ships sailing in northern seas, subject to the influence of the North Star. It is the echeneis of which the Cosmopolite speaks, the royal dolphin which the characters of the *Mutus Liber* exert themselves to capture, the same one which accompanied and pilots, on the bas-relief ornamenting the fountain of Vertbois, the ship loaded with an enormous hewn stone. The echeneis is the pilot of the running waters, our mercury, the faithful friend of the alchemist, the one which has to absorb the secret fire, the igneous energy of the Salamander and finally, remain stable, permanent, always victorious, under the safekeeping and protection of his master."—*Dwellings of the Philosophers*

1.5. FLOE. A white sheet of congealed water.

"Nothing is more precious or more excellent than the red sand of the sea, for the Sputum of Luna is united with the light of the Sun's rays. Luna is perfected by the coming on of night, and by the heat of the Sun the dew is congealed. Then, that being wounded, the dew of the death-dealer is joined, and the more the days pass on the more intensely is it congealed, and is not burned. For he who cooks with the Sun is himself congealed, and that signal whiteness causes it to overcome the terrene fire."—*Turba Philosophorum.*

1.6. HOWL TO THE MOON WITH A HOE. Hoes are used to dig, and Osiris' crown was adorned with ostrich feathers because ostriches bury their heads underground.

> "Then the Hoe addressed the Plough: 'Plough, what does my being small matter to me, what does my being exalted matter to me, what does my being powerful matter to me? At EN.LIL's (𒂗𒃲) place I take precedence over you, in ENLIL's temple I stand ahead of you."—*The Debate between the Hoe and the Plough* (ETCSL).

1.7. BUT THOSE WHO BASK IN FREEING THE MASK,
SHOULD THEY SQUIRE ONE ANOTHER IN THIS TASK?

> "Always remember: you cannot carry a cross in company. Though a man were surrounded by a vast crowd, his cross is his alone and his carrying of it marks him as a man apart. "—A. W. TOZER, *Man—The Dwelling Place of God.*

The cross marks its carrier as ἅγιος (*agios*) or *nazar* (נזר): those who are set apart for consecration, apart from the Amorites and the rest of the rabble that babble after Babel. Because, as the Buddha says in the *Muni Sutta,* "danger is born from intimacy; society gives birth to dust." One may follow the superficial ways of pulling from a plough or take a hoe and dig one's own way deep into the Underworld. But only by the mark of the cross, and that other mark made with blood on the *frame of doors,* will Enoch—the first-born of Cain, *the tiller of the ground*—be spared by the *Angel of Death* when the *Protogonos* walks with Elohim into *Vishnu's Vaikuntha* and is not.

"And Jehovah set a mark upon Cain, lest any finding him should kill him."—*Genesis* 4:15.

Hence, you may now understand why this cross must be yours and only yours, Son of Man, and why the only Elohim—the gods—may squire you in this task.

But what are the gods? The gods are *the beginning of illusion*. And unless they are approached after that ancient theurgic axiom that said that "the gods are all arranged as absolutely ONE", so one may climb *through them* back into Unity, the gods will invariably lead one further into idolatrous delusion. Remember Jesus Christ's words:

> "No one has ascended up to heaven except he who descended from heaven, the Son of Man which is in heaven."—*John* 3:13.

"There is only one supreme Wisdom. It wills and wills not to be called by the name of Zeus. The name of the bow is life, BUT ITS WORK IS DEATH. Immortals are mortal; mortals, immortal, living in their death and dying in their life. To souls it is death to become water and to water it is death to become earth, but from earth comes water, and from water, soul. *The way upward and the way downward are one and the same*. The beginning and end are common. The limits of the soul you would not find out, though you should traverse every way. To souls it is joy to become wet. A man, when he is drunken, is led by a beardless youth, stumbling, ignorant where he is going, having a wet soul. The dry soul is the wisest and best."—HERACLITUS, *Fragments*.

As we parted from the Unity through the name of the gods, we can also return to Unity through the name of the gods: *the way upward and the way downward are the same.* All human words are mere masks; the names of the gods are the MASTER MASKS. Everything belonging to the field of human experience can be referred to one of the names of the gods. And if you could focus on the RELATIONSHIPS existing between the gods, you could eventually remove all masks and reunite them as absolutely One. And then, Son of Man, you could become *Liber Pater* by freeing *Dionysus of his mask*.

1.8. WINE

> "There is a strange property in the Spirit of Wine. For without it there cannot be extracted any true tincture of *Sol*, nor can there be made without it any true *Aurum Potabile*. But few men know how a true Spirit of Wine is made, much less can its property be found out wholly."—BASILIUS VALENTINUS, *Last Will and Testament.*

The making of wine is *at least* as old as the earliest civilisations, and all the ancient peoples were rather obsessed with the fruit of the vine and its intoxicating properties. In fact, the name of the very first Egyptian pharaoh, Menes, evoked "men" or "wine".

The ancients drank mainly red wine, but residue of white wine was found in the tomb of Tutankhamen. So we know that at least the Ancient Egyptians also made white wine. The so-called "table grapes"—those that are grown to be eaten fresh—are either *dark blue* or *pale green*. On the other hand, white wine actually ranges from white to *orange* through *yellow* tones, while *red* wine is rather *lilac when young*.

The Mysteries of Ancient Greece were divided into two main categories: the Lesser Mysteries of the god of wine, Dionysus, and the Greater Eleusinian Mysteries of the goddess of grain, the bread and the harvest, Demeter. In the Christian Mysteries, wine stands for the Blood of Christ, while bread stands for the Body of the Resurrection.

In the Old Testament, wine is at times considered to bestow wisdom, but at other times it is considered poison. The fact is that as all the planes of manifestation derive from Dionysus, nobody can escape the drinking of wine. But many drink wines like water and, unaware that they are drinking wine instead of water, become drunkards of the worst kind, never managing to see through *māyā* by returning water into wine.

> "For their stone is not as our Stone, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter, their wine is the poison of dragons, and the cruel venom of asps."—*Deuteronomy* 32:31-33.

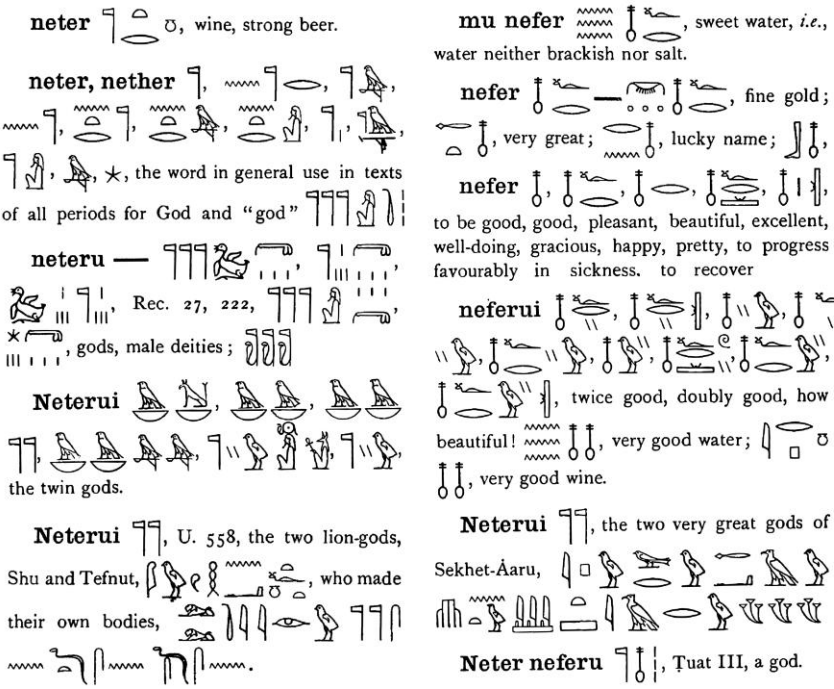
> "Wisdom (Chokmah; חכמה) has built her house, she has hewn out her seven pillars, she has killed her beasts; she has mingled her wine; she has also furnished her table. She has sent forth her maidens, she cries upon the highest places of the city, whoso is simple, let him turn in hither, as for him that wants understanding (*leb*—לב—meaning "heart" or "inner man") she said to him, 'Come, eat of my bread, and drink of the wine which I have mingled.' Forsake the foolish, and live; and go in the way of understanding (Binah; בינה)."—*Proverbs* 9:1-6.

> "For they eat the bread of wickedness, and drink the wine of violence."—*Proverbs* 4:17.

Similarly, in the *Book of Revelation*, we read about the Harlot of Babylon that "is carried by a beast and is drunk with the blood of the saints and the martyrs of Jesus." And in the *Sumerian Lexicon* of J. A. Halloran we discover that the Sumerian word for "wine" and "life" was the same: TIN ( ), which also meant "to cure", "to be healthy" or "to live". Hence, the word GEŠTIN ( )—formed by GIŠ (), meaning "tree", and TIN (), meaning "wine" or "life"—meant "vine" or "TREE OF LIFE".

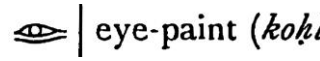
But things may get even funnier if we visit the *Ancient Egyptian Dictionary* of E. A. Wallis Budge, and we discover a striking linguistic connection between the particles *neter* and *nefer*. There we find *neter* to mean "wine" and *nefer* to convey

recovery from sickness, similarly as it happened with the word TIN (𒁹) in Sumerian. But *nefer* also meant "gold". And by declining these words further, we will find that *neterui* referred to "twin gods", and *neferui* to "a very good water" and "a very good wine", as well as "doubly good". To top it all, we will find out that *neteru* means "gods, male deities" and that the combination of *neter* and *neferu* (*Neter neferu*) was a god.

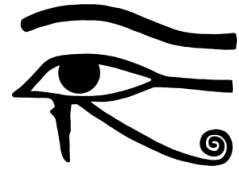


In *neferui* we shall find Ephraim (אפרים; "doubly fruitful"), together with Manasseh, the two half-tribes of Israel that derived from Joseph, as we shall also find water turned into wine and made "doubly good" by the bleeding of water and blood.

But furthermore, the very word "alcohol" derives from the Arabic *kohl* (كحل), the powdered ANTIMONY that the Ancient Egyptians *used to paint their eyes black,* and that the first Muslim alchemists called *al-kohl* (الكحل) after "Allah", the Arabic name given to god.



"The name of the second he called Ephraim, for Elohim has caused me to be fruitful in the land of my affliction."—*Genesis* 41:52.



Horus the Child, infant-god of wine,
it pains me that you must suffer and die,
but the Seed of the Tree of Life
is watered by the tear in your eye.

1.9. Wine Cask.

"We believe we already mentioned that the ark represents the totality of the materials, prepared and united under the names of compound, rebis, amalgam, etc., and which properly constitute the molten core of the earth (*archaeus*), the igneous matter, basis of the philosopher's stone. The Greek word ἀρχή (*arke*) means beginning, principle, source, origin. Under the agency of an external fire, exciting the inner fire of the *archaeus*, the entire compost becomes liquid and this liquid substance that fermentation agitates and puffs up, takes among the authors the characteristics of a powerful flood. First yellowish and muddy, it is given the name of brass which is none other than the name of the mother of Diana and Apollo, Latona. The Greeks called her Leto (Λητώ), from λῆτος (*letos*) placed for λήϊτος (*leitos*), with the Ionic sense of common good, common possession, common house (τὸ λήϊτον—*to leiton*), meaning the protective envelope common to the double embryo. Let us note in passing that the cabalists, with one of the puns for which they were famous, have taught that fermentation had to occur by means of a wooden vessel or better yet, in a cask cut in half to which they applied the qualifier of hollow oak[1] tree. Latona, the princess becomes in the language of the Adepts, *La Tonne* (French for "the tun") *le tonneau* (French for "the cask"), which explains why beginners have such a difficult time identifying the secret vessel where our matters are fermenting.

After the required length of time, one can see ascending to the surface, floating and ceaselessly moving under the effect of boiling a very thin film, as a meniscus, which the sages have named the island of the philosopher, the first manifestation of the thickening and coagulation. This is the famous island of Delos, in Greek Δῆλος (*Delos*), that is to say apparent, clear, certain, which assures an unhoped-for shelter for Latona fleeing Juno's [Hera's] persecutions and fills the artist's heart with pure joy. This floating island which Poseidon with one blow of his trident caused to emerge from the bottom of the sea is also Noah's saving ark carried by the waters of the Flood. '*Cum viderem quod aqua sensim crassior*,' said Hermes, '*duriorque fieri inciperet, gaudebam; certo enim sciebam, ut invenirem quod querebam*.'"[2]

Progressively and under the continuous action of an internal fire the film develops, thickens, and spreads until it covers the entire surface of the melted glass. The moving island is then fixed and this spectacle gives to the alchemist the assurance that, for Latona, the time for labor has come. At that moment, mystery reassumes its right. A heavy, dark, blackish-blue cloud rises and passes off into the air from the hot and stabilized island, covers with darkness this parturient earth, envelopes and hides all things with its opacity, fills the philosophical sky with Cimmerian darkness (κιμμερικόν—*kimbericon*—mourning clothes) and, in a great eclipse of the sun and the moon, it conceals from the eyes the supernatural birth of the hermetic twins, the future parents of the stone.

The Mosaic tradition says that God, towards the end of the Flood, caused a hot wind to blow on the waters which evaporated them and lowered their level. The mountain tops then emerge from the huge sheet of water and the Ark then comes and lands on Mount Ararat in Armenia. Noah, opening the vessel's windows releases the crow, which is for the alchemists, and in his own minute genesis, the replica of the Cimmerian darkness, of these sinister clouds that accompany the hidden elaboration of new beings and regenerated bodies."—Fulcanelli, *The Dwellings of the Philosophers*

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[1] "They used to say, my friend, that the words of the oak in the holy place of Zeus at Dodona were the first prophetic utterances."—Plato, *The Phaedrus.*

[2] "When I saw this water gradually thickening and hardening, then I rejoiced for I knew for certain that I would find what I was looking for."

1.10. PARACLETE, from the Greek Παράκλητος (*Parakletos*).

In Christian theology, the Paraclete is considered to be a comforter, counsellor or helper that comes to one's spiritual aid as an advocate. But the actual Paraclete comes as Holy Spirit *from within,* as insight, inner knowledge and *"shelter for Latona".* The more one pays attention to the Paraclete, the more it will come until it is permanently received. The permanent reception of the Paraclete equates to "the Reception of the Holy Ghost" and "the making of the Word flesh", which allows the understanding of Scripture and myths in connection with all the universal aspects of human existence.

Etymologically, "Paraclete" means "called in aid", from *para* (παρα)—meaning "alongside"—and *klētos* (κλητός) derived from "*kalein*", "to call". The Paraclete comes alongside a call. What call? Well, that of Gabriel's Horn, or Vishnu's Conch. . . Ceto (Κητώ, "whale" or "sea-monster") was a primordial sea-goddess in Greek mythology nicknamed *Crataeis* (Κράταιις), "mighty", and *Trienos* (Τρίενος), "within three years".

On the other hand, Mani[1] (c. 216-274 A.D.)—the founder of the now extinct and grossly misunderstood religion that he called the "Religion of Light", but that is today known as Manicheism—claimed to be the *Paraclete* promised by Jesus in the Gospels:

> "I will ask the Father, and he shall give you another PARACLETE, that he may abide with you forever. The Spirit of Truth, whom the world cannot receive, because it sees him not, nor knows him, but you shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans, I will come to you. Yet a little while, and the world will see me no more. But you see me, because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you."—*John* 14:16-20.
>
> "But the PARACLETE, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you, not as the world gives, do I give to you. Let not your heart be troubled, nor let it be afraid."—*John* 14:26-27.
>
> "But when the PARACLETE comes, whom I will send you from the Father, the Spirit of Truth, who proceeds from the Father, he shall give testimony of me. And you shall give testimony, because you are with me from the beginning."—*John* 15:26-27.
>
> "And now I go to him that sent me, and none of you asks me: Where are you going? But because I have spoken these things to you, sorrow has filled your heart. But I tell you the Truth: it is expedient to you that I go, for if I go not, the PARACLETE will not come to you; but if I go, I will send him to you." —*John* 16:5-7.

The teachings of Mani—of which only excerpts are extant today—unified the teachings of Buddhism, Zoroastrianism and early Gnostic Christianity in one single doctrine. Doubtlessly, Mani was an adept of the comparative study of religions, and—just like Jesus and every other founder of religion throughout history—he found great opposition from the human institutional powers that ruled during his time. Mani was persecuted and eventually imprisoned and flayed alive. His *skin* was later crucified.

"The third person in the Trinity is God the Holy Ghost, a Comforter sent by our Lord Christ Jesus to his believing Christians, who strengthens and comforts them in faith into eternal life. Even so is the Spirit of material Sol, or of the body of Mercury, when they come together: then he is called the *Double Mercury*."—BASILIUS VALENTINUS, *Last Will and Testament.*

[1] In Old Persian, *Māh* meant "moon". In Old Norse, Máni is the moon. See *manes, manna* and *Manu.*

menhep , to copulate, marriage, spouse.

II

men , wine.

hep , to bind, to regulate.

2.1. THE PRETENDER'S SUIT is the armour of Ares, which must be covertly stolen by Hermes from the body of the god of war and secretly transferred to the other side of the moon so the black may be woven into the *white* dress of the Bride of Christ.

> "And Jesus answered and spoke to them again in parables, saying, 'The Kingdom of Heaven may be compared to a king, who gave a wedding feast for his son. And he sent out his servants to call those who had been invited to the wedding feast, but they were unwilling to come. Again, he sent out other servants saying, "Tell those who have been invited, 'Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.'" But they paid no attention and went their way, one to his own farm, another to his business, and the rest seized his servants and mistreated them and killed them. But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire. Then he said to his servants, "The wedding is ready, *but those who were invited were not worthy*. Go therefore to the main highways, and as many as you find there, invite to the wedding feast." And those servants went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. But when the king came in to look over the dinner guests, *he saw there a man not dressed in wedding clothes*, and he said to him, "Friend, how did you come in here WITHOUT WEDDING CLOTHES?" And he was speechless. Then, the king said to the servants, "Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.' For many are called, but few are chosen.'"—*Matthew* 22:1-14.

Ancient Greek brides wore veils of yellow or red, which represented fire and were considered to scare away evil spirits. They also often wore diamonds, considered to be the *teardrops of the gods* and to reflect the flame of love, like the Eye of Horus.

The yellow and red lights of Apollo and Ares are the *Veil of* the *Bride* that must be uncovered by Hephaestus. But the Master Craftsman is not deft with the *thread of Ariadne* and the *eye of the needle.* And this is why he will need the help of the Threads of the Fates. Luckily, Hephaestus is in love with Neith, the Egyptian goddess of weaving and the Night, so he can learn from Dionysus, "the god that came from Nyx".

Arachne (Ἀράχνη; "spider") once dared to challenge Athena to a weaving contest:

> "There is no delay; they both take their stand in different places, and stretch out two webs on the loom with a fine warp; the woof is inserted in the middle with sharp shuttles, which the fingers hurry along, and being drawn within the warp, the teeth notched in the moving sley strike it. Both hasten on, and girding up their garments to their breasts, they move their skillful arms, their eagerness beguiling their fatigue. There both the purple is being woven, which is subjected to the Tyrian brazen vessel, and fines shades of minute difference; just as the rainbow, with its mighty arch, is wont to tint a long tract of the sky by means of the rays reflected by the shower; in which, though a thousand different colours are shining, yet the very transition eludes the eyes that look upon it; to such a degree is that which is adjacent the same; and yet the extremes are different. There, too, the pliant gold is mixed with the threads, and ancient subjects are represented on the webs. Pallas embroiders the rock of Ares in Athens, the citadel of Cecrops, and the old dispute about the name of the country. Twice six celestial Gods are sitting on lofty seats in august state, with Zeus in the midst. His own proper likeness distinguishes each of the Gods. The form of Zeus is that of a monarch."—OVID, *Metamorphoses*

men , an offering of cloth, a bundle of linen; , linen for sacred purposes.

men , fire, flame, heat; var. .

menhiu , stone.

In the Old Testament, the King Psalmist David (verily an archetypical manifestation of Apollo) could not wear the armour of Saul "because he had not tested it."

Saul (שאול) means "asked for", as derived from שאל (*sha'al*), "to ask" or "ask for". The word *Sheol* (שאול)—the name of the Jewish Underworld—derives from the same root. Athena was famous for her *Cap of Invisibility*, also called the *Helm of Hades.*

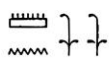
> "Then Pallas Athena grasped the lash and the reins, and against Ares first she speedily drove the single-hooved horses. He was stripping of his armour huge Periphas that was far the best of the Aetolians, the glorious son of Ochesius. Him was blood-stained Ares stripping; but Athena put on the Cap of Hades, to the end that mighty Ares should not see her."—HOMER, *The Iliad.*

As King David could not wear Saul's armour, he had to defeat the Philistine giant Goliath with *a sling and stones*. The Philistines were from Canaan (כנען; "Land of Purple"), the land that Noah had cursed. Philistine (פלשי) means "to grieve loudly".

> "And Saul said to David, 'You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth.' But David said to Saul, 'Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock, I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him. Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living Elohim.' And David said, 'Jehovah who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine.' And Saul said to David, 'Go, and Jehovah be with you!' Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail, and David strapped his sword over his armor. And he tried in vain to go, for he had not tested them. Then David said to Saul, 'I cannot go with these, for I have not tested them.' So, David put them off. Then he took his staff in his hand and chose FIVE smooth stones from the brook and put them in his shepherd's pouch. His sling was in his hand, and he approached the Philistine. And the Philistine moved forward and came near to David, with his shield-bearer in front of him. And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance. And the Philistine said to David, 'Am I a dog, that you come to me with sticks?' And the Philistine cursed David by his Elohim. The Philistine said to David, 'Come to me, *and I will give your flesh to the birds of the air and to the beasts of the field*.' Then David said to the Philistine, 'You come to me with a sword and with a spear and with a javelin, but I come to you in the Name of the Lord of Hosts, the Elohim of the armies of Israel, whom you have defied."—1 *Samuel* 17:33-45.

David says to come in the Name of the Lord—יהוה—and the Lord of Hosts (Jehovah Sabaoth), which is Michael. Israel (ישראל) means "He retains Elohim", and as such it should be understood. "The armies of Israel" are the armies of those who retain Elohim, and these armies are the archangelical hosts led by Michael. King David is fighting Goliath (from *gala*, גלה, to "uncover") *with Air and Philosopher's Stone.*

> "I begin to sing of Pallas Athena, the glorious goddess, bright-eyed, inventive, unbending of heart, pure virgin, saviour of cities, courageous, Tritogeneia. From his awful head wise Zeus himself bare her arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed."—HOMERIC HYMN.

menen-t  , the mummification chamber.

2.2. HOWLS AT THE MOON.

Like in the case of the Nordic god Odin,[1] the Greek god Apollo was also often connected to wolves. Because, just like geese cackle as a flight call, wolves howl as a pack call, as they also howl *at music* and are traditionally said to howl at the moon.

In fact, all dogs conserving any wild nature tend to join in and howl at live music. Although bred dogs have no ears to hear, so give not what is holy to guardian dogs. And wolves also eat sheep, which is rather odd from the perspective of Apollo being the god of shepherds. The solution of this riddle is in the derivation of Apollo from *apollymi* (ἀπόλλυμι), "to destroy". Because as the shepherd in charge of the *Apélla* (ἀπέλλα), Apollo takes good care of all sheep, but especially of the Lambs of God.

> "Probably also hermetic is the origin of the Day of the Green Wolf, folk festivities of which the custom was long maintained at Jumieges, and which was celebrated on June 24, day of the solar exaltation in honour of St. Austreberthe. A legend tells us that the female saint was washing linen of the famous abbey where she brought it on a donkey. One day, the wolf strangled the donkey. St Austreberthe condemned the guilty animal to take on the task of its victim, and the wolf fulfilled it perfectly until its death. It is the memory of this legend that this celebration perpetuated. However, the reason why the colour green was attributed to the wolf is not explained. But we can assuredly say that it is by strangling and devouring the donkey, that the wolf became green and this would suffice. The fierce wolf, 'savage with hunger,' is the agent indicated by Basil Valentine in the first of his *Twelve Keys*. This wolf λύκος (*lúkos*) is first grey and does not let us guess the ardent fire, the bright light which it holds hidden in its coarse body. Its meeting with the donkey manifests this light: λύκος (*lúkos*) becomes λύκη (*luke*), the first morning glimmer, dawn. The grey wolf is dyed as a green wolf and then it becomes our secret fire, the nascent Apollo Λυκηγενής (*Luchegenes*), the father of light. —FULCANELLI, *Dwellings of the Philosophers*

> "When the Sun sends forth his beams, irradiating them through the clouds, it is commonly said that the Sun attracts water, and that it will rain; and that if that happens often, the year proves fruitful." —BASILIUS VALENTINUS, *Twelve Keys.*

> "A Virgin that is to be married, is first rightly adorned with a variety of precious garments, that she may please her Bridegroom, and beget him by looking on her a more vehement affection, but when the Spouse is to take a carnal cognizance of her Husband, all these garments are laid aside, neither does she keep anything on her, but what the Creator granted her at the beginning.
>
> Even so our Bridegroom *Apollo*, with his Bride *Diana,* is to be married, but first diverse garments are to be made for them, their heads and bodies must be well washed with water; which waters you must learn by the diverse ways of distilling, for they are much unlike. Some are strong, some are weak, according to the use of them, as I said of the several sorts of drink; and know that when the humidity of the Earth ascends, and is clarified in the clouds, it is there coagulated, and by reason of its ponderosity falls again, whereby the abstracted humidity is again restored unto the Earth, which refreshes, feeds, and nourishes the Earth, that leaves and grass do thence spring forth."—BASILIUS VALENTINUS, *Twelve Keys.*

[1] Odin is accompanied by the wolves Geri and Freki and the ravens Huginn and Muninn, who inform him about Midgaard. He also rides the *eight-legged* steed Sleipnir across the sky and into the Underworld.

2.3. FOR THE SAKE OF THE TOIL OF THE PLOWER.

"And Abel was a keeper of sheep, but Cain was a *tiller of the ground.* And it came to pass, that Cain brought of the fruit of the ground an offering to Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect to Abel and to his offering, but to Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And Jehovah said to Cain, 'Why are you wroth? And why is your countenance fallen? If you do well, shall you not be accepted? And if you do not well, sin lies at the door. And its desire is for you, but you shall rule over it. And Cain talked with Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And Jehovah said to Cain, 'Where is Abel your brother?' And he said, 'I know not, am I my brother's keeper?' And he said, 'What have you done? The voice of your brother's blood cries to me from the ground. And now you are cursed from the earth, which has opened her mouth to receive your brother's blood from your hand. When you should till the ground, it shall not henceforth yield to you her strength; a fugitive and a vagabond you shall be in the earth. And Cain said to Jehovah, 'My punishment is greater than I can bear. Behold, you have driven me out this day from the face of the earth; and from your face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that finds me shall slay me.' And Jehovah said to him, 'Therefore whosoever slays Cain, vengeance shall be taken on him sevenfold.' And Jehovah set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of Jehovah, and dwelt in the Land of Nod, on the east of Eden."—*Genesis* 4:2-16.

The Biblical story of Abel and Cain finds esoteric equivalence in the Ancient Egyptian story of Osiris and Set, as well as in the Mesopotamian story of Enlil—also called BEL, and said to be "the shepherd of the black-headed people"—and his brother Ea-Enki. Cain (קַיִן; "spear") and Abel (הֶבֶל; "breath", "vapour") must make amends.

"What man of you, having 100 sheep, if he loses one of them, does not leave the 99 in the wilderness, and go after that which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbours, saying to them, 'Rejoice with me; for I have found my sheep which was lost!' I say to you, that likewise joy shall be in heaven over one sinner that repents, more than over 99 just persons, which need no repentance. [. . .] And he said, 'A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of goods that fall to me.' And he divided to them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined a citizen of that country who sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat, and no man gave to him. And when he came to himself, he said, 'How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, "Father, I have sinned against heaven, and before you, and I am no more worthy to be called your son, make me as one of your hired servants."' And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said to him, 'Father, I have sinned against heaven, and in your sight, and I am no more worthy to be called your son.' But the father said to his servants, '*Bring forth the best robe*, and put it on him; and put a ring on his hand, and shoes on his feet, *and bring hither the fatted calf, and kill it*; and let us eat, and be merry: FOR THIS MY SON WAS DEAD, AND IS ALIVE AGAIN; HE WAS LOST, AND IS FOUND.'"—*Luke* 15:4-24.

2.4. RAISING TO HEAVEN A TOWER.

> "And the whole earth was of one language (שפה), and of One Speech (דבר). And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, 'Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime they had for mortar. And they said, 'Come, let us build us a city and a Tower, whose top may reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—*Genesis* 11:1-4.

The word used for "language" in the original Hebrew text is *sapha* (שפה), which means "language", "lip", "shore", "part" or "edge", while the word used for "speech" is *dabar* (דבר), which means "speech", or "Word". Hence, the first verse could also be understood as "And the whole earth was of one part, and of one Word". Let us also note that דבר־יהוה, *Dabar-Jehovah*, is the Hebrew expression for *the Word of God.*

This passage refers to a time when humanity only spoke Symbolon and everybody was focused on making for oneself an Ineffable Name. Because, although in those early postdiluvian times the primeval *fiery* bifid tongue of the Seraphim had already become the *fluent* tongue of Python, all the Flood survivors *were fluent* in the Word of God and language had not yet been *hardened* into Diabolon. Hence, all human hearts were also *affluent*, as none had been hardened. But as we began to divide the outer sensory world into names of our own invention, we began to separate our hearts from the world. And as soon as we made an *effable name* for ourselves, Ares was born.

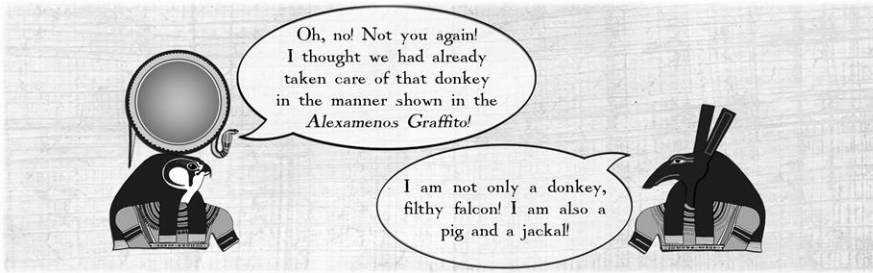
Conflict can only exist through division, and the origin of division is language, from which first arose the Snake (Self) and later the ego-mask or Anger of Jehovah. Before Diabolon, the Flood survivors were trying to return to the clouds by building a tower to heaven through Symbolon, but their attempt was thwarted by the Anger of Jehovah, which is Ares: the ego, the *solidified* memory of sensory impressions.

Ares' Anger must be upturned, redirected towards the construction of a heavenly tower that may allow Cain to return as Prodigal Son. Hence, Jesus Christ said:

> "From the days of John the Baptist until now the Kingdom of Heaven has suffered violence, and the violent take it by force. For all the Prophets and the Law prophesied until John, and if you are willing to accept it, this is the Elijah who is to come. He who has ears to hear, let him hear."—*Matthew* 11:12-15

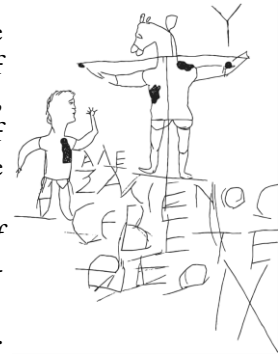
> "Though this Word (λόγος) is true evermore, yet men are as unable to understand it when they hear it for the first time as before they have heard it at all. For, though all things come to pass in accordance with this Word, men seem as if they had no experience of them, when they make trial of words and deeds such as I set forth, *dividing each thing according to its kind and showing how it truly is*. But other men know not what they are doing when awake, even as they forget what they do in sleep. So, we must follow the common, yet though my Word is common, the many live as if they had an understanding of their own."—HERACLITUS, *Fragment* I-II.

> "In the beginning was the Word (λόγος), and the Word (λόγος) was with God, and the Word (λόγος) was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—*John* 1:1-3.



2.5. THE ALEXAMENOS GRAFFITO is the earliest extant representation of the crucifixion. It was found scratched on a Roman wall dating to the year 200 A.D. The graffito shows the crucifixion of a *donkey-headed human figure*, a man at his feet, and the inscription "ΑΛΕ ΞΑΜΕΝΟC CEBETE ΘΕΟΝ" or "Alexamenos worships his god".

Although the Alexamenos Graffito has been branded "blasphemous" by those who seem to understand little of the early, original Christianity, the crucified figure is none other than the Ancient Egyptian donkey-headed god, Set. The keen observer may even perceive "the Eye of the Needle", so characteristic of the Ancient Egyptian Cross of Life, or Ankh, behind the donkey's head. In modern terms, such a representation would amount to "the crucifixion of the ego" or memory of sensory impressions, with which the majority are totally identified and in delusion drowned.



Since early times, donkeys have been used as *beasts of burden*. And it is to this beast of burden that the Mesopotamian god Ea-Enki imposed "the task of carrying baskets".

Nonetheless, between an ox and a donkey, Christ is born.

> "'My son, wake up from your bed! Please apply the skill deriving from your wisdom and create a substitute for the gods so that they can be freed from their toil!' At the word of his mother Namma, Enki rose up from his bed. In Hal-an-kug, his room for pondering, he slapped his THIGH in annoyance. The wise and intelligent one, the prudent, [. . .] of skills, the fashioner of the design of everything brought to life birth-goddesses. Enki reached out his arm over them and turned his attention to them. And after Enki, the fashioner of designs by himself, had pondered the matter, he said to his mother Namma: 'My mother, the creature you planned will really come into existence. Impose on him the work of carrying baskets. You should knead clay from the top of the *abzu*; the birth-goddesses will nip off the clay and you shall bring the form into existence.'"—*Enki and Ninmah, ETCSL*

In Greek mythology, Silenus was often represented riding a donkey. Silenus—said to differ from a satyr "by having the attributes of a horse rather than those of a goat"—was the tutor and foster father of the god of wine Dionysus. Also according to Greek mythology, the god of fertility Priapus—cursed by Hera with a permanent erection—once tried to rape Hestia, but the goddess was awakened by the braying of a donkey.

A wooden puppet may become half-donkey before being swallowed by a fish.

In the Old Testament we hear the prophet Zechariah speaking about "the King of Salvation approaching the daughter of Jerusalem on a donkey."

> "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and HE SHALL SPEAK peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth."—*Zechariah* 9:9-10.

While in the New Testament we are told that Jesus Christ entered the city of Jerusalem on a donkey.

> "Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, 'Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. If anyone says anything to you, you shall say, "The Lord needs them," and he will send them at once.' This took place to fulfill what was spoken by the prophet, saying, 'Say to the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.' The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks, and he sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, 'Hosanna to the Son of David! Blessed is he who comes in the Name of the Lord! Hosanna in the highest!' And when he entered Jerusalem, the whole city was stirred up, saying, 'Who is this?' And the crowds said, 'This is the prophet Jesus, from Nazareth of Galilee.'"—*Matthew* 21:1-11.

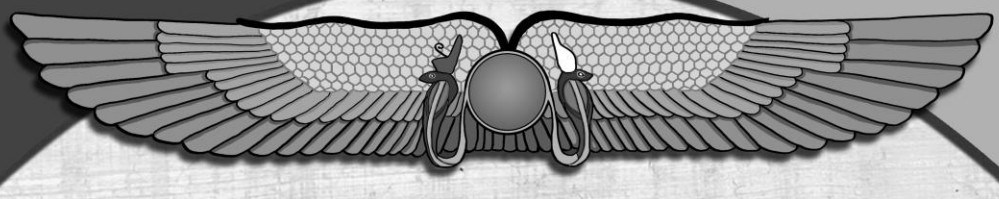
The Jewish Kabbalah considers the donkey to be the most impure of all animals. And in the *Book of Exodus*, we read that rather revealing expression that says:

> "And every firstling of a donkey you shall redeem with a lamb."—*Exodus* 13:13.

The donkey is the mount of the Hindu goddess of adversity and misfortune Jyestha, also known as Moodevi. Fulcanelli refers the reader to this goddess:

> "Among the ancient Hindus, the philosophical matter was represented by the goddess Moodevi (Μύδησις—*mudesis*—humidity, rot; from the root μυδάω—*mudao*—to rot). Born from the Sea of Milk, it is said that she was represented painted green, mounted on a donkey, and bearing in her hand a banner in the middle of which a crow could be seen."—FULCANELLI, *Dwellings of the Philosophers*

"The *Feast of the Donkey*, almost as gaudy as the one just mentioned, with the triumphal entry under the sacred archway of *Master Aliboron*, whose hoof (sabot) once trod the streets of Jerusalem. Thus, our glorious Christ-bearer was celebrated in a special service, which praised him, in words recalling the epistle, as *this asinine power, which was worth to the Church the gold of Arabia, the incense and the myrrh of the land of Saba*. The priest, being unable to understand this grotesque parody, had to accept it in silence, his head bent under the ridicule poured out by these *mystifiers of the land of Saba and Caba,* that is the cabalists themselves. [...] a pig may be seen carrying a holy stoup, followed by donkeys dressed in priestly clothes and monkeys bearing various religious attributes"—FULCANELLI, *The Mystery of the Cathedrals.*



"As for the day of 'Come to me,' it means that Osiris said to Ra, 'Come to me that I may see you'–so said he in the West. I am his TWIN SOULS, *which are within the Two Fledglings.*

Who is he?
He is Osiris when he entered into the Domain of the Ram Lord of Osiris' Spine.[1] *He found the soul of Ra there and they embraced each other.*
Then his TWIN SOULS *came into being.*

Save me from that god who steals souls, who laps up corruption, who lives on what is putrid, who is in charge of darkness, who is immersed in gloom, of whom those who are among the languid ones are afraid !

Who is he?
He is Set. Otherwise said:
He is the great Wild Bull, he is the soul of Geb."

–THE ANCIENT EGYPTIAN
BOOK OF THE DEAD.

[1] *The usually translated wording is, "When he entered into [the city of] Mendes." However, Mendes is the Greek name for the city originally called "Per-Banebdjedet", or "the Domain of the Ram Lord of Djedet". So, since the Djedet is known to be Osiris's Spine, the above–"the Domain of the Ram Lord of Osiris's Spine"–is what an Ancient Egyptian would have comprehended.*

III

3.1. EIGHTEEN is thrice six (6+6+6) or twice nine (9+9).

In many cultures, eighteen is the age of majority, when a human being is said to enter adult social life: when one stops *being a child* and is invited to put on a *social mask* and join the circus. This calls for wisdom: let the one with understanding count the number of the beast, for it is the number of a man, and his number is 666.

> "Let the little children come to me and do not hinder them, for the Kingdom of Heaven belongs to such as these."—*Matthew* 19:14.

Eighteen is also the atomic number of *argon*, a word deriving from the Greek *argós* (ἀργός), which means "inactive", as argon is an *inert gas* that *undergoes no chemical reactions* unless placed under very extreme conditions. But the very similar word *argós* (ἄργός) means "white", "shining", "bright" or "swift". And Argo (Ἀργώ) was the name of the ship of the Argonauts that sought the *Golden Fleece.* The alchemical work, or spiritual path, is a voyage of introspection pursued by going within, into the Kingdom of God. So, it is as naturally reserved for the "socially inactive", or introverted natures, as it is barred from the "active", or extroverted: you cannot serve God and Mammon.

The Hindu *Bhagavad Gita* is formed by 18 chapters and contained within the *Mahabharata*, which is formed of 18 books. Moreover, the Kurukshetra War of the Mahabharata depicts a war between 18 armies: 11 on the side of Kuru against 7 on the side of the Pandavas that receive the help of Krishna. "Pandu" (पाण्डु) means "yellowish", "pale white" or "anaemia", *which is caused by a deficit of cobalt.* Behold the yellow sun of Apollo leading the seven colours! Arjuna—the hero of the Pandavas—is an archer just like Apollo. Arjuna receives direct advice from Krishna (Christ, Hades or Osiris), who stirs him to go to war against his own family. In the Gospels, we read the account of how one day Jesus *disobeyed* the Jewish *institutional* law and healed on the Sabbath.

> "Now he was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had had a disabling spirit for EIGHTEEN YEARS. She was bent over and could not fully straighten herself. When Jesus saw her, he called her over and said to her, 'Woman, you are freed from your disability.' And he laid his hands on her, and immediately *she was made straight*, and she glorified God. But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, 'There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day.' Then the Lord answered him, 'You hypocrites! Does not each of you on the Sabbath untie his *ox* or his *donkey* from the manger and lead it away to water it? And ought not this woman, a daughter of Abraham." WHOM SATAN BOUND FOR EIGHTEEN YEARS, be loosed from this bond on the Sabbath day?"—*Luke* 13:10-16.

In the *I Ching*, Hexagram № 18 is 蠱 (*gǔ*), "Decay" or "Correcting (what has decayed)". But *Gǔ* is also the name of the *venom-based poison of traditional Chinese witchcraft. Gǔ* is formed by the inner or lower trigram ☴ (巽 *xùn*) "ground", which is (風) *wind*, and the outer or upper trigram ☶ (艮 *gèn*) "bound", which is (山) "mountain". Bound to the ground.

18
DECAY

> "Divine wisdom is true Science. No one is wise who looks downward to the earth."—SEXTUS THE PYTHAGOREAN.

khemt , trident. **khemt** , part of a ship.

3.2. TRIDENT.

A three-pronged staff found in the hands of the Greek god Poseidon, the Christian devil—under the form of a fork *for gathering hay*—or in the hands of the Hindu god Shiva. The trident is also masqueraded in the heraldic charge of the *fleur-de-lis*, which is often connected with European royal houses, but it may also sometimes be found in Athena's hands. In this case, the trident denotes Athena as the overthrower of Poseidon, as these two deities competed for patronage over the city of Athens.

Etymologically, the word literally means "three teeth" if derived from the Latin *tridentis* or the Sanskrit *trishula* (त्रिशूल). If derived from the Greek τρίαινᾰ, it simply means "threefold". In the end, the trident stands for the letter *Psi* (Ψ) of Psychology. He who holds a trident is ruler of mind; he who does not is surely ruled by somebody else. Under this more esoteric aspect, the trident, as well as the *fleur-de-lis,* stands for *three nails*, as the trident can also be found in the hands of Amphitrite and Triton.

3.3. SEAFOAM.

The ancient sages did not use the word "subconscious", but they envisioned the same as the Underground or the Depths of the Sea, where abyssal monsters—such as the Leviathan, Python, Bašmu, the Kraken, or the fish that swallowed Jonah—lurked.

Accordingly, *seafoam,* the agitated superficial layer of the sea*,* stood for an agitated mind, while still waters stood for a quiet and serene mind upon which one could walk like Jesus Christ, flourish on a lotus flower like the Buddha, or sail on the Solar Barque of Ra. The name of Aphrodite derives from *aphrós* (ἀφρός), which means "seafoam", for the mind can only be stirred by passion or, in other words, by Aphrodite, who can be either Pandemos or Ourania. Pandemos stirs the mind outwardly, into adultery with Ares; Ourania stirs the mind inwardly, into reunion with Hephaestus. To know yourself, dive into the sea and, with a single eye, find the root of your passions. Allow yourself to be swallowed by the Fish of Jonah. For verily, verily, I say to you that,

> "An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."—*Matthew* 12:39-40.

3.4 HERMES GAVE ME A HARP AND SAID "WITH THIS THEY WILL REACH HER".

According to Greek mythology, Hermes gave Apollo a lyre made out of a turtle. And, according to Sumerian myth, Ea-Enki fashioned a turtle from clay and stationed it at the gate of his watery abyss, or Abzu. The turtle grabbed Ninurta's tendon, and when the hero *turned back its feet*, Ninurta and the turtle fell into Joseph's evil pit.

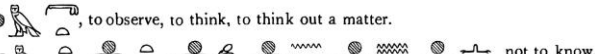
What do turtles do, Son of Man?

Do I have to tell you everything? Would you not go into yourself and find out?

The *Book of Revelation* refers to Apollo as "the Angel of the Bottomless", because Apollo is the *microcosmic* king of the waters below, the same that are *macrocosmically* ruled by the trident of Poseidon. And I tell you that the Mesopotamian Ninurta and the Greek Apollo are the same god; just as Ea-Enki and Poseidon are also the same god.

"When Homer matched Hephaestus against the River and Apollo against Poseidon in battle, he did it rather as a philosopher than as a poet."—PLUTARCH, *The Principle of Cold.*

khemt , to observe, to think, to think out a matter.

khemt (khem)  , not to know, ignorant.

As a general rule, we could conceive all the junior Olympian gods and goddesses as belonging to the microcosm (our inner sphere) and all the senior gods as belonging to the macrocosm (the outer sphere), in a manner that every junior deity within us is REFLECTED on a senior deity without. It is Great Work to have every junior god take over its senior reflection so the senior gods may be freed from their bondage, and as they transcend, we may also transcend the animal nature by taking in turn their place.

So, for instance, as Heraclitus said, Hades and Dionysus are the same god, and the same applies to Poseidon and Apollo. *But reflection means inversion*. Hence, the God of the Dead (Hades) is mirrored on the God of the Living (Dionysus). The god of delusional dark abyssal waters below (Poseidon) is mirrored in the god of sunlight in the waters above (Apollo). The god of the boundless sky (Zeus) is mirrored in Ares, who is trapped within an egg made of the memory of sensory impressions, and so on.[1]

However, Hermes—the messenger of the gods—is the only god endowed with free passage between the waters above and those below. And this is why *his own reflection is his own inversion*, as well as why his axiom has always been "as above, so below".

The outward, or macrocosmic, reflection of the inner, or microcosmic Hermes is a mystical experience: when the microcosm within is poured on the macrocosm, or field of sensory experience, without. This could be a synchronicity, a dream or, *in rare cases*, a bizarre experience that challenges the integrity of the sensory reality. This last category includes everything considered "paranormal", such as UFOs, apparitions of deities or angels, encounters with ghosts, fairies, and so on. In such rare cases, Hermes delivers messages *symbolically*, and the acquired symbolical form is ALWAYS dependent on the mental conditioning of one or more witnesses, for such experiences are outpourings of the microcosm within into the sensory macrocosm outside.

There is, however, *one message common to all these kinds of bizarre experiences*. And I wonder whether the reader has fathomed it, because it is actually rather simple.

The one message common to all these bizarre experiences is A DIRECT CHALLENGE TO MĀYĀ, OR "THE ILLUSION OF THE SENSES", as it is called in India. In every single instance, Hermes is saying, "Lo! You are living in my mother, Maia. Wake up! Sensory experience is a SYMBOLICAL reflection of the Formless Spirit!" But, as most confuse sensory impressions with actualities[2] on a daily basis, most witnesses can do no better than to confuse such bizarre experiences with actualities and, accordingly, believe that they actually saw aliens, ghosts, angels or whatever. And thus, by not realising the illusory nature of the senses—nor being able to distil through the agency of Symbolon any insight from the outpouring of the microcosm into the macrocosm—*they are tricked by the Trickster* and remain as oblivious of reality as they were before. Perhaps a little more amused, scared or, in this age, troubled about their mental health or what others as oblivious as them of the nature of reality would think if they knew what they witnessed. It is also needless to say that the same applies to the intake of psychotropic drugs: everything formed is, without exception, *a symbol of the formless or unformed.*

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[1] Hera—Athena; Demeter—Artemis; Hestia—Aphrodite . . . . Cronos (Saturn)—Hephaestus.

[2] As already said, in absolute terms, the universe is actually spirit—i.e., DEVOID OF ALL FORM. And it only adopts CIRCUMSTANTIAL form through the agency of animal sensory builds and their ongoing evolution. Mystical experiences were common in the past. But as materialism increases, they must naturally decrease.

Having said all this, let us now return to the topic at hand: the fact that, according to Ancient Greek mythology, *it was Hermes who made Apollo's lyre out of a turtle.*

True poetical or *lyrical* composition is inherently mystical: *it is an outpouring of the inner sphere of the poet into the outer world.* Every time a poet looks for a rhyme, he is asking the universe for the next line. When the activity of the dialectical mind is *restricted* by metre and rhyme, the composition of every verse is a *potential call for inspiration or Holy Ghost,* especially if the most superficial mind can be nullified.

Hence, poetry may constitute an effective way of bypassing the mundane mind and allowing the universe to express itself through a poet's mouth, which was inherent to the training of the Pythia that bestowed oracles in Apollo's temple. However, this obviously does NOT mean that every person putting rhymes together is bestowing oracles of wisdom to the world. . . It will always depend on the purity of the poet: the freer a poet's mind is from mundane drives, the truer his poetry will be. *And, unless a poet can draw from Nothing, his poetry will always be tainted by something*. But if the poet can *consistently* draw from Nothing, then he is rather a prophet than a poet.

There have always been a fair number of musicians and poets that consistently drew from Nothing. In other words, that they expressed themselves *ex nihilo,* or from the Source of Creation, the Ineffable Name (יהוה) or Word that is beyond human words. As there were others that drew from Nothing at some point but stopped doing so as soon as they were conditioned by mundanity. But, in any case, this does NOT mean that they consistently understood what they were saying. And here is the totality of the mystery of the Word of God, the confusion of tongues, the connection between the waters above and the waters below, and the making of the Word of God flesh by the gradual and consistent holistic understanding of mystical utterings as a whole. *To utter wisdom is Mercury; to understand Mercurial Wisdom is Mercury Duplex.*

According to an ancient *Homeric Hymn*, when Maia gave birth to Hermes, she

> "bore a son of many shifts, blandly cunning, a robber, a cattle driver, a bringer of dreams, a watcher by light, a thief at the gates [. . .] Born with the dawning, at mid-day he played on the lyre, and in the evening, he stole the cattle of the far-shooting Apollo."

And, as Hermes

> "stepped over the threshold of the high-roofed cave [of Maia on Mount Kyllene], he found a tortoise and gained endless delight. For it was Hermes who first made the tortoise a singer."[1]

Then Hermes made a lyre out of the turtle, and he began to steal Apollo's cattle. And when Apollo, in the pursuit of his lost cattle, arrived at the Cave of Maia:

> "Hermes cuddled himself up [. . .] He squeezed head and hands and feet together in a small space, like a new born child seeking sweet sleep, though in truth he was wide awake, and he kept his lyre under his armpit."

But Hermes should have known that the god of poetry and prophecy cannot be fooled. And Hermes did not fool Apollo, for the Far-Shooter immediately said:

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[1] This mirrors the Mesopotamian myth of "Ninurta (Apollo) and the Turtle", in which Ea caused Ninurta and a turtle to fall into an Evil Pit. As this is also connected to the Turtle Avatar of Vishnu. The turtle implies INTROSPECTION: "going within". Always ponder on the inherent characteristics of the animal.

> "Child lying in the cradle, make haste and tell me of my cattle, or we two will soon fall out angrily. For I will take and cast you into dusty Tartarus and awful hopeless darkness, and neither your mother nor your father shall free you or bring you up again to the light, but you will wander under the earth and be the leader amongst little folk."

At once—and resorting to tricks and lies—Hermes denied knowing anything about any cattle. But the Trickster was not to fool the Far-Shooter. Without any hesitation, Apollo took Hermes from his cradle and carried him to Zeus, while saying:

> "Surely hereafter this shall be your title amongst the deathless gods, to be called the 'Prince of Robbers' continually."

> "So Hermes and Apollo kept stubbornly disputing each article of their quarrel: Apollo, speaking truly not fairly sought to seize glorious Hermes because of the cows; but he, *Kyllenios*[1] [Hermes], tried to deceive the lord of the silver bow [Apollo] with tricks and cunning words. [. . .] Soon they came, these lovely children of Zeus, to the top of fragrant Olympus, to their father, Kronion [Zeus]; for there were the Scales of Judgement set for them."

And each of the gods presented their cases before Zeus, their common father.

> "But Zeus laughed out loud to see his evil-plotting child well and cunningly denying guilt about the cattle. And he bade them both *to be of one mind and search for the cattle*, and guiding Hermes to lead the way and, *without mischievousness of heart*, to show the place where now he had hidden the strong cattle."

Then, Apollo and Hermes returned to the Cave of Maia, which in a sense is the same as the Cave of Plato, and as Hermes began to drive out the cattle he had stolen, Apollo was unsettled by the sight of two cowhides extended on the sheer rock.

> "And he asked glorious Hermes at once: 'How were you able, you crafty rogue, to flay two cows, new-born and babyish as you are? For my part, I dread the strength that will be yours: there is no need you should keep growing long, *Kyllenios,* son of Maia!"

Having said this, and perceiving his mischievousness, Apollo tried to bind the Trickster with bands. But Hermes had not been born to be bound to Apollo's Apélla.

> "He twisted strong withes with his hands meaning to bind Hermes with firm bands; but the bands would not hold him. [. . .] Then strong Argeiphontes [Hermes] looked furtively upon the ground with eyes flashing fire desiring to hide. Very easily he softened the son of all-glorious Leto as he would, stern though the Far-Shooter was. He took the lyre upon his *left arm* and tried each string in turn with the key, so that it sounded awesomely at his touch. And Phoebus Apollo laughed for joy; for the sweet throb of the marvellous music went to his heart, and a SOFT LONGING TOOK HOLD ON HIS SOUL as he listened. Then the son of Maia, harping sweetly upon his lyre, took courage and stood at the *left hand* of Phoebus Apollo; and soon, while he played shrilly on his lyre, he lifted up his voice and sang, and lovely was the sound of his voice that followed. He sang the story of the deathless gods and of the dark earth, how at the first they came to be, and how each one received his portion.

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[1] An epithet of Hermes deriving from *Kyllene*, the mount hosting the Māyāvic Cave where Hermes was born. *Kyllene* (Κυλλήνη) may be derived from *kyllos* (κυλλός) "twisted", or from *kylix* (κύλιξ), "cup". These are references to Hermes' mother, Maia, who is the Mesopotamian "Lady of the Great Cup": NIN.GAL.

First among the gods HE HONOURED MNEMOSYNE, mother of the Muses, in his song; FOR THE SON OF MAIA WAS OF HER FOLLOWING. And next the goodly son of Zeus hymned the rest of the immortals according to their order in age, and told how each was born, mentioning all in order as he struck the lyre upon his arm. But Apollo was seized with a longing not to be allayed, and he opened his mouth and spoke winged words to Hermes: '[. . .] I believe that presently we shall settle our quarrel peacefully. But come now, tell me this, wily son of Maia: has this marvellous thing been with you from your birth, or did some god or mortal man give this noble gift to you, and teach you heavenly song? For wonderful is this new-uttered sound I hear, the like of which I vow that no man nor god dwelling on Olympus ever yet has known but you. O thievish son of Maia. What skill is this? What song for desperate cares? What way of song? For verily here are three things to hand all at once from which to choose,—mirth, and love, and sweet sleep [. . .] I am filled with wonder at your sweet playing. But now, since you, though little, have such glorious skill, sit down, dear boy, and respect the words of your elders, for now you shall have renown among the deathless gods, you and your mother also."

And Hermes answered:

> "You question me carefully, O Far-worker; yet I am not jealous that you should enter upon my art: this day you shall know it. For I seek to be friendly with you both in thought and word. Now you well know all things in your heart, since you sit foremost among the deathless gods [. . .] And they say that from the utterance of Zeus you have learned both the honours due to the gods, O Far-worker, and oracles from Zeus, even all his ordinances. Of all these I myself have already learned that you have great wealth. Now, you are free to learn whatever you please; but since, as it seems, your heart is so strongly set on playing the lyre, chant, and play upon it, and give yourself to merriment, taking this as a gift from me, and do you, my friend, bestow glory on me. Sing well with this clear-voiced companion in your hands; for you are skilled in good, well-ordered utterance. From now on, bring it confidently to the rich feast and lovely dance and glorious revel, a joy by night and by day. WHOSO WITH WIT AND WISDOM ENQUIRES OF IT CUNNINGLY, HIM IT TEACHES THROUGH ITS SOUND ALL MANNER OF THINGS THAT DELIGHT THE MIND, BEING EASILY PLAYED WITH GENTLE FAMILIARITIES, FOR IT ABHORS TOILSOME DRUDGERY; BUT WHOSO IN IGNORANCE ENQUIRES OF IT VIOLENTLY, TO HIM IT CHATTERS MERE VANITY AND FOOLISHNESS."

When Hermes gave the lyre to Apollo, Apollo put his shining whip in Hermes' hand and ordained him keeper of herds, thus making of him also a god of shepherds.

> "And Zeus was glad and made them both friends. And Hermes loved Apollo continually, even as he does now, when he had given the lyre as token to the Far-Shooter, who played it skilfully."

But Hermes soon found out another cunning art for himself:

> "the pipes whose sound is heard afar.[1]"

And Apollo feared that Hermes would steal cattle from him again. But Hermes promised by the gods never to steal anything that belonged to Apollo again, and

[1] The pipes of the goat-god Pan, whose music arises not from strings but the blowing of winds. As Plato says in *The Cratylus*, Pan Apollo is the biform god of Hermes, which "in his upper parts is smooth, but in his lower parts is goat-formed." Do you know the story of the flautist that stole 130 children from the city of Hamelin by playing a silver flute? Can you hear his song? Were any of the children of Ham left behind?

"Apollo swore to be fellow and friend to Hermes, vowing that he would love no other among the immortals, neither god nor man sprung from Zeus, better than Hermes."

But Hermes soon began to enquire about Apollo's prophetic art, and Apollo said:

"As for sooth-saying, noble, heaven-born child, of which you ask, it is not lawful for you to learn it, nor for any other of the deathless gods: only the mind of Zeus knows that. I am pledged and have vowed and sworn a strong oath that no other of the eternal gods save I should know the wise-hearted counsel of Zeus[1] [. . .] But I will tell you another thing [. . .] there are *certain holy ones, sisters born*—THREE VIRGINS GIFTED WITH WINGS: their heads are besprinkled with WHITE MEAL, AND THEY DWELL UNDER A RIDGE OF PARNASSOS.[2] THESE ARE TEACHERS OF DIVINATION apart from me, the art which I practised while yet a boy following herds, though my father paid no heed to it. [. . .] And when they are inspired through eating YELLOW HONEY, they are willing to speak truth; but if they be deprived of the gods' sweet food, then they speak falsely, as they swarm in and out together." [. . .]

[. . .] "And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen and grim-eyed lions, and boars with gleaming tusks, and over dogs and all flocks that the wide earth nourishes, and over all sheep; ALSO THAT HE ONLY SHOULD BE THE APPOINTED MESSENGER TO HADES, who, though he takes no gift, shall give him no mean prize."

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came upon David from that day forward. So, Samuel rose up, and went to Ramah. But the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. And Saul's servants said to him, 'Behold now, an evil spirit from Elohim troubles you. Let our lord now command your servants, which are before you, to seek out a man, who is a cunning player on an harp, and it shall come to pass, when the evil spirit from Elohim is upon you, that he shall play with his hand, and you shall be well.' And Saul said to his servants, 'Provide me now a man that can play well, and bring him to me.' Then answered one of the servants, and said, 'Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and Jehovah is with him.' Wherefore Saul sent messengers to Jesse, and said, 'Send me David, your son, which is with the sheep.' And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son to Saul. And David came to Saul, and stood before him, and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, 'Let David, I pray you, stand before me; for he has found favour in my sight.' And it came to pass, when the evil spirit from Elohim was upon Saul, that David took a harp, and played with his hand, so Saul was refreshed, and was well, and the evil spirit departed from him."—1 *Samuel* 16:13-20.

"And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, 'Of a truth you are the Son of God.' And when they were gone over, they came into the land of Gennesaret.[3] And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased; and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole."—*Matthew* 14:32-36.

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[1] The Son of Man, on the other hand, has not sworn any such strong oath, for he is *Liber Pater*.

[2] Mount Parnassus was said to be the home of the poets: it was sacred to both Apollo and Dionysus. These "three virgins" were the Thriae, said to be the *patrons of bees.* They are also the three faces of Hecate.

[3] From the Hebrew *kinnor* (כנור), "harp or lyre", and the plural of *gan* (גן), "garden", and *sar* (שר), "prince".

IV

4.1. THE ONE-EYE OF THE PHARAOH refers to the Platonic Nous, the Eye of Odin or the Ancient Egyptian Eye of Horus that opens when the snake of Ouroboros coiled up in Set's red desert has been stretched on a pole and reached the blue brow or Hindu Ajña chakra.

From the reunion of Shiva's left, or moon-eye, and Shiva's right, or sun-eye, ensues *Chandrasekar* (चन्द्रशेखर), literally meaning "moon-crown". In Nordic mythology, however, Odin did not gain any third eye but *lost his left eye* in exchange for wisdom.

In perfect harmony with all this symbology, the Ancient Egyptian pharaohs wore the *uraeus*, an ornamental stretched cobra, at the level of the third eye or Ajña chakra.

> "And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; THEY SHALL TAKE UP SERPENTS; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—*Mark* 16:17-18.

It is often believed that the Ajña chakra must result in *māyāvic* experiences, but this is not necessarily the case. The true Eye of the Pharaoh is the Nous: a cognitive capacity that allows the philosopher to perceive Truth beyond the veil of sensory forms, i.e., beyond the veil of the mother of Hermes: Maia. The Nous allows the philosopher to perceive *absolutes* or, in other words, the gods or FORMLESS principles upon which all sensory experience is built and *depends.* It affords understanding or insight (Binah; בינה) without name, word or form. This kind of understanding does NOT proceed according to dialectical processes but transcends them altogether: it is the Eye realising the Ineffable Name or Logos. Hence, the Valentinian Gnostics placed *Nous* and *Aletheia,* or "Mind and Truth", above *Logos* and *Zoe,* or "Word and Life".

The philosopher may try to give form to what is perceived through Nous only as an attempt to communicate such formlessness to somebody else. But every time he may attempt to do so, he will afford form via Poseidon's Vishudda sky-blue THROAT chakra, which is below the Ajña chakra and stands for the poisonous *bifid* tongue of the snake and the beginning of *duality*, *as all form is necessarily bound to duality.*

The Hindus represent the Ajña chakra as a third eye placed on the brow, *above the duality of our two eyes.* And they usually place this eye vertically, thus resulting in an oval shape similar to the one at the top of the Egyptian Ankh. It is worth noting that the name of the Sumerian goddess Uraš (𒀭𒌑) could mean "oval", *and that her name was inherent to the name of Ninurta* (𒀭𒀝𒌑). Similarly, in Christian symbology, the Virgin Mary is often represented within an oval, for the Egyptian Cross of Life, or Ankh, may perfectly be conceived as a Tau Cross topped by a Marian medallion.

When Apollo and Artemis close one eye to aim at each other with bow and arrow, the ONE-EYE, OR MEAD OF POETRY, OF ODIN is all that is left of the twin gods.

> "The light of the body is the eye, if therefore your eye be SINGLE, your whole body shall be full of light."—*Matthew* 6:22.

men , fire, flame, heat; var. . men , wine. men , venom, poison (?)

4.2. FARROW. A litter of piglets. The wild pig or boar was sacred to Ares in Ancient Greece and to Set in Ancient Egypt. The wild boar is a symbol of violence, rudeness, gluttony and materialism, as the boar is frenetic, aggressive, rather ugly, and rejoices in wallowing in the mud. Moses and Muhammad prohibited their followers from eating pork, and Jesus considered swine to be vessels worthy of demons.

> "There met him two possessed with devils, coming out of the tombs, exceedingly fierce, so that no man might pass by that way. And, behold, they cried out, saying, 'What have we to do with you, Jesus, Son of God? Are you come hither to torment us before the time?' And there was a good way off from them a herd of many swine feeding. So, the devils besought him, saying, 'If you cast us out, suffer us to go away into the herd of swine.' And he said to them, 'Go.' And when they were come out, they went into the herd of swine. And, behold, the whole herd of swine ran violently down a steep place into the sea, *and perished in the waters*."—*Matthew* 8:28-32.

4.3. BARROW.

The word "barrow" may stand for:

1. A male hog or boar that has been castrated.
2. A heap of stones, like the ancient herms consecrated to Hermes, or a burial mound.
3. A wicker basket where salt has been placed to drain.

4.4. THE GATE NOT BEING SO NARROW.

> "Enter by the Narrow Gate (ה): for wide is the gate, and broad is the way that leads to destruction, and many are those who enter by it. For narrow is the gate, and narrow is the way that leads to Life, and few are those who find it."—*Matthew* 7:13-14.

4.5. SWALLOW AND SPARROW. The sparrow is a brownish and rather common or vulgar bird that is often persecuted as an agricultural pest, as its presence is not good for the harvest and the making of bread. The swallow, on the other hand, is a *white* and *dark blue* bird that feeds on insects; hence, its presence is appreciated in Alchemy or Celestial Agriculture.

men , dove, swallow; plur. . swallow, great. small, little.

With the Egyptians, sparrows implied "smallness" or "littleness", while swallows implied greatness. Also, the word for "dove", "swallow" and "wine" was the same.

"I am a swallow, I am a swallow, I am that SCORPION GODDESS, the daughter of Ra. O you gods, may your savour be sweet; a flame has gone up from the horizon. O you who are in the city, I have brought him who guards his coils; give me your hands, for I have spent the day in the Island of Fire, I have gone on an errand and I have returned with a report. Open to me; then I will tell what I have seen. Horus is in command of the Sacred Barque, and the throne of his father Osiris has been given to him, while that Set, the son of Nut, is in bonds because of what he has done. What is in Letopolis has been allotted to me, and I have made obeisance to Osiris. I have gone to make inspection and I have returned to speak; let me pass, that I may report on my errand. I am one who goes in esteem and who goes distinguished at the portal of the Lord of All; I am pure on that great tomb-plateau, for I have got rid of my evil, I have discarded my wrongdoing, I have cast to the ground the ills which were on my flesh."—BOOK OF THE DEAD.

To Odin's intuitive eye, the swallow—a small bird of prey *dark blue and white* in colour—may well evoke "the undeveloped counterpart" of Ra's and Horus' peregrine falcon: also a bird of prey *dark blue and white* in colour, but *considerably larger*.

Because of its size, the swallow only hunts insects, while the peregrine falcon feeds on small animals, such as *swallows.* But horned owls are not afraid of peregrine falcons.

> "Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. But the very *hairs of your head* are all numbered. Do not fear therefore; you are of more value than many sparrows."—*Luke* 12:6-7.

♂ 4.6. ARES.

> "And Jesus said to him, 'Why do you call me good? There is none good but one, that is, God."—*Mark* 10:18.

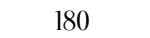
> "The name of Ares shall be derived from το ἀῤῥεν (*to arren*) *masculine,* and το ἀνδρεῖον (*to andreīon*) *bold.* But if you are willing that he should be called Ares, from his *hard* and *inconvertible* nature, the whole of which is denominated ἀῤῥετον (*arreton*), this also will perfectly agree with the properties of the warlike god."—PLATO, *The Cratylus.*

The name of Ares (Ἄρης)—known as Mars in Rome—can also be derived from ἀρή (*arē*), meaning "bane, ruin, harm, imprecation". Ares was the god of war and courage and, esoterically, the personification of the very ego, or *memory or sensory impressions,* as well as of the *personal will* emanating from it. His symbols included the spear, the shield, the helmet and the wild boar. Everything bound to memory is mortal, for memory is Time, and Time is mortality. Memory exists in the flow of thoughts, which are the waters of Time, and all IRON is fated to decay by rust and moisture. Ares—the ego—is an *artifice of language,* whose only theurgic purpose is to *initiate* the conquest of the Kingdom of God *by force*. Ares is necessary because without the *contrast* afforded by the *image of the beast,* no beast could ever begin to go within.

> "There is an occult stone, concealed and buried in the depths of a fountain, which is vile, abject and valued not at all; it is also covered with filth and excrement; to which all names are given, although there is really only one. This stone, says Morien the Wise, which is not a stone, is animated, having the virtue of procreating and engendering. This stone is soft, owing its beginning, origin and race to Saturn or to Mars, the Sun and Venus; and if it is Mars, the Sun and Venus. . ."—NICOLAS FLAMEL, *Thrésor de Philosophie ou Original du Désiré.*

Ares is the inversion—*the mirrored image and resemblance*—of Zeus. This is hinted at by Ares being the only Olympian god that is the son of *both* Zeus and Hera, the King and Queen of Olympus. However, thanks to Homer, we also know that Ares is the god that Zeus *hates the most*, *even more than the Titans*, which is saying a lot.

> "Zeus looked angrily at Ares and said, 'Do not come whining here, renegade. I hate you worst of all the gods in Olympus, for you are ever fighting and making mischief. You have the intolerable and stubborn spirit of your mother Hera: it is all I can do to manage her, and it is her doing that you are now in this plight: still, I cannot let you remain longer in such great pain; you are my own offspring, and it was by me that your mother conceived you; if, however, you had been the son of any other god, you are so destructive that by this time you should have been lying lower than the Titans.'"—HOMER, *The Iliad, Book V.*

ares  , to wake up.

ari seshsh ,
to play, or rattle, the sistrum.

The day the Son of Man comes with his Kingdom, Ares and all those worshipping the image of the beast will suffer the very same fate the Titans suffered in Zeus' hands.

But if Ares is always at war, it is only because he is trapped within the mirage of human words: the very duality, division and strife that his brother created. There is only one way to use the inherently violent and divisive nature of Ares properly: "to conquer the Kingdom of Heaven by force"; any other use of Ares is doomed to cause a *ruinous* harvest. But if Hermes could steal his armour and leave him naked, Ares would be killed on the battlefield, and his corpse then become great manure for crops.

> "Basil Valentine [. . .] the great Adept assures us in this passage that it is possible to obtain a particular tincture by uniting the mercury with the sulphur of copper through the agency of an iron salt. 'The Moon,' he says, 'has in it a fixed mercury thereby it can bear the violence of fire longer than other imperfect metals; and the victory which it gains shows very well how fixed it is, since ravenous Saturn cannot take anything from it or diminish any of it. Lascivious Venus is well-coloured and her entire body is almost nothing but tincture and colour similar to that of the Sun. It approaches the colour red because of its abundance. But since her body is leprous and ill, the fixed tincture cannot dwell there, and as the body flies away, the tincture must necessarily follow. The former having perished, the soul cannot remain; its domicile has been consumed by fire. No seat or refuge appears to it or is left to it. If, on the contrary, the latter is accompanied, it remains entirely with a fixed body. The fixed salt provides the warrior Mars a hard, strong, solid and robust body, wherefrom he gets his magnanimity and great courage. For this reason, it is very difficult to overcome this valorous captain, for his body is so hard that it can hardly be wounded. But if someone mixes his strength and hardness with the constancy of the Moon and the beauty of Venus, and harmonizes them through spiritual means, he will create in this manner a sweet harmony. After this, the poor man, having used for this purpose a few of the keys of our Art, after having climbed to the top of this ladder, and after having reached the completion of this Work, will be able to particularly earn his life. For the phlegmatic and humid nature of the Moon can be heated and dried by the hot and choleric blood of Venus and its great blackness corrected by the salt of Mars."—FULCANELLI, *The Dwellings of the Philosophers.*

The name of Ares—as derived from *arē* (ἀρή) "ruin"—tells us everything we need to know, for there is no way Ares can escape *ruin.* Pure Gold is immune to rust, but the Waters of Time shall ruin Ares' ferrous nature every single time, and nothing but dust shall be left as a memorial of Ares' wars. Only Apollo can stand up to Poseidon.

> "When Mexican prospectors come to discover a sandy, very red earth composed mostly of iron oxide, they conclude that gold is not very far away. Consequently, they regard this red earth as the matrix and the mother of gold, and the best indication of a nearby gold vein. This fact seems rather unusual, given the physical differences of these metals. In the category of common metallic bodies, gold is the rarest among them; iron, by contrast, is certainly the most common, the one that is found everywhere, not only in mines where it forms enormous and numerous deposits but also disseminated on the very surface of the ground. Clay owes to iron its special coloration, sometimes yellow when iron is found divided as hydrate, sometimes red when it is in the form of sequioxide, a colour which is further intensified by baking (as in bricks, tiles and pottery)."—FULCANELLI, *The Dwellings of the Philosophers*

In *The Iliad* of Homer, Ares finds a reflection in Achilles, who, despite all his great might and *gigantic spear*, was put to death when he dared challenge Apollo, and

Apollo directed an arrow to his heel, which was said to be Achilles' only weak point. Accordingly, *the turtle gnawed Ninurta's heel, thus causing the digging of an evil pit.*

The heel *connects* the foot to the rest of the body. All those *walking* barefooted with no *connection* to Divinity inadvertently worship Ares' ruin, i.e., their own egos absorbed in the *memory* of their own personal wars. In fact, Achilles (Ἀχιλλεύς) means "the pain of the people", from ἄχος (*áchos*), "pain", and λαός (*laós*), "people". But it is also in this Myrmidon[1] that dwells the great strength of ants, *which can lift many times their weight.* And, luckily, Apollo's arrows can *bridge feeble heels to lower legs*.

> "It is thus that the ground plan of a Christian building reveals to us the qualities of the first matter, and its preparation by the *sign of the cross*, which points the way for the alchemist to obtain the *First Stone*—the corner stone of the philosopher's Great Work. It is on this *stone* that Jesus built his Church; and the medieval freemasons have symbolically followed the divine example. But before being dressed to serve as a base for the work of gothic art, as well as for the philosophical work of art, the rough, impure, gross and unpolished stone was often given the *image of the devil*.
>
> Notre Dame of Paris possessed a similar hieroglyph, situated under the rood-screen, at the corner of the choir rail. It was as figure of the devil, opening an enormous mouth in which the faithful extinguished their candles. Thus, the sculptured block of stone was marked with streaks of candle-grease and blackened with smoke. The common people called this image Maistre Pierre du Coignet (Master Peter (stone) of the Corner), which was a continual embarrassment for the archaeologists. Now, this stone, which was intended to represent the first matter of the Work, personified under the aspect of *Lucifer (the morning star),* was the symbol of our corner stone, the *headstone of the corner*. The stone which the builders rejected,' writes Amyraut, 'has been made the headstone of the corner, on which rests the whole structure of the building; but which is a stumbling-block and stone of shame, against which they dash themselves to their RUIN.'" —FULCANELLI, *The Mystery of the Cathedrals.*

Thankfully, in *Homer's Iliad,* we also find DIOMEDES (Διομήδης), the warrior that was made immortal by Athena and whose name means "god-like cunning" or "advised by Zeus". Ares and Athena are mirrored in the twin sons of Isaac and Rebekah: Esau and Jacob. Esau (עשו), who was RED and WILD, means "doer", while Jacob (יעקב), who was milder, means "HEEL HOLDER" or "supplanter". For graceful Athena is indeed destined to supplant Ares at the end of the Work, just like Jacob[2] supplanted Esau.

> "So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God."—*James* 1:19-20.

> "Athena, answered him, saying: 'Son of Tydeus, Diomedes, dear to my heart, fear not Ares for that, neither any other of the immortals; for I am a helper to you. Nay, come, at Ares first drive your single-hooved horses, and smite him in close fight, neither be awed at furious Ares who raves here a full-wrought bane. He is a renegade, for he first spoke with me and Hera, and made as though he would fight against the Trojans and give aid to the Argives; yet now he consorts with the Trojans and has forgotten the Argives."—HOMER, *The Iliad,* Book V.

[1] Achilles was the leader of the Myrmidons (μῦρμηδών), which means "ant-nest".

[2] Let us note that Jacob, James, Thiago and Santiago are the very same name. "Wherever you go, you will go to James the Just, for whose sake heaven and earth came into being."—*Gospel of Thomas*, 12

afri , smoke, hot vapour.

afit , flame, fire.

afer , to burn, to be hot.

♀ 4.7. APHRODITE.

> "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven."—*Matthew* 4:43-45.

> "HERMOGENES: But what will you say concerning Dionysus and Aphrodite?
> SOCRATES: You enquire about great things, O son of Hipponicus. But the mode of nomination, belonging to these divinities, is both serious and jocose. Ask therefore others, about the serious mode; but nothing hinders us from relating the jocose: for these deities are lovers of joking and sport. [. . .] With respect to Aphrodite, it is not proper to contradict Hesiod, but to allow that she was called ἀφροδίτη (*aphrodíti*), through her generation from ἀφρὸς (*aphrós*), foam."—PLATO, *The Cratylus.*

Aphrodite, derived from ἀφρός (*aphrós*) "sea-foam", and known in Ancient Rome as Venus, is the goddess of love, lust, pleasure, passion, beauty and sexuality. Sea-foam —the superficially tumultuous *white* layer of the sea—represents the activity of the conscious mind when stirred by a passionate fire or, what is the same, by Aphrodite.

Aphrodite Ourania's seafoam is the *Samudra Manthana,* or "Churning of the Ocean of Milk", of Hinduism that allows for *amrita* (अमृत): the Elixir of Eternal Life. But only those diving within into Poseidon's abyssal seas to become acquainted with the *subconscious causes* of their *conscious passions* shall ever find the occult Hephaestian black fire that can cause the boiling of the waters and the *churning of the ocean.*

Allow yourself to be swallowed by the Fish of Jonah. Otherwise, you shall remain as unconscious of yourself as you are unconscious of the source of your desires, which constitutes the very opposite of the *golden maxim* of the Temple of Apollo, "Know Thyself". What will become of such a one? Shaken by the *Earth-shaker* and the petty animosity of any man that may know him slightly better than he knows himself? *An adulterous generation seeks for a sign, but no sign will be given except the sign of Jonah.*

The Ancient Greek philosophers differentiated two different Aphrodites, or *stirrers of passion*: one older, called *Aphrodite Ourania* (Celestial Aphrodite), and another younger, called *Aphrodite Pandemos,* or "Aphrodite common to all people".

"Not every Love is generous or noble, or merits high encomiums; but that Love only which prompts and impels men to love generously and nobly. The attendant of Aphrodite Pandemos is a Love truly vulgar, suffering itself to be employed in any the meanest actions, and this Love it is that which inspires the mean and the worthless. Those who are the most addicted to this love, are, in the first place, the least disposed to friendship; in the next place, they are more enamoured of the bodies than of the minds of their paramours; and besides, they choose from the objects of their passion the silliest creatures they can light on: for, confining their views to the gratification of their passion by the act of enjoyment, they are regardless in what manner they gratify it, whether basely or honourably. Hence it comes, that in the pursuit of their loves, and afterwards in the enjoyment, they are equally ready for any action which offers itself, whether good or bad, indifferently. [. . .] But the other Love is sprung from Aphrodite Ourania; [. . .] a stranger to brutal lust; and hence it happens, that as many as are inspired by this love addict themselves to friendship, conceiving an affection for that which by nature is of greater strength and understanding. Now, whether the man who is under the influence of love feels the genuine impulse of this generous affection, is easy to discern. For, if so, he fixes not his love on any person who is not arrived at the maturity of her understanding."—PLATO, *The Banquet.*

ark-t , froth, foam, aphronitrum

Aphrodite Pandemos is the ordinary magnetic attraction that common iron feels for common lodestone. But if the *amber* of Aphrodite Ourania is rubbed with utmost care and heightened love, alchemical Magnesia may eventually be born. And as the amber stone begins to attract *lightweight* objects—such as feathers and dust—the iron will be left without its coat and become red as rust. And only then, if the iron is devoid of its *pandemic* coat, will the loadstone be able to carry the load of the whole world.

> "Is it not so that all iron in Hungary is brittle, what is the reason? Because copper is in it; if that be gotten out in that artificial manner, as it ought, that iron proves so hard, that no steel is comparable to it; out of that iron are made Turkish swords (savers) mails, which no weapon or bullet can enter or break, these mails also are not very heavy."—BASILIUS VALENTINUS, *Last Will and Testament.*

Aphrodite Ourania ensues as the natural consequence of following the axiom of the Temple of Apollo, "Know Thyself", and diving into oneself. So, eventually, one may realise what stands beyond the mental husk of one's mere conceptualisations. [1]

As one begins to transcend human words, one begins to walk on Aphrodite's seafoam, on the waters of mind and time, and to know oneself as the INEFFABLE NAME (יהוה) that lives beyond the name of the social mask that Poseidon pours at Baptism on our heads. As Socrates said, "the unexamined life is not liveable for Man".[2] For the Real Man should *use* the words and names that he gave to animals to *examine* and *rule* the world, not to be *examined*, *ruled* and *used* by words. The Real Man is not made of thoughts, words, and mental noise. And only guardian dogs shall bark the contrary in defence of the commands of their LORDS. Words belong to the Tree of Knowledge, and to the Real Man on the Tree of Life, those words are NOTHING. Hence, the Oracle of Apollo said that Socrates was the wisest among the Greeks, "because he was the only one who knew Nothing", i.e., the only one who knew himself after the Oracle's axiom.

As the SON of Man ROOTS himself in Dionysus' crown, he discovers his FATHER, or Real Man, *above his head*. And, as he begins to climb through the discovered Vine of Life, Aphrodite Ourania causes him to be enamoured of the "water-image fallen from Zeus": the Artemisian Silence, Emptiness, Nothingness or Holy Ghost, which is "the personal daemon of Socrates". Only this that can afford *true objectivity,* for *the cause of subjectivity is memory,* and this water-image affords perception via emptiness. The Son of Man follows after Narcissus; he falls in love with his water-image *and dies.*

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[1] Because the universe is not divided into human words; we divided it, quite arbitrarily, and, in dividing it, we only divided ourselves, not the universe. And it is by proceeding according to such artificial divisions that Ares—the Anger of Jehovah, image of the beast, or planting pot of the Tree of Knowledge—was born.

Ares is the first god that one must learn to invoke *properly*, so the havoc that he has caused may be undone.

Without human words, there would be no division anywhere. And, without divisions, there could be no contrast, hence no recognition of temporal difference either, NOR TIME. In other words, Time only exists after mental categorisation. Hence the symbol that "Time began when God spoke", because the only thing in the whole universe that is bound to Time (and hence mortality) *is the partition of the human ego that was self-inflicted by dividing.* By inventing categories of language, we ended up categorising ourselves. But, on the other hand, only this partition can afford the contrast required to go within to conquer the Kingdom of God and become conscious Unity. It is only Ares and Hephaestus—the sons of Hera, the goddess of childbirth—that go within into the Kingdom of God; the rest of the gods are already there: they never left.

[2] "ὁ δὲ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ". "The unexamined life is not liveable (or viable) for Man," rather than "the unexamined life is not worth living". Man (Adam) can only live (Eve) in the Love for Sophia.

V

5.1. TWELVE.

"In the Twelfth Hour, the Works of the Light Eternal are fulfilled by fire."

—APOLLONIUS OF TIANA, *Nychthemeron.*

"In the Twelfth Hour, Man and Woman undergo their sentence; the expiation begins, and the Liberator is promised."—*Nychthemeron of the Hebrews.*

Twelve is thrice four (4+4+4), twice six (6+6), or four times three (3+3+3+3).

Twelve is also the number of full lunations in a solar year, the number of the Greek Olympian gods, the tribes of Israel, Jesus Christ's disciples, and of the zodiacal signs.

Nonetheless, the Olympian gods were actually *thirteen*, because when Hestia was included among the twelve, Dionysus was excluded and vice versa. The reason given for this is that as Hestia never abandoned the Primeval Hearth, her seat among the Olympians was always *empty,* so Dionysus *borrowed it*. Hades was not among the Olympians either, but, as Heraclitus said, "Hades and Dionysus are the same god."

"Near the latter is a temple of Dionysus of the Black Goatskin. In his honour every year they hold a competition in music, and they offer prizes for swimming-races and bot-races. There is also a sanctuary of Artemis surnamed Iphigenia, and a bronze Poseidon with one foot upon a dolphin. Passing by this into the sanctuary of Hestia, WE SEE NO IMAGE, but only an altar, and they sacrifice to Hestia upon it."—PAUSANIAS, *Description of Greece.*

The reader may want to meditate on the reason why Dionysus—the god of wine—has been said to sit on the *vacant, empty* seat of Hestia, the goddess of the hearth, as well as why Horus the Child was shown sitting on the lap of his nursing mother, Isis.

Anyway, just as the twelve Olympian gods were actually *thirteen*, the sun travels across the ecliptic through *thirteen* zodiacal constellations, not twelve. The thirteenth "occult" constellation is *Ophiuchus* (the "Serpent-Bearer"), which is found between Sagittarius and Scorpius*, at the very point where the ecliptic of the sun crosses the Milky Way*. Let us note that Jesus' committee was formed by twelve apostles plus himself and that in Ancient Greece snakes and goats were consecrated to Dionysus. In ancient Christian symbology, one may often find John the Apostle holding *a cup* with a snake.

Lastly, according to the *Timaeus* of Plato, the Demiurge, or Creator, made use of the dodecahedron (a perfect polygon of *twelve pentagonal* sides) to make the universe.

Twelve is also the atomic number of magnesium, a *highly flammable* element that, when *burning in the air,* evinces a brilliant *white light* known to include strong *ultraviolet* wavelengths. Because of this, magnesium is often used in pyrotechnics.

The word "magnesium" derives from the Greek *magnes* (μάγνης), the demonym of the people of MAGNESIA, among which we find Jason—the leader of the Argonauts —whose name (Ἰάσων) derives from *iaomai* (ἰάομαι), meaning "to heal". From *magnes* (μάγνης) also derives the word "magnet", and words such as "magic" and "magus" surely derive from the properties of magnetism. The Indo-European root *magh-* means "to be able" or "to have power", and it is not difficult to ascertain that magnets may have seemed to be endowed with very shocking magic properties to the ancients.

Just as Jesus healed a woman that had been afflicted for *eighteen* years, he healed another that had been afflicted for *twelve* years. This woman thought that if she could only touch Jesus' garment, she would be instantly healed, as if Jesus were some kind of *healing magnet*. And lo, she was right! Magical operations require faith in magic.

> "And behold, a woman who had suffered from a discharge of blood for TWELVE YEARS came up behind him and touched the fringe of his garment, for she said to herself, 'If I only touch his garment, I will be made well.' Jesus turned, and seeing her he said, 'Take heart, daughter; your faith has made you well.' And instantly the woman was made well."—*Matthew* 9:20-22.

It is no secret that the medieval alchemists often spoke about Magnesia as one of their main alchemical elements. For instance, we hear Basilius Valentinus say that:

> "As iron has its magnet, which by its wonderful and invisible love attracts it; so also has our Gold a Magnet, which Magnet is the Prima Materia of the Great Stone. If you understand these my expressions, you are blessed with riches above all the world."—BASILIUS VALENTINUS, *Last Will and Testament.*

The alchemical Magnesia was often represented as a trident emerging from the downwards triangle of the element of water. Or is it perhaps a plant growing from a planting pot? I do not know; perhaps it is both, and perhaps it is neither. I find it much easier to simply say that our power of Magnesia is our beloved Aphrodite Ourania, the same that magnetically pulls our visible suns towards the Eye of the Needle of the Invisible Sun that rules the Milky Way. The same Invisible Sun that the hopelessly blind must call a "black hole", simply because its light is invisible to their animal eyes. Verily, the blind shall not churn the ocean nor drink from our Virgin's Milk, for they would not know where to find it, even if it were to rain on their laps every single night.

"This character corresponds to *eta* (H), seventh letter of the Greek alphabet, the initial of the solar word, the dwelling of the spirit, the heavenly dispenser of light: Ἥλιος (Helios) the sun. It is also the head of the prophet Elijah—in Greek Ηλίας (Helias) solar—who, claim the Scriptures, has ascended to the heavens as a pure spirit, in a chariot of light and fire. It is also the centre and heart of one of the monograms of Christ: IHS, abbreviation of *Iesus Hominum Salvator*, Jesus, Saviour of Men. [. . .] It is finally the sign of the first rung of the ladder of the sages, *scala philosophorum*, of the acquired knowledge of the hermetic agent, the mysterious promoter of the transformations of the mineral nature and that of the newly gained secret of the lost word. This agent was once upon a time called among Adepts by the name of magnet or the attractive. The body charged with this magnet was also called Magnesia, and it is it, this body, that served as an intermediary between the sky and the earth, feeding on astral influences or celestial dynamism which it transmitted to the passive substance, by attracting them in the manner of a true magnet."—FULCANELLI, *The Mystery of the Cathedrals.*

Hexagram number 12 of the Chinese system of divination, or *I Ching,* is 否 (*Pǐ*), "Obstruction" or "Standstill". *Pǐ* is formed by the inner or lower trigram ☷ (坤 *kūn*), "field", which is (地) earth, and the outer or upper trigram is ☰ (乾 *qián*), "force", which is (天) heaven.

12
STANDSTILL

5.2 ARCHERY.

Archery allowed our ancestors to hunt and *kill beasts* more powerful than them. Because of this, the deities that preside over hunting usually also preside over archery.

When pointing with bow and arrow, an archer invariably closes one eye, and this esoterically *symbolises the perception of the world through unity instead of duality.*

> "The light of the body is the eye, if therefore your eye be SINGLE, your whole body shall be full of light."—*Matthew* 6:22.

The Norse god Odin sacrificed one eye to drink from the Well of Wisdom. Later, he stole the Mead of Poetry: the blood of the wise Kvasir that was mixed with honey.

The Greek sun-god Apollo, who, among many other things, was the god of light, knowledge, prophecy, poetry, learning and art in general, *was also the god of archery*, the ONLY aspect that he shared with his twin sister, the goddess of the hunt, Artemis.

The Mesopotamian god of archery was PA.BIL.ŠAG (𒁇𒂗𒀭)[1], a representation of the constellation of Sagittarius closely connected to the god of hunting, Ninurta.

In Egypt, Neith, Pakhet, Wepwawet, Bastet and Horus were hunting deities.

In India, Rāma, the seventh Avatar of Vishnu—the one that precedes Vishnu's Krishna Avatar—is also an archer. And Arjuna, Krishna's disciple in the *Bhagavad Gita*, is also an archer. In fact, the very closing lines of the *Bhagavad Gita* go like this:

> "Wherever is Krishna, the Lord of Yoga, wherever is Pârtha,[2]
> the archer, assured are there prosperity, victory and happiness."

> "As a king intent on battle would hire a youth in whom there are archery skills, persistence and strength, and not, on the basis of birth, a coward; so, too, you should honour a person of noble conduct, wise, in whom are established composure, patience, even though his birth may be lowly."—GAUTAMA BUDDHA, *Issatha Sutta.*

5.3. HE IS GODLY IN FACE; HIS WHINE'S LIKE A GOAT'S BELLOW.

The goat was one of the animals sacred to Dionysus: the god of wine. Dionysus was the youngest among the Olympian gods, while Hermes was the second youngest.

Esoterically, a goat is a sheep (or ram) that has grown horns and a beard. The birth of Dionysus is a very delicate moment, as it constitutes the very spiritual initiation or "awakening". The goat stands for Dionysus' birth as well as for *everything that could go wrong*. Apply the axiom "*as above, so below*": a baby must bellow for his milk. If a goat does not bellow, he will get no Virgin's Milk. The goat must be dissolved in black waters and be reborn. *Solve et coagula.* The she-goat is much holier than the goat.

> "When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, 'Come, you, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"—*Matthew* 25:31-34.

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[1] PA (𒁇) "branch", "wing" or "overseer"; BIL (𒂗) "fire" or "new"; and ŠAG (𒀭) "head" or "servant".

[2] An epithet of Arjuna, Krishna's disciple. Krishna is a Hindu form of Christ: χρῖσμα (khrîsma). Archetypically, or at least esoterically, Rāma and Arjuna seem to me to be pretty much the same.

"Whosoever does not liquefy and coagulate errs greatly. Therefore, make the earth black; separate the soul and the water thereof, afterwards whiten; so shall you find what you seek. I say to you that whoso makes earth black and then dissolves with fire, till it becomes even like unto a naked sword, who also fixes the whole with consuming fire, deserves to be called happy, and shall be exalted above the circle of the world."—*Turba Philosophorum.*

5.4. MACE OF THUNDER.

In Ancient Greek mythology, the mace or hammer is found in the hands of the god of metallurgy, Hephaestus, who was known in Ancient Rome as Vulcan. But in Nordic mythology, we shall find the Mjölnir, or *Mace of Thunder,* in the hands of Thor, the god of thunder. And it is rather important to note that the Mjölnir was used by Thor as both a weapon of devastation and an instrument to bring blessings.

In Sumerian mythology, we find the ŠAR.UR[1] Mace in the hands of NIN.URTA ( ), who used it to destroy the demon Asag, whose presence was said "to make fish boil alive in the rivers". A_2.SAG_3 ( ) means "striking arm" or "shaking wing", as formed by A_2 (), which is "arm or wing", and SAG_3 (), "to strike" or "to shake". But *esoterically*, it could also be conceived as "waters that shake or strike", given that, *phonetically,* "A" ( ) also meant "water". By knowing this, and that Ninurta is one of the few Sumerian *male gods* named after the particle NIN ( )—which meant "lady" and was usually reserved for goddesses—we may find out the meaning of the battle between Ninurta and Asag. Let us note that the particle A_2 () in Asag is what differentiates the name of the Sumerian god of metallurgy NIN.A.GAL ()—another *male god* called by means of the title NIN ()—from the "Lady of the Great Cup", NIN.GAL (): the wife of the moon-god and mother of Utu and Inanna.

In Hinduism, the mace is found in the hands of the monkey-god Hanuman and in one of the four hands of Vishnu, together with a discus, a conch and a lotus flower.

The first Ancient Egyptians were very fond of engraved mace-heads. Examples are the mace-head of the pre-dynastic SCORPION KING and the mace-head of Menes, also known as Narmer, the very first pharaoh of the very first dynasty of Ancient Egypt.

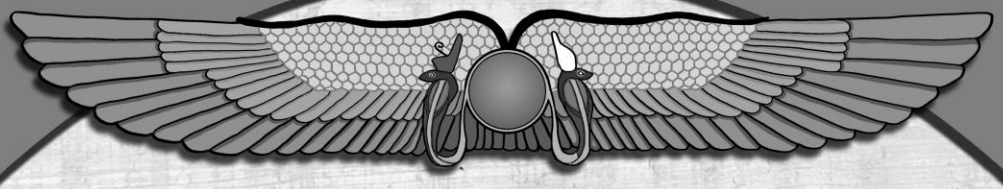
In Christianity, the mace or hammer will be found in the Tau-Cross.

In the Bible, the hammer is often used as a metaphor for the Word of God.

"'Let the prophet who has a dream tell the dream, but let him who has my Word speak my Word faithfully. What has straw in common with wheat?' declares Jehovah. 'Is not my Word like fire,' declares Jehovah, 'and like a hammer that breaks the rock in pieces? Therefore, behold, I am against the prophets,' declares Jehovah, 'who steal my words from one another.'"—*Jeremiah* 23:28-30.

"Just as the destination of a glowing fire struck with a blacksmith's iron hammer, gradually growing calm, is not known: Even so, there is no destination to describe for those rightly released—having crossed over the flood of sensuality's bond—for those who have attained unwavering bliss."—GAUTAMA BUDDHA, *Dabba Sutta.*

[1] ŠAR.UR ( ) may have meant "all-surrounded", "totally flooded" or "absolutely reaped or destroyed". It is formed by ŠAR (), which conveyed 3600 and the 360° of the circle and was used to refer to a totality, the world, horizon, etc., and UR_3 (), "to surround", "to flood", "to wipe out", "to reap" or "to mow".



"I belong to your company, O Horus, I have fought for you and I have watched over your name; I am Thoth who vindicated Osiris against his foes on that day of Judgement in the Great Mansion of the Prince which is at the Pillars of the City of the Sun.[1] I am a Busirite, the son of a Busirite, I was conceived in Busiris–First of the Cows in the House of Osiris[2]–I was born in Busiris,[2] when I was with the men who lamented and the women who mourned Osiris on the Shores of the Washerman."

"I am the priest in Busiris for the Lion-god in the House of Osiris with those who raise up earth; I am he who sees the Mysteries at the Mouth of the Passages in Rosetjau;[3] I am he who reads the ritual book for the Soul in Busiris;[2] I am the Sem-priest at his duties; I am the Master Craftsman on the day of placing the Bark of Sokar on its sledge; I am he who takes the hoe on the day of breaking up the earth in Heracleopolis for the Child of the King.[4]"

–The Ancient Egyptian Book of the Dead.

[1] *Common translations simply mention Heliopolis, or the "city of the sun", in Greek, but in Ancient Egyptian this city was called "Iunnu", or "the Pillars".*

[2] *The original name of the city of Busiris ("House of Osiris") was "Tpyhwt", which meant "First of the Cows", an epithet referring to Hathor, the Ancient Greek Aphrodite. In fact, during Byzantine times, Busiris (or Tpyhwt) was called "Aphroditopolis", which literally means "City of Aphrodite".*

[3] *Rosetjau is the original name of Giza, the place where the pyramids still stand, testing the passing of time. "Rosetjau" meant "Mouth of the Passages" and referred to the entrance into the Duat, or Ancient Egyptian Underworld.*

[4] *The original Egyptian name of the city of Heracleopolis (literally "City of Heracles" in Greek) was Henen-Nesut, which meant "Child of the King". The twelve "Labours of Heracles" have much to do with the Books of the Dead.*

VI

♀ 6.1. LETHE (Λήθη) means "oblivion", "forgetfulness" or "concealment". But when an "a-" (which denotes negation) is prefixed to this word, we obtain *aletheia* (ἀλήθεια), meaning "TRUTH". Hence, the Greeks conceived Truth as "the end of obliviousness and forgetfulness" through the *revelation* or remembrance of what Mystery conceals, which is only attainable through Mnemosyne (Μνημοσύνη)—the mother of the Muses, whose name means "remembrance"—together with Apollo—the leader of the Muses—and Hermes, the son of Maia, who was said to be of Mnemosyne's following.

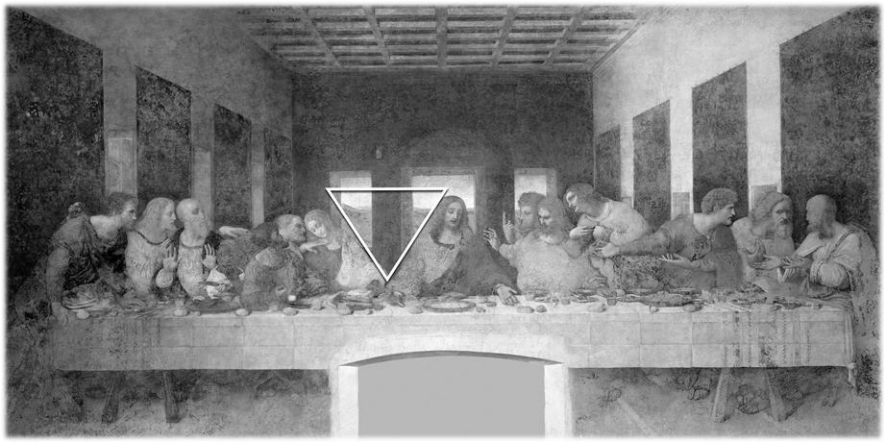
Lethe was the name given to a river in Hades (the Greek Underworld) which was said to cause total forgetfulness to all those who drank from its waters. The river Lethe flowed through the Cave of Hypnos, the god of sleep, who was said to be the dearest friend of the Muses that dance under the leadership of Apollo. In fact, the mother of Apollo and Artemis was called Leto (Λητώ), whose name is very evocative of Lethe.

The occult FACT is that the reunion of Artemis and Apollo—*Lingam* and *Yoni*, Moon and Sun, or Soul and Mind—bestows remembrance of Divine matters or, what is the same, *Revelation*, as we become "oblivious" or "forgetful" of mundane matters.

Only this reunion can lead to "the return of the Prodigal Son", which is the only natural aim of True Religion, a word that derives from the Latin "*religare"*, meaning "to bind fast again". This is also the ONLY natural aim of True Philosophy, "the Love for Wisdom, or Sophia"—love for *Jnana* (ज्ञान), John, Jonah, or *Yoni*—as it is also the only true aim of *yoga* (योग), which means "union": the love of the *Lingam* for the *Yoni.*

As shown before, the downwards water-triangle is an Artemisian symbol evoking the goddess of the hunt coming down to hunt down our beastly nature for the sake of our purgation and eventual spiritual resurrection. But this descending triangle also represents the crucifixion, as its vertices evoke the disposition of the nails on the cross.

Hence, in his *Last Supper*, the good initiate Leonardo da Vinci implied an EMPTY descending triangle between Jesus and "the disciple that Jesus loved" and gave John a distinctive *feminine* appearance. *This triangle is the Holy Grail missing on the table.*



There can be little doubt that the Gospel of John and the Book of Revelation—also written by John—constitute the *crown* of the Gospels. But, precisely because of this, they can only be properly understood by those dwelling in the crown, eclipsed by the Moon and overshadowed by the Holy Ghost.

This particular state of mind, which is *oblivious* of social matters—for it deems them dull and trifling, if not simply absurd, to the point that it cannot make much sense of them —is characterised by the first card of the tarot (0 – the Fool), as well as by the *Coryphaei*[1] of the philosophy of Plato. But the "fool" is only so in the face of the evil and the rabble that babble after Babel. In the sight of the gods, the Fool is "the Son of Man coming eating and drinking and of whom the ignorant say, 'Look, a gluttonous and winebibber, a friend of publicans and sinners'" on his way to become the Son of God. Nonetheless, the Fool is certainly going down a cliff, for he is to be crucified by the ignorance and meanness of the common human lot, so the prophecy of Christ regarding the fate of the Son of Man may be fulfilled.

> "SOCRATES: In the first place then, the CORYPHAEI, from their youth, neither know the way to the forum, nor where the court of justice or senate house is situated, or any other common place of assembly belonging to the city. They likewise neither hear nor see laws nor decrees, whether promulgated or written. And as to the ardent endeavours of their companions to obtain magistracies, the associations of these, their banquets, and wanton feastings accompanied with pipers, these they do not even dream of accomplishing. But whether anything in the city has happened well or ill, or what evil has befallen any one from his progenitors, whether male or female, these are more concealed from such a one than, as it is said, how many measures called choes the sea contains. And besides this, he is even ignorant that he is ignorant of all these particulars. For he does not abstain from them for the sake of renown, but in reality his body only dwells and is conversant in the city; but his dianoetic part considering all these as trifling, and of no value, he is borne away, according to Pindar, on all sides, geometrizing about things beneath, and upon the earth, astronomizing above the heavens, and perfectly investigating all the nature of the beings which every whole contains, but by no means applying himself to anything that is near."
>
> THEODORUS: How is this, Socrates?
>
> SOCRATES: Just, O Theodorus, as a certain elegant and graceful Thracian maid-servant, is reported to have said to Thales, when while astronomizing he fell into a well, that he was very desirous of knowing what the heavens contained, but that he was ignorant of what was before him, and close to his feet. In the same manner all such as are conversant in philosophy may be derided. For, in reality, a character of this kind is not only ignorant of what his neighbour does, but he scarcely knows whether he is a man or some other animal. But what man is, and what a nature of this kind ought principally to do or suffer, this he makes the object of his inquiry, and earnestly investigates. Do you understand, Theodorus, or not?

[1] *Coryphaeus* (κορυφαῖος) means "top of the head": one dressed with a purple robe and crown of thorns.

THEODORUS: I do, and you speak the truth.

SOCRATES: For in reality, my friend, when a man of this kind is compelled to speak (as I said before) either privately with any one, or publicly in a court of justice, or anywhere else, about things before his feet, and in his view, he excites laughter not only in Thracian maid-servants, but in the other vulgar, since through his unskillfulness he falls into wells and every kind of ambiguity. Dire deformity, too, causes him to be considered as a rustic. For when he is in the company of slanderers, he has nothing to say reproachful, as he does not know any evil of any one, *because he has not made individuals the objects of his attention*. Hence, not having anything to say, he appears to be ridiculous. But when he is in company with those that praise and boast of others, as he is not only silent, but openly laughs, he is considered as delirious. For, when he hears encomiums given to a tyrant, or a king, he thinks he hears some swineherd, or shepherd, or herdsman proclaimed as happy, because he milks abundantly [. . .] But when he hears any one proclaiming that he possesses ten thousand acres of land, or a still greater number, as if he possessed things wonderful in multitude, it appears to him that he hears of a very trifling thing, in consequence of being accustomed to survey the whole earth. As often, too, as any one celebrates the nobility of his family, evincing that he has seven wealthy grandfathers, he thinks that this is entirely the praise of a dull mind, and which surveys a thing of a trifling nature; through want of discipline being incapable of always looking to the universe, and of inferring by a reasoning process, that every man has had innumerable myriads of grandfathers and progenitors, among which there has often been an innumerable multitude of rich and poor, kings and slaves, Barbarians and Grecians. But, in everything of this kind, the coryphaeus we are describing will be ridiculed by the vulgar, partly because he will be considered by them as arrogant, and partly because he is ignorant of and dubious about things before his feet.

THEODORUS: You entirely, Socrates, speak of things which take place.

SOCRATES: But when any one, my friend, draws him on high, and is willing that he should abandon the consideration of whether I injure you, or you me, for the speculation of justice and injustice, what each of them is, and in what they differ from all other things, or from each other; or that, dismissing the inquiry whether a king is happy who possesses abundance of gold, he should ascend to the contemplation of a kingdom, and universally of human felicity and misery, of what kind they are to any one, and after what manner it is proper for human nature to acquire this thing and fly from that. About all these particulars, when that little sharp soul so conversant with law is required to give a reason, then he is in turn affected worse than the coryphaeus. For he becomes giddy, through being suspended from a lofty place of survey, and being unaccustomed to look so high. He is also terrified, filled with uncertainty, and speaks in a barbaric manner; so that he does not, indeed, excite laughter in the Thracian vulgar, nor in any other undisciplined person (for they do not perceive his condition), but in all those whose education has been *contrary to that of slaves.* And such, O Theodorus, is the condition of each; the one whom we call a philosopher, being in reality nourished in liberty and leisure; and who, though he ought not to be blamed, yet appears to be stupid and of no value, when he engages in servile offices, since he neither knows how to bind together bundles of coverlids, nor to make sauce for banquets, nor compose flattering speeches. But the other of these characters is able to accomplish all these servile offices with celerity and ease, but knows not how to clothe himself dexterously in a liberal manner; nor how in harmonious language properly to celebrate the true life of the Gods and blessed men."—PLATO, *The Theaetetus.*

"But to what shall I compare this generation? It is like children sitting in the marketplaces, and calling to their fellows, and saying, 'We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.' For John came neither eating nor drinking, and they say, 'He has a devil.' The Son of Man came eating and drinking, and they say, 'Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.' But wisdom [Sophia, σοφία] is justified by her children. Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. 'Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you. And you, Capernaum, which are exalted to heaven, shall be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you.' At that time Jesus declared, 'I thank you, Father, Lord of Heaven and Earth, that you have hidden these things from the wise [*sophos*; σοφῶν; *sophists*] and understanding and revealed them TO INFANTS; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.'"—*Matthew* 11:16-19.

"There was the *Feast of Fools*—or of the Wise—a processional hermetic fair, which used to set out from the church its pope, its dignitaries, its enthusiasts and its crowds, the common people of the Middle Ages, noisy, frolicsome, jocular, bursting with vitality, enthusiasm and spirit, and spread through the town. . . What a comedy it all was, with an ignorant clergy thus subjected to the authority of the *disguised Science* and crushed under the weight of undeniable superiority. Ah! The Feast of Fools, with its *triumphant chariot of Bacchus*, drawn by a male and a female centaur, naked as the god himself, and accompanied by the great Pan; an obscene carnival taking possession of a sacred building, nymphs and naiads emerging from the bath; gods of Olympus minus their clouds and minus their clothes; Juno, Diana, Venus and Latona converging on a cathedral to hear Mass. And what a Mass! It was composed by the initiate Pierre de Corbeil, Archbishop of Sens, and modelled on a pagan rite. Here a congregation of the year 1220 uttered the bacchanal cry of joy: Evoe! Evoe!"—FULCANELLI, *The Mystery of the Cathedrals.*

6.2 THREADS OF THE FATES

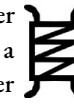
A reference to *The Fates,* or *Moirae,* of Greek mythology, known as Clotho, Lachesis and Atropos. The Fates were said to shape the fate of human beings by weaving threads on a loom. *Clotho*—literally "the spinner"—was said to start weaving even before birth, when the human being was still in the womb. *Lachesis*—literally "the allotter"—was said to determine the length of life. While *Atropos*—which means "without turn"—was the one in charge of cutting the thread of life and bestowing death. Although *tropos* (τρόπος) also means "trope", "a metaphorical figure of speech".

The Thread of the Fates is also connected to the Thread of Ariadne—the wife of the god of wine, Dionysus-Bacchus—who weaves a nuptial bed in the heart of the Coryphaei out of her spider's[1] thread. This bed is as green as a Hindu heart and as grey as the reunion or communion of Apollo's black crow and Diana's white dove. Hence, the alchemists referred to this Bridal Chamber as *verdigris*:[2] those *copper salts* that naturally create a *bluish-green* patina on the surface of *copper, bronze* and *brass* when such metals are exposed to acetic acids such as vinegar. The American Statue of Liberty is covered in verdigris, and this is why it is today bluish-green instead of brazen.

In Ancient Greek mythology, Ariadne was famous for having helped the founder of the city of Athens, Theseus, to kill the Minotaur that lived in the Cretan Labyrinth. Ariadne gave Theseus a sword and a ball of thread so the hero could first slay the Minotaur and then retrace his steps and escape the Minotaur's Labyrinth afterwards.

> "Whatever their shape, whatever the complexity of their layout, the labyrinths are eloquent symbols of the Great Work, considered with regard to its material realization. Therefore, we understand them as being in charge of expressing the two great difficulties which the Work contains (1.) having access to the inner chamber; (2.) having the possibility of getting out of it. Of these two points, the first concerns the knowledge of matter—which ensures entry—and that of its preparation—which the artist accomplishes in the centre of the maze. The second concerns the mutation of the prepared matter with the aid of the fire. The alchemist thus retraces, in the opposite direction, though with prudence, slowness and perseverance, the course he quickly followed at the beginning of his labour. So as not to get lost, the philosophers advise him to mark his path from the starting point—for the operations, which we could call analytical—with the help of this Thread of Ariadne, without which he would be at great risk as he would not be able to make it back—that is to say, he would become lost in the work of synthetic unification. It is to the second state or period of the Work which the maze's Latin inscription "FATA VIAM INVENIENT" (The Fates will well find their way) applies. As a matter of fact, from the moment when the compost, formed of the vitalized bodies, begins its evolution, the most impenetrable mystery covers with its veil the order, the measure, the rhythm, the harmony and the progress of this admirable metamorphosis, that man has the ability neither to comprehend nor to explain. Resigned to its own fate, submitted to the torture of the fire in the darkness of its narrow prison, the regenerated matter follows the secret path mapped out by destiny."—FULCANELLI, *The Dwellings of the Philosophers*

The Ancient Egyptian hieroglyphs for Neith symbol of the goddess Neith as huntress. —the primeval goddess of the night, hunting and *weaving*—were either *two crossed arrows*, a loom, or a *green* shield. I wonder whether it is too much to ask the reader to consider that when Noah released a raven and a dove from his ark, he was actually weaving an invisible loom over the waters of the Flood. The raven never returned, but the dove did return, and not alone, but with an anticipation of the means of anointment: Athena's olive leaf.



[1] Ariadne may be derived from *arachne* (Ἀράχνη), "spider", or from *ari* (ἀρι) and *adnós* (ἀδνός): "most holy".
[2] From the Middle English or Old French *vertegrez,* meaning "green of grey" or, alternatively, from the French *vert d'aigre*, meaning "green of vinegar". In any case, from the Latin *viridis* (green) and *griseo* (gray).

6.3 THE ANGEL OF THE BOTTOMLESS PIT—APOLLO.

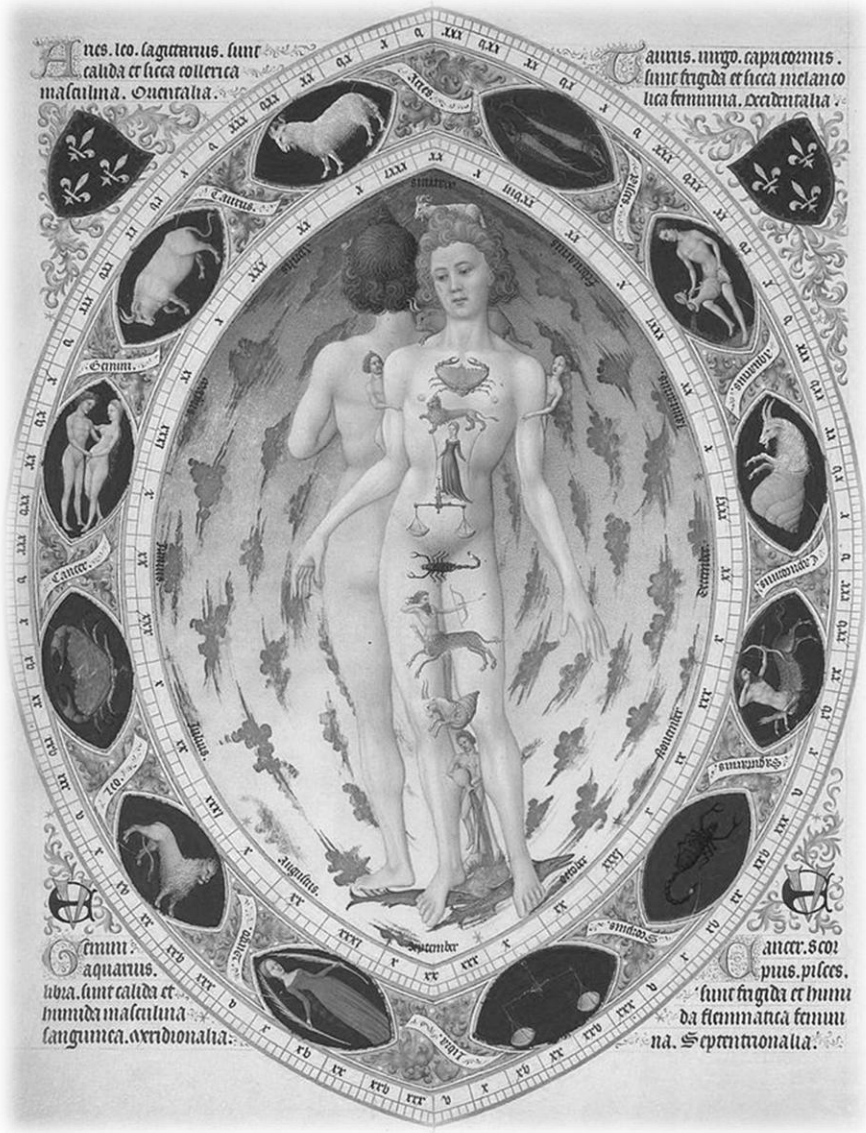
"And the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the Bottomless Pit. And he opened the Bottomless Pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth, and to them was given power, as the SCORPIONS of the earth have power. And it was commanded them that they should not hurt the grass of the earth, NEITHER ANY GREEN THING, *neither any tree*; but only those men which have not the Seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a SCORPION, when he strikes a man. And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared to battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the HAIR OF WOMEN, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had TAILS LIKE UNTO SCORPIONS, and there were stings in their tails, and their power was to hurt men five months. And they had a king over them, which is the ANGEL OF THE BOTTOMLESS PIT, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has his name APOLLYON."—*Revelation* 9:1-11.

I SAY that in the *Homo Signorum,* or *Zodiacal Man* (see next page), Scorpio is ruled by Hades, the God of the Dead that sent souls into incarnation until he became the God of the Living. Accordingly, the God of the Dead is placed at the genitalia: *the cause of birth and death,* while, on the wheel's opposite side, we find Hera's Bull: the goddess of physical birth. Cows need to be pregnant to give milk, *but does and goats can lactate precociously without pregnancy*. Christianity does not teach reincarnation, because that would be an affront against him who is the God of the Living and no longer the God of the Dead. Birth and rebirth belong to the BOTTOMLESS PIT, the legs below Scorpio, the same legs that "are not broken" at the resurrection but certainly broken if death is to lead to rebirth. Hermes is fond of showing ghosts devoid of legs.

The *Zodiacal Man* can open broad avenues of understanding. For instance, let us take Aphrodite's feet, the passion that betrayed Jesus *with a kiss*: when Jesus washed his disciples' feet, he was washing their passions. See Jacob limping on his THIGH, etc.

> "Then came the soldiers, and broke the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that *he was already dead*, they broke not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."—*John* 19:32-34.

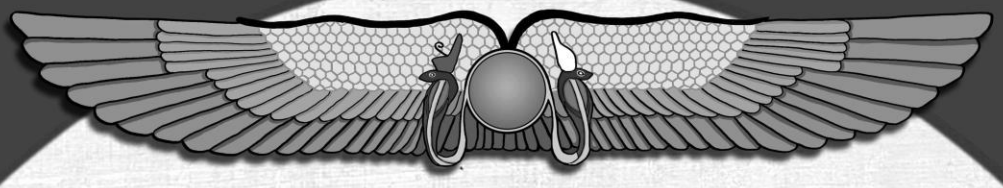
> "After that he poured water into a basin, and began to wash the disciples' feet. Then he came to Simon Peter, who said to him, 'Lord, do you wash my feet?' Jesus answered and said to him, 'What I do you know not now; but you shall know hereafter.' Peter said to him, 'You shall never wash my feet.' Jesus answered him, 'If I wash you not, you have no part with me.' Simon Peter said to him, 'Lord, not my feet only, but also my hands AND MY HEAD.' Jesus said to him, 'He who has bathed needs only to wash his feet, but is clean every whit, and you are clean, but not all.' For he knew who would betray him"—*John* 13:5-11.



♓ Pisces—Feet. ♐ Sagittarius—Thighs. ♍ Virgo—Womb. ♊ Gemini—Lungs.
♒ Aquarius—Calves. ♏ Scorpio—Genitalia. ♌ Leo—Heart. ♉ Taurus—Throat.
♑ Capricorn—Knees. ♎ Libra—Kidneys. ♋ Cancer—Breasts. ♈ Aries—Head.

♓ Pisces—Aphrodite, Judas Iscariot.
♒ Aquarius—Poseidon, Judas Thaddeus.
♑ Capricorn—Dionysus, Simon the Zealot.
♐ Sagittarius—Apollo, Matthew.
♏ Scorpio—Hades, Nathanael.
♎ Libra—Hermes, Phillip.
♍ Virgo—Demeter, James the Less.
♌ Leo—Hephaestus, Thomas.
♋ Cancer—Artemis, John.
♊ Gemini—Athena, James the Just.
♉ Taurus—Hera, Andrew.
♈ Aries—Head, Zeus/Ares, Peter.

"When Jesus saw Nathanael approaching, he said of him,
'Here truly is an Israelite in whom there is no deceit.'"—*John* 1:47



"O Double Lion! Run, run to this! If Horus be respected, Set will be divine, and vice versa. I have come into this land, I have made use of my feet, for I am Atum, I am in my city. Get back, O Lion, bright of mouth and shining of head, retreat because of my strength, take care, O you who are invisible, do not await me, for I am Isis. You found me when I had disarranged the hair of my face and my scalp was disordered. I have become pregnant as Isis, I have conceived as Nephthys."

"Words spoken by Isis: I have come that I may be your protection. I fan air at your nostrils for you, I fan the north wind which comes forth from Atum for your nose. I clear your windpipe for you. I cause you to be a god with your enemies fallen under your sandals. May you be vindicated in the sky and may your flesh be powerful among the gods."

"Words spoken by Nephthys: I have gone about my brother Osiris. I have come that I may be your protection. My protection is about you, my protection is about you eternally. Your call has been heard by Ra, and you have been vindicated by the gods. Raise yourself up, so that you may be vindicated because of what has been done against you. Ptah has overthrown your enemies for you, for you are Horus, the son of Hathor."

–The Ancient Egyptian Book of the Dead.

VII

7.1. SEMELE (Σεμέλη)—from *seio* (σείω), "to shake", and *melos* (μέλος), "song" or "limb"—was the daughter of Cadmus (Κάδμος)—from the Semitic root *qdm*,[1] meaning "east"—and Harmonia, the *good offspring* of Ares and Aphrodite. Semele was a *human* priestess with whom Zeus fell in love after she had *slaughtered a bull* at his altar and cleaned herself of the blood in the river Asopus (Ἀσωπός: *muddy water*).

The beheading or sacrifice of the bull featured prominently in the mythical corpus of the ancient world. The Ancient Egyptians sacrificed the Apis and Mnevis Bulls; the Sumerian hero Gilgamesh was famous for slaying "the Bull of Heaven", a sacrifice that was also characteristic of the Mithraic Mysteries. It represented being freed from the *Spirit* of the Cow, i.e., from rebirth in Hera's sphere. A clear echo of these Mysteries still reverberates in Spain, where toreros dress in a "traje de luces"[2] to kill bulls.

According to Ancient Greek mythology, right after Semele became with child from Zeus, Hera disguised herself as an old crone and visited Semele, who, unaware of who she was talking to, confessed her affair with the Olympian King, as well as that Zeus had promised her to fulfil all her wishes. On hearing this, Hera—who was always very jealous of her husband's romantic affairs—pretended not to believe her, and, as if demanding proof, she asked Semele to request Zeus to reveal himself in all his glory.

Zeus begged Semele not to ask for this, for such a "vision" would destroy her. But, tricked by Hera, Semele insisted. And when Zeus—bound by his oath—revealed all his glory to Semele, Semele was indeed killed. Zeus then rescued the foetus of their son from Semele's corpse and sewed it to his THIGH. A few months later, Dionysus was born and received the epithet "twice born", as one born from *muddy water* and spirit.

> "Jesus answered and said to him, 'Verily, verily, I say to you, except a man be born again, he cannot see the Kingdom of God. Nicodemus said to him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?' Jesus answered, 'Verily, verily, I say to you, except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit'."—*John* 3:3-6.

Let us recall the symbology of the thigh in the *Homo Signorum*—where it stands for Sagittarius (Apollo)—and how Jacob halted on his thigh when "the sun rose upon him" and passed over Penuel (פנואל), meaning "Face of God" or "he turns to God".

> "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Penuel THE SUN ROSE UPON HIM, and he halted upon his thigh.[3] Therefore, the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank."—*Genesis* 32:30-32.

"You cannot see my face, for no man (אדם; Adam) shall see me and live."—*Exodus* 33:20.

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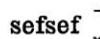
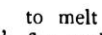
[1] The word "Kadmon", which in the Kabbalah identifies the first Adam that still had Eve within—Adam Kadmon—may well derive from this same root. *The Adam that came from the East (Cadmus) of Eden.*

[2] The bullfighter, or "torero", shows *the red* to the bull while dressing in a "traje de luces", or "suit of *lights*".

[3] This word (*yarek*, ירך) may also refer to male genitalia (Scorpio-Hades). It was euphemised as "thigh", but that which "shrank" would be the penis: a direct figure for the end of physical birth or reincarnation.

sefsef  , to melt by fire, to liquefy. **sefsef**  to pour out, ' to overflow

7.2. ZEUS.

"Call no man your father upon the earth: for one is your Father, which is in Heaven Neither be you called masters: for one is your Master, the Christ."—*Matthew* 23:9-10.

"In reality the name of Zeus is, as it were, a discourse; but dividing it into two parts, some of us use one part, and some another, for some call him ζῆνα [*Zena*], and some δία [*día*]. And these parts collected into one, evince the nature of the god; which, as we have said, a name ought to effect. For there is no one who is more the cause of living, both of us and everything else, than he who is the ruler and king of all things. It happens, therefore, that this god is rightly denominated, through whom life is present with all living beings; but the name, though one, is distributed, as I have said, into two parts, *viz*. into δία and ζῆνα. But he who suddenly hears that this god is the son of Chronos, may perhaps think it a reproachful assertion: for it is rational to believe that Zeus is the offspring of a certain mighty cogitation; for, when Chronos is called κόρος [*kóros*], it does not signify *a boy*, but the purity and incorruptible nature of his intellect. But, according to report, Chronos is the son of Heaven [Ouranos]: and sight directed to things above is called by this name, οὐρανία [*ourania;* as in "Aphrodite Ourania"], from beholding things situated on high. From whence, O Hermogenes, those who discourse on sublime affairs, say that a pure intellect is present with him, and that he is very properly denominated Heaven [Ouranos]."—PLATO, *The Cratylus.*

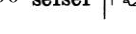
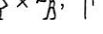
Zeus (Ζεύς; phonetically "Zéfs")—known in Rome as Jupiter—was the king of the gods, the sky-god of thunder, order and law. Although the last attributes were rather subrogated to Demeter: the Goddess of the Sacred Law and the harvest. The variation of Zeus as "Zina" or "Zen" evokes *Zen Meditation* or *Dhyāna Yoga*: the Emptiness of Demeter or, microcosmically, that of *Artemis-Diana*, "the image fallen from Zeus".

"Men of Ephesus, what man is there that knows not how that the city of the Ephesians is a worshipper of the great goddess Artemis, and of the image which fell down from Zeus?"—*Acts* 19:35.

Zeus was also called "Father-Sky", because the vastness, calmness and emptiness of a cloudless blue sky is a good *symbol* for the vastness, calmness and emptiness that the mind pursues through meditation: "the knowing to know nothing" of Socrates. But, moreover, sky-blue is the colour of the throat chakra, or "Word", establishing order.

The skin of the Hindu gods is usually sky-blue, and the Buddha is often shown pointing at the moon. But, as Confucius said, "When a wise man points at the moon, the fool looks at his finger", which epitomises the drama of religion. Scriptures and myths are fingers pointing at the moon, but those lost within the δία of *diabolon* and incapable of energising through the ζῆνα (*zina*) of *Symbolon* shall always look at the finger and either take these texts literally and become fanatics of dead letters or reject them as nonsense. Scriptures and myths are ancient training grounds allowing the reader to transcend the confusion of human tongues at the Tower of Babel, as well as the very human-animal nature, in order to return to the One Word *which is no word.*

"I will begin with the Muses and Apollo and Zeus. For it is through the Muses and Apollo that there are singers upon the earth and players upon the lyre; but kings are from Zeus. Happy is he whom the Muses love: sweet flows speech from his lips. Hail, Children of Zeus! Give honour to my song!"—*Homeric Hymn.*

 sefsef  , to sharpen. **sef**  , flame, fire, heat, blaze.

7.3. EIGHT.

> "At the Eighth Hour, the stars utter speech to one another; the soul of the sun corresponds with the exhalation of the flowers; chains of harmony create unison between all natural things."—APOLLONIUS OF TIANA, *Nychthemeron.*
>
> "At the Eighth Hour, Adam and Eve enter the nuptial bed; they are two when they lie down, and when they arise, they are four."—*The Nychthemeron of the Hebrews.*

Eight is thrice two (2x2x2) or twice 4 (4+4). Eight is also the *first cube* (2^3) or first number endowed with *three dimensions*. In *Mathematics for Understanding Plato*, the Ancient Greek philosopher Theon of Smyrna, who lived around 100 A.D., says:

> "The number eight which is the first cube is composed of unity and the septenary [1+7]. Some people say that there are eight principle gods in the universe, and this is also found in the oaths of Orpheus:
>
> > By the creators of things forever immortal:
> > fire and water, earth and heaven, the moon
> > and the sun, the great torch and the black night.
>
> And Evander relates that in Egypt, on a column, is found an inscription dedicated to King Saturn [Cronos] and Queen Rhea:
>
> > 'To the most ancient of all, the king Osiris, one of the immortal gods, the spirit, the sky and the earth, the night and the day, the father of all that is and all that will be, and to Love, monument to his magnificence and tribute of his life.'
>
> Timotheus also related the proverb 'eight is all,' because the spheres of the world which turn around the earth are eight in number."

According to Martianus Capella (c. 400 A.D.), Eight (or rather the Pythagorean Octad, which is the essence of number eight) is a perfect number because it is covered by Six (the Pythagorean Hexad), as the cube—or three-dimensional square—is formed by six square sides, and six is a perfect number[1]. Eight is the sixth number in the Fibonacci's sequence. And in Helena Blavatsky's *Isis Unveiled,* Vol. II, we read that:

> "The earliest Hindu divines did not only believe in a primitive revelation of the words of the sacred texts, but even in that of the various forms. These forms, along with their contents, the everlasting Veda-words, are symbols expressive of things of the invisible world, and in several respects comparable to the Platonic ideas [. . .] The Gâyatri metre, for example, consists of *thrice eight* syllables, and is considered the most sacred of metres. It is the metre of Agni, the fire-god, and becomes at times the emblem of Brahma himself, the chief creator, and 'fashioner of man' in his own image. Now, Pythagoras says that 'The number eight, or the Octad, is the first cube, that is to say, squared in all senses, as a die, proceeding from its base two, or even number; *so is man four-square or perfect."*

[1] A number is said to be *perfect* when the sum of its whole inner parts is equal to itself. The first perfect number is six because [(6/3 = 2) + (6/2 = 3) + (6/6 = 1)] = 6. The next perfect number is 28, the number characteristic of the menstrual cycle. After that, the next perfect number is 496, followed by 8128, etc.

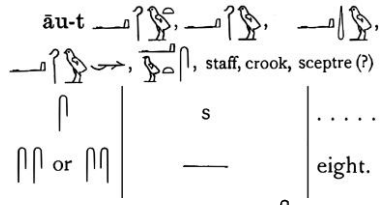
The numerical value of the Greek name of Jesus (Ιησους) is 888, or *thrice eight,* and thus analogous to the "thrice-eight" metre of the so-sacred Hindu Gâyatri Mantra:

OM	BHUR	BHUVAḤ	SVAHA
(Primeval Word)	(Physical Realm)	(Mental Realm)	(Spiritual Realm)
TAT	SAVITUR		VAREÑYAṂ
(Supreme Spirit)	(Sun-God, Creator)		(Most Excellent)
BHARGO	DEVASYA		DHEEMAHI
(Divine Light)	(Glorious Lord)		(Let us Meditate)
DHIYO	YO NAḤ[1]		PRACHODAYAT
(Insight, Understanding)	(our)		(Inspire, Enlighten)

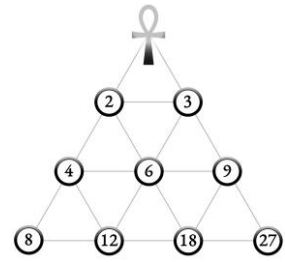
—Gâyatri Mantra

"Word of God, physical, mental and spiritual realms	ॐ भूर्भुवः स्वः
Most Excellent Creator Sun and Supreme Spirit	तत्सवितुर्वरेण्यं
Let us meditate on the Divine Light of the Glorious Lord	भर्गो देवस्य धीमहि
And enlighten with Insight our Understanding."	धियो यो नः प्रचोदयात् ॥

The *āu-t,* or Egyptian Shepherd's Crook ( ) —a symbol of both Osiris and the pharaoh—had that very characteristic crooked top that is still conserved in the bishop's sceptre, or Christian crozier, today. But the *āu-t* may equally be connected to the Biblical *nehushtan*: the brazen snake that Moses raised in the desert. And the same is not too different from , *perhaps* water springing from a fountain *underground*, going *above* and falling again *below*. What is certain is that denoted the phoneme "s", the characteristic hissing sound of snakes. And two of these—perhaps a crook and a flail (a caduceus?)—meant EIGHT.



Let us revisit the Pythagorean Tetractys and meditate on the Mystery of the Holy Snake that *sacrificed itself by descending to a plane of existence lower than that to which his true nature belonged* in order to bring LIVING WATER to all those who may be healed by hearing the hissing of a snake lifted up on a pole.



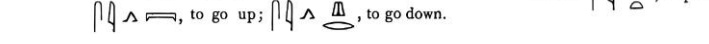
Eight is lesser than Nine, *so it does not really belong to the lower row.* Eighteen (which is 6+6+6) is an impostor: it impersonates Eight as Eighteen, just like the pharaoh impersonated Osiris. But, thankfully, Twelve is on the side of Eight and serves Eight as twelve gods or disciples.

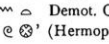
Do you really believe that Christ comes down to frolic in the mud out of his own will and disposition?

"I came down from heaven, not to do mine own will, but the will of him that sent me."—*John* 6:38.

"You are from below; I am from above. You are of this world; I am not of this world."—*John* 8:23.

[1] The Sanskrit "Yo nah" (यो न) is close to *Yoni* (योनि), "the sacred feminine" of Hinduism and counterpart of the masculine *Lingam*. In Hebrew, Jonah (יונה) means "dove", as it is also the name of John: the "disciple that Jesus loved", his Baptiser, and the prophet that was swallowed by a fish and redeemed the city of Nineveh, which is said to mean "Place of Fish" (נינוה) in Hebrew. Although the original name—NI.NU.A ( )—was formed by NI () "gold" or "to flow", NU () "negation: no; not", and A (), "water".



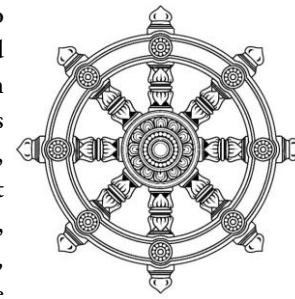
Khemenu
Demot. Cat. 423, the capital of the Nome Unt (Hermopolites); Assyr.  .

What? Was that wine too strong? Learn to water it down, because more is coming.

In Ancient Egypt, the Ogdoad was a group of eight deities worshipped in Upper Egypt, in the city of Hermopolis Magna, or "City of Hermes". The original Egyptian name of this city was *Khemenu,* which literally meant "eight-city". Although Hermes (or Thoth) was also worshipped in Lower Egypt, in the city of Hermopolis Parva, called in Ancient Egyptian *Per-Dyehuty,* or "House of Toth". Because, you know, Hermes must have a house *above* and another *below*. . . . . He is that special. . .

The eight gods of the Egyptian Ogdoad were formed by four couples of deities, each couple being formed by a male and a female deity. The four male deities were often depicted as frog-headed men, while the four female deities were often depicted as snake-headed women. Their names were Nun and Naunet (water), Amun and Amaunet (invisibility), Heh and Hauhet (infinity) and Kek and Kauket (darkness).

Accordingly, in the Old Testament, eight human beings (4 men and 4 women) are saved from the waters of the Deluge: Noah, Shem, Ham, Japhet and their four wives.



In Buddhism, "The Eightfold Noble Path" is said to constitute the earliest summary of the practices that led Gautama Buddha to enlightenment and liberation from Samsara, or the wheel of rebirth. These eight practices are right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness and right meditative absorption through Dhyana. Accordingly, the *Dharmachakra*, *an eight-spoked wheel, or ship wheel,* is often used as the symbol of Buddhism. Although the *Dharmachakra* predates Buddhism, as it was sacred before in Hinduism and Jainism.

Adult human beings have eight teeth in each quadrant, and the eighth tooth[1] is called the "tooth of wisdom". Most mammals—human beings being no exception—have eight cervical nerves on each side of their bodies.

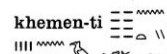
In Judaism, circumcision is conducted when the baby boy is eight days old. Esoterically, this is when the *veil* is retired from the baby's phallus so he can approach the naked Virgin. But only the true Seed of Abraham shall ever perceive anything.

> "So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. His mother answered and said, 'No; he shall be called John.' But they said to her, 'There is no one among your relatives who is called by this name.' So, they made signs to his father—what he would have him called. And he asked for a writing tablet, and wrote, saying, 'His name is John.' So, they all marvelled. Immediately his mouth was opened and his tongue loosed, and he spoke, praising God."—*Luke* 1:59-64

In Hinduism, the number eight (अष्ट; *asta*)[2] is said to be a number of wealth and abundance, and, accordingly, Lakshmi—the goddess of

[1] "Wait a minute. . . You will never stop joking, will you, Toth?"
"I will joke and trick you endlessly as long as you do not *bite the hook* and fall for my jokes."

[2] Isis' Egyptian name was Ast. In Sumerian, ISIŠ meant "laughter", what "Isaac" (יצחק) means in Hebrew.

khemen
eight; eighth;
khemen-ti 
an "eight" vessel.

prosperity—has eight forms. Hermes is the messenger of Hades, the God of the Dead and *riches,* and Scorpio (ruled by Hades) is the *eighth* sign of the Zodiac if one starts counting from Aries. Scorpions have eight legs, as do spiders and octopuses. The best representative of Christ under the waters of the Deluge is certainly the octopus, for it has *eight* legs and *three* hearts. He is the smartest of the sea; he has camouflaging abilities, he builds hideouts by *piling stones*, he has BLUE BLOOD, like a king, and, if molested, he attacks with ink, that which human beings use to write their vain words.

In Japan and China, eight is considered a lucky and prosperous number.

The Beatitudes that Jesus pronounced in the Sermon on the Mount were eight.

In Islam, eight is the number of angels that carry the throne of Allah, as well as the number of the gates of heaven.

Eight is the atomic number of oxygen, which is essential for cellular respiration *and provided by the vegetable kingdom through photosynthesis*. The word "oxygen" derives from the Greek *oxús* (ὀξύς), meaning "sharp" or "clever", and *genes* (γενής), which implies origin or birth. Oxygen is born as sharp and clever as Michael's sword, for it is precisely Michael's Flaming Sword that causes Ares to rust through *oxidation.*

In Ancient Egypt, Osiris—*who held crook and flail equal*—was the god presiding over Judgement. But, just like Michael's archangelical host, Thoth—the Egyptian Hermes; the Mercury that holds the *eight-shaped* caduceus—was in charge of supervising the weighing of the heart and either granting or denying access to Osiris.

In his *Theoretic Arithmetic*, Thomas Taylor said that, according to Macrobius:

> "The Ogdoad [Eight] was called by the Pythagoreans 'justice,' because it is the first number that is so resolved into evenly-even numbers, viz. into two fours, that each of these can nevertheless be divided into numbers equally evenly-even, i.e., into two twos. Its composition also is of the same quality as its analysis; for it is twice two twice. Since therefore its composition proceeds by an even equality, and its analysis equally returns as far as to the monad [One], which does not receive division in an arithmetical ratio, the Ogdoad deservedly obtains the appellation of 'justice' on account of its equal division."

In the *I Ching,* Hexagram № Eight is 比 (*Bǐ*), which means "union", "alliance", "grouping", "holding together", *and points towards Symbolon*. The inner or lower trigram of *Bǐ* is ☷ (坤 *kūn*) "field", which is (地) earth, and the outer or upper trigram is ☵ (坎 *kǎn*) "gorge", which is (水) water.

> "In order to bring our Work to perfection, no less than *seven eagles* are needed and even *nine* should really be used. Our philosophic Mercury is the *bird of Hermes*, which is also called the *goose,* the swan and sometimes the *pheasant*. These are the *sublimations* described by Callimachus in the *Hymn to Delos* (v. 250. 255), when speaking of *swans*, he says: 'The swans went round Delos *seven times.* . . and they had not yet sung the eighth time, when Apollo was born.' This is a variation of the procession which Joshua ordered seven times round Jericho, whose walls fell down before the eighth time."—FULCANELLI, *The Mystery of the Cathedrals.*

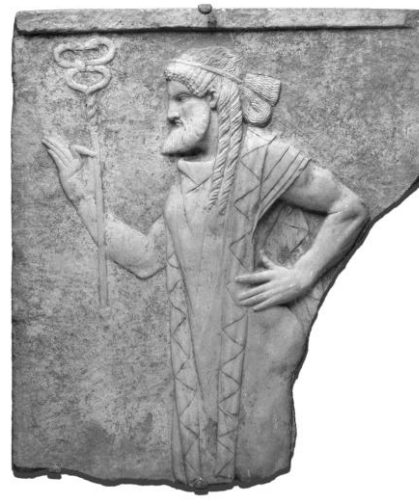
According to *Matthew* 28:1, the tomb of Jesus was found empty "In the end of the sabbath, as it began to dawn toward the first day of the week." Hence, it is said that Jesus resurrected on Sunday: on the *first,* or *eighth,* day of the Jewish week.

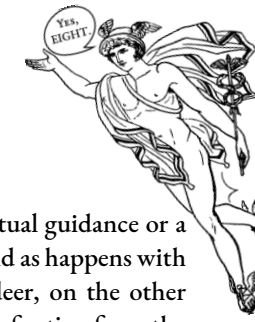
"She spoke: and with music the swans, the gods' own minstrels, left Maeonian Pactolus and circled seven times round Delos, and sang over the bed of child-birth, the Muses' birds, most musical of all birds that fly. Hence that child in after days strung the lyre with just so many strings—seven strings, since seven times the swans sang over the pangs of birth. No eighth time sang they: ere that the child leapt forth and the nymphs of Delos, offspring of an ancient river, sang with far-sounding voice the holy chant of Eileithyia. And straightway the brazen sky echoed back the far-reaching chant and Hera grudged it not, because Zeus had taken away her anger. In that hour, O Delos, all thy foundations became of gold: with gold thy round lake flowed all day, and golden foliage thy natal olive-tree put forth and with gold flowed coiled Inopus in deep flood."—CALLIMACHUS, *Hymn to Delos.*

7.4. HER MILK IS NOT WHITE BUT BLOOD-COLOURED AND RED.

"All that is clear, pure, and spiritual, ascends on high in the *air*, in the form of a *white* fume, which the *Philosophers* call, the *Virgin's Milk*.

It behoves, therefore, that (as the *Sybil* said) *the Son of the Virgin be exalted from the Earth*, and that the white quintessence after his resurrection be lifted up towards the heavens, and that the gross and thick remain in the bottom of the vessel and of the *water*; for afterwards when the vessel is cold, you shall find in the bottom thereof, the *faeces, black*, burnt, and combust, separate from the *spirit* and *white quintessence*, which dregs you must cast away. In these times the *Argent Vive* rains from our air upon our new *earth*, which is called *Argent Vive,* sublimed from the air, whereof is made a *water*, viscous, clean and *white*, which is the true *tincture*, separated from the *black faeces*, and so our *brass* or *Leton*, is with our water governed, purified, and adorned with a white colour, which white colour is not gotten, but by decoction and coagulation of the *water*. Boil it then continually, wash away the *blackness* from the *Leton*, not with your hand, but with the *Stone*, or the *fire*, or our *second Mercurial water*, which is the true tincture."—ARTEPHIUS, *Secret Book.*





VIII

8.1. DEAR DEER.

Deer often appear in myths and folktales to convey either spiritual guidance or a connection with nature or the supernatural and extra-mundane. And as happens with she-goats, does (female deer) can also *lactate precociously*. Male deer, on the other hand, are known to *rub* their antlers against trees. The whole point of eating from the Tree of Knowledge is to grow horns so one may be able to rub against the Tree of Life.

In Ancient Greece, deer were sacred to *virgin* Artemis, who was often represented driving a chariot drawn by deer. And one of the epithets of the infant-god of wine, Dionysus, was *Kemilius* (Κεμήλιος), which means "pricket"—a young male deer.

> "Do you know when the *mountain goats* give birth? Do you observe the *calving of the does*? Can you number the months that they fulfil, and do you know the time when they give birth, when they crouch, bring forth their offspring, and are delivered of their young? Their young ones become strong; they grow up in the open; they go out and do not return to them. Who has let the *wild donkey* go free? Who has loosed the bonds of the swift donkey, to whom I have given the arid plain for his home and the salt land for his dwelling place? He scorns the tumult of the city; he hears not the shouts of the driver. He ranges the mountains as his pasture, and he searches after every *green* thing."—*Job* 39:1-8.

8.2. TELL YOUR FATHER THAT HE'S THE HUSBANDMAN AND YOU ARE THE VINE.

"I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit he takes away, and every branch that bears fruit, he purges it, that it may bring forth more fruit. Now you are clean through the Word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me. I am the vine, you are the branches: He that abides in me, and I in him, the same brings forth much fruit, for without me you can do nothing. If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done to you. Herein is my Father glorified, that you bear much fruit; so you shall be my disciples. As the Father has loved me, so have I loved you, continue you in my love. If you keep my commandments, you shall abide in my Love; even as I have kept my Father's commandments, and abide in his Love. These things I have spoken to you, that my joy might remain in you, and that your joy might be full. This is my commandment, that you love one another, as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends, if you do whatsoever I command you. Henceforth I call you not slaves; for the slave knows not what his Lord is doing, but I have called you friends; for all things that I have heard of my Father I have made known to you. You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain, that whatsoever you shall ask of the Father in my name, he may give it to you. These things I command you, that you love one another. If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love his own, but because you are not of the world, but I have chosen you out of the world, therefore the world hates you."—*John* 15:1-19.

8.3. THE LORD OF THE BRINE.

Brine is a high-concentration solution of salt in water. Suffering may make us burst into tears, which are salty or briny. In Ancient Greece, Poseidon—the so-called "Earth-shaker"—was the god of seas, storms, earthquakes and horses. The Bible often mentions the Sea of Arabah, or Dead Sea, which is "dead" only because it is a brine.

> "And as soon as those bearing the ark had come as far as the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (now the Jordan overflows all its banks throughout the TIME OF HARVEST), the waters coming down from above stood and rose up in a heap very far away, AT ADAM[1], the city that is beside Zarethan [צרתן; "place of oppression"], and those flowing down toward the Sea of the Arabah, THE SALT SEA, were completely cut off. And the people passed over opposite Jericho [ירחו; "moon-place"]. Now the priests bearing the ark of the covenant of the LORD [יהוה; Jehovah] stood firmly on dry ground in the midst of the Jordan [ירדן; "descender"], and all Israel was passing over on DRY GROUND until all the nation finished passing over the Jordan."—*Joshua* 3:15-17.

> "Know, O crowd of those that still remain Sons of the Doctrine, that no tincture can be produced without LEAD, which possesses the required virtue. Have you not seen how thrice-great Hermes infused the red into the body, and it was changed into an invariable colour? Know, therefore, that the first virtue is vinegar, and the second is the Lead of which the Wise have spoken, which if it be infused into all bodies, renders all unchangeable, and tinges them with an invariable colour. Take, therefore, Lead which is made out of the stone called Kuhul[2]; let it be the best quality, and let it be cooked till it becomes black. Then pound the same with Water of Nitre until it is thick like grease, and cook again in a very bright fire until the spissitude of the body is destroyed, the water being rejected. Kindle, therefore, above it until the stone becomes clean, abounding in precious metal, and exceedingly white. Pound it afterwards with dew and the sun, and with sea and rain water for 21 days, for 10 days with salt water, and 10 days with fresh water, when you shall find the same like to a metallic stone. Cook the same once more with water of nitre until it become tin[3] by liquefaction. Again, cook until it be deprived of moisture, and become dry. But know that when it becomes dry it drinks up what remains of its humour swiftly, because it is burnt lead. Take care, however, lest it be burnt. Thus, we call it incombustible sulphur. Pound the same with the sharpest vinegar, and cook till it becomes thick, taking care lest the vinegar be changed into smoke and perish; continue this coction for 150 days. Now, therefore, I have demonstrated the disposition of the white lead, all which afterwards follows being no more than women's work and child's play."—*Turba Philosophorum.*

The three main elements of medieval alchemy were Sulphur (the smell of Hades), Mercury (Hermes[4]) and Salt (the aftertaste in the tongue of Poseidon).

In medieval days, the alchemists said that "Hades smelt like sulphur", because sulphur was being used in the production of yet another very "cool" innovation of the forges: gunpowder! The dog (Caleb, Anubis, or Apollo Lyceus) sticks out its tongue and tastes the salt of the times. And soon, impelled by the smell of impending death,

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[1] Adam is supposedly a region here, but Adam (אדם) may convey "red soil", "man", "blood" or "beginning".
[2] Read "kohl", what the ancients used to paint their eyes black, or simply "antimony", if easier.
[3] The atomic number of tin is FIFTY: the rank of Ninurta and Enlil. The alchemists connected it to Jupiter.
[4] Mercury is the Roman name of Hermes. But, moreover, mercury adopts the resemblance of a lustrous and coagulating silver liquid or "moon-like water". The atomic number of mercury is 80, or *ten times eight.*

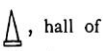
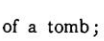
the wolf begins to howl at the moon and pursue True Philosophy, i.e., "how to die and be dead." He learns to study myths, scriptures and the very universe by the light of the moon. *For the universe was not created for us to understand scriptures and myths, but myths and scriptures for us to understand the universe.* It is in this manner that the *shepherd's dog* unearths the Shepherd's Wisdom and the treasures of the Duat.

Poseidon is the macrocosmic chastiser or Karma Lord par excellence; Artemis is the microcosmic. As long as one is not perfectly aligned with the Divine Law, one must be "punished" by the angelical host. But there is no malice in this "punishment", as its only goal is to let us know what is wrong and thus aid our realignment with the Natural Law. Poseidon's Sea-Salt must not be averted nor pursued, *only learnt from.*

> "Rejoice, and be exceeding glad, for great is your reward in heaven, for so they persecuted the prophets which were before you. You are the salt of the earth, but if the salt has lost his savour, how shall it be salted again? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the world. A city that is set on a hill cannot be hid."—*Matthew* 5:12-14.

> "The early Christian fathers reckoned sadness as an eighth deadly sin. In fact, the very repentance of the Christian is not a sadness but a consolation, joy and triumph. 'I desired evil and I desire it no longer, I was dead and am alive.' The father of the prodigal son has killed the fatted calf, for his son has returned, and what can the prodigal do? Weep, feel a little confused, but above all be joyful. Folly and wickedness are the only sad things in the world. As soon as we are delivered from them, let us laugh and utter cries of joy, for we are saved and all the dead who love us rejoice in Heaven."—ÉLIPHAS LÉVI, *The Mysteries of Magic.*

"When the Earth has lost its Soul, the remainder of it is the true Magnet, attracting the Salt of Nature from the combustible Fire after a violent Calcination for several hours: which Salt, after its Purification and Clarification, is called the clarified Earth or Salt of the Philosophers, which, uniting itself with our single and double *Mercury,* after their Digestion, is called by our Master *Hermes* the Universal Spirit earthified." [. . .] "Out of *Diana's* undetermined Tears, when *Apollo* has appeared after the Separation of the three Elements, Determination, Digestion, and glorious Resurrection, we can, without the Addition of any other created thing, prepare this our determined *Elixir*: Which is the first, noblest, and most secret way of the Philosophers. The Determination of our *Diana's* Tears consists only in their perfect and indissoluble Union with the fixed Vegetable Earth, philosophically prepared, purified, and spiritualized: for the love of which they are forced to leave their first universal undetermined Property, and be clothed with a determined particular one, which is required to this our *Circulatum minus.* Our second way of preparing this our VEGETABLE *Elixir* is by a right Manipulation of a Plant of the noblest Degree, standing by itself, or supported by others: after the Preparation of which, and its Putrefaction, Reduction into an Oil, Separation of the three Principles, with their Purification, Union, and Spiritualization, the whole is to be turned into a spiritual ever-living Fountain, renewing every Plant, that shall be plunged in it. The third and common way is only a Conjunction of a fixed Vegetable Salt with its own volatile sulphurous Spirit, both to be found ready prepared by any vulgar *Chymist*, and since in their Preparation the purest Sulphur, containing the Soul, has suffered some Detriment by their not being philosophically manipulated, they cannot be inseparably joined without a sulphurous *Medium,* by which the Soul being strengthened, the Body and Spirit are also through it made capable of a perfect Union."—BARO URBIGERUS, *Rules showing the 3 ways of preparing the Grand Elixir.*

ȧn , hall of a tomb; plur.  , graves, cemetery;  , the slain.

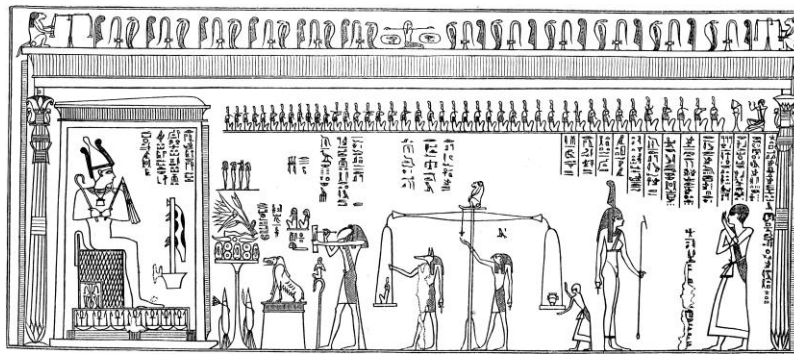
nu-t , a pyramid town, *i.e.*, the temples, etc., built about a pyramid; dual

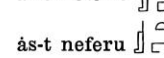
8.4. CHURCHYARD,

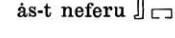
"These are the reasons which have moved me to set these forms in this fashion, and in this place which is a *Churchyard*, to the end that if any man should obtain this inestimable good—to conquer this *rich golden Fleece*—he may think with himself (as I did) not to keep the talent of *God* dug in the *Earth*, buying Lands and Possessions, which are the vanities of this world, but rather to work charitably towards his brethren, remembering himself that he learnt this *secret* amongst the *bones* of the *dead*, in whose number he shall shortly be found. And that after this life, he must render an account, before a just and redoubtable *Judge*, which will censure even to an idle and vain word."—NICOLAS FLAMEL, *Hieroglyphical Figures*

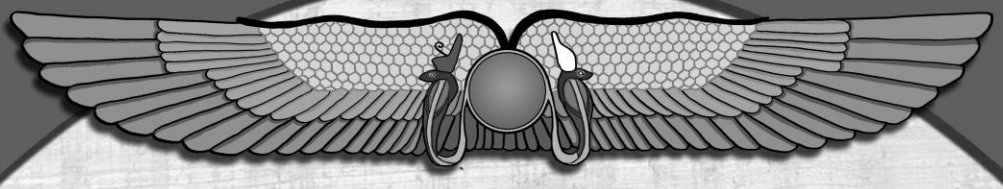
"Let our *body* abide in the *water,* until such time as it be loosed into a new *powder* in the bottom of the *vessel* and of the *water,* which is called the *black ashes,* and this is the corruption of the body, which is by wise men called *Saturn, Leton* or *Brass,* the *Philosopher's Lead,* and the *discontinued powder*. And in this purification and resolution of the *Body*, there appear three signs, to wit, the *black colour*, the *discontinuity of the parts*, and the *stinking smell,* which is likened to the smell of *sepulchres* or graves. These ashes then is that of which the *Philosophers* have said so much, which remains in the lower part of the vessel, *which we ought not to despise*, for in it is the *Diadem* of our *King*, and the *Argent Vive,* black and unclean, from whence the *blackness* must be purged by continuous decoction in our water, until it be lifted up in a *white colour*, which is called the *Goose*, and the *Poulet of Hermogenes*. He, therefore, that makes the *red Earth black*, and then *white,* has the *Magistery*, as also he that *kills the living*, and *quickens* the *dead*."—ARTEPHIUS, *Secret Book.*

"Verily, verily, I say to you, he that hears my Word, and believes on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death into life. Verily, verily, I say to you, the hour is coming, and now is, when *the dead* shall hear the voice of the Son of God, and they that hear shall live. For as the Father has life in himself; so has he given to the Son to have life in himself; and has given him authority to execute judgment also, because he is the Son of Man. Marvel not at this, for the hour is coming, in the which *all that are in the graves* shall hear his voice, and shall come forth; they that have done good, into the resurrection of life; and they that have done evil, into the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the Will of the Father which has sent me. If I bear witness of myself, my witness is not true. There is another that bears witness of me; and I know that the witness which he witnesses of me is true."—*John* 5:24-32.



ȧs-t nefer-t  , the cemetery.

ȧs-t neferu  , the seat of the happy, *i.e.*, heaven.



"I was cleansed on the day of my birth in the two great and noble marshes which are in Heracleopolis for the Child of the King,[1] on the day of the oblation by the common folk to the Great God who is in them. What are they? 'Chaos-god' is the name of one; 'Sea' is the name of the other. They are the Lake of Natron and the Lake of Maet. Otherwise said: 'The Chaos-god governs' is the name of one; 'Sea' is the name of the other. Otherwise said: 'Seed of the Chaos-god' is the of name of one; 'Sea' is the name of the other. As for that Great God who is in them, he is Ra himself."

"O you who are more divine than the gods. Praise to you who rise in gold and who illumine the Two Lands by day at your birth! Your mother Nut has borne you on her hand, and what the sun-disk encircles is bright because of you. Great Illuminator who shines forth from the Primordial Water, who knits his family together in the waters, who makes festal all estates, towns, and households, who protects with his goodness, may your spirit be sustained with food and provisions."

"Place bread in my mouth; I will go in to the Moon-god, so that he may speak to me, that the followers of the gods may speak to me, that the sun may speak to me, and that the sun-folk may speak to me. The dread of me is in the twilight and in the Celestial Waters which are his on his forehead; I am there with Osiris, and my mat is his mat among the Elders. I have told him the words of men, and I have repeated to him the Words of the gods. My spirit comes equipped, for I am an equipped spirit, and I have equipped all the spirits."

—*The Ancient Egyptian Book of the Dead.*

[1] *The original name of the city of Heracleopolis ("City of Heracles" in Greek) was Henen-Nesut, which meant "Child of the King".*

IX

9.1. NINE.

"At the Ninth Hour: Initiations, the number which must not be divulged."—APOLLONIUS OF TIANA, *Nychthemeron.*

"At the Ninth Hour, God imposes His Law on man."

—Nychthemeron of the Hebrews.

"Now Peter and John went up together to the temple at the hour of prayer, the NINTH HOUR."—*Acts* 3:1.

"About the NINTH HOUR of the day he saw clearly in a vision an angel of God coming in and saying to him, 'Cornelius!'[1] And when he observed him, he was afraid, and said, 'What is it, Lord?' So, he said to him, 'Your prayers and your alms have come up for a memorial before God.'"—*Acts* 10:3-4.

The Ninth Hour is the hour of the *Praying Mantis.*
Pray to be prey: a prayer for the preyed.

"A woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. And stood at his feet behind him weeping, and began TO WASH HIS FEET with tears, and did wipe them *with the hairs of her head*, and kissed his feet, and anointed them with the ointment."—*Luke* 7:37-38.

"There came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box, and poured it ON HIS HEAD. And there were some that had indignation within themselves, and said, 'Why was this waste of the ointment made? For it might have been sold for more than three hundred denarii, and have been given to the poor.' And they murmured against her. And Jesus said, 'Let her alone; why do you trouble her? She has wrought a good work on me. For you always have the poor with you, and whensoever you will you may do them good. But you do not always have me. She has done what she could, *she is come aforehand to anoint my body to the burying*. Verily I say to you, wheresoever this gospel shall be preached throughout the whole world, this also that she has done shall be spoken of in memory of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them"—*Mark* 14:3-9.

Nine is thrice three (3+3+3), or twice three (3x3). Just like Eight (2^3) is the first cube among even numbers, Nine is the first cube among odd numbers: (3^3). Hence, eight and nine are the first even and odd numbers endowed with *three dimensions*.

The Pythagoreans referred to the essence of Eight as the "Octad" or "Ogdoad" and to that of Nine as the "Ennead". In his *Theoretic Arithmetic*, Thomas Taylor said that:

"According to the extracts from Nicomachus, the Ennead was celebrated by the Pythagoreans as 'flowing round the other numbers within the Decad LIKE THE OCEAN. It was also called by them the horizon, Prometheus and Concord, Perseia and Halios, freedom from strife and similitude, Hephaestus and Hera, the sister and wife of Zeus. [. . .] it was called by them Halios, Concord, and Perseia, because it congregates all numbers, and collects them into one, and does not permit the conspiration of the numbers beyond it to be dissipated."

[1] Latin for "horned", from the Latin *cornu,* meaning "horn": one with horns.

"The Ennead does not permit the conspiration of numbers beyond it to be dissipated" because Nine leads to Ten, and, in a decimal system, ten is one again. This is why it was said that Nine "congregates all numbers and collects them into one", which is ten. And why it was called "Concord", for Nine returns all numbers to One as 10 or IAO (1A0): IAΩ in original Greek, i.e., the Alpha (A) and the Omega (Ω).

Nonetheless, any system of division, whether decimal, sexagesimal or linguistic, is, by necessity, and, in truth, an arbitrary *invention*. So the actual and absolute meaning of this must be seized beyond any method of division: *beyond all words and numbers.*

> "It was called Hephaestus because the ascent of numbers is as far as to 9, in the same manner as the ascent of things which are decomposed by fire is as far as to the sphere of fire (i.e., the summit of the air). But it was called Hera, because the sphere of air is arranged according to this number, and it was called [by the name of] the sister and wife of Zeus, on account of its conjunction with the Monad [for the Monad stood for Zeus]."

In accord with all this and more, in *Greetings from the White Aurora*, the Dark Ninth Door is made to be Hephaestus' mind,[1] where Athena—the "future Hera", as mother of the future etheric element—is being gestated through the agency of Hecate, *the black mare,* or triplication of Artemis' triangle, as Aphrodite-Athena-Artemis (or 3+3+3), which, with the exaltation of Pandemos into Ourania, is to become 3x3.

The number of form-manifestation par excellence is Four: the number through which a pyramid *touches the ground* with its *square base*. And, as the Pythagoreans held, the number of Athena-Minerva is, by all means, *seven*, which is the FOURTH prime number after 2, 3 and 5. Now, because of the characteristic indivisibility of prime numbers, which are only divisible by themselves or by one, all prime numbers work as "SUB-ONES": this is why they were called "prime"—from the Latin *primus* or "first"—in the first place. In turn, 4 times 7 gives us 28, which is *the number of physical woman, or menstruum,* as said before. And thus, we go full circle from Hera to Athena, showing, through Pythagoreanism, how one goddess circles into the other.

Also, as we read in Thomas Taylor's *Theoretic Arithmetic*, according to Martianus Capella, the Ennead was also named after the son of Ares and the war-goddess Enyo, *Enyalius*. For "the Ennead is the extremity of the first series of numbers" (i.e., of the Decad, or 10), "and the end or destruction of all things belongs to Ares."[2] He also tells us that the Pythagoreans called the Ennead "Persephone" and "Curetes". Persephone is a form of Artemis, and the Curetes are those nine Athena-like deities that restored the corpse of the first Dionysus, or Dionysus Zagreus, the *goatish* Dionysus that was dismembered by the Titans. The Curetes appear briefly in chapter XX of *Greetings from the White Aurora,* right after Apollo has anointed Dionysus with oil. Lastly:

> "The Ennead likewise may be said to be the Perfector, as we learn from Proclus in Tim. p. 298, 'because it gives completion to the fabrication of generation.' For, says he, 'this number is adapted to generation (i.e., the sublunary region); since it proceeds from the monad as far as to the last numbers without retrogression; and this is a peculiarity of generation."

[1] "Looking around, as if that dark room was his own head."—Chapter XX.

[2] Except the destruction of the very Ares, which can only come through Apollo, as *apoleia* (ἀπώλεια).

In the Pythagorean Tetractys, the "*sublunary* region" is evinced by the lowest row below the one ending with 6 and 9, or ♋: the symbol of Cancer, the zodiacal sign ruled by the *moon*. While the *lunar region* stands for the row formed by 4, 6 and 9. Now, the sublunary region ends with 27 and begins with 8, which is lesser than 9, so 8 does not really belong to that row, *but it is a moon-messenger from above*. Let us remember that 28 is the number of *menstruation and mundane childbirth*, i.e., the blood of the second Adam, or Adam of dust. And if 18 is "an impostor" impersonating 8 as 18, as it was said before, what should we say about 28? If those who stand behind the visible sun and drink from the Blood of the Living worship IAO (1A0), it is simply because they wish to always remain within TEN and are not particularly desirous of descending any further, unless the Father should send them. According to Fulcanelli:

"Alchemy is represented by a woman, with her head touching the clouds. Seated on a throne, she holds in her left hand a sceptre, the sign of royal power, while her right hand supports two books, one closed (esotericism), the other open (exotericism). Supported between her knees and leaning against her chest, is the ladder with nine rungs—*scala philosophorum*—hieroglyph of the patience which the faithful must possess in the course of the nine successive operations of the hermetic labour. 'Patience is the Philosopher's ladder,' Valois tells us, 'and humility is the door to their garden; for whosoever will persevere without pride and without envy, on him God will show mercy.'" —FULCANELLI, *The Mystery of the Cathedrals.*

In Hinduism, Durga is *the sister of Vishnu* and one of the *consorts of Shiva*, as well as the goddess of strength, protection, motherhood, destruction and war. Durga, who is endowed with all kinds of weapons and rides either a lion or a tiger, is endowed with nine different forms, avatars, or "Navadurga". Similarly, the Curetes, or Korybantes, were nine daemons presiding over the infancy and protection of Dionysus.

The Muses, led by Apollo, are also nine in number, and Leto was said to have laboured for nine days and nights for the birth of Apollo and Artemis. On the other hand, Gautama Buddha was said to be endowed with nine virtues, and the Norse god Odin hung for nine days from the world tree Yggdrasil before attaining knowledge of the runes. Finally, in case the reader is not yet convinced of the dire majesty of number Nine, let us point out that Jesus Christ, hung from a cross, died at the NINTH HOUR:

> "And at the NINTH HOUR Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' which is, being interpreted, 'My God, my God, why have you forsaken me?' And some of those that stood by, when they heard it, said, 'Behold, he calls for Elijah.' And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, 'Let alone; let us see whether Elijah will come to take him down.' And Jesus cried with a loud voice, and gave up the ghost. *And the veil of the temple was rent in twain from the top to the bottom.*"—*Mark* 15:34-38.

Just like the Ancient Egyptians had an Ogdoad formed by eight deities—four frog-headed and four snake-headed—they also had an Ennead formed by the much better-known nine deities: Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Set and Nephthys. This Ennead sometimes included a tenth member (the 1A0) which—as it could not be otherwise—was Horus the Elder (*not the child*). For the Dionysus that abandons the Ninth Gate has fully become one and the same with Hades-Osiris, which, in a sense, is the very lunar—*not sublunar*—region that extends from 4 to 9 with 6 as its centre.

> "In my Father's House are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there you may also be. And whither I go you know, and the way you know. Thomas said to him, 'Lord, we do not know where you are going; how can we know the way? Jesus said to him, 'I am the Way, the Truth, and the Life: no one comes to the Father but through me.'"—*John* 14:2-6.

The Egyptian Heliopolitan priesthood claimed the universal pre-eminence of their Ennead of gods, but the Memphite priesthood claimed that Ptah (Hephaestus), the god they worshipped, was greater than them all. The Memphite worshipped a triad formed by Ptah (the Divine Craftsman), his wife Sekhmet (the lioness), and their son Nefertem (the lotus flower). Memphis was the *original* capital of Ancient Egypt.

Nine is the atomic number of fluorine: a highly toxic element that appears as a *pale-yellow gas* and stands as *the most electronegative* reactive element. This means that it reacts and creates bonds with all elements except the lighter noble gases such as helium (Z=2) and neon (Z=10). But fluorine has been shown to be able to react with ARGON (Z=18)—that "inert" or "passive" noble gas of which we already spoke—and generate a chemical compound known as *argon fluorohydride.* Although this element is only stable at very *cold* temperatures, it is very easily dismembered by Titans.

Fluorine steals electrons from other elements. In fact, *fluorine is the only element able to snatch electrons from oxygen* (Z=8), that other "very clever" gas we previously spoke about. Verily, verily, fluorine is the most electronegative element of the whole periodic table. And this is why it works like an all-powerful MAGNET at atomic levels, stealing the electricity of the oxygen of our breath and *carrying it who knows where.*

The hexagram number 9 of the Chinese system of divination, *I Ching,* is 小畜 (*Xiǎo Xù*), "Small Harvest" or "Taming". The inner or lower trigram of *Xiǎo Xù* is ☰ (乾 *qián*) "force", which is (天) heaven, and its outer or upper trigram is ☴ (巽 *xùn*) "ground", which is (風) wind.

9.2. SELENE (Σελήνη) means "moon".

Nonetheless, the word derives from *selas* (σέλας), which means "light".

Selene was a daughter of the Titans Hyperion (Ὑπερίων), meaning "he who walks on high" or "the one above", and Themis (Θέμις), meaning "justice", "order" or "law". Their *revolutions,* or equivalents, among the Olympians, are Dionysus and Demeter, for each of the 12 main Titans has a natural equivalent among the 12 Olympian gods.

However, Selene, or the moon, was sometimes instead said to be the daughter of Pallas, a son of Megamedes (Μεγαμήδης), which means "great reward".

"'Old man, digging about your vines with bowed shoulders, surely you shall have much wine when all these bear fruit, if you obey me and strictly remember not to have seen what you have seen, and not to have heard what you have heard, and to keep silent when nothing of your own is harmed.'" When Hermes had said this much, he hurried the strong cattle on together: through many shadowy mountains and echoing gorges and flowery plains glorious Hermes drove them. And now the divine night, his dark ally, was mostly passed, and dawn[1] that sets folk to work was quickly coming on, while bright Selene, daughter of the lord Pallas, Megamedes' son, had just climbed her watch-post, when the strong Son of Zeus drove the wide-browed cattle of Phoebus Apollo to the river Alpheus."—HOMERIC HYMN

Pallas was also one of the most common epithets of Athena, and the Roman poet Ovid used the epithet "Pallantias" as a plain and direct synonym of Aurora: the dawn.

"Pallas" (Πάλλας) derives from πάλλω (*pállō*); "to poise", "to sway" or "to swing".

"Postera cum caelo motis *Pallantias* astris
fulserit, et niveos Luna levarit equos,
qui dicet 'quondam sacrata est colle Quirini
hac Fortuna die Publica,' verus erit."[2]—OVID, *Fasti.*

Selene was said to drive the chariot of the moon across the heavens. In post-classical times, she was as much identified with Artemis as Apollo was with Helios. However, Artemis and Apollo are the "revolutions" of the Titans Phoebe (shining) and Coeus (query): the parents of Leto, who, in turn, mothered Apollo and Artemis.

9.3. I JOINED THE BREADLINE AND STOPPED ALL MY WHINE.

The sacrament of the Eucharist echoes the Ancient Greek Mysteries of Dionysus-Bacchus (the wine) and the Eleusinian Mysteries of Demeter (the grain or bread).

"Verily, verily, I say to you, Moses gave you not that Bread from heaven; but my Father gives you the true Bread from heaven. For the Bread of God is he which comes down from heaven, and gives life to the world.' Then they said to him, 'Lord, evermore give us this Bread.' And Jesus said to them, 'I am the Bread of Life, he that comes to me shall never hunger; and he that believes in me shall never thirst.'"—*John* 6:32-35.

Just as Ares is the red planting pot of the Tree of Knowledge, Dionysus—which is *the fruit* of the Tree of Knowledge—is the purple planting pot of the Tree of Life.

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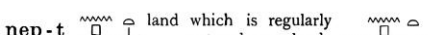
[1] Eos, Aurora.

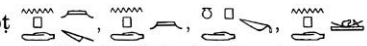
[2] James George Frazer very prosaically and academically translated these Latin verses into English as:

"When the next Dawn (Aurora-Pallantias) shall have shone in the sky, and the stars have vanished, and the Moon shall have unyoked her snow-white steeds, he who shall say 'On this day of old the temple of Public Fortune was dedicated on the Hill of Quirinus' will tell the truth."—OVID, *Fasti.*

Quirinus—which means "wielder of spear"—was the divine epithet of Romulus, one of the founders of Rome that *was breastfed by a she-wolf.* Guess what, she-wolves—all canids—can also lactate without being pregnant. And, I will say more: for some reason wolves do indeed often gather pine cones in their mouths and take them to their dens. Do you know what a thyrsus is, Son of Man? Look it up. During the Feast of the Quirinalia, the Romans celebrated the translation of Romulus to heaven and his deification as Quirinus.

When with celestial motions Pallas Aurora moves,
stars shine, and snow-clad horses are lifted by the Moon,
whoever says "once upon a time Public Fortune
was consecrated to Quirinus' Hill" will stay true.

nep-t  land which is regularly watered, corn-land; see .

nepṭ  to strike, to stab, to shoot down, to slay.

9.4. POSEIDON, SHIVA AND SATAN—WHEN STRAIGHTENED.

> "Verily I say to you, among those that are born of women there has risen no one greater than John the Baptist. Notwithstanding, he who is least in the Kingdom of Heaven is greater than he."—*Matthew* 11:11.

"He, therefore, who first called Poseidon ποσειδῶν, appears to me to have given him this name from the nature of the sea, restraining his course when he walks, and not permitting him to proceed any farther, as if it became a bond to his feet. He therefore denominated the ruler of this power ποσειδῶν, as ποσίδεσμον ὄντα [*posídesmon ónta*], viz, *having a fettered foot*. But the ε perhaps was added for the sake of elegance. But perhaps this was not the meaning of its founder, but two λλ were originally placed instead of σ; signifying that this god knows a multitude of things. And perhaps likewise he was denominated σείων [seíon], i.e. shaking, from σειειν, to shake, to which π and δ were added."—PLATO, *The Cratylus.*

I'm he with whom Jacob wrestled and allowed not to flee
till I blessed him by uplifting his waters of guilt.
I enforce the Mind of the World on those who cannot sin
—minerals, plants, as well as most animals of your kin—
but you opposed me when you seized that one-pronged Spear,
and only for human war-schemes you began to have ears:
schemes stirred by petty gods such as renown, money and fear.

You will find me in the desert, away from human towns,
eating divine honey and putting plagues of locusts down,
calling all to repentance, dressed in a camel's hair gown.
You're the only one bringing disorder to Hera's world,
and my role is to smite you through the Angelical Host.
But I don't ask you to surrender your Spear, only to hear
and to brandish it against petty human warring squeals.

If you understand my Natural Law, you need not to fear,
but if you remain lost in human gods and city spheres,
I will crush you till you lift me into the Elysian Fields.
Behead me, yes, please. I do not mind, and that is my wish,
but only if you do it in Salome's name, which means "Peace".

If I ever find your form of clay guarding Parvati's Bath,
I shall behead you at once if you dare to stand in my path,
and an elephant head I will give you to appease your wrath.
So perhaps you'll hear and smell better with big ears and a trunk!

The Hindu Trinity, or Trimurti, is formed by Brahma (the Creator), Vishnu (the Preserver) and Shiva (the Destroyer). Shiva is the patron god of yogis; his symbols include the *lingam*, the *crescent* moon, the third eye (or moon-eye), the *trishula* or trident, the *damaru*—which is an hourglass-shaped drum—and the cobra. The name *Shiva* (शिव) means "propitious, gracious, benevolent" and connotes liberation or final

emancipation. But, despite being worshipped as a benevolent deity, Shiva has a fierce and dark side as the God of Destruction. As *Nataraja*,[1] Shiva is the Lord of the Dance of Destruction, the same dance that Salome performed at the royal court of Herod.

Shiva is also called *Nīlakaṇtha* (नीलकण्ठ), which means "blue throat", and is a direct reference to the sky-blue throat, or *Vishudda Chakra*. While Krishna (कृष्ण) means "dark blue", which is a reference to the brow or *Ajña Chakra*. The Baptist and Christ.

The Word of God is made flesh between Poseidon and Hades, in a mist amidst the Waters of Mind and the Holy Ghost, and as the snake is *straightened* on a post. Let us consider the Bident of Hades—or bifid tongue of the Snake—as the very Poseidon. Hades is the very Snake—the Spine or Osirian Djed—from which Poseidon emanates. While Poseidon in turn holds the trident (Ψ, *Psi*) of the *psy*chological waters of mind.

Not many seem to have noticed the ambiguity of the opening lines of the Gospel of JOHN, those that speak about "the Word being made flesh". Does the *Word of John* speak about Jesus Christ or about John the Baptist? And why was John the apostle said to be "the disciple that Jesus loved"? Verily, verily, unless one's consciousness becomes as subtle and delicate as the *neshama* (נשמה) living in a whisper, one cannot go through the narrow mouth that confers this Word. Verily, verily, unless one is born from the Water and the Holy Ghost, one cannot enter into the Kingdom of God.

> "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lights every man that comes into the world. He was in the world, and the world was made by him,[2] and the world knew him not. He came to his own, and his own received him not. But as many as received him, to them he gave power to become the Sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh,[3] and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—*John* 1:6-14.

Could we now forgive Satan the baggage of his name and hearken as if we were hearing his name for the first time, freed from the heavy chain that fetters our foot to memory and makes us teem down? If so, perhaps we could see Satan's dual face: the natural face of Poseidon that is in opposition with the artificial faces of Ares and Hephaestus, those two fiery princes who are always trying to usurp Poseidon's throne.

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[1] Nataraja (नटराज) means "royal dance" or "king of the dance".

[2] The current sensory world derives from the *arche* (ἀρχή), or "primeval waters", mentioned by Thales of Miletus, the waters of the Deluge or fallen angelical host. Hence, John the Baptist, who *pours water on our heads and gives us a NAME at birth*, *made everything in this world in which men are born from women.*

But as I tell you that "among those that are born from women, there has never risen one greater than John the Baptist," I also tell you that "he who is least in the Kingdom of God is greater than him." "And that in the Resurrection, they neither marry nor are given in marriage, but they are like the angels of God in heaven." Because "he who has the Bride is the Bridegroom, but the friend of the Bridegroom, who stands and hears him, rejoices greatly because of the Bridegroom's voice. This my joy, therefore, is fulfilled."

[3] In fact, when the Gospel of John is read unbiasedly, it rather seems to be saying that "the Word made flesh" is John the Baptist instead of Christ, "the straps of whose sandals the Baptist is not worthy to untie."

In this manner, Christ is metaphysically kept beyond human language, beyond the bifid tongue of the snake. Christ does not pour any waters; he instead turns water into wine and walks on the water.

Despite its ill reputation, Satan (שטן)—a word that merely means "adversary", "opposition", or "resistance"—is said in the Bible to be "an Angel of the Lord (יהוה; Jehovah)". And it is no secret that Jehovah sent Satan to Job *only because Job was pious.*

> "Now there was a day when the SONS OF GOD came to present themselves before Jehovah, and Satan came also among them. And Jehovah said to Satan, 'Where do you come from?' Then Satan answered Jehovah, and said, 'From going to and fro in the earth, and from walking up and down in it.' And Jehovah said to Satan, 'Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears Elohim, and eschews evil?' Then Satan answered Jehovah, and said, 'Does Job fear Elohim for nought?' Have you not made a hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land. But put forth your hand now, and touch all that he has, and he will curse you to your face.' And Jehovah said to Satan, 'Behold, all that he has is in your power; only upon himself put not forth your hand.'"—*Job* 1:6-12.

There is also the story of Balaam's *donkey*, the animal of Set in Ancient Egypt.

"The Angel of Jehovah took his stand in the way as an adversary [שטן; Satan] against him. Now he was riding on his donkey and his two servants were with him. When the donkey saw the Angel of Jehovah standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn HER back into the way. Then the Angel of Jehovah stood in a NARROW PATH of the VINEYARDS, *with a wall on this side and a wall on that side.* When the donkey saw the Angel of Jehovah, SHE pressed herself to the wall *and pressed Balaam's foot against the wall*, so he struck her again. And the Angel of Jehovah went further, and stood in a NARROW PLACE where there was no way to turn to the right hand or the left. When the donkey saw the Angel of Jehovah, SHE lay down under Balaam; so Balaam was angry and struck the donkey with his stick. And Jehovah opened the mouth of the donkey, and SHE said to Balaam, 'What have I done to you, that you have struck me these THREE TIMES?' Then Balaam said to the donkey, 'Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now.' And the donkey said to Balaam, 'Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?' And he said, 'No.' Then Jehovah opened the eyes of Balaam, and he saw the Angel of the Jehovah STANDING IN THE WAY WITH HIS DRAWN SWORD IN HIS HAND; and he bowed all the way to the ground. And the Angel of Jehovah said to him, 'Why have you struck your donkey these three times? Behold, I have come out as an adversary [שטן; Satan], because your way was contrary to me. But the donkey saw me and turned aside from me these three times. If SHE had not turned aside from me, I WOULD SURELY HAVE KILLED YOU JUST NOW, AND LET HER LIVE.' And Balaam said to the Angel of Jehovah, 'I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I WILL TURN BACK.' But the Angel of Jehovah said to Balaam, 'Go with the men, but you shall speak only the Word (דבר; *dabar*) which I shall tell you.' So Balaam went along with the leaders of Balak[1]. When Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the Arnon (ארנן; "roaring stream") border, at the extreme end of the border. Then Balak said to Balaam, 'Did I not urgently send to you to call you? Why did you not come to me? Am I really unable to honor you?' So Balaam said to Balak, 'Behold, I have come now to you! Am I able to speak anything at all? THE WORD THAT GOD PUTS IN MY MOUTH, THAT I SHALL SPEAK."—*Numbers* 22:22-38.

[1] Balak (בלק) means "destroyer". Shiva is the god of destruction; "Apollo" is from ἀπόλλυμι, "to destroy".

Dionysus was sometimes represented on a donkey. In Rome, the god of wine was known as Bacchus and also called *Liber*, "the free one", or *Pater Liber*, "free Father".

> "In one part of its figure there are certain stars called Asses, pictured on the shell of the Crab by Liber [Dionysus] with two stars only. For Liber, when madness was sent upon him by Juno [Hera], is said to have fled wildly through Thesprotia intending to reach the Oracle of Dodonaean Jove [Zeus] to ask how he might recover his former sanity. When he came to a certain large swamp which he couldn't cross, it is said two asses met him. He caught one of them and in this way was carried across, *not touching the water at all.* So when he came to the temple of Dodonaean Jove, freed at once from his madness, he acknowledged his thanks to the asses and placed them among the constellations. SOME SAY HE GAVE A HUMAN VOICE TO THE ASS WHICH HAD CARRIED HIM. This ass later had a contest with Priapus on a matter of physique, but was defeated and killed by him. Pitying him because of this, Liber numbered him among the stars, and so that it should be known that he did this as a god, not as a timid man fleeing from Juno, he placed him above the Crab which had been added to the stars by her kindness."—HYGINUS, *Astronomica.*

Previously, we spoke ill of the donkey, so let us now extol it a little bit, for the big ears of a donkey convey an animal "that hearing can hear and understand" and that, like Saint Christopher, can carry to the other shore the burden of Horus the Child.

Jesus Christ entered the city of Jerusalem on a donkey but left it without it. And Aristotle, who ended up rejecting the teachings of Plato, was called *polos* (πῶλος) by his master, meaning "young donkey" or "young horse". If Aristotle had listened to his master, he may have become "*a-polos*", or "without donkey", just like Jesus Christ.

> "The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes of books."—QURAN 62:5.

The *Mahadevi,* or Hindu "Great Goddess", has *nine* forms. Her *seventh*[1] form is *Kālarātri* (कालरात्रि), meaning "dark night", "the night of death" or "the night of time". *Kālarātri's* vehicle is the donkey, just like *Jyestha's*. But, unlike Jyestha, who is said to bring misfortune, *Kālarātri* is called *Shubankari* (शुभंकरी), which means "auspicious".

One of the most characteristic symbols of the Christian devil, or Satan, is the fork or trident, which is also a symbol of Shiva and Poseidon. The Greek letter Psi (Ψ)—the trident—stands for *psyché* (ψυχή) and psychology. And it is there, in the deepest depths of the Sea of Mind, beneath the FLOW of the millions of words in which the human psyche has been torn, that may be heard the Word of the Angel of the Lord.

Most people believe that if they are pious, God will reward them with mundane blessings and advantages. But the Divine does not give as the mundane gives.[2] The truth is that to the truly pious, God will send Satan, *i.e.,* a chance to purge their own corrupted waters and return to the natural flow of evolution through resurrection.

> "An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."—*Matthew* 12:39-40.

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[1] In Hebrew, *shiva* (שבעה) and *shaba* (שבע) mean "seven". Solomon received the Queen of Sheba (שבא).

[2] "Not as the world gives, give I to you. Let not your heart be troubled, neither let it be afraid."—*John* 14:27.

To actually understand Satan fully is to understand what it means to be a human being. He who understands Satan shall also understand God, and he who does not understand Satan cannot possibly understand God. He who has fully comprehended Satan has become greater than Satan, and, as he walks on his waters, Satan is not worthy to untie his sandals. Such a one has freed one fettered foot and placed it with the Angel of the Bottomless Pit, beyond the human kin and Poseidon's Seas.

"Repent!" Says Poseidon while pouring the waters of baptism on Ares' head, for:

> "From the days of John the Baptist until now THE KINGDOM OF HEAVEN HAS SUFFERED VIOLENCE, AND THE VIOLENT TAKE IT BY FORCE. For all the Prophets and the Law prophesied until John, and if you are willing to accept it, this is the Elijah who is to come. He who has ears to hear, let him hear. But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.' For John came neither eating nor drinking, and they say, 'HE HAS A DEMON.' The Son of Man came eating and drinking, and they say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is known by its children.' Then he began to denounce the cities where most of his mighty works had been done, because they DID NOT REPENT."—*Matthew* 11:12-20.

There are two kinds of Satans: one is the NATURAL Satan—Poseidon or Shiva—the other is the HUMAN Satan: Ares, the ego or memory of sensory impressions, which is in the *image and resemblance* of Zeus and, therefore, like the very OPPOSITE of Zeus in a mirror. These two Satans only have one, *but very important*, thing in common:

BOTH CAN COMPEL THE BEHAVIOUR OF THE CREATURES OF THE ANIMAL KINGDOM.

Poseidon (Shiva or Ea-Enki) is the NATURAL WISDOM guiding the behaviour of most animal species, as well as the Satan that one is encouraged to seek within oneself—in one's subconscious mind—so one may CONSCIOUSLY learn from it and increase in NATURAL WISDOM. A bee does not choose to make honey; it is impelled by Poseidon to make honey. A locust does not choose to destroy crops; it is impelled by Poseidon to destroy crops, etc. The same applies to the vast majority of animal species, except those very few that can fully and clearly identify themselves in a mirror: those that have fully EMANCIPATED from Poseidon's NATURAL WISDOM through Ares—the memory of sensory impressions, the planting pot of the Tree of Knowledge, or "ego".

Ares—ego arising from division and memory—is an *artifice* of language that exists according to NATURAL LAW as a mere means to further evolution. Because in order to grow in knowledge *consciously,* one must first become *conscious* of oneself. Therefore, *psychological emancipation from Poseidon is the natural prerequisite to learning from Poseidon, or the waters below, which, in turn, mirror Zeus, which is the waters above.*

The problem is that as Ares is an inherent psychological emancipation from Poseidon, Ares cognises entirely upon the violent and inherently divisive premise "there is me and that which is not me", which is *the nature of consciousness of self in itself.* Ares is opposed[1] to Poseidon's NATURAL WISDOM by default BECAUSE THAT IS ARES' VERY NATURE. But Ares lacks any true wisdom, and this is why he is no match for Poseidon.

[1] Again, Satan (שטן) means "opposition" or "adversary".

The only possible solution to this *conflict* is with Apollo fishing out Ares from the waters below. But just like a fish can know nothing of water unless it is taken out of the water, the same applies to Ares and the waters in which he is drowned. Ares must realise that he was born to work as a planting pot of the Tree of Knowledge and that this is his only purpose according to Natural Law. If Ares fully aligns with the pursuit of natural wisdom—which macrocosmically is Poseidon—in doing so, he will become microcosmic natural wisdom, which is Apollo. And then, Ares will *know himself.*

But Ares hardly ever does this. Instead, he remains in *survival mode*: in animalistic, frenetic, red-chakra, ferrous mode. And hence, he lives in continuous *fear* of death, a fear which, on the other hand, *he is only conscious of because of his own emancipation from Poseidon in the first place*. Because, without consciousness of *self*, it is simply impossible to anticipate one's death or absolutely anything else for *oneself*. Without self, Ares would be equally impelled to flee from death, but only because Poseidon would impel him to flee from danger (as he impels all animal species), not *because he had amassed existential dread by lusting after Aphrodite and engendering Phobos and Deimos within himself.* Ares must *invert* this survival mode and *pursue his own death*.

And this is when Hades—the God of the Dead, who is the same as Vishnu, the God of PRESERVATION—comes into play. But Vishnu does not preserve with iron and blood—which is Ares' domain—but with SALT. Vishnu preserves by lifting up Aphrodite's seafoam out of Poseidon's Brine. And now, here is the actual drama:

Human civilisation is a movement fuelled by invention. Hephaestus' Fire—the Fire brought by Prometheus—is causing the exponential emancipation of humanity from Poseidon's Natural Wisdom. And, when considered transcendentally, the very movement from nature into civilisation is a reflection (i.e., a shadow) of a parallel movement that is pushing *beyond* the current natural sensory circumstance into the transcendental. But, after Pan's death, the first creators and artificers of civilisation, those who first overruled Poseidon, began to transcend beyond the present sensory circumstance, never to incarnate again. *So the Creator, the Demiurge, is departing the world because it is creating it anew and out of ether in the immortal sphere of the dead.*

> "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there you may also be."—*John* 14:3.

As the world becomes exponentially *mechanised* after the character of the age of the Anti-Christ, *true creativity must flee*, *as automation allows no room for creativity.*

And as societies become increasingly automatised, shallow, materialistic and dull, Satan must strike all truly CREATIVE natures with existential dissatisfaction: a chance to flee into *creative inner discovery* and, by doing so, collaborate in the CREATION of the Kingdom of God. This is the "treading of the winepress" leading to the HARVEST.

First, Prometheus' Fire and Hephaestus' inventions ease the hardships naturally imposed by Poseidon. Then, Ares enslaves mankind to Hephaestus' inventions, which allows Demeter to fill her basket with *creators.* But when the harvest is over, the Earth dusts civilisation off herself, so the battle between water and fire may begin again.

> "Eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial *destruction by fire and water, alternatively*."—HELENA P. BLAVATSKY, *Isis Unveiled,* Vol. II.

The Atlanteans, *destroyed by water*, worshipped Poseidon above all other gods:

"In the next place, I shall communicate to you from the beginning the particulars respecting the ADVERSARIES of these men, if I am able to recollect what I heard when I was a boy. But, somewhat prior to this narration, it is proper to observe, that you must not be surprised at often hearing me mention Grecian names of barbarous men. For the cause of this is as follows:—Solon intending to insert this narration into his verses, investigated for this purpose the power of names, and found that those first Egyptians who committed these particulars to writing transferred these names into their own tongue. He, therefore, again receiving the meaning of every name, introduced that meaning into our language. And these writings were in possession of my grandfather, and are now in mine: they were likewise the subject of my meditation while I was a boy. If, therefore, in the course of this narration you hear such names as subsist among us at present, you must not be surprised; for you know the cause. But it will require a long discourse to speak from the beginning, as I did before, concerning the allotment of the Gods, and to show how they distributed the whole earth, here into larger, and there into lesser allotments, and procured temples and sacrifices for themselves. Poseidon, indeed, begin allotted the Atlantic Island, settled his offspring by a mortal woman in a certain part of the island, of the following description. Towards the sea, but in the middle of the island, there was a plain, which is said to have been the most beautiful of all plains, and distinguished by the fertility of the soil. Near this plain, and again in the middle of it, at the distance of fifty stadia, there was a very low mountain. This was inhabited by one of those men who in the beginning sprung from the earth, and whose name was Evenor.[1] This man living with a woman called Leucippe[2] had by her Clites,[3] who was his only daughter. But when the VIRGIN arrived at maturity, and her father and mother *were dead*, Poseidon being captivated with her beauty had connection with her,[4] and enclosed the hill on which she dwelt with spiral streams of water; the sea and the land at the same time alternately forming about each other lesser and larger zones. Of these, two were formed by the land and three by the sea; and these zones, as if made by a *turner's wheel,* were in all parts equidistant from the middle of the island, so that the hill was inaccessible to men. For at that time there were no ships, and the art of sailing was then unknown. But Poseidon, as being a divinity, easily adorned the island in the middle; caused two fountains of water to spring up from under the earth, one cold and another hot; and likewise bestowed all-various and sufficient aliment from the earth. He also begat and educated five male twins; and having distributed all the Atlantic Island into ten parts, he bestowed upon his first-born son his maternal habitation and the surrounding land; this being the largest and best division. He likewise established this son king of the whole island, and made the rest of his sons governors. But he gave to each of them dominion over many people, and an extended tract of land. Besides this, too, *he gave all of them names*. And his first-born son, indeed, who was the king of all the rest, he called Atlas, whence the whole island was at that time denominated Atlantis."—PLATO, *The Critias.*

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[1] Evenor (Εὐήνωρ) means "joy of men".

[2] Leucippe (Λευκίππη) means "WHITE HORSE", from λευκός (*leukós,* "white"), plus ἵππος (*híppos*, "horse").

[3] Clites (Κλειτὼ) means "honoured" or "renowned", like Nimrod. It also implies "joy of women" (κλειτορίς).

[4] "And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. AND JEHOVAH SAID, 'MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN, FOR THAT HE ALSO IS FLESH: yet his days shall be a hundred and twenty years.' There were giants (Nephilim) in the earth in those days; and also after that, when the Sons of God came in to the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown."—*Genesis* 6:1-4.

The truth, Son of Man, is that despite all its beauty and glory, human existence is the most miserable of all existences, for no other mortal creature is fully conscious in anticipation of its own decay and death, and that breeds existential fear and senseless violence in the human kin. This is a despair potentially so paralysing and intense that many choose the easier path of ignoring it all their lives by sweeping it underneath the rug of their own subconscious minds and pursuing distraction from pain of one or another kind, so they may escape the existential suffering of human life. But there is a huntress clad in night-blue and with green insightful eyes that may come to remind you what it meant to be alive by causing you strife until you die to all visible light.

> *Oh Artemis, Queen of the Underworld in Persephone's Dress,*
> *Oh Hades, God of the Dead, and dear Demeter, Mother of Bread:*
> *Help this child turn water into wine and vinegar so he may convey*
> *what must always remain hidden beyond the bifid tongue of the Snake.*
> *And let him not anger Poseidon with the poverty of his word and phrase!*

Who knew anything of death before an animal became fully conscious of itself?

Oh God of the Dead, dire was the day in which we ate of the Tree of Knowledge: for the first time we saw ourselves naked, we were afraid, and we hid from your grace. The Snake told us we would not die, and yet, since then, death is all we have met.

"I did not lie when I said you would die,"—says the God of the Dead—"and yet, I tell you that neither did the snake utter false phrase."

What is this pun? What is this mockery of words, God of the Dead?

Why did you exile us from the Eden of your embrace? Only so we could see your face? It fills me with sorrow and despair to follow in the steps of old age and death!

"Who are you?"—says the God of the Dead—"God of War, know yourself!

Return your spear, and you will find out that you and I were always the same, for it was your own violence that separated you from my grace."

Oh, God of the Dead, let me not anger Poseidon nor Hephaestus, and free me from all bonds and chains. "God of War!"—says the God of the Dead—"Know yourself! For Poseidon and Hephaestus know not anger; that is only your domain. 'Lord,' said the CENTURION when redeemed by my grace, 'I am not worthy that you should enter under my roof, but say the Word only and my servant will be healed.'"[1]

Oh, Father Enki, oh, Poseidon, oh, Natural Wisdom!

Wisdom that guides the passing of the seasons and the operations of the animal and vegetable kingdoms! On a sunny day I may hear you in the song of birds, but even a shepherd of herds is at best like Gilgamesh and barely divine in two-thirds!

Oh, Utu, oh, Apollo, oh, Father Ra! Let me shine with you above in the sky, even if the brighter I shine, in a darker shadow I may need to stand, for it is only at night that the sun beholds again the stars, and I no more wish to linger in the waters of Mars. No, I will no longer be barred! For I long for Demeter's Bread of Life and that thorny Natural Seasonal Path that was written lofty in the stars for the sake of all those who, lifting their hearts up to their minds, may wish upon a star for another kind of life.

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[1] Matthew 8:8.

hru mit , death day. **hru mestu** , birthday; birthday of Osiris.

☿ 9.5. HERMES.

"I am the Way, the Truth and the Life. No one goes to the Father but through me."—*John* 14:6.

"This name seems to pertain to discourse, and to imply that this god is an interpreter and a messenger, one who steals, and is fraudulent in discourse, and who meddles with merchandise: and the whole of this subsists about the power of discourse. As, therefore, we said before, τὸ ἴειρειν (*to eirein*), is the use of speech: and of this Homer frequently says, ἐμήσατο (*emísato*), *i.e.,* he deliberated about it. This name, therefore, is composed both from to speak and to deliberate; just as if the institutor of the name had authoritatively addressed us as follows: "It is just, O men, that you should call that divinity, who makes speech the object of his care and deliberation, Εἰρέμης (Eirémis)." But we of the present times, thinking to give elegance to the name, denominate him Ἑρμῆς, *Hermes*. But Iris[1] likewise is so called, from τὸ εἴρειν, to speak, because she is a messenger."

"It is likewise probable, my friend, that Pan is the bipartite son of Hermes. [...] You know that speech[2] signifies the all; that it circulates and rolls perpetually; and that it is twofold, true and false. [. . .] Is not, therefore, that which is true in speech, smooth and divine, and dwelling on high in the gods; but that which is false, a downward inhabitant, dwelling in the multitude of mankind, and, besides this, rough and tragic? For in speech of this kind, the greater part of fables, and the falsities about a tragic life, subsist. [. . .] With great propriety, therefore, he who indicates everything, and perpetually rolls, is πᾶν αἰπόλος (*Pan Aipolos—Pan Apollo*), the biform son of Hermes; who in his upper parts is smooth, but in his lower parts rough and goat-formed: and Pan is either speech, or the brother of speech, since he is the son of Hermes. But it is by no means wonderful that brother should be similar to brother."—PLATO, *The Cratylus.*

"The Serpent of which I now speak, is our true WATER OF THE CLOUDS, or the real Eagle and *Mercury* of the Philosophers, greatly different from the Vulgar, which is corporeal, gross, dead, and full of Heterogeneous Qualities, and a Subject fallen from its Sphere, like unripe Fruit from the Tree; but ours is spiritual, transparent, residing in its own Sphere, like a King on his Throne.

Though the vulgar *Mercury* is such an unripe Fruit, corporeal, and dead; yet if you know how to amalgamate it with our Dragon, and to retrogradate it with the Universal *Menstruum*, you may assure yourself, that out of this also you shall be able to prepare a Sophic *Mercury,* with which you shall certainly produce the great Elixir, discover the Secret of Secrets, unlock the most difficult Locks and command all the Treasures of the World. Our *Mercury* is called the *Mercury* of the Philosophers because it is a Subject which is not to be found ready prepared to our hand: for it must of necessity be made by our Philosophical Preparations, out of the first *Chaos,* and although it is Artificial, yet it is naturally prepared, Nature, which is imitated in the Preparation of it, contributing likewise thereunto."—BARO URBIGERUS, *Rules demonstrating the 3 ways of the Elixir.*

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[1] Iris (Ἶρις) was the goddess of *the rainbow* and the feminine counterpart of Hermes.

[2] The Word, or Logos (λόγος), of Heraclitus, which is the same as that of Christianity.

"There is One Wisdom, to understand the Intelligent Will by which all things are governed through all."—HERACLITUS, *Fragments.*

I say that the name of Hermes (Ἑρμῆς)—known in Ancient Rome as Mercury—is also connected to *Hemera* (Ἡμέρα), the primeval goddess of "the Day", who was born from the also primeval deities *Nyx,* "the Night", and *Erebus*, "Darkness".

Hermes presides over the zodiacal sign of Libra—the Scales by which Thoth stands in the *Ancient Egyptian Book* of the Dead—and the symbol of Libra (♎) is a moon, sun, or letter Omega (Ω) dawning from the line or boundary of the *maritime horizon.*

Just like it happened in Ancient Egypt, where Thoth had two centres of cult—one in UPPER Egypt, in *Khemenu,* or "Eighth City", and another in LOWER Egypt, in *Per-Dyehuty,* or "House of Thoth"[1]—Hermes has one house *above* the line of the maritime horizon and another *below.* Hermes' heavenly, or upper, house is *Symbolon*, while Hermes' abyssal, or lower, house is *Diabolon.* One is the abode of heroes and gods; the other is a den for pirates and thieves. But just like Apollo's sunlight makes of the deep sea a blue sky, as it makes a blue sea of the high sky, when in truth neither of them is sapphire, but one is black and full of stars, and the other is transparent like glass, Hermes' house above and Hermes' house below mirror each other by the moonlight.

Hermes, the god of wit, boundaries, roads, travellers, thieves, shepherds, sleep, cunning and commerce, is in charge of stealing souls from the Wide and Dubious Gate of the *Exporter* and leading them into the Narrow Needle's Eye of the *Importer.*

The Divine Trickster tricks the initiates of the gods many times along the way, but always for their own sake. And although his winged sandals, or *Holy Talaria,* may be relatively easy to attain in this age, his winged helmet, or *Petasos* (Πέτασος)—which so much resembles the winged, white horse, *Pegasos* (Πήγασος)—may prove much harder to attain. Hermes is the Way, the Truth and the Life. And the Son of Man, who does not hoard treasures on the road, where rust destroys, has nowhere to lay his head.

Hermes says:

> As Plato said, 'Speech is the All', the Logos and the Word.
> Speech is the true and the false: the above and below.
> How many times must I say that as above, so below?
> Lo! Without Perseus' Mirror, never enter the Forge,
> or you shall be turned into a statue of stone.
> Are you hard of hearing or simply gross of heart and deaf?
> Do you understand the Word made flesh of the God of the Dead?
> I speak in parables because you're wet and not yet wed,
> and you do not understand anything I ever said.
> No Love can be known without denying Ares' red snake,
> no Love without the Wedding of the Hermaphrodite in death.

> "Seeing the truth as truth, the false as false, and the truth in the false is the act of denial. IT'S AN ACT AND NOT AN IDEA. The total denial of thought, the idea and the word, brings freedom from the known; with the total denial of feeling, emotion and sentiment there's love. Love is beyond and above thought and feeling."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

[1] They were respectively known as "Hermopolis Magna" and "Hermopolis Parva" in Greek.

ànu , sandals.

"Old sire, I that am come to thee am immortal god, even Hermes; for the Father sent me to guide thee on thy way. But now verily will I go back, neither come within Achilles' sight; good cause for wrath would it be that an immortal god should thus openly be entertained of mortals."—HOMER, *The Iliad.*

9.6. THE HOLY TALARIA are the winged sandals of Hermes. The word *talaria* is Latin and means "of the ankle"; the original Greek name of Hermes' sandals was *Ptēnopédilos* (πτηνοπέδῐλος), meaning "bird's foot". In the archaic *Homo Signorum,* or *Zodiacal Man*, the ankle is allotted to Aquarius, the Water-Man, which is ruled by Poseidon, while the feet are allotted to Pisces, ruled by Aphrodite. Poseidon is not worthy of untying the sandals of one who has made for himself a pair of Holy Talarias.

> "John answered them, 'I baptize with water, but among you stands one you do not know, even he who comes after me, the strap of whose sandal I am not worthy to untie'."—*John* 1:26-27

Those endowed with Hermes' *Holy Talaria* walk on the waters of Poseidon below. Hence, they may keep their heads in a facecloth above and breathe Holy Ghost.

> "Hermes, guide and guardian, slayer of Argos, did as he was told. Forthwith he bound on his glittering golden sandals with which he could fly like the wind over land and sea; he took the wand with which he seals men's eyes in sleep, or wakes them just as he pleases, and flew holding it in his hand till he came to Troy and to the Hellespont."—HOMER, *The Iliad.*

Those who walk on the waters below bloom like Gautama Buddha and make of the lotus flower of Nefertem their throne. They also sail in Ra's Solar Boat, for the baboon of Thoth rides a nimbus cloud like Sun Wukong. In the mist above, water and air, male and female, birth and death, white and black, the above and the below make amends in love. So cross the line of the horizon and learn to float like pumice stone.

> "And straightway Jesus constrained his disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray. And when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. And in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, 'It is a spirit;' and they cried out for fear. But straightway Jesus spoke to them, saying, 'Be of good cheer; it is I; be not afraid.' And Peter answered him and said, 'Lord, if it is you, bid me to come to you on the water'. And he said, 'Come.' And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Lord, save me!' And immediately Jesus stretched forth his hand, and caught him, and said to him, 'O you of little faith, why did you doubt?' And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, 'Of a truth you are the Son of God.' And when they were gone over, they came into the land of Gennesaret[1]."—*Matthew* 14:22-32

[1] From the Hebrew *kinnor* (כנור), "harp" or "lyre", and the plural of *gan* (גן) "garden" and *sar* (שר), "prince".

9.7. JOIN OUR VOICES IN ARIA.

> "A child materially born is not an Aryan; the child born in spirituality is an Aryan."—SWAMI VIVEKANANDA, *The Women of India.*

As evinced above, Hindu Vedantins, such as Swami Vivekananda, conceive "the spiritual-born" as Aryans.[1] In music, an *aria* is a self-contained piece composed FOR ONE SINGLE VOICE. The word *aria* derives from the Latin *aer*, meaning "air", or the Greek *aer* (ἀήρ), which also means "air", as well as "wind", "mist" or "clouds".

The conception of Swami Vivekananda is also applicable to Christianity: an Aryan is one born from the Air, i.e., from the Water and the Spirit (the Holy Pneuma or Air).

> "Verily, verily, I say to you, except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound thereof, but cannot tell where it comes, and where it goes, so it is with every one that is born of the Spirit."—*John* 3:5-8.

When the red of Ares finally communes with the dark-blue of Virgin Artemis, purple ensues, and the twice- or thrice-born[2] Dionysus is born. Let us also say that the consort of Dionysus was *Aria*dne (Ἀριάδνη), whose name means "most holy", as derived from *ari* (ἀρι), meaning "very", and *adnós* (ἀδνός), meaning "holy" or "pure".

> "The verb ἀρυω (*aryo*) means *the rising of a star from out of the sea*, when αρυαν (Aryan), *the star which rises out of the sea*; or *ariane* is thus the *Orient*, by the permutation of vowels. Further, ἀρυω has also the sense *to attract*; thus αρυαν is also the *lodestone*. If we now compare Σἰδηρος (*Sideros*; meaning "iron"), which has given the Latin *sidus, sideris* a star, we shall recognize our Provençal *aran, iran, airan*—the Greek αρυαν, the *rising sun.* Ariadne, the mystic spider, has escaped from Amiens, leaving only the trace of her web on the paving stones of the choir. . . . Let us recall in passing that the most celebrated of the ancient labyrinths, that of Cnossos in Crete, which was discovered in 1902 by Dr. Evans of Oxford, was called *Absolum*. We would point out that this term is close to the *Absolute,*[3] which is the name by which the ancient alchemists designated the philosopher's stone."—FULCANELLI, *The Mystery of the Cathedrals.*

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[1] I want to believe that the fruit of knowledge of the reader is mature enough as to leave any trace of racist nonsense out of this. Otherwise, he is encouraged to stop reading this book and go run through the fields.

[2] The Orphics referred to Dionysus as "twice-born" and "thrice-born". It is also noteworthy that they made Dionysus the son of Zeus and Persephone and "occultly born".

> "Dionysus I call, loud-sounding and divine,
> Fanatic God, a two-fold shape is thine:
> Thy various names and attributes I sing,
> O, first-born, thrice begotten, Dionysian king:
> Rural, ineffable, two-formed, obscure,
> Two-horned, with ivy crowned, Euion, pure.
> Bull-faced, and martial, bearer of the vine,
> Endued with counsel prudent and divine:
> Triennial, whom the leaves of vines adorn,
> Of Zeus and Persephone, occultly born."
>
> —*Orphic Hymn to Dionysus* XXIX

[3] Nobody ever reached Absolution without raising the mind and heart to absolutes.

9.8. THE WHEEL OF THE POTTER is Ouroboros: a snake that is not stretched on a pole but eating its own tail and words into endless, repetitive, self-inflicted delusion. It is also "the spiral streams of water with which Poseidon enclosed the hill in which Clites dwelt" and the Ring of Samsara: the name given in the East to the recurring cycles of death and rebirth. The Sanskrit word *Samsara* (संसार) means "wandering".

Similarly, Cain was sent to the Land of *Nod* (נוד), which also means "wandering".

> "And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, on the east of Eden."—*Genesis* 4:16.

The Wheel of the Potter is the sole property of the Ancient Egyptian ram- or crocodile-headed god Khnum, who was said to fashion the bodies of human children out of clay on a *potter's wheel.* Khnum is Ares and Poseidon at the same time, so he is *full Satan*. He is also esoterically connected to the crocodile deities Sobek and Ammit.

Under another interpretation, which is probably the most actual and truthful, the Wheel of the Potter is the *vicious circle of delusion* caused by our bodily senses: the delusional belief that our senses offer to us actualities instead of *symbols* of actualities. And, on these same lines, the Wheel of the Potter is also the Athanor of the medieval alchemists: the Alchemical Furnace (Hephaestus'[1] Forge) in which the alchemist carries out all his self-contained operations. It is the egg of the ego, as it is the human body which, by Christian standards, is the Temple of God. The word "*athanor"* derives from the Arabic *al-tannur* (التنور), which literally means "BREAD OVEN".

Christianity speaks of *the body of the resurrection* in terms of the "Bread of Life".

There is a beautifully crafted modern myth that has quite unequivocally linked alchemical operations to the Potter's Wheel. And this may have happened with or without the conscious acquaintance of the author, because even if most can no longer hear and few believe, Apollo still inspires, the Muses still whisper, and the poets sing.

The name "Henry", *and its diminutives,* means "to make war" or "to lay waste". And the Ring of Samsara, which our dualistic, corruptive nature *treasures* above all, must be destroyed in the same primeval fire in which it was first forged. Otherwise, one shall be swallowed by its corruption and be turned into a golem of stone.

The Ring of Samsara is as heavy as a cross, and it becomes increasingly heavier as one approaches the volcano of Vulcan and the Primeval Fire in which it was first forged. He who has ears to hear, let him hear. For this is why we speak in parables, because seeing you see not, and hearing you hear not, and neither do you understand.

Son of Man, apply yourself to the unriddling of the riddles of Hephaestus' Snake, of whom Thomas was a participant among Jesus's disciples. *Thomas* may be derived from *to'am* (תואם), "twin", or from Thaumas (Θαύμας), the name of the sea-god born directly from Pontus and Gaia, which means "miracle"; the ancient *thaumaturges* derived their name from this word. One Ring and the Riddles of Thomas were all that was ever needed to rule the minds and hearts of the many and bind them into recurring *tamas* (तमस्). *The ancients knew that words were magical spells with mesmerising power, and if you believe otherwise, it is only because this is not what you have been told.*

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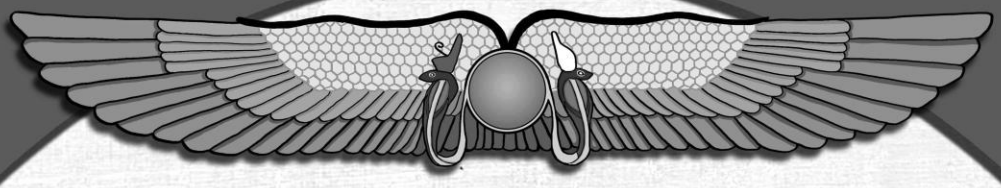
[1] The pen name of Master Alchemist "Fulcanelli" stands for "Little Vulcan-El" or "Little God Hephaestus". Hephaestus as a little child is Dionysus. We have already spoken about how these two gods are connected.

"Jesus said to his disciples, 'Compare me to something and tell me what I am like.' Simon Peter said to him, 'You are like a just messenger.' Matthew said to him, 'You are like a wise philosopher.' Thomas said to him, 'Teacher, my mouth is utterly unable to say what you are like.' Jesus said, 'I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended.' And he took him, and withdrew, and spoke three sayings to him. When Thomas came back to his friends, they asked him, 'What did Jesus say to you?' Thomas said to them, 'If I tell you one of the sayings he has spoken to me, you will pick up rocks and stone me, and fire will come from the rocks and devour you.'"

—*Gospel of Thomas,* 13.

"Believers! Guard yourselves and your kindred against a Fire whose fuel is HUMAN BEINGS AND STONES, a Fire held in the charge of fierce and stern angels who never disobey what He has commanded them, and always do what they are bidden."

— QURAN 66:6.



"I am the Great One within his Eye, who kneels at the head of the Great Bark of Khepri. I come into being and what I have said comes into being, I am this one who traverses the sky towards the West, and those who heap up the air stand up in joy; they have taken the bow-warp of Ra from his crew, and Ra traverses the sky happily in peace by my command; I will not be driven away, the fiery breath of your power will not carry me off, the power of repulsion in your mouth will not go forth against me, I will not walk on the paths of pestilence, for to fall into it is the detestation of my soul; what I detest is the flood, and it shall not attack me. I go aboard your Bark, I occupy your seat, I receive my dignity, I control the paths of Ra and the stars, I am he who drives off the Destructive One who comes at the flame of your Bark upon the great plateau. I know them by their names, and they will not attack your Bark, for I am in it, and I am he who prepares the offerings."

–*The Ancient Egyptian Book of the Dead.*

X

10.1. MULLED CAKE.

Mulled cake is cake made with wine. So, let us get a bit drunk.

In chapter 7, all the *seven* colours are for the first time able to commune with each other. Accordingly, Dionysus—the purple and seventh colour—speaks for the first time. But when addressing the dark-blue of his mother at the end of Chapter 7, which leads into Chapter 8, he says, "I am just *eight* and surely not reaching my height, so I am not fit to see through this pun and sleight." As soon as Dionysus has said this, the company of the gods has already entered the *Eighth* Door, although such an event is still lurking in their *subconscious*, as the *Word,* or *Name, of Poseidon* is still unknown to the company of the gods, who refer to Poseidon by the generic name "the Newt".

Their entry into the Eighth Door will not be made fully conscious until they meet the God of the Dead—who holds Poseidon as his Bident—Ares overrules Poseidon, and Poseidon bows to Apollo's throne after returning the Spear of Ares to Artemis.

Nonetheless, it was Dionysus' assertion, "Of aunty Aphrodite I am suckling the breast, but her milk is not white but blood-coloured and red, so every day I am losing more and more weight," that made Artemis "worry" and leave the Virgin Emptiness of Mother Demeter at the Second Door to go fetch his son (see page 44; 4+4=8). Then, on page 88, Apollo's *Exalted* Sun shall explain what it means to enter the Eighth Gate.

Just like Aphrodite Ourania will do in chapter 21, in chapter 10, Artemis is urged by Dionysus' and Apollo's travail to peek into the Ninth DREAM Door, where she is shown "devouring *mulled cake*": a *moist* cake made of the *wine of her own son.* Hence, she says, "I *dreamed* of you coming," "I have *dreams* and whims for mulled cake," etc.

At this point, as Artemis has just left the Second Gate, she still acknowledges the Ninth Gate as a "dreamy" or "illusory" place. But by having left the Virgin Purity of the Second Gate, Artemis herself will soon forget her home when Hermes shall taint her eyes with the green speech of Symbolon, *which shall cause all the gods to remember their home but Artemis to forget her own*. Artemis sacrifices her SPEECHLESS essence and VIRGIN FORMLESSNESS by diving into Poseidon's Waters to rescue her son. This constitutes the "image fallen from Zeus" of *Acts* 19:35, *doxa* (δόξα) or *kabod* (כבוד).

It is this sacrifice alone that allows the gods to remember through Symbolon and, in turn, causes Demeter to send the archangelical host to *fish out* her lost daughter and, with her, the rest of the gods, of whom she is shown not to be particularly fond.

In chapter 22 (2x10 and 2), Hermes—now disguised as Raphael—shall finally "grant providence" to Artemis and Dionysus and sneak them into the Second Door, where Artemis will not only regain her former majesty but see it increased manifold.

All this constitutes the Return of the Prodigal Son, which is connected to:

> "I know the mystery of Nekhen; it is in the hands of Horus of his mother's making, which were thrown into the water when she said: 'You shall be the two severed portions of Horus after you have been found.' And Ra said, 'This son of Isis is injured by reason of what his own mother has done to him, let us fetch Sobek from the back of the waters, so that he may fish them out and that his mother Isis may cause them to grow again in their proper place.'"—*The Ancient Egyptian Book of the Dead.*

Nekhen—meaning "humility" or "lowly" in Egyptian—was the name of the Ptolemaic Harpocrates: Horus the Child with a finger on his mouth, just like Dionysus is represented on page 42 of *Greetings from the White Aurora*.

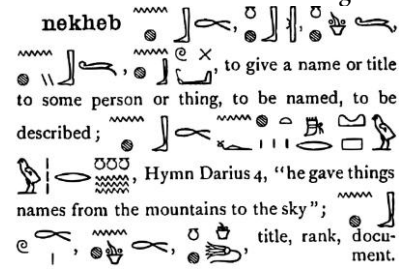
But Nekhen was also the name given to the sun-god Ra *during spring*, the name of one of the 42 assessors of Osiris, and the name of the city where Horus the Child was worshipped.

Nekhen also meant "enemy". This word is similar to the name of the patroness of Upper Egypt, Nekhbet, the vulture-goddess *that fed on the corpses of the dead* and that may be seen fanning, with the Feather of Shu and Maat, Holy Spirit to Horus' Eye: the very place from where the Tree of Life is to sprout, as one learns humility towards the Divine; certainly not towards men, who are always ignoring and chattering over the Divine.

If Nekhen means "enemy", it is because when Artemis descends as the goddess of sudden death, she deluges like water pregnant with the Seed of the Air—as Air cannot commune with the Waters of mind otherwise—and begins to hover like a vulture over her prey. In Christian symbolism, the archangel Michael killing the dragon or snake represents the same thing, for it is noteworthy that Artemis and Michael both derive from the same place. Artemis hunts down beasts, just as Michael destroys the Beast.

The aim is "to write one's name in the Book of Life", as we find in *Revelation* 17, or "to make for oneself a Name in the waters above", after the building of the Tower of Babel that aimed at the heavens. Poseidon gives a name to everybody in the waters below, but not everybody has FIFTY Names in the waters above. Nonetheless, the symbolic figure of "receiving a Divine Name" can be found in most ancient religions.

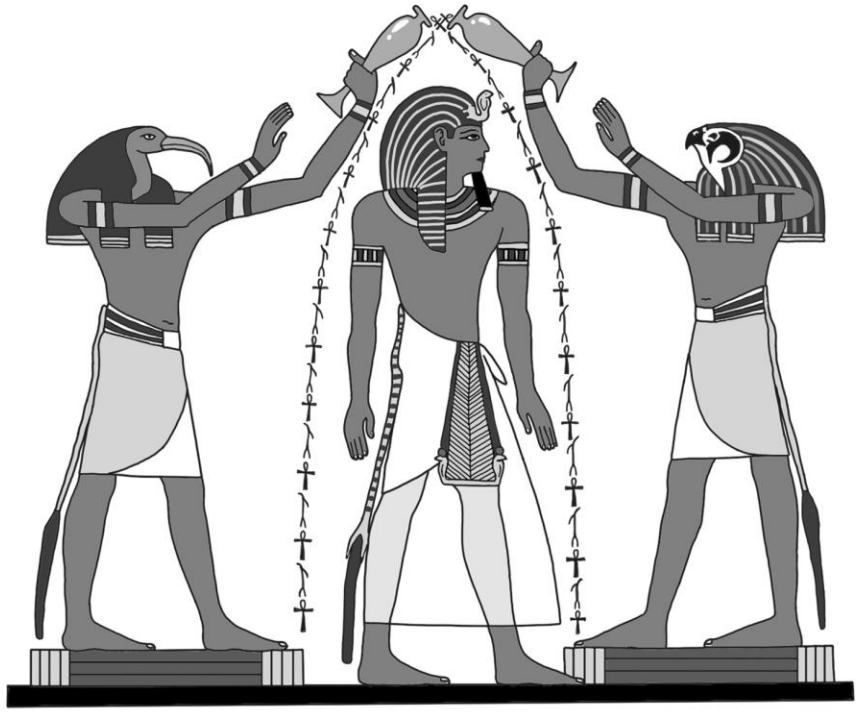
Nekhbet meant "She of Nekheb", and Nekheb meant "to give a name or title".



Nekhen and Nekheb *were two twin cities on the opposite shores of the Nile*. The hieroglyphs show a dark sun between waters above and below, the Vase of Nut (the Starry Night or Noah's pitched Ark) and the *fish-like* knot that was to become a symbol of early Christianity.

Today, the ancient city of Nekheb is called *Elkab* after *Eileithyias polis,* the name that the Greeks gave to the city in honour of the Greek goddess of midwifery and childbirth Eileithyia (Εἰλείθυια), from *eleutho* (ἐλεύθω), "to bring". But, apart from sudden death and hunting, Artemis was also a goddess of childbirth and midwifery.

The Ninth Gate stands for "the shadows of the night"—illusions and purging suffering—the shadows of the moon and the path that have more to do with the Trickster Hermes than with Artemis, who, when stripped of Hermes' *fluid* mercurial garb, is simply the Silver Emptiness of the Moon. The Vase of Nut, the empty and *humble* Holy Grail, is much more precious than any blood or wine it may contain.



When Nekhbet feeds on Nekhen,
Nekhen is nursed by Nekhbet.

10.2. I DREAMED I WAS MARRIED TO OUR OTHER UNCLE: THE GOD OF THE DEAD.

At this point, Artemis reveals herself as a form of Persephone, who was married to the God of the Dead. But Artemis still acknowledges this as "a dream", not as real in itself, because as she has not yet lost her "Second Door virginity", she still perceives Hermes' games for what they are: dreams and illusions. Illusions aimed at a worthy goal—the final realisation of all form as illusion—but illusion nonetheless. Chapter X is a *clumsy* attempt at representing how Artemis' image is formed and falls from Zeus.

According to myth, Hades kidnapped Persephone from Demeter and made her Queen of the Underworld until Zeus sent Hermes to her rescue. The equivalent Sumerian myth was that of Enlil and Sud ( )—"the distant" or "long-lived"—who became Enlil's wife after *receiving the name* of NIN.LIL ( ), or "Lady of the Air".

"From now on, a woman shall be the mistress of the house. May my favourite wife, who was born by holy Nisaba, be Ezina, the grain, the life of the Land. When she appears in the furrows like a beautiful young girl [. . .] watering her with water from the ground, as she grows prime grain and prime flax [. . .] the harvest crop [. . .] the great festival of Enlil [. . .] the measuring rod, the marking of the boundaries, and the preparation of canals and levees are fittingly in your hands. The farmer entrusted cultivation into your hands. Proud woman, surpassing the mountains! You who always fulfil your desires—from now on, Sud, Enlil is the king and Ninlil is the queen. THE GODDESS WITHOUT NAME HAS A FAMOUS NAME NOW."—*Enlil and Sud,* ETCSL.

"I begin to sing of Demeter, the holy goddess with the *beautiful hair*. And her daughter Persephone too. The one with the *delicate ankles*, whom Hades seized. She was given away by Zeus, the loud-thunderer, the one who sees far and wide. Demeter did not take part in this, she of the golden double-axe, she who glories in the harvest. Persephone was having a good time, along with the daughters of Okeanos, *who wear their girdles slung low*. She was picking flowers: roses, crocus, and beautiful violets. Up and down the soft meadow, Iris blossoms too she picked, and hyacinth. And the NARCISSUS, which was grown as a lure for the flower-faced girl by Gaia. All according to the plans of Zeus. Gaia was doing a favour for the one who receives many guests [Hades]. It [the narcissus] was a wondrous thing in its splendour. To look at it gives a sense of holy awe to the immortal gods as well as mortal humans. It has a hundred heads growing from the root up. Its sweet fragrance spread over the wide skies up above. And the earth below smiled back in all its radiance. So too the *churning mass of the salty sea*. Persephone was filled with a sense of wonder, and she reached out with both hands to take hold of the pretty plaything. And the earth, full of roads leading every which way, opened up under her. It happened on the Plain of Nysa [where Dionysus was also born]. There it was that the Lord who receives many guests made his lunge. He was riding on a chariot drawn by immortal horses. The son of Cronos, the one known by many names, he seized her against her will, put her on his golden chariot, and drove away as she wept. She cried with a piercing voice, calling upon her father, the son of Cronos, the highest and the best. But not one of the immortal ones, or of human mortals, heard her voice. Not even the olive trees which bear their splendid harvest. *Except for the daughter of Persaios, the one who keeps in mind the vigour of nature. She heard it from her cave. She is Hecate, with the splendid headband* [. . .] But when the loud-thunderer [Zeus], the one who sees far and wide, heard this, he sent to Erebos the one with the golden wand [Hermes], the Argos-killer, so that he may persuade Hades with gentle words, that he allow holy Persephone to leave the misty realms of darkness and be brought up to the light in order to join the *daimones* [the Olympian Gods], so that her mother may see her with her own eyes and then let go of her anger. Hermes did not disobey, but straightaway he headed down beneath the depths of the earth, rushing full speed, leaving behind the abode of Olympus."—HOMERIC HYMN.

"Its Greek name Νάρκισσος (Narkissos) comes from the root νάρκη (*narke*), numbness, torpor. Reduced metals, whose life is latent, concentrated, and somnolent, appear for this very reason to remain in a state of inertia analogous to that of hibernating animals or patients under the influence of a narcotic (ναρκωτικός—*narkoticos*—Greek root νάρκη—*narke*). They are said to be dead compared to alchemical metals which the art has exteriorized and vivified. As for the sulphur, extracted by the solvent—the mercurial water of the basin—it remains Narcissus' sole representative, i.e., the dissociated and destroyed metal. But just as the image reflected in the water's mirror bears all the apparent characteristics of the real object, in the same way the sulphur keeps the specific properties and the metallic nature of the decomposed body. So that this sulphur principle, the true seed of metal finding nutritive, living, and vivifying elements in the mercury, can thereafter generate a new being, similar to itself, however, of a superior essence, and capable of obeying the will of evolutionary dynamism. It is therefore with reason that Narcissus, metal transformed into flower, or sulphur—for sulphur, say the philosophers, is the flower of all metals—hopes to regain existence, thanks to the specific virtue of the waters which provoked its death. If he cannot extract his image from the water which imprisons it, this latter at least will enable him to materialize it as a 'double' in which he will have been preserved. Thus, that which causes the death of one of the principles gives life to the other, as the initial mercury, the metallic living water, dies so as to provide the dissolved sulphur of the metal, the elements of its resurrection. This is why the ancients have always asserted that the living had to be killed for the dead to be resuscitated. The practical application of this axiom assures the sage the possession of the living sulphur, principal agent of the stone and of the transformations which are to be expected from it. It allows him yet to realize the second axiom of the Work: to join life to life, by uniting the mercury, the first born from nature, to this active sulphur so as to obtain the mercury of the philosophers, a pure, subtle, responsive, and living substance. Here is the operation that the sages have reserved under the expression of chemical wedding, or mystical marriage of the brother and the sister—for they both are of the same blood and of the same origin—of Gabritius and Beya, of the Sun and the Moon, of Apollo and Diana. This last word provided cabalists with the famous sigh of Apollonius of Tyana, under which one thought to recognise the so-called philosopher although the miracles of this fictional character, of incontestably hermetic characteristics, were for the initiates marked with the symbolic seal, and devoted to alchemical esotericism."—FULCANELLI, *The Dwellings of Philosophers.*

10.3. CHRIST'S DOWRY.

The word *Christ* derives from the Greek *Christos* (Χριστος), meaning "anointed", "smeared", or "rubbed" (with oil), as derived from *chrio* (χριω). *Christos* strongly resonates with the word *Chrestós* (Χρηστός), usually translated as "good" or "useful", but deriving from either *chreo* (χρεώ), which denotes *necessity* and *yearning*, or, most probably, from *chrao* (χράω), which means "to use", "to furnish a needful answer" or "to proclaim oracles", as connected to *khreizo* (χρήζω), "to prophecy" or "to foretell".

The equivalent Hebrew word is *Messiah—Mashiach* (משיח)—which also means "anointed", as derived from משח (*mashah*), "to anoint", or "extracted from the water", if derived from the similar root *masha* (משה), "to extract from water", for one must be born from the water and the spirit. *Masha* (משה) *is also the name of Moses.*

> "The child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses, 'Because,' she said, 'I drew him out of the water.'"—*Exodus* 2:10.

The Hebrew *Mashiach* (משיח) also resonates with *siach* (שיח), which means "to muse", "to pray", "to speak", "to ponder", "to complain" or "to meditate".

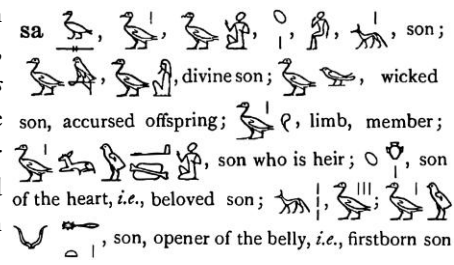
"In their formulas, the Greek alchemists followed the custom of translating the hermetic solvent by indicating its colour. To create their symbol, they assembled two consonants of the Greek word ΧΛΩΡΟΣ[1] (*chloros*), green, and X and P being juxtaposed. Now this typical number exactly reproduces the Greek monogram of Christ, extracted from his name ΧΡΙΣΤΟΣ (*Christos*). Should we see, in this similarity, the consequence of a simple coincidence or that of a rational intention? The philosophical mercury is born from a pure substance, Jesus is born from an undefiled mother; the Son of Man and the child of Hermes both lead the life of pilgrims, both die prematurely as martyrs, one on the cross, the other in the crucible; they both resurrect, one and the other, on the third day."—FULCANELLI, *The Dwellings of the Philosophers*

10.4. ODYSSEY. *The Odyssey of Homer* is the story of the journey that Odysseus (also known as Ulysses) underwent after the Trojan War[2] *to return to his native home* in Ithaca, to reunite with his dear wife Penelope and his dear son Telemachus.

Poseidon was angered by the prideful delight that Odysseus had taken in blinding his son Polyphemus (Πολύφημος; "of many songs and legends") during the Battle of Troy, so he plagued Odysseus' return to Ithaca with accidents and shipwrecks.

The Odyssey begins with Athena asking Zeus to allow the return of Odysseus. With permission granted, Athena disguises herself as a chieftain called Mentes[3] and goes to Odysseus' son, Telemachus[4], to urge him to seek after his lost father.

"Penelope" (Πηνελόπη) derives from *pēnē* (πήνη), meaning "weft", and *ōps* (ὤψ), meaning "face", or perhaps from *penelops* (πηνέλοψ), "a particoloured duck". The Egyptians used the hieroglyph of ducks or geese to signify "divine sons", "accursed offspring", or "son of the heart." In Hebrew, "David" (דוד) means "beloved".



Ducks evince TRINITY, as they can travel through three natural elements: you may see them walking on the *earth*, floating on the *water* or flying through the *air*. Also, ducks may be seen *deliberately feeding fishes.* And the same applies to similar species, such as the goose, which was the symbol of Geb in Ancient Egypt; the swan, which was sacred to Apollo, Aphrodite, and Brahma in India; the stork, which is sacred in Christianity as the bird "bringing babies"; or the pelican, sacred in Rosicrucianism.

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[1] Χλωρός (*chloros*) means "green-yellowish", "pale green", "verdant", "blooming" or "unripe."

[2] The Battle of Troy between Trojans and Argives is the topic of the other major work of Homer: *The Iliad.* Homer left *The Iliad* without a conclusion, but, according to Virgil, the Argives won the war thanks to the famous Trojan Horse that Odysseus himself devised and which Homer briefly mentions in *The Odyssey.* According to Homer's Odyssey, after years of unfruitfully besieging Troy to rescue Helen, the Argives set their tents on fire and abandoned the siege, leaving only a huge wooden horse as a gift to make amends. The Trojans took the wooden horse within their city walls without suspecting that the best of all the Argive warriors were hidden within. And this is how the Argives conquered Troy: with wood and horse-dung.

[3] Μέντης is probably an esoteric variation of *mantis* (μάντις), a "prophet" or "seer". *Praying Mantis.*

[4] Telemachus (Τηλέμαχος) means "far from battle" or "fighting from afar". It evokes the epithet of *Apollo Ekatos* (Ἑκατος) "far-shooter", which in turn evokes "Hecate", and the meaning of the Egyptian name of Horus, which meant "the distant one", or the Mesopotamian Sud (), the "distant" or "long-lived" one.

According to Hesychius, Penelope was "some kind of bird", while Linnaeus brought attention to the particle *-elōps* (-έλωψ), a pre-Greek suffix denoting *predatory animals*. Because when Artemis—the moon-like huntress and goddess of sudden death—comes, she comes *to hunt down beasts* and bring that sole death conducive to resurrection. Artemis comes to anoint our feet and our head. And, as soon as she has come, we are delivered to the God of the Dead, as Aphrodite turns her feet from Pandemos to Ourania and betrays the whole world in exchange for moon-silver coins.

> "Now when Jesus was at Bethany in the house of *Simon the Leper*, a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. And when the disciples saw it, they were indignant, saying, 'Why this waste? For this could have been sold for a large sum and given to the poor.' But Jesus, aware of this, said to them, 'Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body, she has done it to prepare me for burial. Truly, I say to you, wherever this Gospel is proclaimed in the whole world, what she has done will also be told in memory of her.' Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said, 'What will you give me if I deliver him over to you?' And they paid him thirty pieces of silver."[1]—*Matthew* 26:6-15

10.5. LEARN THE LESSON OF JUDAH, BUDDHA AND GARUDA.

"Judah" (יהודה), the tribe of Israel symbolised by the Lion of the Gospel of Mark, means "praised" or "let him be praised". The king psalmist David—who dressed in Apollonian garb—belonged to this tribe, as well as his son, the king thaumaturge Solomon, who wore a Hephaestian apron. Jesus is said to descend from the line of Judah through David, and this is why he is sometimes said to be "the Lion of Judah".

Very similarly, Gautama Buddha is said to be "the Lion of the Sakya Clan".

> "The Bodhisattva, the foremost jewel, unequaled, has been born for welfare and ease in the human world, in a town in the Sakyan countryside, Lumbini. That is why we are all so wildly elated. He, the highest of all beings, the ultimate person, a bull among men, foremost of all people, will set turning the Wheel [of Dharma] in the grove named after the seers, like a strong, roaring lion, the conqueror of beasts."—*Nalaka Sutta.*

Garuda is the *vahana,* or vehicle, of Vishnu in Hinduism, an eagle-like *sunbird* of golden wings said to be King of all Birds: The eagle of the Gospel of John. But Garuda is also one and the same with the Mesopotamian AN.ZU or IM.DUGUD: a bird that *breathed fire and water* and was depicted as a *lion-headed eagle.* If the AN.ZU blesses you by stealing the Tablets of your Destiny—as in the Sumerian myth—make sure you pursue that griffin like Ninurta did. Make sure you pull from the Thread of the Fates until you reach the heart of Ariadne's web. For ducks and geese can walk, fly and swim, but without Phoenix-fire, they cannot resurrect. IM, or IŠKUR, ( ) meant "wind, breath, mud or clay", while DUGUD ( ) meant "weight, cloud, or difficult".

[1] The Greek name *Mentes* (Μέντης) also evokes the Greek *mene* (μήνη), which means both "moon" and "month". This is why the MOONFISH is called *mene*. But from this word also derives the Latin word *mensis*, meaning "month". And from *mensis* derives the word *menstruation*: feminine monthly blood discharge.

Maāt , a goddess who opened the mouth of the deceased.

10.6. FOR MUHAMMAD—THE SEAL OF THE PROPHETS—IS COMING OF AGE!

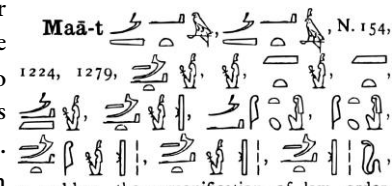
The Seal of the Prophets is the Star of David, who is Apollo: the god of prophecy, among other things. It is also the Seal of Solomon that grants knowledge of all things.

> "Muhammad is not the Father of any of your men, but
> he is the Messenger of Allah, and the SEAL of the Prophets:
> and Allah has full knowledge of all things."—*Quran* 33:40.

Indeed, the Seal of the Prophets is not the Father of any men, for it is the Father of the spiritual life that can grant knowledge of all things, the only knowledge (*Gnosis*) that can deify the human nature by means of resurrection: a feat that has nothing of supernatural but is as natural and inherent to *actual* evolution as it is to Eve's *lation.*

> "And I saw when the Lamb opened ONE OF THE SEALS, and I heard, as it were the noise of thunder, one of the FOUR BEASTS[1] saying, 'Come and see'. And I saw, and behold a WHITE HORSE: and he that sat on him had A BOW;[2] and a crown was given to him, and he went forth conquering, and to conquer."—*Revelation,* 6:1-2.

The Seal of the Prophets is a "Gift of God, or Yah (יה), an abbreviation of Jehovah (יהוה)".The name of Matthew—who participated in Apollo among Jesus' disciples—means "Gift of Yah", as derived from *mattat* (מתת), "gift", and Yah (יה). However, we may also derive it from the Egyptian goddess of Truth, MAAT. And, as we can see, the sickle—symbol of both death and harvest—was inherent to the hieroglyph for "truth" and Maat.



a goddess, the personification of law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and of the highest conception of physical and moral law known to the Egyptians.

> "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the Seal of the Living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their *foreheads*."—*Revelation* 7:1-3.

> "And it was commanded them that they should not hurt the grass of the earth, neither any GREEN[3] thing, neither any tree; but only those men which have not the Seal of God in their FOREHEADS. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he strikes a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."—*Revelation* 9:4-6.

After Judas Iscariot killed himself, he was replaced by Matthias, whose name is very much the same as the name of Matthew, for it also means "Gift of Yah". "Iscariot" means "of the city", from "man" (*ish*; איש) and *qiryah* (קריה), meaning "city". Hence, "Judas Iscariot" means "he who praises (Judah; "to praise") the men of the city (*ish-qiryah*)." "He who praises the common love of *Aphrodite Pandemos*".

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[1] Man, or Angel, Lion, Bull and Eagle: the four seals of the Evangelists and the four faces of the Cherubim.
[2] Like Apollo and Artemis or Arjuna, the disciple of Krishna, who is the Indian garb of Christ.
[3] The text says *chloros* (χλωρός), which means "green-yellowish", "verdant", "blooming" or "unripe".

10.7. THE GOD OF THE LIVING IN SCENT.

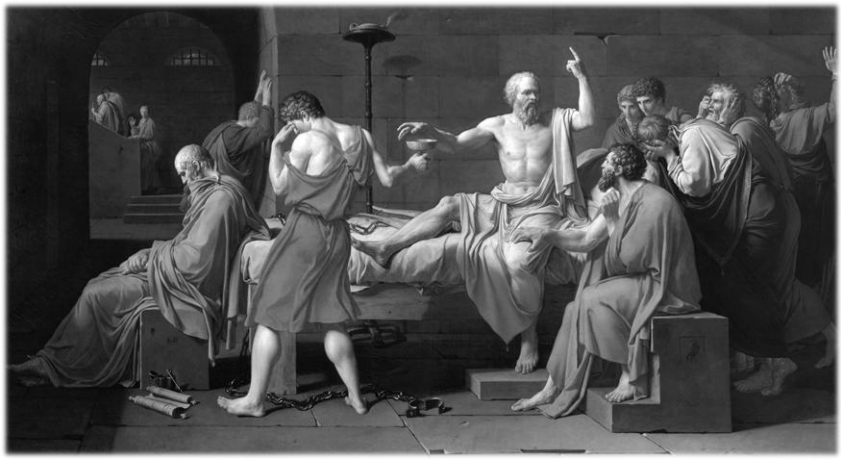
"Souls smell in Hades."—HERACLITUS, *Fragments* XXXVIII.

"Those which have passed above, and have found firm footing, first go round like victors, wreathed with crowns of feathers called 'crowns of constancy,' because they kept the irrational part of the soul obedient to the curb of reason, and well-ordered in life. Then with countenance like a sunbeam, and soul born lightly upwards, as here by fire, in the air about the moon, they receive tone and force from it, as iron takes an edge in its bath; for that which is still volatile and diffuse is strengthened and becomes firm and transparent, so that they are nourished by such vapour as meets them, and well did Heraclitus say that 'Souls feed on smell in Hades'."—PLUTARCH, *On the Face in the Moon.*

"Mary [of Bethany] therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet *with her hair.* THE HOUSE WAS FILLED WITH THE FRAGRANCE OF THE PERFUME."—*John* 12:3.

10.8. PHILOSOPHY IS STUDYING HOW TO DIE AND BE DEAD.

"Those who are conversant with philosophy in a proper manner, seem to have concealed from others that the whole of their study is nothing else than how to die and be dead. If this then is true, it would certainly be absurd, that those who have made this alone their study through the whole life, should when it arrives be afflicted at the circumstance upon which they have before bestowed all their attention and labour. But here, Simmias, laughing, 'By Zeus' (says he), 'Socrates, you cause me to laugh, though I am very far from desiring to do so at present: for I think that the multitude, if they heard this, would consider it as well said respecting philosophers; and that men of the present day would perfectly agree with you, that philosophers should in reality desire death, and that they are by no means ignorant that men of this description deserve to suffer death.' And indeed, Simmias, they would speak the truth, except in asserting that they are not ignorant of it: FOR BOTH THE MANNER IN WHICH TRUE PHILOSOPHERS DESIRE TO DIE, AND HOW THEY ARE WORTHY OF DEATH, IS CONCEALED FROM THEM."—PLATO, *The Phaedo.*



Sheṭu , Tuat XII:
(1) the eight morning stars;
(2) the constellation of the Tortoise;
(3) , A.Z. 49, 125, a "great god."

VIII

11.0. The Dark Complexioned Lord that sings to Arjuna.

When one knows that Christ is Hades-Osiris-Enlil—i.e., the God of the Dead and "Shepherd of the *black-headed* people"—it is not too difficult to ascertain that all these are also the same as the Hindu god Krishna (कृष्ण), whose Sanskrit name means "dark", "black" or "dark-blue". Krishna is the EIGHTH Avatar of Vishnu, coming right after the *archer,* or seventh Rama Avatar, and before the ninth Buddha Avatar. The tenth and final avatar is the Kalki Avatar, which is said to come on a *white horse,* just as we read in *Revelation* 6:2.

> "And I saw, and behold a WHITE HORSE, and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer."—*Revelation* 6:2.

Arjuna—the disciple of Krishna in the Hindu *Bhagavad Gita*—is an archer, just like Rama, Apollo, Artemis, or all those that, like Odin, are learning to aim at the world with one single eye of Horus in order to transcend the duality of their own two eyes.

> "At this time Krishna and Arjuna, standing in a splendid chariot drawn by WHITE HORSES, also sounded their shells, which were of celestial form: the name of the one which Krishna blew was Pânchajanya, and that of Arjuna was called Devadatta—"the gift of the gods."—*Bhagavad Gita.*

Krishna says:

> "Those of great soul, partaking of the godlike nature, knowing me to be the imperishable principle of all things, worship me, diverted to nothing else. Fixed in unbroken vows they worship, everywhere proclaiming me and bowing down to me. Others with the sacrifice of knowledge in other ways worship me as indivisible, as separable, as the Spirit of the universe. I am the sacrifice and sacrificial rite; I am the libation offered to ancestors, and the spices; I am the sacred formula and the fire; I am the food and the sacrificial butter; I am the father and the mother of this universe, the grandsire and the preserver; I am the Holy One, the object of knowledge, the mystic purifying syllable OM, the Rik, the Saman, the Yajur, and all the Vedas. I am the goal, the COMFORTER, the Lord, the Witness, the resting-place, the asylum and the Friend; I AM THE ORIGIN AND THE DISSOLUTION, the receptacle, the storehouse, and the ETERNAL SEED. I cause light and heat and rain; I now draw in and now let forth; I AM DEATH AND IMMORTALITY; I am the cause unseen and the visible effect."—*Bhagavad Gita.*

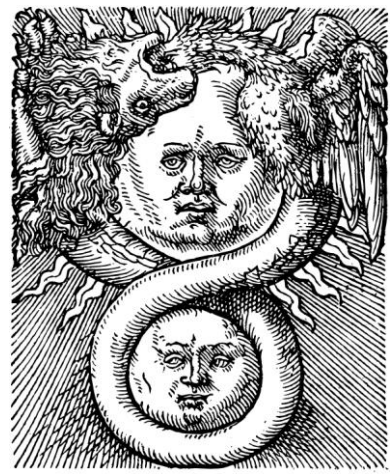
Arjuna finds himself in the middle of a battlefield between two armies (i.e., in the middle of duality) and with the dire circumstance of having to fight against his own family and kin. Krishna says:

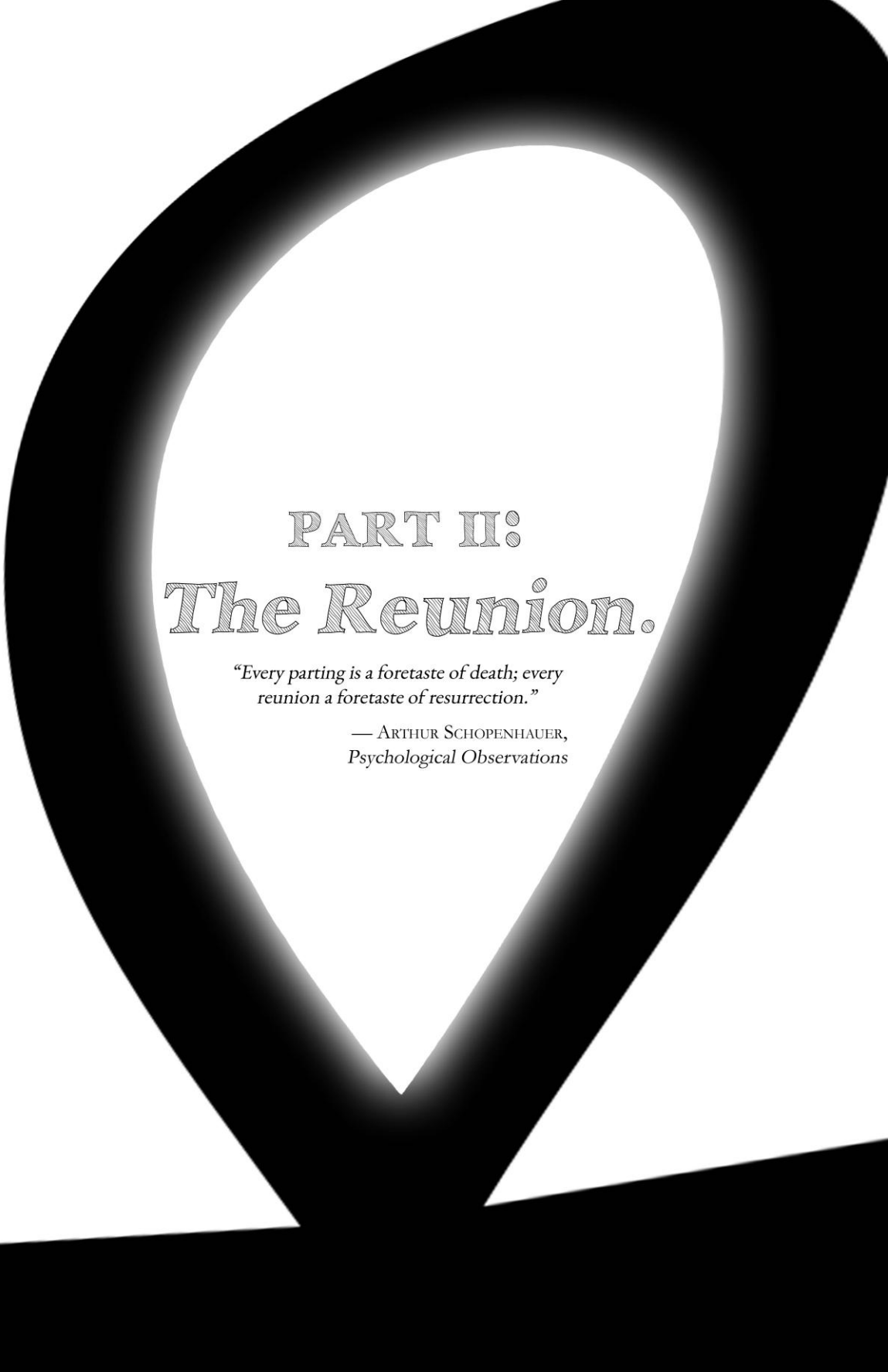
> "I am Time matured, come hither for the destruction of these creatures; except thyself, not one of all these warriors here drawn up in serried ranks shall live. Wherefore arise! Seize fame! Defeat the foe and enjoy the full-grown kingdom! They have been already slain by me; be thou only the immediate agent, O THOU BOTH-ARMED ONE!"—*Bhagavad Gita.*

Jesus Christ says:

> "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—*Luke* 14:26

"*Mercury* has most affinity with Gold, known by their equal weight, purity, firm composure, and easy mixture; next with Silver, then *Jove, Saturn, Venus,* and last and least with *Mars,* which is a Secret to understand and though *Mercury* may be mixed and made amalgam with all or any, yet it will not enter into any in the Root without fit preparation and great Art; but drive away one from the other, in the Fire, which is another secret. Now the reason is, for that it and they are Dead, or their Life hid, imprisoned, and Dormant within their Bodies (as is said) and the Sulphur fixed, and sealed in the perfect Metals, and earthly Fowl or Crude in the imperfect, which Mercury abhors and rejects or cannot Cope with, being itself also in Fetters, bound to his good behaviour; and if you separate the *faeces* of the latter, which are imperfect, yet you have but a fluid *Mercury* from them like the common, and a Crude Sulphur, too remote to join with Gold, for Gold having passed its Enchantments and Crudities, scorns to be defiled therewith any more; wherefore common Crude Sulphur will easier join with other imperfect Metals than with Gold: but pure and fixed Sulphur, sooner and better than with the rest; and therefore if you would make use of the Sulphurs or Mercuries of the imperfect Metals, or the common, they must be each prepared and fitted with a Living Power, and so sharpened as to become a fiery quickening Agent, before it can reincrudate, open and enter the body of *Sol*, where by its own Water may appear, and its fiery Seed and Spirit of Life issue forth, and be made active to work upon and in the said Female Living Mercury, it being *Sol's* own Essence, Flesh and Bone, and its proper matter, Earth and Matrix (as it is said) wherein Seed will then quickly fructify and increase. For *Sol* (though pure, perfect and full of virtue in its self bodily) must be Reincrudate, *Crucified* and die to Nature, so that its Virtue and Tincture locked and only single in its self bodily, might become exalted with its body and, spiritually living, and fixed together in heavenly mansions, and so extend and communicate more largely its powerful Virtues, and Tincture to imperfect bodies, and Spirits to redeem them from Thraldom, Corruption and Fire by embracing one grain of his bounteous pure Spirit, and to be raised at last to him for Eternity. For so Death and Destruction of outward Form, will be but as a Back-Door to the Soul and Spirit's true Birth, and its Bodies eternal Life and UNION, till it come at last to the highest perfection, by its fulness of Tincture. Thus is the Philosophical Corner-Stone made a True Medicine, though rejected and scoffed at by many. And these are the effects hid from the voluptuous, covetous, and worldly-wise-philosophers, and revealed to solitary, meek, humble spirits, who forsake outward pomp and vanities, to embrace the fruits of Piety and Wisdom."—W. C. ESQUIRE, *The Philosophical Epitaph.*





PART II:
The Reunion.

"Every parting is a foretaste of death; every reunion a foretaste of resurrection."

— Arthur Schopenhauer,
Psychological Observations

11.1. HEXAGONAL STARRY SEAT.

"The Seal of Solomon, geometric figure, resulting from the assembly of the triangles of fire and water confirm the union of the sky and earth. It is the messianic star announcing the birth of the King of Kings; moreover the Greek κηρυκευω (*kerukeion*), caduceus, derived from *kerukeuo*, to publish, to announce, reveals that the distinctive emblem of Mercury is the sign of the good news."—FULCANELLI, *The Dwellings of the Philosophers*

"The procedure is simple and complete, allowing only *one way,* requiring only one matter, demanding only *one operation*. 'He who knows how to do the *Work* by the one and only mercury has found the most perfect thing.' That, at least, is what the famous authors maintain. It is the union of the two triangles of fire and water, or of sulphur and mercury, combined in a single body, which produces the six-point star, the hieroglyph par excellence of the Work and of the production of the Philosophic stone."

—FULCANELLI, *The Mystery of the Cathedrals.*

"It shows a richly dressed man wearing a sleeved doublet and a mortarboard hat, his chest emblazoned with a shield showing a six-pointed star. This man of means, standing on the cover of an urn with embossed sides, serves to indicate the content of the container, according to the custom of the Middle Ages. It is the substance which during sublimations rises above the water, floating like an oil on its surface; it is Basil Valentine's Hyperion and Vitriol, Ripley's and Jacques Tesson's green lion, in a word, the real unknown of the great problem. This knight of beautiful bearing and heavenly lineage is no stranger to us: several hermetic etchings have acquainted us with him. Salomon Trismosin, in *The Golden Fleece,* shows him standing up, his feet planted on the edges of two water-filled vases, which reveal the origin and the source of this mysterious fountain; water of dual nature and virtue, issued from the milk of the virgin and the blood of Christ, igneous water and aqueous fire, virtue of the two baptisms mentioned in the Gospels. [. . .] This product, allegorically expressed by an angel or by a man—the attribute of the evangelist St. Matthew—is none other than the Mercury of the Philosophers, double in nature and quality, partly fixed and material, partly volatile and spiritual, which suffices to begin, achieve and multiply the work. It is the unique and only matter that we need, without having to worry about finding any other; but we must know, so as not to err, that authors generally begin their treatises with this mercury and how to acquire it."—FULCANELLI, *The Dwellings of the Philosophers*

"You might wonder why we hold to be water what others consider to be clouds. But by studying the manner in which the sculptor represents water and clouds elsewhere, you will readily be convinced that there is not on our part any error, mistake or dishonesty. By this marine star, nevertheless, the author of the picture does not intend to represent the commons *asterias,* vulgarly called starfish. The latter only has five radiating rays, whereas ours has six distinct branches. We must therefore see here an indication of a starry water, which is none other than our prepared mercury, our Virgin mother and her symbol, *Stella maris*, the mercury obtained in the form of a white and shining metallic water which philosophers denominate star once more (from the Greek ἀστήρ, [*aster*], brilliant, shining)."—FULCANELLI, *The Dwellings of the Philosophers.*

neh-t , defence, protection.

neh-t , place of protection, refuge, asylum.

11.2. SIX.

> "At the Sixth Hour, the spirit abides immovable; it beholds the infernal monsters swarm down upon it, and does not fear."
> —APOLLONIUS OF TIANA, *Nychthemeron.*

> "At the Sixth Hour, the animals pass before Adam, and he gives their proper name to each."—*The Nychthemeron of the Hebrews.*

> "AND WHEN THE SIXTH HOUR WAS COME, THERE WAS DARKNESS OVER THE WHOLE LAND UNTIL THE NINTH HOUR."—*Mark* 15:33

> "Peter went up on the housetop to pray, about the SIXTH HOUR. Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. And a voice came to him, 'Rise, Peter; KILL AND EAT.'"—*Acts* 10:9-13.

> "When Pilate therefore heard that saying, he brought Jesus out and sat down in the JUDGMENT SEAT in a place that is called 'The Pavement,'[1] but in Hebrew, 'Gabbatha.' Now it was the Preparation Day of the Passover, and about the SIXTH HOUR. And he said to the Jews, 'Behold your King!' But they cried out, 'Away with Him, away with Him! Crucify Him!' Pilate said to them, 'Shall I crucify your King?'[2] The chief priests answered, 'We have no king but Caesar!' Then he delivered Him to them to be crucified."—*John* 19:13-16.

Six is twice three (3+3) or thrice two (2+2+2). After the number one, six is the first *perfect number*. A perfect number is a number that is in *perfect balance with itself.* This happens when a number is *equal to all its proper factors or whole inner parts.* For instance, six is a perfect number because (6/6) + (6/3) + (6/2) = 6. Six is the Preserver of Forms that abides immovable, like Vishnu in his *Vaikuntha* (वैकुण्ठ)[3], or *Vishnuloka.*

The Sumerians, the first attested civilisation, had a sexagesimal mathematical system. And, even today, all geometrical operations on the circle are consecrated to the numbers 6 or 60. Because just as we divide the circle into 360°, we divide the cycles of time into units of 60 seconds and 60 minutes, or the zodiacal wheel into 12

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[1] Λιθόστρωτον (*lithostrotos*), literally "spread of stones". Gabbatha may be derived from *gab* (גב)—which implies something protruding, like a hill from the earth or a horn from a head. But, interestingly, it may also be derived from *gub* (גוב), which means "to dig", or from *geb* (גב), which is written just like *gab* (גב), but, apart from being the name of the Ancient Egyptian earth-god of earthquakes and snakes, Geb, it means "pit" or "ditch", the opposite of *gab*. One rises by digging a pit within, just like in *Ninurta and the Turtle.*
The "spread of stones" esoterically connects to "the great sheet" seen by Peter, the *Foundational Rock* called to "rise". This is how Ares turns into Athena, as the image of Artemis commands Peter to *kill beasts*.

> "Wherefore arise! Seize fame! Defeat the foe and enjoy full-grown kingdom! They have been already slain by me, be thou only the immediate agent, O Thou Both-armed one!"—BHAGAVAD GITA.

[2] Who are the Kings of the Jews *par excellence* but King David and King Solomon from whom Jesus derived?

[3] Vaikuntha (वैकुण्ठ) is Vishnu's abode. It means "without anxiety", which does *not* mean "without conflict".

> "The Path leading to Vaikuntha has still remained secret. It is generally through great luck that one can get a guide directing one to that path. [. . .] I think listening to the *Bhāgavata* is greater than and preferable to all other religious paths, *for Lord Krishna who resides in Vaikuntha is attained by listening to it*."—BHĀGAVATA PURÂNA.

constellations (which is twice six). All this derives from the sexagesimal system of the Ancient Sumerians, who did not only apply it to the geometry of the circle and the measurement of time but also to any other mathematical operation.

But why did the Mesopotamians use a sexagesimal system? For the same reason they called themselves the "black-headed people": because they were consecrated to Time, or Saturn-Cronos, whose colour, as we are constantly told in occultism, is *black*.

> "The *colour black* was given to Saturn. In spagyric art he is the hieroglyph for *lead*; in astrology, a maleficent planet; in hermeticism, the *black dragon* or *Philosopher's Lead*; in magic, the *black Hen*, etc. In the Egyptian temples, when a new member was about to undergo the initiatory ordeals, a priest approached him and whispered this mysterious sentence in his ear: 'Remember that Osiris is a black god!' This is the symbolical colour of the shades and the *Cimmerian darkness*, the colour of Satan, to whom black roses were offered. It is also the colour of primitive *Chaos*, in which the seeds of all things are confused and mixed."—FULCANELLI, *Mystery of the Cathedrals.*

Saturn is the Latin name of Cronos[1]. According to Ancient Greek myth, all SIX senior Olympian gods—Hestia, Demeter, Hera, Hades, Poseidon and Zeus[2]—were born from Rhea and Cronos, who swallowed them as soon as they were born. But when Zeus was born, Rhea fed Cronos a stone wrapped in swaddling clothes instead of baby Zeus. And later, Metis gave Cronos an emetic that made him regurgitate all the siblings of Zeus in the opposite order in which he had swallowed them. So, he first regurgitated Poseidon, followed by Hades, then Hera, Demeter, and finally Hestia.

> "Be pleased to explain to us the ever-effective remedy, which is the auspicious-most in the propitious ones and the sacred-most among the sanctifying ones, and which leads to the attainment of Lord Krishna. The PHILOSOPHER'S STONE[3] may give worldly pleasures, and the Lord of gods (Indra), affluence in heaven. But if a spiritual preceptor is pleased, he confers attainment to Vaikuntha, the region of Vishnu which is very difficult to obtain even for yogins."—*Bhāgavata Purâna.*

Later, with the help of his siblings, Zeus defeated Cronos and cast the Titans into Tartarus. The archaic myth uses the cloak of the senior gods to represent the stages of spiritual initiation, as well as how to *defeat Time,* or Cronos, so by transcending Time, one may join the immortal gods at the Elysian Fields, which is Vishnu's Vaikuntha.

> "You are permanent residents of Vaikuntha and are always diligently engaged in chanting the Name, and singing the excellences of Lord Hari.[4] Being as if *inebriated* with the nectar-like juice in the form of the sports of the Lord, you have devoted your life solely to extolling the stories of the Lord. 'Hari is our asylum,' these words being always in your mouth, old age which is ordered by the Time-spirit, does not affect you."—*Bhāgavata Purâna.*

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[1] Chronos (Χρόνος) and Cronos (Κρόνος) are the same. The ancients equated them, and only those dwelling below words—the slaves of names and the FLOW of thought, which is TIME—could ever fathom otherwise.

> ". . . like the Greeks who say that Cronus is but a figurative name for Chronus (Time), Hera for Air, and that the birth of Hephaestus symbolises the change of Air into Fire."—PLUTARCH, *Isis and Osiris.*

[2] It is worth noting that Cronos had another son: the *centaur* Chiron. He is the one providing *horse-dung.*

[3] This is *cintāmaṇi* (चिन्तामणि), literally meaning "thought-gem" or "worry-gem", as derived from *cintā* (चिन्ता), which means "thought" or "worry"—"sorrowful thought"—plus *maṇi* (मणि), meaning "gem" or "jewel".

[4] Hari (हरि) literally means "the one that takes away". Compare with Aryan, Ariadne & Aphrodite Ourania.

What is Time? Time cannot exist in Unity, where neither division nor *multiplicity* can ever exist, because Time requires past, present and future, *and this is multiplicity.* The cause of division is language, from which the flow of thoughts arises, which is the waters of the flood allowing for Time, worry and sorrow to flow in the waters below.

How? Well, by categorising the universe into *invented* categories of language, we ended up *categorising ourselves* as entities separated from Universal Unity. For it is strictly from the separative nature of words and thoughts that the psychological entity that cognises upon the *separative* premise "there is me and that which is not me" came into being. This entity is a direct product of Time, and hence, necessarily *mortal.*

It is not idly said that Time began "when God spoke". We *could say* that biological time—the changing of sensory forms—already existed before language, but it is language that afforded *psychic contrast*: the recognition of such changes together with the recognition of death via one's ego's *name.* However, when Zeus defeated Cronos, Poseidon and Hades *split* Cronos' domain, thus allowing mortals—who are bound to *division*—to better realise the *blackness* of Time. Poseidon took over the *blackness* of the subconscious, while Hades took over the *blackness* of Time, which is Death, and the *narrow door* outside Time and into immortality *if one can cross it while still alive.*

The ancients only recognised seven celestial bodies: Sun, Mercury, Venus, Moon, Mars, Jupiter and Saturn. So, with the ancients, the outermost planet was Saturn. But the Greeks did not call planet Saturn "Cronos" but *Phainos* (Φαίνων), which means "shining" and evokes the Orphic first-born, or Protogonos, *Phanes*. "But the last will be the first", so Zeus' heir is his last-born, the Son of Nyx with toys on the housetop.

> "Oh God! Those whose minds are purified by deep devotion generated by *drinking the nectar of your stories,* get knowledge, the strength of which lies in non-attachment to the world and easily attain to Vaikuntha."—*Bhāgavata Purâna.*

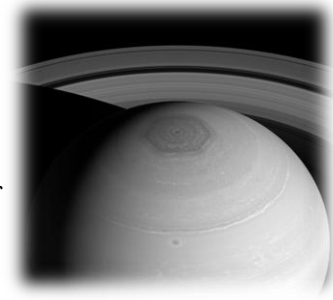
For the ancients, the Blackness of the Night was a shining beacon into TRUE LIFE. Hence, the Sumerians called themselves "the black-headed people" and the Ancient Egyptians called their land *Kemet,* or "black soil", because the artificers of civilisation were consecrated to the Blackness of the Night, which was the cause of their genius and the only reason why they could devise all the pillars of civilisation from scratch. Because, *knowing to know nothing*—like Socrates or the Buddha—they walked on the dragging current of thoughts, at the threshold of Cronos, or Time, thus being able to draw directly from the source of all creativity: the Virgin Nothingness of the Night.

> "In the Vaikuntha region, devotees of Vishnu along with their beautiful wives in the aerial cars, disregard the fragrant wind even though their minds are distracted by the fragrance of the blossoming, honey-dripping flowers of creepers in the spring near water and sing of the deeds of the Lord which *purify the sins of the world*." [. . .] "To Vaikuntha, above our region, go those who by the service of the greatest among gods, have kept off *Yama*, the god of death, (or who are above the discipline of *Yama, Niyama* etc.) and who being of enviable character are spiritually above us. While mutually discussing above the supremely glorious Lord, their mind, being overwhelmed with intense love and devotion, the hair stand on end on their bodies and tears flow from their eyes."—*Bhāgavata Purâna.*

In fact, the first thing that the artificers of civilisation invented was THOUGHT, which, once put in motion, created the waters below of Cronos, or *psychological time.*

"He who practices meditation by the paths of *yoga* characterized by *angas* (stages) like *yama, niyama,* etc., is full of faith by real, sincere love to me, and by listening to stories about me, looks upon all beings as equal, renouncing all attachment and company; hates nobody, practises celibacy and observes silence, follows his own duties which are powerful on account of his offering them to God, that sage who is satisfied with whatever he gets by chance, is moderate in eating, resorts to solitude, is serene and friendly to all and self-controlled, does not entertain false attachment (like 'me' and 'mine') to his body and its dependents or property, has the knowledge whereby one can realize the truth about Prakriti and Purusha, has superseded the stages like wakefulness, sleep, etc., and hence has ceased to see others things except God. The self-seer sage realizes his Soul (*Âtman*) by his Self (conditioned ego) just as one sees the Sun (in the sky) by the eye which is also a modified Sun, such a sage attains to that non-dual (absolute) Brahman which is completely distinct and free from the subtle-body (*linga-sarira*) and which appears as real in unrealities like *ahamkāra* which is the friend, i.e., the support of Pradhāna; which is like an eye to the *Asat* (i.e., which sheds light on *Mahat* etc.) and which is woven fully into all causes and effects."—*Bhāgavata Purâna.*

When we discovered planets beyond the seven considered by the ancients, Hermes fancied that we should call the first Ouranos (i.e. Heaven), the next Neptune (i.e. Poseidon), and the next Pluto (i.e. Hades). But these three planets we may also envision as the three fingers raised by Krishna: the three beacons of *Dark* (Invisible) Light. Because, as soon as one receives Hera's blessings, one is out of the solar system, on his way towards the "black hole" at the centre of the Milky Way, which, again, is Hades, Osiris, Krishna, or Pluto: the INVISIBLE SUN.



And yet, this "black hole" is just as *black* as Saturn. So, despite telescopes, the essence of the *māyāvic illusion* has remained unchanged. For when the ancients spoke about Saturn, they often fabulised about *the visible sun going beyond Saturn towards the Invisible Sun or the very Beginning and End of Time.* Because, lo! There is actually a Hexagonal Throne waiting for you on Saturn's CROWN.

As above, so below. Never forget that, Son of Man.

"Antimony is a bastard of Saturn, how much of *Regulus*[1] it has, so much is turned into Sol."—BASILIUS VALENTINUS, *Twelve Keys.*

So, who is your mother, and who are your brethren, Son of Man?

If you belong to my family, because your brethren are those who do the Will of Ouranos, or Father Heaven, then you are like me—a bastard son of Time, or Cronos—for you were not born from Time, flesh and blood, but from a Virgin and God. Your kingdom does not belong to this world, and the very day you were born, Time stopped to be reset to the year 0. For my family sits on the Throne of David, at the Alpha and the Omega, at the very beginning and ending of Time. Our minds are like the planting pot of the Tree of Life, a Vine that grows from a Holy Grail or *Urn of Sat*[2]. And we only come here to turn water into wine, wine into vinegar, and vinegar into LIFE.

[1] *Regulus* is the brightest star of Leo, the constellation ruled by the sun. It is also Latin for "little king".
[2] In Sanskrit, *Sat* (सत्) means "eternal" or "godly".

So, if you do not belong to my family, then see whether you can find the Narrow Door and join us, for the king's banquet is open to everybody around this time. But if you do belong to my family and yet you do not want to go through the Narrow Door, then woe to you! "For you have taken away the key of knowledge; you entered not in yourself, and those that were entering in you hindered." And when the Son of Man enters in his Ark, you will be the first animals that he will not gather but let drown.

"The Stars are subject to a wise man, and are forced to obey him, and not he the Stars. But the Stars compel an Animal man, that whither they lead him he must follow, just as a Thief does the Gallows, and a High-way Robber the Wheel, the Fisher the Fishes, the Fowler the Birds, the Hunter the Wild-beasts. And what here is the cause of this, but that such a kind of man does neither know himself nor his own strength, never considers or thinks that he is the Lesser World, and that he has the universal Firmament with the Powers thereof in him? Wherefore he is called an Animal, an ignorant man, and a slave to any base service, and all earthly matters: yet whereas he received the privilege from God in Paradise, that he should rule and reign over all other Creatures of the Universe, and should not be obedient to them; therefore God created him last of all, all the rest being made before him. This privilege man afterwards lost by his fall, but yet the Wisdom of man was not made servile, nor did he let that liberty go out of his hands. Whence it is requisite that the Stars should follow him, and obey him, and not he the Stars. And although he indeed be the Son of Saturn, and Saturn his Ascendant; yet he can remove himself from him, and so overcome him that he can be the offspring of the Sun; and bring himself its Son. And it is the same case here as with a Digger, who for a time has spent his pains with the Master of the Mines, and with the hazard of his life has performed his service faithfully, at length reasons and discourses with himself thus: What will become of you at last, if you spent all your life under the earth, and by your continual labours you also bring your body and life into danger? I will get a release from my Master, and I will serve another Master, where my life may be made sweeter, where I may have plenty of meat and drink, where I may wear better Clothes, have little work and much wages, where there shall be no danger of the mountain hanging over me, and ready to fall upon me. After this manner he would be at liberty, when as otherwise he must remain a Mercenary servant and slave, pining away with much labour and low feeding."—PARACELSUS, *De Natura Rerum.*

According to Thomas Taylor's *Theoretic Arithmetic*, the Pythagoreans called the Hexad (the essence of number Six) "the form of form; the only number adapted to the soul; and the producing cause of the vital habit." And it is precisely because Six is the cause of vital habit that in the *Book of Revelation* we are told that 666 is the number of the animal, or beast. For Six is indeed the number of "the man-animal", or what we call "organic life": its primal cause as well as inner balance. All organic life is based on water—which shows *hexagonal* crystals under the microscope—and carbon, whose atomic number is six. The word "carbon" derives from the Latin *carbo,* meaning "coal", i.e., *dead-plant,* decaying matter. And just like the sensory world reveals to the empiricist that the element of carbon is bound to a natural cycle known as the "carbon cycle", the Mirror of Perseus reveals to the occultist that the "carbon cycle" *below* mirrors Samsara, or the cycle of reincarnation, *above.* And that as soon as civilisation began and human beings began to burn coal in a forge, the perfect hexagonal balance of the carbon cycle began to be artificially disturbed by men playing at God. And this was *not wrong*, for Lucifer falls here to become God by playing at God. But, as natural and unavoidable as this was, it also was the sign of the beginning of the end of times.

All those who, like Noah,[1] shall seek to *rest* on the seventh day to honour their Ineffable Names will be saved. But all those seeking to work on the Sabbath shall fall into the Bottomless Pit to toil in the mines with the rest until the very mines of coal collapse and no metal casting is possible anymore. So, he who has ears, let him hear.

> "You shall not take the Name of Jehovah, your Elohim, in vain; for Jehovah will not hold him guiltless that takes his Name in vain. Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work. But the seventh day is the Sabbath of Jehovah, your Elohim: in it you shall not do any work, (1.) you, nor (2.) your son, nor (3.) your daughter, (4.) your manservant, nor (5.) your maidservant, nor (6.) your cattle, nor (7.) your sojourner that is within your gates."—*Exodus* 20:7-10.

> "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that wash their robes, that they may have right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and make a lie."
>
> —*Revelation* 22:13-15.

> "Know, my son, that the stone of the philosophers must be made by means of Saturn, and that once it is obtained in its perfect state, it performs the projection both in the human body, internally as well as externally, and in the metals. Know also that in all vegetable works, there is no greater secret than in Saturn, for we find the putrefaction of gold only in Saturn where it is hidden. Saturn contains within it the honest gold, on which all philosophers agree, provided all its superfluities, i.e., its faeces are removed from it, only then has it been purged. The outer is brought inside, the inner manifests outer, and that is its redness and then that is the honest Gold."
>
> —ISAAC HOLLANDUS, *Vegetable Work.*

Six is the marriage of the sun and the moon, when the veil of thought is retired and the solar mind goes into bliss. Accordingly, the Pythagoreans called Six "nuptial".

> "But the Hexad was said by the Pythagoreans to be the only number adapted to the soul, because soul from being a connecting medium or bond of intelligibles and sensibles is most eminently allied to Aphrodite, who, as we are informed by Proclus in his MS. Commentary on *The Parmenides*, 'imparts communion in multitude to intelligibles and all beings.' [. . .] The Hexad was called the distinct union of the parts of the universe, *because soul is as it were the animated form of formless matter* [. . .] No number can be more adapted to soul than the Hexad, or can more properly be said to be the fabricator of soul, because it is found to be effective of the vital habit. [. . .] Again, with respect to the epithets 'nuptial' and 'Androgynaea' [. . .] 'the hexad is generated by the power and multiplication of the first odd and the first even number which are *male and female*; and hence it is called αρρενοθηλυς, i.e., *male and female*.[2] It is likewise called 'marriage,' because it is itself equal to its parts. But the work of marriage *is to produce offspring similar to the parents*."—*Theoretic Arithmetic.*

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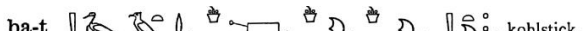
[1] Noah (נח) means "rest".

[2] Androgynous or *Hermaphrodite*, as derived from the names of Hermes and Aphrodite: the alchemical Rebis. The reunion of mind (active and male) and soul (passive and female). This is also Apollo and Diana.



or "needle," an instrument for applying eye paint to the eyelids.

Bees were highly revered in antiquity, and their honey—which they store in HEXAGONAL cells—was considered to be the nectar of the gods.[1]

The bee was also the hieroglyph that denoted the pharaoh as ruler of LOWER Egypt. In Ancient Egyptian, *Bat* meant "abounding in honey", or simply "honey", and *kohl* is the Arabic name of the ANTIMONIAL powder that the Egyptians used *to paint their eyes black.* This may be the archaic origin of the Jewish expression *Bat Kol* (בת קול), or *Daughter of the Voice.* If it were not for virgin Artemis, virgin Athena, virgin Hestia and Virgin Mary bestowing virginal birth beyond the carbon of flesh and the mines of coal, all ghosts would remain unholy and bound to incarnation. If it were not for Virgin Mary and the *Daughter of the Voice,* or *Bat Kol,* all ghosts would be unholy, and there would be no Holy Ghost at all. For Six (6) is Nine (9) upright. And the sign of Cancer—which is ruled by the Moon—shows 6 and 9 *as if lying down in love*, thus forming 69 (♋). When the *water-triangle* and the *fire triangle* entangle, the winds begin to jangle.

> "Now JACOB'S WELL was there. Jesus therefore, being wearied from his journey, sat thus by the well. It was about the SIXTH HOUR. A woman of Samaria came to draw water. Jesus said to her, 'Give me a drink.' For his disciples had gone away into the city to buy food. Then the woman of Samaria said to him, 'How is it that you, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, 'If you knew the GIFT OF GOD,[2] and who it is who says to you, "Give me a drink," you would have asked him, and he would have given you LIVING WATER.' The woman said to him, 'Sir, you have nothing to draw with, and the well is deep. Where then do you get that LIVING WATER? Are you greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?'
>
> Jesus answered and said to her, 'Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a Fountain of Water springing up into everlasting life.' The woman said to him, 'Sir, give me this water, that I may not thirst, nor come here to draw.' Jesus said to her, 'Go, call your husband, and come here.' The woman answered and said, 'I have no husband.' Jesus said to her, 'You have well said, "I have no husband," for you have had FIVE HUSBANDS, and the one whom you now have is not your husband; in that you spoke truly.' The woman said to Him, 'Sir, I PERCEIVE THAT YOU ARE A PROPHET. Our fathers worshiped on this mountain, and you Jews *say that* IN JERUSALEM *is the place where one ought to worship*.' Jesus said to her, 'Woman, believe me, the hour is coming when you will neither in this mountain, nor in Jerusalem, worship the Father. *You worship what you do not know; we know what we worship, for salvation is of the Jews*.[3] But the hour is coming, and now is, when the true worshipers will worship the Father in Spirit and Truth; for the Father is seeking such to worship Him. GOD IS SPIRIT, AND THOSE WHO WORSHIP HIM MUST WORSHIP IN SPIRIT AND TRUTH.' The woman said to Him, 'I know that Messiah is coming (who is called Christ). When He comes, He will tell us all things.' Jesus said to her, 'I who speak to you am He.'"—*John* 4:6-26.

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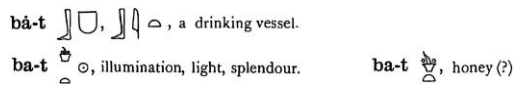
[1] "Those whose minds are purified by deep devotion generated by drinking the nectar of your stories, get knowledge, the strength of which lies in non-attachment to the world and easily attain to Vaikuntha."

[2] Matthew means "*Gift of God".* And, as said, Matthew participated in Apollo among Jesus' disciples.

[3] The word "Jew" derives from יהדה "to praise." Salvation is not only of the Jews but of all those who praise.



First and foremost: the ancient Chinese system of divination, *I Ching,* works with HEXAGRAMS for a reason. This being said, Hexagram № 6 is 訟 (*Sòng*), which means "conflict", "arguing", "dispute", "litigation". The inner or lower trigram of *Sòng* is ☵ (坎 *kǎn*) "gorge", which is (水) WATER; its outer or upper trigram is ☰ (乾 *qián*), "force", which is (天) HEAVEN.

6
CONFLICT

♉ 11.3. HERA

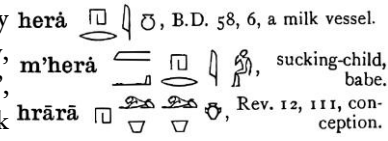
> "If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple."—*Luke* 14:26.

> "But Hera [Ἥρα], from being *lovely*, on account of the love which Zeus is said to have entertained for her. Perhaps also the founder of this name, speculating things on high, denominated the air ἦρα [*era*]; and, for the sake of concealment, placed the beginning at the end. And this you will be convinced of, if you frequently pronounce the name of Hera."—PLATO, *The Cratylus.*

If you frequently say the name of Hera (Ἥρα), the vowels are inverted and you get *Are* (Αρή): the inversion of Hera, which is the root of the name of Ares, ἀρή (*arē*), which means "bane, ruin, harm, imprecation". In fact, Hera's robe was called *patos* (πᾶτος), meaning "path", "way", "dirt", "mud", "floor", or "dung". A similar word is *páthos* (πάθος), meaning "suffering", and from which the word "empathy" derives.

> "Blessed are those that wash their robes, that they may have right to the Tree of Life and may enter in by the gates into the city."—*Revelation* 22:14.

Hera was the goddess of marital harmony and childbirth. Interestingly enough, in Hebrew, *hera* (הרה) means "to be or become pregnant", while, in Ancient Egyptian, *hera* meant "milk vessel", *m'hera* meant "sucking-child babe", and *hrārā* meant "conception".



The name of Hera is marked for rough aspiration, like it happens in common English with the letter "h". And puns with the aspirated "h"—which generally points towards the breath, air or Holy Ghost—were common among the initiates of old. A clear example is that of Abram (אברם) and Sarai (שרי), who became Abraham (אברהם) and Sarah (שרה) right after Elohim announced the birth of Isaac to them.

> "Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations I have made you."—*Genesis* 17:5.

> "And Elohim said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, but Sarah shall her name be.'"—*Genesis* 17:15.

Both Abraham and Sarah gained for their names the letter "h", or *he* (ה), of value five. I believe enough was said in the Preface about the two doors (ה) of the Ineffable Name (יהוה) as to repeat it all again, but these doors lead *into* and *away from* Hera.

The name of Hera—known as Juno in Rome—may also be derived from ὥρα (*ora*), which means "season", for Hera is like a door into Demeter's metaphysical seasons. . .

The symbols of Hera included the peacock, the cow and the pomegranate: a fruit that is full of red seeds. Persephone was said to have eaten pomegranate seeds in the Underworld, and that this was why she was bound to return to Hades once every three seasons. This mystery is connected to the Sumerian Gilgamesh being *two-thirds* god.

> "But he [Hades] on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robed Demeter [. . .] And when Demeter saw them, she rushed forth as does a Maenad down some thick-wooded mountain, while Persephone on the other side, when she saw her mother's sweet eyes, left the chariot and horses, and leaped down to run to her, and falling upon her neck, embraced her. But while Demeter was still holding her dear child in her arms, her heart suddenly misgave her for some snare, so that she feared greatly and ceased fondling her daughter and asked of her at once: 'My child, tell me, surely you have not tasted any food while you were below? Speak out and hide nothing, but let us both know. For if you have not, you shall come back from loathly Hades and live with me and your father, the dark-clouded Son of Cronos and be honoured by all the deathless gods; but if you have tasted food, you must go back again beneath the secret places of the earth, there to dwell a third part of the seasons every year: YET FOR THE TWO PARTS you shall be with me and the other deathless gods.'"—HOMERIC HYMN.

> "So, at length Gilgamesh came to Mašu[1], the great mountains about which he had heard many things, which guard the rising and the setting sun. Its twin peaks are as high as the wall of heaven and its paps reach down to the underworld. At its gate the SCORPIONS stand guard, half man and half dragon; their glory is terrifying, their stare strikes death into men, their shimmering halo sweeps the mountains that guard the rising sun. When Gilgamesh saw them, he shielded his eyes for the length of a moment only; then he took courage and approached. When they saw him so undismayed the Man-Scorpion called to his mate, 'This one who comes to us now is flesh of the gods.' The mate of the Man-Scorpion answered, 'TWO THIRDS IS GOD BUT ONE THIRD IS MAN.' Then he called to the man Gilgamesh, he called to the child of the gods: 'Why have you come so great a journey; for what have you travelled so far, *crossing the dangerous waters*; tell me the reason for your coming?' Gilgamesh answered, 'For Enkidu; I loved him dearly, together we endured all kinds of hardships; on his account I have come, for the common lot of man has taken him. I have wept for him day and night, I would not give up his body for burial, I thought my friend would come back because of my weeping. Since he went, my life is nothing; that is why I have travelled here in search of Utnapishtim[2] my father; for men say he has entered the assembly of the gods, and has found everlasting life: I have a desire to question him, concerning the living and the dead.' The Man-Scorpion opened his mouth and said, speaking to Gilgamesh, 'No man born of woman has done what you have asked, no mortal man has gone into the mountain; the length of it is twelve leagues of darkness; in it there is no light, but the heart is oppressed with darkness. From the rising of the sun to the setting of the sun there is no light. Gilgamesh said, 'Although I should go in sorrow and in pain, with sighing and with weeping, still I must go. Open the gate of the mountain.' And the Man-Scorpion said, 'Go, Gilgamesh, I permit you to pass through the mountain of Mašu and through the high ranges; may your feet carry you safely home. The gate of the mountain is open.'"—THE EPIC OF GILGAMESH, as translated by *Nancy K. Sandars.*

[1] In Sumerian, *Mašu* meant "twin", like Thomas. MAŠ (𒈨) meant "half", "kid", "he-goat" or "divination".
[2] The Mesopotamian Noah.

Hera was shown to be always very jealous of Zeus' amorous affairs, and not without reason, for among all the Olympian gods only Ares was son of both Hera and Zeus. Hephaestus was born from Hera alone—without Zeus' participation—and no other Olympian deity had Hera for a mother. Nonetheless—and even if Hera threw baby Hephaestus down into Poseidon's Sea as soon as he was born because she found him to be "a shame and a disgrace"—Zeus was fonder of Hephaestus than of Ares.

The day I was born, I began to die.
What shall we find but death in this life?
This I knew as a newborn baby-child,
when empty and pristine was my mind,
and I knew all Dionysus' whines.
This is why when I was born, I cried,
for nobody comes laughing to this life.
Oh, is this life? Or simply death and strife?
Sing, bright Apollo and moon-like wives;
come, cunning Hermes, and let us laugh,
for he who speaks is master of crafts.

♀11.4. HESTIA.

"When his disciples James and John saw this, they said, 'Lord, do you want us to command fire to come down from heaven and consume them?' But he turned and rebuked them, and said, 'You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them!'"—*Luke* 9:54-56

"SOCRATES: Ought we not, therefore, to begin from Hestia, according to Law?

HERMOGENES: It is just that we should.

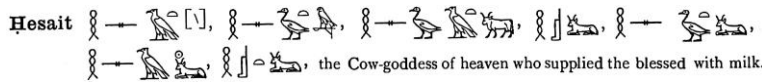
SOCRATES: What then shall we say is to be understood by this name Ἑςία [Esía]?

HERMOGENES: By Zeus, I do not think it is easy to discover this.

SOCRATES: It appears indeed, excellent Hermogenes, that those who first established names were no despicable persons, but men who investigated sublime concerns, and were employed in continual meditation and study.

HERMOGENES: But what then?

SOCRATES: It seems to me that the position of names was owing to some such men as these. *And indeed, if any one considers foreign names, he will not less discover the meaning of each.* As with respect to this which we call οὐσία (*ousía*), *essence*, there are some who call it ἐσία (*esía*), and others again ὠσία (*osía*). In the first place, therefore, it is rational to call the essence of things Ἑςία, according to one of these names, ἐσία: and because we denominate that which participates of essence Ἑςία, *essence.* Hestia may, in consequence of this, be properly called Ἑςία: for our ancestors were accustomed to call οὐσία, *essence*, ἐσία. Besides, if any one considers the business of sacrifice, he will be led to think that this was the opinion of those by whom sacrifices were ordained. For it was proper, that those who denominated the essence of all things Ἑςία (*Esía*), should sacrifice to Hestia, before all the gods. But those who called *essence* ὠσία (*osía*), these nearly, according to the opinion of Heraclitus, considered all things as perpetually flowing, and that nothing had any permanent subsistence. The cause therefore, and leader of things, with them, is *impulsion*: and hence they very properly denominated this impelling cause ὠσία. And thus, much concerning the opinion of those who may be considered *as knowing nothing*."—PLATO, *The Cratylus.*



ḥesi-t , a song of love.

ḥes-t , to sprout.

ḥes-t , , a seat, stool; var.

ḥess , heat, flame, fire.

Those "who may be considered as knowing nothing" certainly call the essence of things Ἑστία and constantly sacrifice to Hestia before any other god or goddess.

Hestia (Ἑστία)—known in Ancient Rome as Vesta—means "hearth", "fireside" or "altar". Hestia was the goddess of virginity and the domestic hearth, the firstborn of Cronos and Rhea, and the oldest among the Olympian gods. She was usually counted among the 12 Olympians, but, at times, she was excluded and replaced by the youngest of the gods, Dionysus. This has led to the idea that as Hestia never abandoned the hearth, her seat among the Olympians was always EMPTY, so Dionysus borrowed it.

> "Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honour: glorious is your portion and your right. For without you mortals hold no banquet, where one does not duly *pour sweet wine* in offering to Hestia both first and last."—*Homeric Hymn.*

Hestia—the *Formless* or *Spiritual Essence* upon which every kind of sensory or formed existence is founded—finds a direct equivalence in what the Hindus know as *Pradhāna,* or *Mulaprakriti,* a Sanskrit word which literally means "root-substance".

> "MŪLAPRAKRITI (Sk.) The Parabrahmic root, the abstract deific feminine principle—undifferentiated substance. Akâsa. Literally, "the root of Nature" *(Prakriti)* or Matter."—HELENA P. BLAVATSKY, *Theosophical Glossary*.

Hestia is, by all means, the *macrocosmic* Virgin Mary, while Demeter, her sister, is the so-called Mary of Clopas (Κλωπας, "to traverse", "to exchange"), who only appears at the feet of the cross during the crucifixion and is only mentioned by name in the Gospel of John; the Gospel of Mark refers to her as "the mother of James" instead.

> "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary of Clopas, and Mary Magdalene."—*John* 19:25.

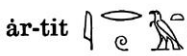
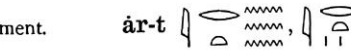
The presence of the three Marys at the feet of the cross may also evoke Hecate: the three-headed goddess of *crossroads, transitions,* magic, the night, and the moon. But the Gospels speak about yet another Mary: Mary of Bethany, the sister of Lazarus that "prepared Jesus' body for burial". Where was Mary of Bethany during the crucifixion? This is one of those mysteries that are best left unsolved, so I will restrain my tongue.

Hestia is the primeval root-essence of everything that exists with form. Because of this, it was customary to offer tribute to Hestia before any other deity, as well as *the last and the first* portion of every meal. Accordingly, in *The Cratylus* of Plato, we hear Socrates say, "Ought we not, therefore, to begin from Hestia, according to Law?"

> "Hestia, you who tend the holy house of the lord Apollo, the Far-shooter at goodly Pytho, with soft oil dripping ever from your locks, come now into this house, come, having one mind with Zeus the all-wise, draw near, and withal bestow grace upon my song."—*Homeric Hymn.*

11.5. THE GOD OF THE DEAD SAT IN A CENTRAL HEXAGONAL THRONE.

> "The King walks through six places in the Celestial firmament, but in the Seventh he keeps his seat; for the King's Palace is adorned with golden Tapestry."—BASILIUS VALENTINUS, *Twelve Keys.*

ȧr-tit  , blue garment. **ȧr-t**  , moisture, flow of water.

11.6. ARTEMIS.

ar-t , hair, tress, lock of hair.

> "Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body, she has done it to prepare me for burial. Truly, I say to you, wherever this Gospel is proclaimed in the whole world, what she has done will also be told in memory of her."—*Matthew* 26:10-13.

> "But ἄρτεμις, *i.e.* Artemis, appears to signify integrity and modesty, through her desire of virginity. Perhaps also the founder of her name so called her, as being skilful in virtue. And it is not likewise improbable, that, from her hating the copulation of man and woman, or through some one, or all of these, the institutor of her name thus denominated the goddess."—PLATO, *The Cratylus.*

Artemis—known in Rome as Diana—is the goddess of the moon, wildlife, childbirth, sudden death, virginity, hunting, animals, young women and archery.

Artemis' symbols included arrows, deer, serpents, dogs, goats, bears, the palm tree, and the *evergreen* cypress, which is probably the most characteristic Christmas tree.

Although scholars may disagree on this, the name of Artemis (Ἄρτεμις) is closely related to *areté* (ἀρετή), which means "excellence", "full realisation of one's potential" or "virtue": that in which Plato informed us that Artemis was skilful. But, also from Artemis we should derive the very word "art", which is "arte" in most Latin languages.

Artemis is the moon, or soul, with which a sun, or mind, tries to religiously reunite through the skilful alchemical art impelled by the virtuous love of a master of crafts.

We could say that the Alchemical Work consists in patiently *vesting*[1] Artemis with the armour of Ares. The ultimate result being Athena, or the body of the resurrection. But this holy work can only be performed by gradually departing in consciousness from the world of sensory impressions while in a body of flesh. For the Seed of Life requires of the soil of the body to climb through the Tree of Knowledge up to the planting pot of the Tree of Life, where thorns shall grow to adorn the rose of Jericho.

Artemis was probably the most widely venerated deity in Ancient Greece. The Temple of Artemis at Ephesus—one of the so-called seven wonders of the ancient world—was dedicated solely to her. And, in the *Book of Acts,* we are told that when the disciples of Paul reached Ephesus, "Demetrius,[2] a silversmith, who made silver shrines for Artemis," began a revolt because Paul was known to preach that "gods made with hands were no gods at all," and Demetrius was worried about his business.

But Paul never spoke a word against the worship of Artemis at Ephesus. In fact, the chapter ends with the Ephesian town clerk not only lauding the worship of "the image of Artemis that fell down from Zeus as *an undeniable fact*"—categorical words—but deeming that the Christians were not blasphemers of their goddess and that, accordingly, the revolt that had been stirred in the city had no sense at all.

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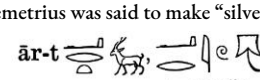
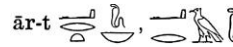
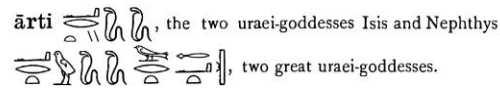
[1] Vesta is the Roman name of Hestia.

[2] The name "Demetrius" derives from Demeter; it literally means "devoted to Demeter". Demetrius was said to make "silver shrines", or, in other words, "temples of moonlight".

ār-t  , goat, gazelle, ibex, ram, any horned animal **ār-t** , fire, flame.





"The town clerk said, 'Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the Temple of the Great goddess Artemis, and *of the image which fell down from heaven*? SINCE THEN THESE ARE UNDENIABLE FACTS, you ought to keep calm and to do nothing rash. For you have brought these men here who are neither robbers of temples nor blasphemers of our goddess. So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are available; let them bring charges against one another. But if you want anything beyond this, it shall be settled in the lawful assembly. For indeed we are in danger of being accused of a riot in connection with today's affair, since there is no real cause for it; and in this connection we shall be unable to account for this disorderly gathering."—*Acts* 19:35-40.

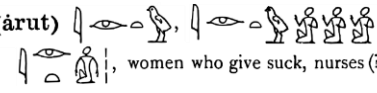
The Buddha is at times represented pointing at the moon, but, as Confucius said, "When a wise man points at the moon, the foolish look at his finger." The Sanskrit word *Dhyana* (ध्यान)—*Diana* was the Roman Artemis—means "contemplation; deep abstract meditation", which is said to lead to self-knowledge and *Samadhi* (समाधि), or "absorption". When "John receives Virgin Mary in his home", John is renamed *John Mark,* and Simon Peter is freed from the prison of his own self-inflicted deception.

"About that time Herod the king laid violent hands on some who belonged to the church. He killed James the brother of John with the sword, and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the *days of Unleavened Bread.* And when he had seized him, he put him in prison, delivering him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So, Peter was kept in prison, but earnest prayer for him was made to God by the church. Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison. And behold, an angel of the Lord stood next to him, and a light shone in the cell. He struck Peter on the side and woke him, saying, 'Get up quickly.' And the chains fell off his hands. And the angel said to him, 'Dress yourself and put on your sandals.' And he did so. And he said to him, 'Wrap your cloak around you and follow me.' And he went out and followed him. He did not know that what was being done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened for them of its own accord, and they went out and went along one street, and immediately the angel left him.

When Peter came to himself, he said, 'Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.' When he realized this, HE WENT TO THE HOUSE OF MARY, THE MOTHER OF JOHN WHOSE OTHER NAME WAS MARK, [1] where many were gathered together and were praying. And when he knocked at the door of the gateway, a servant girl named Rhoda[2] came to answer. Recognizing Peter's voice, in her joy she did not open the gate but ran in and reported that Peter was standing at the gate. They said to her, 'You are out of your mind.' But she kept insisting that it was so, and they kept saying, 'It is his angel!' But Peter continued knocking, and when they opened, they saw him and were amazed. But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison."—*Acts* 12:1-17.

[1] "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said to his mother, 'Woman, behold your son!' Then he said to the disciple, 'Behold your mother! And from that hour that disciple took her into his own home.'"—*John* 19:26-27.

[2] Rhoda (Ῥοδη) literally means "rose-bush".



11.7. The Pure White Light of the Aurora

"This white Spirit is the true Mercury of the Philosophers, which has been before me, and will be after me, without which the Philosopher's Stone, and the great mystery cannot be made, neither *universally* nor *particularly*, much less a *particular* transmutation. And this Spirit is the Key of the opening of all Metals, and their locking in again. This spirit is associable to all Metals, because they have their descent from its sanguinity, as you heard often. For it is that true *primum mobile*, sought of many thousands, and found by few, and yet all the world is greedy of it, is sought afar off, and found near at hand, it is and moves before the eyes of all men, for if this spirit be fed with a Metalline Sulphur and Salt, of these three there will be one matter made, not much unlike the Philosopher's great Stone, however duly must it be proceeded in, and a true process from the beginning to the end must be observed: for this corporeal Salt must be dissolved into this spirit, dissolved, turned, and brought into its *prima materia*, as the spirit himself is: then both these of one equal descent and birth by means of fire with coagulating of the spirit may be generated a third time to a firm fixation, and to a pure transparent white clarified body, then after this accomplished *albedo* the Soul, which is dissolved, must seek for her rest again, penetrate such a pure body, unite with the same, and rise her dwelling therein, that these three be permanent, and abiding constantly in one body eternally clarified. And that you may be informed, how in this manner both your dissolved seeds, as the Spirit of Mercury, and the Soul of Gold be made again fixed and corporeal, note that it is done only by the proper Salt of *Sol,* which in this Art is called a body. Now, observe here, that you take no heterogenous thing instead of it."—Basilius Valentinus, *Last Will and Testament.*

⊙ 11.8. Apollo.

"This is why I speak to them in parables, because seeing they see not, and hearing they hear not, neither do they understand."—*Matthew* 13:13.

"Socrates: With respect to Apollo, many, as I said before, are terrified at this name of the god, as if it signified something dire. Or are you ignorant that this is the case?

Hermogenes: I am not; and you speak the truth.

Socrates: But this name, as it appears to me, is beautifully established, with respect to the power of the god [. . .] I will endeavour to tell you what appears to me in this affair: for there is no other one name which can more harmonize with the four powers of this god, because it touches upon them all, and evinces, in a certain respect, his *harmonic, prophetic, medicinal* and *arrow-darting skill.*

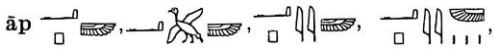
Hermogenes: Tell me, then; for you seem to me to speak of this name as something prodigious.

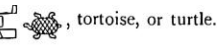
Socrates: This name then is well harmonized as to its composition, as belonging to an harmonical god: for, in the first place, do not purgations and purifications, both according to medicine and prophecy, and likewise the operations of pharmacy, and the lustrations, washings and sprinklings employed by the divining art, all tend to this one point, *viz.* the rendering man pure, both in body and soul?

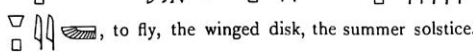
Hermogenes: Entirely so.

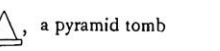
Socrates: Will not then the purifying god, who *washes* and *frees* us from evils of this kind, be Apollo?"—Plato, *The Cratylus.*

ȧp 𓂋 □ 𓏏, stairs, staircase, steps.









Apollo is the god of music, art, healing, archery, oracles, prophecy, knowledge, flocks, herds, light, and the protection of the young. The Ancient Greeks considered the oracular Temple of Apollo at Delphi to be the *Navel of the World*, for Apollo was said to have killed the monster Python there and seized the *omphalos stone* (ὀμφᾰλός; navel) that Python guarded. Accordingly, the oracular priestesses of the Temple of Apollo were called "Pythias", from which the English word "pythoness" derives.

Pythagoras, who studied at Delphi with a Pythia called Themistoclea, also derived his name from the words "Pythia" and "Python", which derive from πύθειν (*púthein*) "to rot", for the rotting corpse of Python was said to linger at that place and emanate some kind of sweet and sickening smell. In alchemical jargon, this smell is Sulphur, or "the smell of Hades". In fact, the alchemical *Putrefaction* refers to the rotting of the corpse of Python, which is also the black death and decay of Dionysus Zagreus.

> "Therefore, Antimony must be so thoroughly deprived of its poisonous nature that it can never again return to it, just as wine which has once been changed into vinegar by putrefaction and corruption, can never again produce the spirit of wine, but must always remain vinegar."—BASILIUS VALENTINUS, *The Triumphal Chariot of Antimony.*

Accordingly, Joshua needed the aid of Caleb (כלב, "dog") to inspect the Promised Land. For it was the jackal-god, Anubis, that guided the soul of the Pharaoh through the Duat. Apollo was called *Apollo Lyceus*, or "Apollo wolf-like", because only Apollo can howl to the moon to request help to purge Poseidon's waters by means of "purgations and purifications according to medicine and prophecy, and likewise the operations of pharmacy, and the lustrations, washings and sprinklings employed by the divining art", so the putrefying waters of Python's Flood may be turned into wine.

> "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—*Revelation* 12:15-17.

The name of Apollo may be derived from *apollymi* (ἀπόλλυμι), "to destroy", *apolysis* (ἀπόλυσις), "redemption" or *apélla* (ἀπέλλα), "fence for animals". We may also note that, in Ancient Macedonian, *pélla* (πέλλα) meant "stone" and that, therefore, *a-pélla* could well mean "without stone". Homer often refers to the frenetic Achilles by the epithet *Pelides,* as derived from *Peleus,* and either *pelós* (πηλός), meaning "clay", or *pélla* (πέλλα), "stone". Only Apollo can remove the stumbling block from the door of his fence—the cave of our tombs—by teaching us to actually see and hear. Apollo is "the remover of obstacles", like the Hindu elephant-god, Ganesh, is said to be.[1]

It is known that the repetitive enjoyment of a particular pleasure tends to make us numb to that pleasure, as we become desensitised to that pleasure. So, what would happen if one could turn the deepest existential suffering into pleasurable expressions of virtuous art by the moonlight? Could one transcend suffering altogether?

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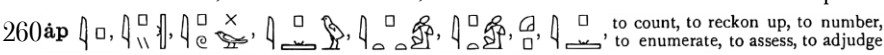
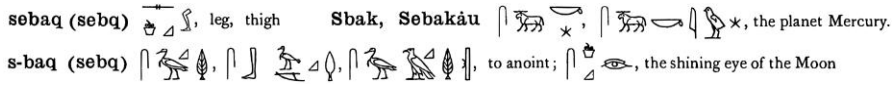
[1] According to Hindu mythology, if Shiva finds your form of CLAY guarding Parvati's bath, he will behead you and replace your head with that of an elephant endowed with giant ears and a trunk, so you may hear better and smell more. So, he who has ears to hear, let him smell the riddles of the Eleusinian hierophant.





And if so, what would then become of the agents of karma, the angelical hosts that dwell in the water and always punish by means of emotional suffering? What would happen *if the salt of the earth lost its flavour*? Would it then become good for nothing but to be trampled by the feet of men? Could the salt become redundant to the sea? Is it perhaps in these lines that Apollo should be matched to Poseidon, Son of David?

> Oh Apollo, what is the meaning of this endless war against Troy?
> The ultimate reunion of opposites is Suffering and Joy.

This is catharsis (κάθαρσις), or "purification", of which the Gnostic Cathars knew a good deal. This is how Apollo, the purifying god, "*washes* and *frees* us from evils".

Saint Sebastian—whose name derives from *sebas* (σέβας), "reverential awe"—was martyred by an exchange of Apollonian and Artemisian arrows. In Hebrew, *seba* (סבא) means "drunkard", and *sheba* (שבע), "seven". *Do you know the Queen of Sheba?*

> Apollo, bright bringer of the dark wine we use to fuse,
> Sender of muse, Scorpion's sting and Artemis' blues.
> After Hestia, you we thank first, Shepherd of Herds,
> For in you the poet and the prophet make amends,
> So all gods and goddesses may join hands as dear friends.

11.9. FROM THE WOUND OF THE SOLAR POET, BLOOD AND WATER EMANATED.

Blood issued from Apollo's wound, and when Poseidon's waters were tainted with blood, the waters were turned into wine, and Dionysus was born from Nyx as the Blood of Christ. This is the first miracle: the Wedding of the Sun and the Moon at Cana[1], when the Solar Beetle of the Ancient Egyptian Khepri began to herald the Dawn of the Dusk. Aphrodite Ourania rose on high, to be seen for the first time by three *Eastern* Magi as the Morning and Evening Star that was to lead them *to the west.*

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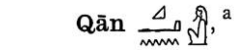
[1] The Hebrew names *Cana* (קנה)—"reed" or "senatorial government"—and *Cain* (קין)—meaning "spear", "spear-bearer", "to forge" or "political leader"—are connected through *qaneh* (קנה), which means "reed."

The ancients *used reeds to write* on either papyrus or clay, and the Sumerians called their Land KI.EN.GI ( ), which meant "Land of the Noble Lords" or "Land of the Lords of Reeds". For KI ( ) meant "land", EN ( ) meant either "lord", or "priest", and "GI" ( ) meant "noble" or "reed". Let us note that the Sumerians are usually considered to have been the first civilisation in history. And that, according to the Bible, Cain was the founder of the first city of humanity, which he called "Enoch", after his firstborn.

The genealogical line of Cain ends with Tubal-Cain, said to be "an instructor of every craftsman in bronze and iron". The Sumerian god of metallurgy was GIBIL or NE.GI ( ), whose name was formed by NE (), which could be read as "GIBIL" and meant "new", "fire", "heat", or "to cook", and GI (), which we find in KI.EN.GI, and which, apart from "reed", also meant "healthy", "intact", or "true". Hence, the name of the Sumerian god of metallurgy meant something like "burning reed" or "true fire". *"Whiten the laton and burn the books".* In Mesopotamian mythology, the I.GI.GI were a hierarchy of "watching" gods, sometimes considered to be equal in rank to the Anunna gods but, at other times, said to serve them. The word I.GI.GI was originally formed by I (), meaning "to sprout", "to come forth", "to praise", or "to cry", and GI_4 ( ), a variation of GI (), which meant "to return". Phonetically, however, they were most probably also conceived as IGI.GI. IGI () meant "eye" or "vision"; GI () was "reed", "healthy" or "intact".

> "When the gods like men bore the work and suffered the toil—
> The toil of the gods was great, the work was heavy, the distress was much—
> The Seven great Anunnaki were making the Igigi suffer the work."
>
> —*Atra-Hasis: The Babylonian Story of the Flood.*



"On the THIRD DAY there was a wedding at Cana in Galilee, *and the mother of Jesus was there.* Jesus also was invited to the wedding with his disciples. When the wine ran out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what does this have to do with me? *My hour has not yet come*.' His mother said to the servants, 'Do whatever he tells you.' Now there were SIX STONE WATER JARS *there for the Jewish rites of* PURIFICATION, each holding twenty or thirty gallons. Jesus said to the servants, 'Fill the jars with water.' And they filled them up to the brim. And he said to them, 'Now draw some out and take it to the master of the feast.' So they took it. When the master of the feast tasted the water now become wine, AND DID NOT KNOW WHERE IT CAME FROM (THOUGH THE SERVANTS WHO HAD DRAWN THE WATER KNEW), the master of the feast called the bridegroom and said to him, 'Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.' This, THE FIRST OF HIS SIGNS, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him."—*John* 2:1-11.

"But when they came to Jesus *and saw that he was already dead,* they did not break his legs. But one of the soldiers pierced his side WITH A SPEAR, and at once there came out BLOOD AND WATER. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe."—*John* 19:33-35.

11.10. ARGUS PANOPTES (Ἄργος Πανόπτης), "the All-Seeing Bright White One", was a giant with many eyes throughout his body that served Hera by watching over Io (Ἰώ), the daughter of Inachus (Enoch). In fact, it is because of Argus Panoptes that the peacock (whose spread tail resembles many eyes) was sacred to Hera. One day, Zeus decided it was time to free Io from Argus, and he sent Hermes to her rescue.

"IO: Oh, oh! A gad-fly, phantom of earth-born Argus stings me to my misery. Keep him aloof, O Earth! I am fearful when I behold that myriad-eyed herdsman. He travels onward with his crafty gaze upon me; nor even in death doth the earth conceal him, but passing from the shades he hounds me, the forlorn one, and drives me famished along the sands of the sea-shore. And the clear-sounding wax-compacted pipe drones forth in accompaniment a slumberous strain. Alas, alas! Whither am I borne in my far-roaming wandering course? Wherein, O son of Cronus, wherein hast thou found offence in me that thou hast bound me to this yoke of misery—ah me!"—AESCHYLUS, *Prometheus Bound.*

The slaying of Argus Panoptes was of great import in Greek mythology, to the extent that Hermes was often simply called *Argeiphontes,* or "Argus-slayer".

As already pointed out, in ancient symbology, wisdom was represented by looking through ONE SINGLE EYE, which symbolised the perception of Unity and the absolute interrelationship of all things as One, which is the mark of true wisdom. Clear examples are the Eye of Horus, the Eye of Odin, the Eye of Shiva, the use of bow and arrow or the One-Eye within a triangle. As a result, many eyes could symbolise the opposite: a mode of perception that tends towards the ever-increasing division of the world into categories of our own making; categories created through Diabolon that exist nowhere else than in our own minds and that separate us from the One Word.

However, Argus Panoptes is a dual symbol, because the "All-Seeing Bright *White* One" can also represent the One Eye of the Needle and refer to the *Argonauts*. After slaying Argus, Hermes gave all his eyes to Hera, who placed them on the tail of the peacock. Peacocks spread their tails for two different reasons: to *intimidate* or *court.*

"SOCRATES. Joy be with Io. Whence come you now?

What; do you come directly from home, from Ephesus[1]?"

IO. Not so, Socrates, I assure you; but from Epidaurus,[2] from the seats of Æsculapius.

SOCRATES. The people of Epidaurus, I think, upon this occasion, propose a trial of skill among the rhapsodists, in honour of the god. Do they not?"

IO. They do; and a trial of skill in every other branch of the Muse's art.

SOCRATES. Well; you, I presume, were one of the competitors. What success had you?

IO. We came off, O Socrates, with the chief prize. [. . .]

SOCRATES. Often I have envied you rhapsodists, Io, the great advantages of your profession. For to be always well-dressed, and to make the handsomest appearance possible, as becomes a man, no doubt, who speaks in public; to be conversant, besides, in the work of many excellent poets; especially in those of Homer, the best and most divine of them all; and to learn, not merely his verses, but his meaning, as it is necessary you should; these are advantages highly to be envied. *For a man could never be a good rhapsodist unless he understood what he recited: because it is the business of a rhapsodist to explain to his audience the sense and meaning of the poet*; *but this is impossible to perform well, without a knowledge of those things, concerning which the poet writes.* Now, all this certainly merits a high degree of admiration. [. . .] *It follows therefore, my good friend, that in affirming Io to be equally capable of explaining Homer and every other poet, we should not miss the truth: since he acknowledges one and the same person to be an able judge of all such as write concerning the same things; admitting at the same time the subjects of almost all poetical writing to be the same.*"—PLATO, *The Io.*

"In charge of guarding the marvellous field where philosophers go and get their treasures, the dragon is known to never sleep. His fiery eyes remain constantly open. He knows neither rest nor weariness and could not overcome the insomnia which characterizes it and grants it its true *raison d'etre.* This is actually what the Greek name it bears expresses. Δράκων (*Drakon*) has for root δέρκομαι (*derchomai*) to look and see, and by extension to live, a word close to δερκευνής (*derchenes*) who sleeps with open eyes. Primitive language reveals through the cloak of symbols, the idea of an intense activity, or a perpetual and latent vitality enclosed in the mineral body. Mythologists name our dragon Ladon, a word whose assonance comes close to Laton and which can be assimilated to the Greek Λήθω (Leto) to be hidden, unknown, ignored like the matter of the philosophers."—FULCANELLI, *The Dwellings of the Philosopher*

11.11 THE RED & GREEN SNAKES (or dragons) constitute the two counterparts of Hermes' caduceus, which are Ares and Hermes, or the memory of sensory impressions and "the—*let us say*—memory of *ineffable* impressions": the outpouring of the moon that can never become concrete without reddening either above or below the green.

Just as the opposing signs of Aries and Libra, the red and green dragons naturally oppose each other during the alchemical work: they are "Satan against Satan[3]", for the Hermes of the below works as Hades' herald through Poseidon's medium. But just as

[1] Ephesus—from *ephoros* (ἔφορος), "OVERSEER"—was the seat of the highly revered Temple of Artemis.

[2] Before being a cult centre of Æsculapius—the god of medicine—Epidaurus was the cult centre of *Apollo Maleatas.* The epithet "Maleatas" given to Apollo derives from "Malea", a cape in the Peloponnese that features in Homer and was feared *for its storms*. Malea was a cult centre of Poseidon, but Apollo bore the epithet. Apollo Maleatas is Apollo having defeated Poseidon and brought *health,* hence later Æsculapius.

[3] "If Satan casts out Satan, he is divided against himself; how shall then his kingdom stand?"—*Matt.* 12:26.

Ares tends towards the below, Hermes tends towards the above, so the *artist* will never succeed in reuniting the sensory and ineffable impressions without sending Ares to conquer the Kingdom of God. However, if the LAMB seeks the SCALES of the Duat, judgement shall surely *rain* upon him. "Seek and you shall find" is the key of the door.

"As for the dragons seen devouring each other, this is no other thing than the composition of the Work, because one eats the other and afterwards the one which had been eaten awakes and devours the former on command, and in the end all opposites are pacified in such a way that everything becomes a single liquor, no longer subject to anything created but to God alone."—*The Generation and Operation of the Great Work in the Making of Gold*."

"By the Green Dragon is to be understood our first undetermined Matter, comprehending all our Principles, (as is demonstrated by the Half Moon on its Head, the Sun in its Body, and the Cross on its Tail) and denoting by its Motto, that it can perform the whole work without being joined with any other created or artificially prepared thing: which is our first way. But this our Dragon, when copulating with our Serpent, is forced to comply with her, degrading itself from its underdetermined Being for the production of our second way. *Apollo* with the Sun on his head, and *Diana* with the Half-Moon, embracing each other, show our third way, and the Continuation of our first and second. The River, into which they descend, signifies the State they must be reduced into, before they can be in a Capacity of being born again, and before in any of our three ways they can be brought to a perfect Spiritualization and Union. *Apollo* and *Diana* coming out of the River in one wonderful Body; *Diana* having obtained all, represent our *Herculean* works, ready finished, and the beginning of their Conjunction, and by their going to set their foot on firm ground, where she is to sow the noble Fruits for the Procreation, is to be understood the Continuation of their Conjunction, till they are fully united and perfected. In this Scheme also, as well as in our Aphorisms, are mystically exhibited all the principal Points of Faith and Religion, comprised in the Volumes of the Old and New Testament: whence it manifestly appears, that the Contemplation of Nature truly leads to the Comprehension of those heavenly Verities, by which alone we can expect to arrive at the Enjoyment of that blessed Immortality, to which, as to the true ultimate End of our Creation, all our Endeavours are to be directed."—BARO URBIGERUS.

The two images below from "*The Generation and Operation of the Great Work in the Making of Gold"* show the swallowing of the green dragon by the red dragon.

"He has carried off the hearts of the gods; he has eaten the red crown; he has swallowed the green one; N. feeds on the lungs of the wise ones; he is satisfied by living on hearts as well as their magic. N. is disgusted when he licks the emetics which are in the red crown, but he is delighted when their magic is in his belly."—*Pyramid Texts, 273-274.*

Ḥai-ti , the two weepers, *i.e.*, Isis and Nephthys.

11.12. HADES.

"Lazarus, come forth!"—*John* 11:43.

"SOCRATES: Hades was so called from the donation of πλούτος (*ploútos*) wealth, because riches are dug out of the bowels of the earth. But by the appellation αἴδης, (*aídis*) the multitude appear to me to conceive the same as ἀειδὲς, (*aeides*) i.e., obscure and dark;[1] and that, being terrified at this name, they call him Hades.

HERMOGENES: But what is your opinion, Socrates, about this affair?

SOCRATES: It appears to me, that men have abundantly erred[2] concerning the power of this god, and that they are afraid of him without occasion: for their fear arises from hence; because, when anyone of us dies, he abides forever in Hades; and because the soul departs to this god, divested of the body. But both the empire of this god, and his name, and every other particular respecting him, appear to me to tend to one and the same thing.

HERMOGENES: But how?

SOCRATES: I will tell you how this affair appears to me. Answer me, therefore, which of these is the stronger bond to an animal, so as to cause its detention: necessity, or desire?

HERMOGENES: Desire, Socrates, is by far the most prevalent.

SOCRATES: Do you not think that any would fly from Hades, unless it held those who dwell there by the strongest bond?

HERMOGENES: Certainly.

SOCRATES: It binds them therefore, as it appears, by a certain desire; since it binds them with the greatest bond, and not with necessity.

HERMOGENES: It appears so.

SOCRATES: Are there not, therefore, many desires?

HERMOGENES: Certainly.

SOCRATES: It binds them, therefore, with the greatest of all desires, if it binds them with the greatest of bonds. Is there any greater desire, than that which is produced when anyone, by associating with another, thinks that, through his means, he shall become a better man?

HERMOGENES: By Zeus, Socrates, there is not any.

SOCRATES: On this account, Hermogenes, we should say, that no one is willing to return from thence hither, not even the SYRENS themselves; but that both they, and all others, are enchanted by the beautiful discourses of Hades. And hence it follows that this god is a perfect sophist; that he greatly benefits those who dwell with him; and that he possesses such great affluence as enables him to supply us with those mighty advantages which we enjoy: and from hence he is called Hades. But does he not also appear to you to be a philosopher, and one endued with excellent prudence and design, from his being *unwilling to associate with men invested with bodies, but then only admits them to familiar converse with him, when their souls are purified from all the evils and desires which subsist about the body?* For this divinity considered, that he should be able to detain souls, if he bound them with the desire belonging to virtue; but that, while they possess the consternation and furious insanity of body, even his father Chronos would not be able to detain them with him, in those bonds with which he is said to be bound.

HERMOGENES: You seem, Socrates, to speak something to the purpose.

SOCRATES: We ought then, O Hermogenes, by no means to denominate αἴδης (*aídis*) from ἀειδὲς (*aeides*), dark and invisible, but much rather from a knowledge of all beautiful things: and from hence this god was called by the fabricator of names αδης (*ades*)."

—PLATO, *The Cratylus.*

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[1] Krishna (कृष्ण) means "dark"; Arjuna (अर्जुन) means "white", "clear", "silver", or "the colour of the day".

[2] "He is not the God of the Dead, but the God of the Living, therefore you do greatly err."—*Mark* 12:27.

Socrates has just explained to the reader why

> "Those who are conversant with Philosophy in a proper manner, seem to have concealed from others that the whole of their study is nothing else than how to die and be dead."—PLATO, *The Phaedo.*

And, it is needless to say, one should desire "to become a better man" according to UNIVERSAL TRUTH, not according to the "evils and desires that subsist in the body" and that mould the realm of those with whom Hades is unwilling to associate. Because

> "Success is brutality. Success in every form, political and religious, art and business. To be successful implies ruthlessness."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*
>
> "The logic of worldly success rests on a fallacy: the strange error that our perfection depends on the thoughts and opinions and applause of other men!"
>
> —THOMAS MERTON, *The Seven Storey Mountain.*

Hades—known in Rome as Pluto—is the God of the Dead and the Underworld or SUBCONSCIOUS MIND. Poseidon is the NATURAL LAW of the subconscious mind: the subconscious *patterns implanted by Nature* to guide the behaviour of animals. The "hunch" derives from Poseidon's, from Artemis in the initiate, from Athena in the adept. Hence, *the Pourer of Water* said, "He who has the bride is the bridegroom."

Ares and Hephaestus may be conceived as the ARTIFICIAL LAW of the subconscious mind, i.e., subconscious patterns that influential people have implanted in others throughout history in order to make of them either soldiers at their orders (Ares) or enslaved craftsmen (Hephaestus). The independent artist, on the other hand (Apollo), is the subconscious mind communing with Poseidon's NATURAL LAW. However, as Hades is the very SUBCONSCIOUS MIND, only Hades can discern the subconscious patterns and enforce them or reject them authoritatively. Hence, Apollo can only learn via Hades' microcosmic counterpart: *by turning Poseidon's water into Dionysus' wine.* As a result, Poseidon is not worthy of untying the strap of Hades' sandals. In truth, he is not even worthy to untie the Holy Talaria of Hermes nor challenge the Boat of Ra.

Among the main symbols of Hades, we may find *the dog*[1], pomegranates, the white poplar (whose leaves are *green on the upper side but white on the underside*), the snake, the owl, cattle, horses and the chariot: the last two also being symbols of Krishna.

But as Hades was not counted among the Olympian gods, the dog was also sacred to Artemis; pomegranates were sacred to Hera and Aphrodite, the serpent was sacred to Dionysus, the owl to Athena, cattle to Hermes and Apollo, and horses to Poseidon.

The *modius*, a symbol of Serapis—the "Osiris-Apis" that was first instituted by the Alexandrian philosophers of the Ptolemaic period—is yet another symbol of Hades. The *modius*, which was inspired by the Pharaonic crowns, stands for the *planting pot* of the *Tree of Life*, Dionysus, and the wine. If Jehovah-Elohim said that "the day you eat from the Tree of Knowledge *you will surely die*", it is only because, as Socrates implied, one can only be conversant with Philosophy in a proper manner, develop TRUE KNOWLEDGE and attain TRUE LIFE through *studying how to die and be dead.*

[1] Because dogs have a good sense of smell, and, by sniffing sulphur, they may discover underground riches.

Only those confined to the subconscious patterns beneath Apollo's *apélla* believe that literal language can lead to actual Truth: in the best of cases, language serves as a MODEL of Truth, while in the worst of cases, it is merely a tool to spread lies, because language and the mass spreading of lies were undoubtedly invented at the same time.

The actual Truth of language is that Truth cannot be reduced to a mere linguistic model nor be a lie. But most people seem to be terribly afraid of being taken out of the fold of language by the gods of shepherds. And this is so because they rightly intuit that a shepherd only takes a lamb out of the fold when he is to meet the face of Hades.

"Behold, the Lamb of God which takes away the sin of the world!"—*John* 1:29.

If empiricism derides the symbolic and mythological ancient teaching method, it is only because their approach to the nature of language is delusional. They believe that such a thing as "literal language" exists, and, on that basis, they proceed to found their supposedly "precise empirical science". But language is made of artificially invented symbols—it is *inherently symbolic*—so they are radically wrong. Not that they will realise, though, as the cause of their intellectual incompetence is hidden from them in their subconscious minds.[1] So we should not expect them to even care about this: they are fenced within Apollo's *Apélla* as a matter of fact, so they only care about what may be useful to their animal circumstance and the "desires which subsist about the body." And it is this *bestial mark* that makes them believe that "literal language"—*which does not exist*—is more precise for scientific purposes than "symbolic language". They operate upon hearsay, which they call "consensus". And their first erroneous "consensus" is that "literal language" exists. Well, it does not. All language is symbolic.

But one could speak endlessly with cavemen about what stands outside their caves, but they will never care to understand due to the very *mark of the beast* that precludes their association with Hades: *the only one that has the power to reveal these things.*

The symbolic and mythological teaching method of the ancients was aligned with the *actual nature* of the teaching medium, which is language *and symbolic by default*.

Literalism cannot teach anything TRUE. One may teach something USEFUL to the social circumstance that was *invented* by language to ease the animal circumstance or to make slaves, but one cannot teach anything TRUE beyond the INVENTIONS OF MEN.

Literal language is only USEFUL to teach cavemen pre-designed patterns to sharpen stones. As a result, as societies are conquered by the ideology of utilitarianism that most call "science", societies succumb to consumerism, materialism and animalism.

Nonetheless, this—which is what happens when *the mark of the beast is allowed to freely determine the subconscious patterns of societies*—is of absolute necessity, as it will allow the TRUTHFUL to recognise that *their kingdom does not belong to this world anymore*. And every Son of Man facing what is to unfold will eventually recoil into his own Ark to save his soul from the impending deceptiveness of the human world.

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[1] "I think that the multitude, if they heard this, would consider it as well said respecting philosophers; and that men of the present day would perfectly agree with you, that philosophers should in reality desire death, and that they are by no means ignorant that men of this description deserve to suffer death.' And indeed, Simmias, they would speak the truth, except in asserting that they are not ignorant of it: FOR BOTH THE MANNER IN WHICH TRUE PHILOSOPHERS DESIRE TO DIE, AND HOW THEY ARE WORTHY OF DEATH, IS CONCEALED FROM THEM."—PLATO, *The Phaedo.*

You see, Son of Man? There is no duality: the Anti-Christ works for the Christ.

Everybody knows that Scorpio rules over death, so it should be easy to ascertain that Scorpio is ruled by Hades. What is probably not so well known is that Hades actually rules over *three* different zodiacal signs. Because, apart from presiding over the eight-legged scorpion, Hades also rules the sign of Libra—which, strictly speaking, is ruled by the messenger of Hades, Hermes—and Ophiuchus, the thirteenth occult zodiac sign that is between Scorpio and Sagittarius on the ecliptic, or path of the sun.

Ophiuchus—"the Serpent-Bearer"—is the sting of Scorpio and the lying tongue of the snake at the same time. Libra, on the other hand, stands for the head and claws of Scorpio. The ancients referred to the sign of Libra by the name of "*Chelae Scorpionis*", which literally means "Scorpion's Claws", for the SCALES of the Duat, or Egyptian Underworld, are closely connected to Hades-Osiris and Thoth-Hermes, who is the rival of Ares. In fact, the star at the neck of Scorpio is *Antares,* or "rival of Ares".

Now, just like scorpions, spiders and octopuses also have *eight legs.*

According to *natural* Symbolon, or the Hermetic axiom "as above, so below", the octopus is "the brain", or mind, of the abyssal waters of the Subconscious Mind, or Underworld. Therefore, the octopus is also sacred to Hades. Understanding can only be found *under* the place you *stand*, Son of Man, in the subconscious or Underworld.

Octopuses are extremely intelligent animals that *learn next to nothing from their parents*, as the male usually *dies* shortly after copulation due to senescence. And, once the female has laid her eggs, she dedicates herself fully to their protection, to the extent that she never abandons the nest to hunt again. Such perseverance usually leads to her starvation and death, so the babies must be born already fully equipped to survive on their own. The octopus breeding cycle evokes emancipation from tradition and hearsay: the capacity of learning directly from the Son of Man instead of Barabbas (Βαραββας)—"the son of the father" or "son of the rabbi"—and thus emancipating from Aphrodite Pandemos. But the symbolical circus in which we live also wished that octopuses *should protect themselves with a blinding screen of ink* and that they should have *blue* blood: a symbol of royalty since antiquity, for Christ is King indeed.

As above, so below, Son of Man! Everything we experience sensorially is a symbol of the formless, or spiritual, UNDERLYING reality. It only exists as a bridge for you to unravel it and, while doing so, become formless and eternal yourself. There is no literal Truth in sensory forms at all, only through the mirror of Symbolon. And the bridge between the formless and the formed is Death: the octopus, whose blood is *dark blue,* like the Sanskrit name of Krishna and the tincture of the moon-eye of virgin Artemis.

And what can we say about the spider, Son of Man? If the Threads of the Fates did not weave for you a bridal bed, I shall not lift the bride's veil nor your grapes tread.

> "Dionysus will take your Serpent and place him in the shining circle of the stars, an everlasting herald of your untouched maidenhood, near his own brilliant Crown, when he completes the great starry sign of Cydonian Ariadne; and your serpent shall be equal to the northern Serpent, and shine upon mortals along with shining Ophiuchus. By and by you shall praise Thetis of the sea, when you espy your fiery star shining along with Selene. Have no fear about marriage. No bedfellow shall loose the firm knot of your maidenhood: I swear it by Dionysus, who has touched by board, I swear it by your thyrsus, and by Aphrodite of the sea."—NONNUS, *Dionysiaca.*

"You can't avoid death; you may forget it, you may rationalize it or believe that you will be reborn or resurrected. Do what you will, go to any temple or book, it is always there, in festival and in health. You must live with it to know it; you can't know it if you are frightened of it; fear only darkens it. TO KNOW IT YOU MUST LOVE IT. TO LIVE WITH IT YOU MUST LOVE IT. The knowledge of it isn't the ending of it. IT'S THE END OF KNOWLEDGE BUT NOT OF DEATH. To love it is not to be familiar with it; you can't be familiar with destruction. [. . .] But yet you must love it, the stranger, the unknown. [. . .] There is no profit in knowing death but strangely *death and love always go together*; they never separate. You can't love without death; you can't embrace without death being there. Where love is there is also death, they are inseparable. [. . .] Do we know what love is? Never knowing it is the wonder of it, the beauty of it. Never knowing, which does not mean remaining in doubt nor does it mean despair; it's the death of yesterday and so the complete uncertainty of tomorrow. Love has no continuity, nor has death. Only memory and the picture in the frame have continuity but these are mechanical and even machines wear out, yielding place to new pictures, new memories. What has continuity is ever decaying and what decays isn't death. Love and death are inseparable and where they are there's always destruction."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

God of the Dead, praised be Ariadne's guiding thread!
Dionysus is your wine; Athena is your bread.
Into the Brine of your Dead Sea, Dionysus bled;
Mind and soul, a child bred when the Moon and the Sun wed!

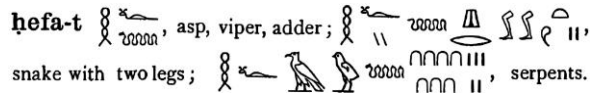
God of the Dead, what is that desire by which we bind?
Dear I-am-that-I-am, that desire is "I-wish-I-died".

"If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple."—*Luke* 14:26.

"If the home of the Hereafter with Allah is for you alone and not the people, then wish for death, if you should be truthful. But never will they wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers."—*Quran* 2:95.

"This important point, where the elements and principles of the highest knowledge are concentrated, cannot be sought or encountered in life, since life is in us, it radiates around us, it is familiar to us and we only need to know how to observe to grasp its varied manifestations. It is in death that we can recognize it, in this invisible domain of pure spirituality, where the soul, freed from its bonds, takes refuge at the end of its earthly journey; it is in nothingness, this mysterious nothing that contains everything, absence where all presence reigns, that we must find the causes whose multiple effects life shows us. So it is at the moment when bodily inertia declares itself, at the very hour when nature ends its labour, that the wise man begins his. Let us then lean over the abyss, scrutinize its depth, search the darkness that fills it, and nothingness will instruct us. Birth teaches us little, but death, from which life is born, can reveal everything to us. It alone holds the keys to the laboratory of nature; it alone delivers the spirit, imprisoned in the centre of the material body. Shadow dispenser of light, sanctuary of truth, inviolate asylum of wisdom, it jealously hides and steals its treasures from timid mortals, from the indecisive ones, from sceptics, from all those who do not know it or do not dare to confront it. For the philosopher, death is simply the peg that joins the material plane to the divine plane. It is the earthly door open to heaven, the link between nature and divinity; it is the chain connecting those who still are to those who are no more. And, if human evolution, in its physical activity, can dispose of the past and the present at will, on the other hand, it is to death alone that the future belongs. Consequently, far from inspiring in the wise a feeling of horror or repulsion, death, an instrument of salvation, appears to him desirable because it is useful and necessary. And if we are not permitted to shorten ourselves the time fixed by our own destiny, at least we have received license from the Eternal to provoke it in the heavy matter, which, according to God's order, is submitted to the will of man. Thus, we understand why the philosophers emphasized so much the absolute necessity of material death. Through death, does the imperishable and always active spirit stir, sieve, separate, clean, and purify the body. It owes to it the possibility of assembling its cleansed parts, of building with them its new dwelling, of finally transmitting to the regenerated form an energy it did not possess. Considered from the point of view of its chemical action on the substance of the three kingdoms, death is clearly characterized by the intimate, profound, and radical dissolution of the bodies. This is why dissolution, called death by the old authors, asserts itself as the first and foremost of the Work operation, the one which the artist must strive to accomplish before any other. Whoever will discover the artifice of the true dissolution and will see its subsequent putrefaction take place, will have in his power the greatest secret of the world. He will also possess a sure means to access the most sublime truth. Such is the important point, the pivot of the art, according to Philalethes' own expression, which we wanted to point out to men of good faith, to benevolent and candid seekers. Now by the fact that they are destined to the final dissolution, all beings must necessarily derive a similar benefit from it. Our planet itself cannot escape this inexorable law. It has its preordained time just as we have ours. The duration of its evolution is ordered, regulated in advance and strictly limited. Reason demonstrates it, and common sense intuits it, analogy teaches it and the Scriptures certify it: In the noise of an awful storm, the sky and the earth will pass. . . During a time, time, and half a time.[1] Death will spread its domination over the ruins of the world, over the remnants of destroyed civilizations. And our earth, after the convulsions of a long agony, will resume the confused state of the original chaos. But the Spirit of God will float on the waters. And all things will be covered with darkness and steeped in the profound silence of tombs." —FULCANELLI, *The Dwellings of the Philosophers.*

[1] Daniel 7:25 and 12:7; Revelation 12:14.



♃ 11.13. HEPHAESTUS

"Be wise as serpents and harmless as doves."—*Matthew* 10:16.

"HERMOGENES: But what will you say concerning Hephaestus?
SOCRATES: Do you enquire concerning the noble arbiter of light?
HERMOGENES: So it appears.
SOCRATES: This divinity, therefore, being φᾶίςος (*phaísos*), luminous, and attracting to himself η (*e*), is called ἤφαιςος (*ephaisos*), or *the arbiter of light*."—PLATO, *The Cratylus.*

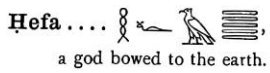
I am the shaper of those words
that Apollo puts into song.
I am the one that lives alone,
seeking a maiden's perfect love.
But as soon as she is born,
I start dreaming about another one. . .
I have been called Adam Kadmon:
the First Adam whose Ka is in Amon.
I am also Cadmus, the Dawning East.
Would you seek Apollo and join my dream?
Would you help me marry Athena, please?

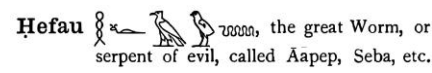
Hephaestus—known as "Vulcan" in Ancient Rome—was the god of artisans, craftsmanship, metallurgy, carpenters, sculptors, blacksmiths, fire, and volcanoes. Hephaestus is analogous to the Ancient Egyptian Ptah, "the god who made himself to be a god", but he also has a lot in common with Geb, the earth-god of earthquakes. Let us note that the fire of volcanoes moves silently underneath the Earth's crust—*i.e.,* in the subconscious—until it is ready to burst upon the Earth's crust (i.e., into the conscious mind or realm of the senses) with black smoke and mighty destructive force.

"They that should read Geber, and all the other Philosophers, though they should live a hundred thousand years, could not comprehend it, because that fire is found by deep and profound Meditation only, and then it may be gathered out of Books and not before. And, therefore, the error of this Art is not to find the fire, which turns the whole matter into the true Stone of the Philosophers."—JOHN PONTANUS, *Epistle.*

Hephaestus, Prometheus, and Lucifer are inextricably linked, and Hephaestus' esoteric connection with humanity is the saddest of all dramas, echoing in the stories of Prometheus and the Christian Lucifer. For, just as Prometheus was *bound to a stone* as punishment for bringing the fire of the gods to humanity, and Lucifer is "the bringer of light and fallen angel", Hephaestus is the "fallen god", cast down by Hera, his own mother. Nonetheless, Hephaestus is the Mind of the Creator (the so-called Demiurge) and "one of the fingers of Christ" alongside Aphrodite Ourania, or Universal Impersonal Love, and Athena, the Body of the Resurrection.

Hephaestus was said to be in desperate love with Athena, so, as he cannot get her out of his mind, he is always trying to carve her statue out of Ares, the stone-blind.





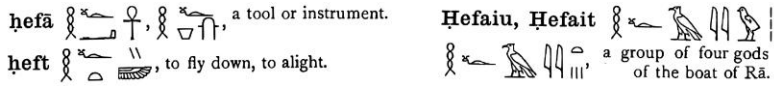
Verily, verily, Hephaestus is the double-edged sword of Pergamos[1], for being "attracting to HIMSELF", as Socrates said, Hephaestus is the very *alchemical lodestone.*

In fact, as "the noble arbiter of light", Hephaestus is "the Self": the *primaeval* CREATIVE potentiality that is *not conditioned by any existing memories or thoughts,* but is found at the THRESHOLD between the *White Virginal Emptiness of the soul* and the *blackness* of any existing memories and thoughts. Hence, as Hephaestus is at the very THRESHOLD between the spiritual or formless and the sensory or formed—for the beginning of form (*the subtlest type of form*) is thought—he is the Creator-god, and all *original* thoughts derive from his work. Without Hephaestus, one cannot think independently at all. One may borrow the thoughts of others and believe they are his own, but one cannot think on his own unless one can stop *the flow* of thoughts and look at the universe from Hephaestus' Forge. Accordingly, Hephaestus is said to be both a fire (pure creativity) and a water (mind), as he works with both. For Artemis' water-triangle is as much the *Virgin Emptiness of the mind* from which Hephaestus draws as Apollo's fire-triangle is the *Creative Power* with which Hephaestus pours.

However, when the twins are reunited, and Vulcan's snake reaches the crown, it is far more appropriate to refer to the Creator as "Dionysus", which, as Heraclitus said, is the same as Hades. For the "arbiter of light" that dresses in black at the threshold of the light must be very intimate with the *invisibility* of Hades. However, as long as Aphrodite keeps Hephaestus *blocked by Ares' heavy stone*, bereft of Ouranian Love, and cast into darkness, he is the polar *opposite* of Dionysus-Hades. Nonetheless, only Hephaestus can develop the skill of making Tyrian purple by the Phoenician Sea. And this is why the Egyptians said that Ptah was "the god who made himself to be a god".

> "Our masters in the Art have been careful to draw the reader's attention to the fundamental difference which exists between ordinary calcination, such as is carried out in chemical laboratories, and the one which the Initiate operates in the philosopher's closet. The latter kind of calcination is not achieved by any ordinary fire and does not need the assistance of any reflector, but requires the help of an occult agent, of a *secret fire*, which, to give a hint about its form, is more like water than flame. This *fire* or *burning water* is the vital spark communicated by the Creator to inert matter, it is the spirit enclosed within things, the imperishable *fiery ray* imprisoned at the bottom of the dark, formless and frigid substance. Here I touch on the greatest secret of the Work. Remembering, alas, that I myself was held up by this difficulty for more than twenty years, I would gladly cut this Gordian knot for the benefit of those aspiring to our Science, were I allowed to profane a mystery, whose revelation rests with the *Father of Lights*. [. . .] The Philosophers say that it is in this water that the sun and the moon bathe and that they dissolve of their own accord in this water, which is their first origin. It is through this dissolution that they are said to die, but their spirits are carried on the waters of this sea, in which they were swallowed up. [. . .] This fire is not really hot, but it is a *fiery spirit* introduced into a subject having the same nature as the Stone; and, being moderately excited by the exterior fire, it calcines the Stone, dissolves it, sublimes it and *turns it into dry water*, as the Cosmopolite says. [. . .] This secret fire enclosed in water constitutes the universal solvent [. . .] The Adepts say that they draw their steel from the belly of Aries, and they call this *steel*, their *lodestone*."—FULCANELLI, *The Mystery of the Cathedrals.*

[1] Pergamos (Περγαμος) derives from *purgos* (πύργος), "tower", "watchtower", "fortress". Homer called the citadel of Troy *purgos.* It may also be derived from *pergamon* (περγαμηνή), meaning "writing parchment".



The Ancient Greek poets depicted Hephaestus as rather unfortunate in love. On the one hand, his wife, Aphrodite, cheated on him constantly with all kinds of mortals and gods and, most famously, with his own stepbrother Ares, the god of war. And, as already said, Hephaestus was known to be in desperate love with virgin Athena, the goddess of wisdom and war who famously always rejected his clumsy advances.

It is imperative to note that, even though Aphrodite was the wife of Hephaestus *and the very goddess of love and lust*, mythology does not allot them any offspring at all. No poet ever dared to allot them any daughters or sons, which is rather remarkable given the characters of both: the creator and the goddess of love had no children. . .

Hephaestus' main centre of cult was on the island of Lemnos (Λήμνος), where the Craftsman was said to have fallen when cast from Hera's hands. Lemnos derives from the Phoenician *laban* (𐤋𐤁𐤍) which, just like the Hebrew *laban* (לבן), meant "*white*".

"And Laban had two daughters: the name of the elder was Leah,[1] and the name of the younger was Rachel.[2] Leah was tender (רך)[3] eyed; but Rachel was beautiful and well-favoured. *And Jacob loved Rachel*; and said, 'I will serve you *seven years* for Rachel, your younger daughter.' And Laban said, 'It is better that I give her to you, than that I should give her to another man: abide with me.' And Jacob served seven years for Rachel; and they seemed to him but a few days, for the love he had to her. And Jacob said to Laban, 'Give me my wife, for my days are fulfilled, that I may go in to her.' And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her. And Laban gave to his daughter Leah Zilpah (זלפה; "drop") his maid for a handmaid. And it came to pass, that in the morning, behold, it was Leah, and Jacob said to Laban, 'What is this you have done to me? Did not I serve with you for Rachel? Why then have you deceived me?' And Laban said, 'It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give you the other also in return for serving me another seven years.'

And Jacob did so, and fulfilled her week, and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah (בלהה; "troubled") his handmaid to be her maid. And he went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. And when Jehovah saw that Leah was hated, he opened her womb, but Rachel was barren. And Leah conceived, and bore a son, and she called his name Reuben, for she said, 'Surely Jehovah has looked upon my affliction; now therefore my husband will love me.' And she conceived again, and bore a son; and said, 'Because Jehovah has heard that I was hated, he has therefore given me this son also.' And she called his name Simeon. And she conceived again, and bore a son; and said, 'Now this time will my husband be joined to me, because I have born him three sons, therefore was his name called Levi.' And she conceived again, and bore a son, and she said, 'Now I will praise Jehovah; therefore, she called his name Judah; and left bearing."—*Genesis* 29:16-35.

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[1] Leah (לאה) means "to be weary" or "to be grieved". It also means "wild cow", a common epithet of Inanna.

> "The gods are small birds, but I am the FALCON. The Anunna mill about, but I am the good wild cow, I am the good wild cow of father Enlil, his good wild cow which walks in front."—*A Hymn to Inanna* (Inanna F).

But Inanna was BOTH Aphrodite and Athena, so this hardly helps us identify the character of Leah.

In Egypt, the cow was connected to the goddess of love, Hathor, though. Who do you think Jacob loved?

[2] Rachael (רחל) means "ewe", a female sheep. From Rachel & Jacob were born Joseph (the skilful craftsman that was thrown into a pit; Hephaestus) and Benjamin (the youngest of Jacob's sons; Dionysus). Benjamin (בנימין) literally means "Son of the Right Hand". After his resurrection, Jesus sat on the right hand of God.

[3] Some translations say "she had *weak* eyes", as *rak* (רך) can mean either thing, *which is perfect for the case.*

The seven years that Jacob served Laban esoterically refer to the seven colours that one would expect to emerge from Laban. But Jacob served twice seven years because, first, he had to attain the lodestone and the power of Magnesia of Aphrodite Ourania, for only then could he have the chance of going sevenfold beyond the white light.

Right after the birth of Judah—from whom David, Solomon and Jesus derived—Rachel got jealous and requested Jacob to have a son with her *troubled* maid, Bilhah.

> "And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and said to Jacob, 'Give me children, or else I die.' And Jacob's anger was kindled against Rachel, and he said, 'Am I in Elohim's stead, who has withheld from you the fruit of the womb?' And she said, 'Behold my maid Bilhah, go in to her; and she shall bear upon my knees, that I may also have children by her.'"—*Genesis* 30:1-3.

And Bilhah conceived Dan, the tribe from which Samson derived. And once again, she bore and conceived Naphtali. Then, Leah got jealous in turn, and, seeing that she could not conceive anymore, she gave her *sprinkling* maid, Zilpah, to Jacob. And from Zilpah were born Gad and Asher. And then it happened that, in the days of Demeter's Harvest, Reuben, the firstborn of Jacob and son of Leah, came with "mandrakes[1]".

"And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, 'Give me, I pray you, of your son's mandrakes. And she said to her, 'Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?' And Rachel said, 'Then Jacob shall lie with you tonight for your son's mandrakes.' And Jacob came out of the field in the evening, and Leah went out to meet him, and said, 'You must come in to me; for surely I have hired you with my son's mandrakes.' And he lay with her that night. And Elohim hearkened to Leah, and she conceived, and bore Jacob the fifth son. And Leah said, Elohim has given me my hire, because I have given my maiden to my husband, and she called his name Issachar."—*Genesis* 30:14-18

Just like a supposedly barren Sarah gave birth to Isaac, a supposedly barren Leah gave birth to Issachar. The story repeats, and the reader is encouraged to pay heed. But Leah conceived yet again and bore a *sixth* son, Zebulun. And, after that, she conceived a daughter, Dinah (דינה), which is the feminine counterpart of the name of Dan (דן).

And then, *finally*, "Elohim opened the womb of Rachel", and she bore Joseph. And after the birth of his eleventh son—twelfth if we count Dinah—*Jacob desired to stop serving Laban*. And it was not until much later that Rachel conceived Benjamin.

> "And it came to pass, when she was in hard labour, that the midwife said to her, 'Fear not; you shall have this son also.' And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni (בן־אוני; "son of my sorrows") but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem."—*Genesis* 35:17-19.

As long as one does not know to know Nothing, one must dwell in the heavy darkness of the *black*smith Hephaestus. "And the light shines in darkness; and the darkness comprehends it not." But as soon as one realises Nothingness, one is uplifted into Hephaestus' light whiteness, which is indispensable to pursue Athena's redness.

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[1] In Hebrew, "mandrake" is *duday* (דודי), which means "love-bringer", as derived from *dod* (דוד), which means "beloved" or "loved one". From this same root derive the names of King DAVID and Queen DIDO.

"Now what followed is almost impossible to put down in words; words are such dead things, with definite set meaning, and what took place was beyond all words and description. It was the centre of all creation; it was a purifying seriousness that cleansed the brain of every thought and feeling; its seriousness was lightning which destroys and burns up; the profundity of it was not measurable, it was there immovable, impenetrable, a solidity that was as light as the heavens. It was in the eyes, in the breath. It was in the eyes and the eyes could see. The eyes that saw, that looked, were wholly different from the eyes of the organ and yet they were the same eyes. There was only seeing, the eyes that saw beyond time-space. There was impenetrable dignity and a peace that was the essence of all movement, action. No virtue touched it for it was beyond all virtue and sanctions of man. There was love that was utterly perishable and so it had the delicacy of all new things, vulnerable, destructible, and yet it was beyond all this. It was there imperishable, unnameable, the unknowing. No thought could ever penetrate it; no action could ever touch it. It was 'pure,' untouched and so ever dyingly beautiful."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

11.14. THE HARLOT OF MAGDALA.

Magdala derives from *migdal* (מגדל), meaning "tower". And it is from this word that Mary Magdalene—the adulterer possessed by seven demons that Jesus saved *from being stoned to death*—derives her name. This tower or *migdal* refers to the Tower of Babel, where the confusion of tongues began, according to the Biblical narrative.

We turn into stone by waxing our hearts gross, by tearing them into the pieces of human words, which mean nothing at all when devoid of their symbolical or spiritual love: the same that is bestowed by Symbolon. The word "chair" is not a chair but a symbolic or *artistic* representation of a chair. Just like the word "love" is not Love in itself, nor is the word "God" God itself, but a symbol of it. So, for the Love of God! How many believe they know the *Love of God* simply because they know these words?

"This people draw nigh to me with their mouth, and honour me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. And he called the multitude, and said to them, 'Hear, and understand: not that which goes into the mouth defiles a man; BUT THAT WHICH COMES OUT OF THE MOUTH, THIS DEFILES A MAN!' Then came his disciples, and said to him, 'Do you know that the Pharisees were offended, after they heard this saying?' But he answered and said, 'Every plant, which my heavenly Father has not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.'"—*Matthew* 15:8-14.

All those who do not love Wisdom for wisdom's sake but only for secondary utilitarian ends and mundane gain treat Wisdom like a harlot. Accordingly, the philosopher, the true Lover of Wisdom, retrieves the prefix *philos* (φίλος "love") from their denomination and calls them "~~philo~~sophists". They have no Mirror of Perseus nor Love for their own souls. And as their souls are devoid of love, they are turning into spiritless stone. Son of Man, please save Mary Magdalene *from being stoned to death*.

Praised be Aphrodite in all her forms.
But Love, return home, to your consort's Word.
Leave Ares, your love for stone, dust and soil,
and bring us salt, flour, vinegar and oil.

11.15. STONED TO DEATH.

Son of Man, please save Aphrodite from being stoned to death; save Love from sinking below Babel. Learn to read and write directly from the Earth, so Hephaestus may forge a Gorgon's Shield, and Athena shield you from Pharisaic snake-tongues. Otherwise, your Magnesia is doomed, and you will become heavier than pumice stone.

> "And the SCRIBES and Pharisees brought to him a woman taken in adultery; and when they had set her in the midst, they said to him, 'Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what do you say?' This they said, tempting him, that they might have to accuse him. But Jesus stooped down, AND WITH HIS FINGER WROTE ON THE GROUND, AS THOUGH HE HEARD THEM NOT. So, when they continued asking him, he lifted up himself, and said to them, 'He that is without sin among you, let him first cast a stone at her.' And again, he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last, and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said to her, 'Woman, where are those, your accusers? Has no man condemned you?' She said, 'No man, Lord'. And Jesus said to her, 'Neither do I condemn you: go, and sin no more.'"—*John* 8:3-11.

11.16. SUN-POET – SUN-PROPHET.

"In these together driven goldish waters lies hid that true bird and *Eagle*, the King with his heavenly *Splendour* together with its clarified *Salt,* which three you find shut up in this one thing and golden property, and from thence you will get all that which you have need of for your intention. Therefore, set that golden body you have obtained, which in dignity and virtue is exalted beyond all other Gold, into its due and lawful dissolution its due time. Then the Angel of the Highest will appear to you, and tell you that it is the *Solver* of all the mysteries of the World, receive it with joy and keep it safe, for its quality is more heavenly than earthly, therefore, does it heartily incline to strive after that, which is above, from whence it had its Original.

If you have separated this Prophet from his matter which remained, then you need not to undertake any further process, you were taught *parabolically* in my XII Keys. For even in his remaining formal substance you may find, and expect from thence, a pure immortal Soul, together with the glory of the Salt, both which are obtained by means of the spirit, and must be had from thence, and no impure, or contrary thing must be added thereunto. And it is done in the same manner as I told you in my *Keys*, with the Soul and Salt of the Gold by the saturnal-water, in whose place this spiritual Mercurial spirit might be used with better advantage.

Observe only this difference, that the Salt must be drawn forth from the Mercurial body, as it happened to the Soul, with the Spirit of Mercury; whereas on the other side the Salt of Gold must not be drawn forth with the saturnal-water, because it is too weak for the body of Gold, but with a water, which has been expressed in the description of *particulars.*

This distinction must be exactly observed, being of great concern, because the Salt of Vitriol is not so strongly guarded, and is not in so fixed a body, as the Gold is, but is still an open body, which saw no coagulation as yet, nor passed it through any melting fire, therefore that body never came as yet to any compactness, there is room left for its own spirit to enter into, can embrace, and unite with its like, and a snow white extraction of Salt may be had, whereas on the other side a sharper matter must penetrate Gold."

—BASILIUS VALENTINUS, *Last Will and Testament.*

11.17. HERMES SHOT DOWN HIS RAM-HEAD TO STIR THE REST OF THE CATTLE.

One of the epithets given to Hermes was *Kriophoros* (κριοφόρος), which literally means "ram-bearer", and commemorated the solemn sacrifice of the ram. According to Pausanias, *Hermes Kriophoros* was represented carrying a ram on his shoulders. In the Christian representations of the Good Shepherd, Jesus Christ is often represented carrying a sheep in the same way as *Hermes Kriophoros* carries a ram. (♎ Ω).

"Beside the sanctuary of Dionysus at Tanagra are three temples, one of Themis, another of Aphrodite, and the third of Apollo; with Apollo are joined Artemis and Leto. There are sanctuaries of Hermes Kriophoros and of Hermes Promachos. They account for the former surname by a story that Hermes averted a pestilence from the city by carrying a ram round the walls; to commemorate this, Calamis made an image of Hermes carrying a ram upon his shoulders. Whichever of the youths is judged to be the most handsome goes around the walls at the feast of Hermes, carrying a lamb on his shoulders."—PAUSANIAS, *Description of Greece* 9.22

Promachos (πρόμαχος), sometimes translated as "champion", but actually meaning "fore-fighter", was the name given to those who fought in the first line of the Ancient Greek military formation known as the *phalanx* and took the greatest risk in battle.

"As for the common *subject* of the Work, some call it *Magnesia lunarii*; others, who are more sincere, call it *Lead of the Wise*, *vegetable Saturn*. Philalethes, Basil Valentine and the Cosmopolite say *Son or Child of Saturn*. In these various names they are thinking sometimes of its magnetic property of attracting sulphur, sometimes of its fusible quality, its ease of liquefaction. For all of them it is the Holy Earth (Terra Sancta). Finally, this mineral has as its celestial hieroglyph the astronomical sign of the *Ram* (*Aries*). *Gala* in Greek signifies *milk* and mercury is called *Virgin's Milk* (*lac virginis*). Therefore, brothers, if you pay attention to what I have said about the *Epiphany cake* (*galette des Rois*), and if you know why the Egyptians deified the cat, you will not longer have any doubt about the subject which you must choose; its common name will be clearly known to you. You will then be in possession of this *Chaos of the Wise* 'in which all hidden secrets exist in potential,' as Philalethes asserts, and which the skilled artist will not hesitate to actualize. Open, that is to say decompose, this matter. Try to separate the pure part of it, or its *metallic soul* as the sacred expression has it, and you will have the kirmis, the Hermes, the mercury dye which has within it the *mystic gold*, just as St. Christopher carries Jesus and the ram carries its own fleece. You will understand why the *Golden Fleece* is hung on the *oak,* like the gall and the kirmis, and you will be able to say, without violating the truth, that *the old hermetic oak acts as mother to the secret mercury*. By comparing legends and symbols, light will dawn in your mind and you will know the close affinity which unites the oak to the ram, St. Christopher to the Child-King, the Good Shepherd to the lamb, the Christian counterpart of Hermes Criophorus (the ram bearer), etc."—FULCANELLI, *The Mystery of the Cathedrals.*

Let us note that one of the main twelve Titans was Krios (Κριός), or "Ram". And that, through marriage with Eurybia—who, according to Hesiod, "had a heart of flint within her"—Krios engendered Astraeus, Eos (i.e., Aurora), Perses, Asteria, Pallas and Styx. From ASTRAEUS and AURORA were born the *Anemoi,* or *winds*, the *Dawn-Bringer Eosphoros,* and Astraea. From Perses and Asteria was born HECATE, and from Pallas and Styx were born Zelus, Kratos, Nike and Bia. Let us also note the similitude between the word *kriós* (κριός), "ram", and *chrio* (χρίω), from which derives *Christos.*

11.18. BLOOD AND WATER CONFLUENT.

> "FOR WHATEVER IS BORN OF GOD OVERCOMES THE WORLD: AND THIS IS THE VICTORY THAT OVERCOMES THE WORLD—our faith (πίστις).[1] Who is it that overcomes the world but the one that believes that Jesus is the Son of God? This is he that came by WATER AND BLOOD, Jesus Christ; *not by water only, but by water and blood*. And the Spirit is the one who testifies, because the Spirit is the Truth. FOR THERE ARE THREE THAT TESTIFY: THE SPIRIT, THE WATER AND THE BLOOD; AND THESE THREE AGREE."—1 *John* 5:4-8.

> "Verily, verily, I say to you, except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said that you must be born again"—*John* 3:5-7.

> "But one of the soldiers WITH A SPEAR pierced his side, and forthwith came there out blood and water."—*John* 19:34.

> Unless you bleed in the waters of Poseidon,
> the wine of Dionysus can never be born.
> At Cana's Wedding, when your time has not yet come,
> make sure you impress the governor of the feast,
> who rejoices in the physical senses like a beast.

11.19. TRISMEGISTUS (Τρισμέγιστος) is Greek for "Thrice-Great" and the main epithet—if not the only one—of the Hermes of modern Hermeticism. Some Christian mystics, such as Giordano Bruno or Giovanni Pico della Mirandola, considered Hermes Trismegistus to be a pagan prophet that foresaw the advent of Christianity. This seems fair enough, especially once Christ is identified with Hades, for Hermes was said to be the messenger of the gods, but especially of Zeus and Hades. These mystics believed in the Perennial Wisdom, or *Prisca Theologia*: the belief—sorry, the IRREFUTABLE FACT—that a single theology expands across all religions, ancient and new, and that only the heartless, blind and deaf cannot intuit, hear it and seize it.

"Thrice-Great" may stand for many things: for the three operations of the Great Alchemical Work; for the three messengers that visited Abraham; for "the three that testify and agree: the blood, the spirit and the water", as John said in his epistle; for the number 3; for the number 9, which is thrice 3; for the number 33, which is 6; for the three Marys; for the three faces of Hecate; for the trident; for Brahma-Vishnu-Shiva; for Zeus-Athena-Apollo; for Osiris-Isis-Horus; for the Christian Trinity, etc.

However, the earliest evidence of the epithet "Trismegistus" may be that found in an inscription in a temple consecrated to the divine triad of Esna formed by Khnum—the *ram-god* of the alchemical potter's wheel—Heka—the god of magic and medicine, the Egyptian Asclepius—and Neith, the Ancient Egyptian goddess of the Night.

Such an inscription simply says, "TOTH, THE GREAT, THE GREAT, THE GREAT."

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[1] If all you know of Faith is the word "faith", then you know nothing of Faith. Faith (πίστις; *pistis*) is inner persuasion through direct revelation, not "blind belief in what somebody else said": that is *indoctrination.*

11.20. ARTEMIS EYES TURNED EMERALD-GREEN AND TRANSLUCENT.

The *Prisca Theologia* that opens the door to the mysteries of the universe—and of whose existence ample proof is being given—can only be approached by transcending Apollo's Apélla: the artificial psychological vicious circle of speech used to describe the natural vicious circle of sensory impressions. By learning the green language of birds, the soul-eyes turn green and translucent. And as the heart chakra is purged from illness, one is allowed to read emerald tablets in the company of the green-faced Osiris.

"This Table was composed of two columns of green marble, according to some, or of an artificial emerald sheet according to others, on which the solar Work was carved in cabalistic terms. The tradition attributes it to the Father of the Philosophers, Hermes Trismegistus, who claims to be its author, although his quite obscure personality does not betray in any way whether the man belonged to legend or to history. Others claim that this testimony of the sacred science, initially written in Greek, was discovered after the Biblical Flood in a rock cave of the Hebron[1] valley. This detail, lacking authenticity, helps us better understand the secret meaning of this famous Table, which could very well never have existed anywhere but in the subtle and mischievous imagination of the old masters. It is said that it is green—as is the dew of spring called for this reason the Emerald of the Philosophers—first analogy with the saline matter of the Sages; that it was written by Hermes, second analogy, since the matter bears the name of Mercury, Roman divinity corresponding to the Hermes of the Greeks. Finally, this analogy, this green mercury used for the three Works, is said to be triple, hence the epithet Trismegistus added to the name of Hermes. The Emerald Table thus takes on the characteristics of a speech given by the mercury of the Sages on the manner in which the Philosophical Work is elaborated. It is not Hermes, the Egyptian Toth, who speaks, but rather the Emerald of the Philosophers of the Isaiac Table itself." —FULCANELLI, *The Dwellings of the Philosophers.*

"The first magnetic agent which is used to prepare the solvent—designated, by some, Alkahest—is called the *green Lion*, not so much because it is green in colour as because it has not yet acquired those mineral characteristics, which in chemistry distinguish the adult state from the nascent one. It is a *green and sour* fruit, compared with the *red, ripe* fruit. It is metallic youth on which Evolution has not yet worked, but which contains the latent germ of real energy, which will be called upon to develop later. It is arsenic and lead in respect of silver and gold. It is present imperfection from which the great future perfection will emerge; the rudiment of our embryo, the embryo of our stone, the stone of our Elixir. Certain Adepts, Basil Valentine among them, have called it *green vitriol,* in order to reveal its hot, burning and salty nature." [. . .] The Cosmopolite, insisting further on the quality of the vase and its indispensability in the operation, asserts that in the Work 'there is this one *green Lion*, which closes and opens the seven indissoluble seals of the seven metallic spirits and which torments the bodies, until it has entirely perfected them, by means of the artist's long and resolute patience.' G. Aurach's manuscript shows a glass matrass, half filled with *green liquid,* and adds that the whole art is based on the acquisition of this single *green Lion* and that its very name indicates its colour. This is the vitriol of Basil Valentine. The third figure of the golden Fleece is almost identical with Aurach's picture. It shows a philosopher, dressed in red under a purple cloak and wearing a green cap, pointing with his right hand to a glass *matrass* containing a green liquid. Ripley is nearer to the truth when he says: 'Just a single unclean body enters our magistery; the Philosophers calls it the *green Lion*. It is the medium or means of joining the tinctures between the sun and the moon.'"—FULCANELLI, *The Mystery of the Cathedrals.*

[1] Hebron (חברון) means "alliance". The Ark of Noah and the Ark of the Covenant are one and the same.

11.21. GODDESS OF THE DAWN AND THE DUSK.

> "Therefore, know that it may be done with great profit, if you drive forth the red oil Vitriol, and dissolve Mars in it and crystallize the solution as you were told when I treated of Mars. For through this dissolution and coagulation Venus and Mars are united. This Vitriol must be annealed under a muffle into a pure red powder, and must be extracted further with distilled Vinegar as long as there is any redness in it. Then you get the Anima of Mars and of Venus doubled."—BASILIUS VALENTINUS, *Last Will and Testament.*

Planet Venus—Venus being the Roman name of Aphrodite—is often called the Morning or the Evening Star because, *after the Moon*, Venus is the celestial body that more brightly shines and stands out in both the morning and evening skies.

> "I signify that the envious have narrated and said that the splendour of Saturn does not appear unless it perchance be dark when it ascends in the air, that Mercury is hidden by the rays of the Sun, that quicksilver vivifies the body by its fiery strength, and thus the work is accomplished. BUT VENUS, WHEN SHE BECOMES ORIENTAL, PRECEDES THE SUN."—*Turba Philosophorum.*

The dawning and dusking of the Star of Venus refers to the vital esoteric shift from Aphrodite Pandemos to Aphrodite Ourania: from mortal love to Celestial Love, a Love that—like Persephone—coexists with Death as the Bride of Hades. This is the *Bride of Christ*: the Love that transcends the mortal memory of sensory impressions.

> "I, Jesus, have sent my angel to testify to you these things for the churches. I am the root and the offspring of David, THE BRIGHT AND MORNING STAR. AND THE SPIRIT AND THE BRIDE say, 'Come'. And let the one who hears say, 'Come.' And let the one who is athirst come; and whosoever will, let him take the Water of Life freely."—*Revelation* 22:16-17.

> "There is no profit in knowing death but strangely *death and love always go together*; they never separate. You can't love without death; you can't embrace without death being there. Where love is there is also death, they are inseparable."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

It is Love flowing from a heart's tomb:
Love that is not remembered in a swoon,
Love that is not forgotten in doom's bloom,
but timeless and free-flowing from open wounds.
It is Hecate: dreadful admonishing croon.
It is Artemis: the huntress of the moon.
It is Persephone: sudden death is her boon.
It is Aphrodite: True Love is in bloom.
It is Athena: cry for me, I'm coming soon.

AURORA LUCIS RUTILAT, CAELUM LAUDIBUS INTONAT,
MUNDUS EXULTANS IUBILAT, GEMENS INFERNUS ULULAT.

"The Dawn reddens with light, the heavens thunder with praise, the exultant world rejoices, and groaning hell howls."

—*Medieval Easter Hymn*

♁ 11.22. DIONYSUS.

"I am the True Vine, and my Father is the husbandman."—*John* 15:1.

"HERMOGENES: But what will you say concerning Dionysus and Aphrodite?
SOCRATES: You enquire about great things, O son of Hipponicus. But the mode of nomination, belonging to these divinities, is both serious and jocose. Ask therefore others, about the serious mode; but nothing hinders us from relating the jocose: for these deities are lovers of joking and sport. Dionysus, therefore, is *the giver of wine,* and may be jocosely called διδοίνυσος (*didoínysos*).[1] But ὑῖνος (*yínos*), wine, may be most justly denominated οἰόνους (*oíonous*), because it is accustomed to deprive those of intellect who possessed it before."—PLATO, *The Cratylus.*

AURORA COELUM PURPURAT, AETHER RESULTAT LAUDIBUS,
MUNDUS TRIUMPHANS IUBILAT, HORRENS AVERNUS INTREMIT.

"The Dawn purples the heavens, the ether springs back with praise,
the triumphant world rejoices, frightful Avernus trembles."

—Medieval Easter Hymn

Dionysus—known in Rome as BACCHUS—was the god of wine, fertility, festivity, theatre, ritual madness and religious ecstasy. His symbols included the bull, the goat, the snake, the lion, the thyrsus, the grapevine, the phallus and theatrical masks.

Under the epithets *Eleutherious* and *Liber*, Dionysus was "the liberator", as his festive music, wine and ecstatic dance were said to free his followers from the self-conscious fear stirred by the oppression of the powerful. In Homer, Dionysus was the son of Semele, but in the Orphic Mysteries, he was instead the son of Persephone.

"I will tell of Dionysus, the son of glorious Semele, how he appeared on a jutting headland *by the shore of the fruitless sea*, seeming like a stripling in the first flush of manhood: his rich, dark hair was waving about him, and on his strong shoulders he *wore a purple robe*."—HOMERIC HYMN.

"And they clothed him in a purple robe, and twisting together a crown of thorns, they put it on him."—*Mark* 15:17.

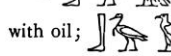
The name *Dionysus* (Διόνυσος) is said to mean "god from Nysa", from Διός (Diós), the genitive of Ζεύς (Zeus), and the god's birthplace: Nysa. However, Nonnus said that

"... called him Dionysus, or Zeus-limp, because Zeus while he carried his burden lifted his foot with a limp from the weight of his thigh, and *nysos* in the Syracusan language means limping."—NONNUS, *Dionysiaca.*

Let us remember that in the *Homo Signorum* the thigh corresponds to Sagittarius, which, as said previously, is ruled by Apollo. And let us also remember Jacob's thigh:

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, 'Let me go, *for the day breaks*.' And he said, 'I will not let you go, except you bless me.' [...] And Jacob called the name of the place Peniel, for I have seen Elohim face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh."—*Genesis* 32.

[1] Dido was the legendary founder of Carthage. *Dido* shares etymology with *David*: from *dod* (דוד), *beloved*.

baq , to anoint, to rub with oil;  , anointed.

baq , to be with child, pregnant

baq , clear, bright, shining.

Is it not rather curious that Jacob *should have his life be preserved* by seeing Elohim face to face, when in *Exodus* we are told that "*nobody can see the face of God and live*"?

> "And he said, 'You cannot see my face, for there shall no man see me, and live. And Jehovah said, 'Behold, there is a place by me, and you shall stand *upon a rock*. And it shall come to pass, while my glory passes by, that I will put you *in a cleft of the rock*, and will cover you with my hand while I pass by. And I will take away my hand, and you shall see my back parts, but my face shall not be seen."—*Exodus* 33:20-23.

Do you remember why Zeus sewed Dionysus' foetus to his thigh?

Earlier I told you the story of Dionysus' mother, Semele, and how she died when Zeus, compelled by an oath he had sworn to Semele, revealed himself to her in all his glory. And I also told you that if you eat from the *true* Tree of Knowledge, *you shall surely die*. All this conceals the "serious mode of nomination" that Socrates declined to address regarding the name of Dionysus, Son of Man. And I will only add that the name of Nyx (Νύξ)—the primordial goddess of the night and the only deity Zeus was said "to fear"—is the occult source of the esoteric etymology of the name "Dionysus".

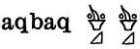
> "NIGHT-ROAMERS, Magians, bacchanals, revellers in wine, the INITIATED. For the things which are considered mysteries among men, they celebrate sacrilegiously. And these images they pray, as if one should prattle with the houses knowing nothing of gods or heroes, who they are. For were it not Dionysus to whom they institute procession and sing songs in honour of the pudenda, it would be the most shameful action. But Dionysus, in whose honour they rave in Bacchic frenzy, and Hades are the same."—HERACLITUS, *Fragments* CXXIV-CXXVII.

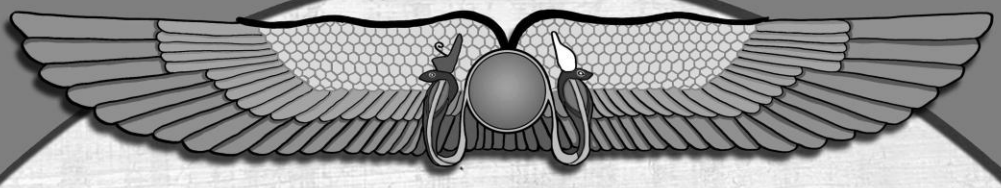
> "I will quickly run through the many names given to the Nostoc, which, to the Masters, indicated their mineral principle: *Celestial fundament Moon-spit, Earth-Butter, Dew-Grease, Vegetable Vitriol, Flos Caeli* (heavenly flower), etc. according to whether they regarded it as a receptacle of the universal Spirit, or as a terrestrial matter exhaled from the centre in a state of vapour, then coagulated by cooling in contact with the air. These strange terms, which have, however, their justification, have caused the real and initiatory significance of the *Nostoc* to be forgotten. This word comes from the Greek νυξ νυκτος corresponding to the Latin *nyx, nyktos,* night. Thus, it is something which is *born at night*, which needs the night in order to develop and can work only at night. Thus, *our subject* is admirably concealed from profane eyes, although it could easily be distinguished and uncovered by those possessing exact knowledge of natural laws. But, alas! How few take the trouble to reflect and how few retain simplicity of reasoning."
>
> —FULCANELLI, *The Mystery of the Cathedrals.*

> "From Chaos came forth Erebus and black Nyx; but of Nyx were born AETHER and Hemera (Day), whom she conceived and bore from union in love with Erebus."
>
> —HESIOD, *Theogony.*

> "Ave Maria, Mater Dei, Regina caeli,
> Domina mundi, Imperatrix inferni:
> Miserere mei et totius populi Christiani, et ne permittas nos mortaliter peccare,
> Sed tuam sanctissimam voluntatem adimplere. Amen."—AVE MARIA MATER DEI.

Baqbaq , a hawk-god with a bull's head.

Baqbaq  , a protector of the dead.



"Hail to you, Atum! I am Thoth who judged between the Rivals. I have stopped their fighting, I have wiped away their mourning, I have seized the buri-fish when it would flee away, I have done what you commanded in the matter, and afterwards I spent the night within my Eye (the moon). I am devoid of ill-will, and I have come that you may see me in the Mansion of Him of the double face in accordance with what was commanded; the old men are under my control and the little ones belong to me."

–The Ancient Egyptian Book of the Dead.

11.23. SPEAKING IN PARABLES.

"And the disciples came, and said to him, 'Why do you speak to them in parables?' He answered and said to them, 'Because to you it is given to know the Mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever has, to him shall be given, and he shall have more abundance, but whosoever has not, from him shall be taken away even what he has. Therefore, I speak to them in parables, because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which said, 'By hearing you shall hear, and shall not understand, and seeing you shall see, and shall not perceive.' For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see, and your ears, for they hear."—*Matthew* 13:10-16.

Every single word is a mere symbol that we INVENTED to refer to a thing which, IN TRUTH, *is not separated from the whole.* Things do not exist as separate entities by themselves; it is us who separate them for utilitarian ends by giving them names. There is no such thing as "literal language"—*for language is inherently symbolical* —and the number of linguistic divisions we may wish to use to divide the universe is *arbitrary.*

This is why the ancients always taught through parables and myths—i.e., BEYOND SPEECH—because, unlike modern empiricists, they actually knew what they were doing. The ancient sages knew that words are magical spells with mesmerising power, *and if you believe otherwise, it is only because this is not what you have been told.*

The universe is not divided into words; we divided it, quite arbitrarily, and, in dividing it, we only divided ourselves, not the universe. *All division has been invented.* And the "you"—which exists upon the separative premise "there is me and that which is not me"—is no exception. It only exists after the flag of your name, *which is a word.*

Hence, all those mesmerised by the tongue of the snake and the Harlot of Babylon *hearing do not hear, and neither do they understand.* For those boxed within invented models of knowledge, those fenced by *Apollo's Apélla,* must be removed from Truth.

But something similar applies to the universe of sensory impressions: every animal species is endowed with a different sensory build and experiences a different sensory "reality". And this is how many *seeing do not see, and neither do they understand.*

Sharks have been endowed by nature with "Lines of Lorenzini", a sense that allows them to detect electric fields. And modern technology can detect the same electric fields. But the manner in which we experience electric fields must surely greatly differ from the manner in which sharks do. . . The rational mind is invited to realise that the animal sensory experience only exists as a SYMBOL of a reality that transcends the very principle of sensory perception, which is *a mere characteristic* of the animal kingdom.

Hence, if a tree falls but there is nobody around to hear it, does it make any noise?

The empiricist will probably say "of course", but the only truly rational answer is "obviously not". For sound only exists as a product of auditory sense organs. No noise was produced because sound derives from auditory organs, not from falling trees. . .

Analogously, if the Word of God is spoken, do men hear it? Only if they have developed the required *sixth sense*, moon-eye or Nous, by energising via Symbolon. So the important question is not whether a fallen tree makes any noise, but whether one has been so deafened by the clang of the forges as to be deaf to the Tree of Life's Song.

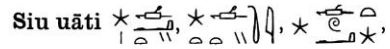
11.24. VINEGAR is old wine that has grown sour.

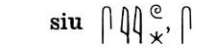
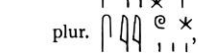
> "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, 'I thirst.' Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, 'It is finished,' and he bowed his head, and gave up the ghost."—*John* 19:28-30.

"Take of red Vitriol oil, or oil of Sulphur one part and two parts of ordinary well water. Put these together, dissolve therein fillings of Steel. This dissolution must be filtered, being warmed, let it gently evaporate a third part of it, then set the glass in a cool place, there will shoot crystals as sweet as sugar, which is the true *Vitriol of Mars*. Cant off that water, let it evaporate more, set it again in a cold place. More crystals will shoot, anneal them gently under a muffle, stirring still with an iron-wire, then you get a fair purple coloured powder. On this powder cast distilled Vinegar, extract the Anima of Mars in a gentle balneo. Abstract again the Vinegar and *Edulcorate* the *Anima.* This is the *Anima of Mars*, which being added to the Spirit of *Mercury,* and united with the *Anima of Sol*, tinges Luna into Sol, as you heard about the Gold."—BASILIUS VALENTINUS, *Last Will and Testament.*

"O all you, seekers after Wisdom, know that the foundation of this Art, on account of which many have perished, is one only. There is one thing which is stronger than all natures, and more sublime in the opinion of the philosophers, whereas with fools it is more common than anything. But for us it is a thing which we reverence. Woe unto all you fools! How ignorant are you of this Art, for which you would die if you knew it! I swear to you that if kings were familiar with it, none of us would ever attain this thing. O how this nature changes body into spirit! O how admirable is Nature, how she presides over all, and overcomes all!"

Pythagoras said:—Name this Nature, O Frictes! *And he*:—It is a very sharp vinegar, which makes gold into sheer spirit, without which vinegar, neither whiteness, nor blackness, nor redness, nor rust can be made. And know you that when it is mixed with the body, it is contained therein, and becomes one therewith; it turns the same into a spirit, and tinges with a spiritual and invariable tincture, which is indelible. Know, also, that if you place the body over the fire without vinegar, it will be burnt and corrupted. And know, further, that the first humour is cold. Be careful, therefore, of the fire, which is inimical to cold. Accordingly, the Wise have said: Rule gently until the sulphur becomes incombustible. The Wise men have already shown to those who possess reason the disposition of this Art, and the best point of their Art, which they mentioned, is, that a little of this sulphur burns a strong body. Accordingly, they venerate it and name it in the beginning of their book, and the son of Adam thus described it. For this vinegar burns the body, converts it into a cinder, and also whitens the body, which, if you cook well and deprive of blackness, is changed into a stone, so that it becomes a coin of most intense whiteness. Cook, therefore, the stone until it be disintegrated, and then dissolve and temper with the water of the sea. Know also, that the beginning of the whole work is the whitening, to which succeeds the redness, finally the perfection of the work; but after this, by means of vinegar, and by the will of God, there follows a complete perfection. Now, I have shown to you, O disciples of this Turba, the disposition of the one thing, which is more perfect, more precious, and more honourable, than all natures, and I swear to you by God that I have searched for a long time in books so that I might arrive at the knowledge of this one thing, while, I prayed also to God that he would teach me what it is. My prayer was heard, He showed me clean water, whereby knew pure vinegar, and the more I did read books, the more I was illuminated."—*Turba Philosophorum.*

Siu uāti 
the planet Venus as a morning star.

siu  , star;
plur.  , double star.

11.25. THE MORNING AND EVENING STAR OF VENUS.

"And you, Capernaum, will you be exalted to heaven? YOU SHALL BE BROUGHT DOWN TO HADES. THE ONE WHO HEARS YOU HEARS ME, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me. And the seventy returned again with joy, saying, 'Lord, even the devils are subject to us through your Name.' And he said to them, 'I BEHELD SATAN AS LIGHTNING FALL FROM HEAVEN. Behold, I give to you power to tread ON SERPENTS AND SCORPIONS, and over all the power of the enemy, and nothing shall by any means hurt you.'"—*Luke* 10:15-19.

"How are you fallen from heaven, O Lucifer, Son of the Morning! How are you cut down to the ground, you who laid the nations low! For you have said in your heart, 'I will ascend to heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north, I will ascend above the heights of the clouds; I will be like the Most High.' Yet you shall be brought down to Sheol (the Jewish Hades), to the sides of the pit."—*Isaiah* 14:12-15.

The Morning Star is the sign of the spiritual DAWN or birth of Christ-child. This is the Star of Bethlehem that the *three* Magi *coming from the east* followed to the manger where Jesus had been born *in the west*. The Evening Star, on the other hand, is the star that *crowns* Christmas trees and the Tree of Knowledge. The Morning Star signals the birth of Aphrodite Ourania; the Evening Star is her full acknowledgement.

"Water in and of itself has no shape, although it is liable of espousing them all and of taking that of the container which contains it. This is the reason for our vessel and for its necessity and why philosophers have repeatedly recommended it as the indispensable vehicle, the necessary excipient of our bodies. And this truth finds its justification in the image of the infant Bacchus standing on the lid of a hermetic vessel."—FULCANELLI, *The Dwellings of the Philosophers.*

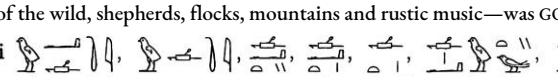
The three Magi are analogous to the three divine messengers that visited Abraham to announce the birth of Isaac, who, as we said, is one and the same with Dionysus.

Lucifer fell from the top of the tree to the ground to return again as Prodigal Son. But, before he re-ascended, he left some presents for the little children to whom the Kingdom of Heaven belongs, so perhaps they could remember him and join him aloft. For the Son of Man is an evil goat on its descent but a Star-Man on its ascent. And no mountain goat ever returned to Mount Olympus without knowing himself as a goat.

"No one has ever gone into heaven except the one who came from heaven—the Son of Man."—*John* 3:13.

The Morning Star dawns as soon as Hephaestus catches the infidelity of Ares and Aphrodite in a net made of Ariadne's web and begins to drag them back to Mount Olympus with the intention of shaming them in front of all the other gods. Both Hephaestus and Prometheus are Lucifer, "the fallen angel and Bringer of Light". But the Morning Star is also the planet Venus, or Aphrodite. Aphrodite Pandemos[1] is love—*magnetic force*—pushing the formless down into form, as lightning fallen down from heaven, while Aphrodite Ourania is Love—or *magnetic force*—pushing form up into the formless, as lightning raising up to heaven: the power of alchemical Magnesia.

[1] PAN—the god of the wild, shepherds, flocks, mountains and rustic music—was GOAT-FORMED.

uāti  , only one, sole; fem. , the only God

The Son of Man fell like lightning to the Earth during Poseidon's storm, and he can only be lifted up like Prodigal Son through the *static electricity that causes hair to be raised*. The ancient sages were well aware of the properties of electricity and magnetism. They spoke of the magnetic properties of the loadstone—*the lead stone that carries the load*—as well as of those of amber, which, when *rubbed*[1] with wool[2], causes static electricity that attracts *lightweight* materials such as *feathers* and *dust.*

> "With respect to all effluxions of water, the falling of thunder, and the wonderful circumstances observed in the attraction of amber, and of the Herculean stone[3];—in all these, nothing in reality of attraction takes place: but, as a vacuum cannot anywhere be found, and these particulars mutually impel each other,—hence, from the individuals when separated and mingled together tending to their proper feats, and from these passions being interwoven with each other, such admirable effects present themselves to the view of the accurate investigator. And indeed respiration (from whence our discourse originated) is generated from these causes, and after this manner, as we asserted above."—PLATO, *The Timaeus.*

"There is no vacuum anywhere", because the vacuum is filled with "air", which is *like nothing* and the cause of respiration and the Word. On the same, Aristotle says:

> "Thales, too, apparently, judging from the anecdotes related of him, conceived soul as a cause of motion, if it be true that he affirmed the loadstone to possess soul, because it attracts iron. Diogenes, however, as also some others, identified soul with air. Air, they thought, is made up of the finest particles and is the first principle, and this explains the fact that the soul knows and is a cause of motion, knowing by virtue of being the primary element from which all else is derived, and causing motion by the extreme fineness of its parts."—ARISTOTLE, *De Anima.*

Insects and arachnids, such as *spiders* or *scorpions,* are found naturally preserved in amber. "Fossilised*",* our scientists say today; "*mummified"* perhaps the ancients would have said instead, although the natural preserving qualities of amber surpass by far the best of the Ancient Egyptian mummifying techniques. Nonetheless, amber is a poor electric conductor, and this is why the alchemical goal never was the making of amber but of gold and silver, which are the best electrical conductors. It is precisely because amber is a poor electric conductor that it feels warm to the touch in the cold but cool in the heat. As this is most probably what made Heraclitus say that:

> "Souls smell in Hades. Cold becomes warm, and warm, cold; wet becomes dry, and dry, wet. It disperses and gathers; it comes and goes. Into the same river you could not step twice, for other waters are flowing."—HERACLITUS, *Fragments* XXXIX-XLI.

The word "electricity" derives from the Greek *electron* (ἤλεκτρον) or "amber".

> "Child of the mighty dead, Electra, lo, my way. To thee in the dawn hath sped, and the cot on the mountain grey, for the Watcher hath cried this day."—EURIPIDES, *Electra.*

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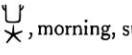
[1] The word "Christ" derives from *chrio* (χριω), meaning "to anoint", "to smear", or "*to rub*."

[2] According to myth, Hephaestus once tried to force Athena and ejaculated on her THIGH. Athena rubbed out his seed in disgust with a piece of *wool* and threw it to the Earth. Erichthonius was born from this.

[3] This is how the Ancient Greeks often referred to the loadstone. The Ancient Egyptians referred to the loadstone as "the bone of Horus or Osiris", while iron—attracted by the lodestone—they connected to Set.

baka , morning, sunrise;  , morning and evening.

> "Antimony is the Lord of Medicinals, there is made of it a Regulus out of Tartar and Salt, if at the melting of Antimony some iron fillings be added, by a manual used, there comes forth a wonderful Star, which Philosophers before me, called the Signet-Star. This Star being several times melted with cold Earth-Salt, grows then yellowish, of a fiery quality and wonderful efficacy. This Salt afterwards affords a Liquor, which further is brought to a fixed incombustible oil, which serves for several uses."—BASILIUS VALENTINUS, *Last Will and Testament.*

The Shell[1] of Compostela is the symbol of the pilgrim, of "the Son of Man that has nowhere to lay his head." It is the symbol of the Egyptian gods Khonsu and Montu, whose names meant "traveller" and "nomad" respectively. The true pilgrim is consecrated to James the Great—the patron saint of Spain and the city of Santiago de Compostela—and his pilgrimage leads to Cape *Finisterre,* or *"the end of the Earth"*.

> "The disciples said to Jesus: 'We know that you will depart from us; who is it who will be great over us? Jesus said to them: 'Wherever you go, you will go to James the Just, for whose sake heaven and earth came into being.'"—*Gospel of Thomas*, 12

> "The *shell of Compostela*, about which I shall have a good deal to say, is used in secret symbolism to stand for the principle of Mercury, which is still called the *Traveller* or the *Pilgrim.* It is worn mystically by all those who undertake the work and seek to obtain the star (*compos stella*)."—FULCANELLI, *The Mystery of the Cathedrals.*

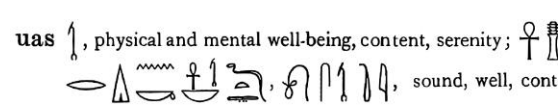
"By using the dry path, represented by the earthly road followed at first by our traveller, one can successfully but progressively exalt the diffuse and latent virtue, transforming into activity that which was only potential. The operation is completed when, on the surface, appears a shining star, formed of rays emanating from a single centre, prototype of the great roses of our gothic cathedrals. A sure sign that the pilgrim has successfully reached the end of his first trip. He has received the mystical blessing of St. James, confirmed by the luminous imprint which radiated, it is said, above the tomb of the apostle. The humble and common shell which he bore on his hat turned into a shining star, a halo of light. Pure matter whose hermetic star consecrates the perfection: it is now our compost, the holy water of Compostella (Latin, *compos*, "who has received," "possesses"—and *stella,* star) and the alabaster of the sages (*albastrum* contraction of *alabastrum,* white star). It is also the vase of perfumes, the vase of alabaster (ἀλάβαστρον—albastron, Latin *alabastrus*) and the new blooming bud of the flower of wisdom, *rosa hermetica,* the hermetic rose."— FULCANELLI, *Dwellings of the Philosophers.*

"Know you that nothing is more precious or more excellent than the red sand of the sea, for the Sputum of Luna is united with the light of the Sun's rays. Luna is perfected by the coming on of night, and by the heat of the Sun the dew is congealed. Then, that being wounded, the dew of the death-dealer is joined, and the more the days pass on the more intensely is it congealed, and is not burned. For he who cooks with the Sun is himself congealed, and that signal whiteness causes it to overcome the terrene fire."—*Turba Philosophorum.*

"There is the newly-born idea, in the philosophers' ideal, of the fusion of human and divine spirit, of the return of the creature to the Creator, of the unique, pure, and ardent fire, from which the industrious, immortal, martyred spark must, by order of God, have escaped in order to be joined to vile matter until the completed accomplishment of its earthly periplus."

—FULCANELLI, *The Dwellings of the Philosophers.*

[1] The genius of Sandro Botticelli wished to paint Aphrodite Ourania issuing like a white pearl from a shell.



11.26. BIDENT. The bident, or two-pronged staff, was the most characteristic hunting tool of ancient fishermen. And the Ancient Egyptian gods that sailed with Ra on his Solar Barque were often shown equipped with *uas-sceptres*—fishing rods topped by Set's face—as if they were busy fishing something from the waters below.

> "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he said to them, 'Follow me, and I will make you fishers of men.' And they straightway left their nets, and followed him."—*Matthew* 4:18-20.

In Ancient Greece, the Bident was exclusively characteristic of Hades. But that was not the case in Ancient Egypt, where many deities were shown holding *uas-sceptres*—or bidents—while Osiris held the shepherd's crook and grain flail[1] instead.

Nonetheless, Osiris was represented in a white *shroud,* the symbolic baggage of which was akin to that of fishmen, or mermen, as it conveyed that Osiris did not *walk* on duality but on Unity. Let us note that, out of the gods that were represented with *green faces* like Osiris, such as Khonsu and Ptah, only the earth-god Geb was shown unshrouded and lying on the ground*, as if suffering the consequences of duality.*

Now, the staff of the Ancient Egyptian god of metallurgy, Ptah, was formed by a *uas-sceptre* topped by the *Djed,* or Spine of Osiris, and the Ankh. And Hephaestus, the Greek god of metallurgy, was said to have caught the infidelity of Ares and Aphrodite IN A FISHERMAN'S NET*,* which, *I tell you*, was made of Ariadne's thread.

> "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, MENDING THEIR NETS; and he called them. And they immediately left the ship and their father, and followed him."—*Matthew* 4:21-22.

The Bident, or bifid tongue of the Snake of Wisdom, is the innovation of language as it first arose as Symbolon—*as music and the names of the gods*—only to bring the evils and glories of civilisation much later, as it turned into Diabolon. The Bident is Poseidon, the symbolic Word of God, who, in turn, holds the Trident of Diabolon.

The God of the Dead is TRUTH itself. Hence, the Egyptian conception, which freed the God of the Dead of any bident, *uas-sceptre,* or bifid tongue, was as propitious as that of the Greeks, who placed the Bident in the hands of Hades. Because although language is the primeval, fanciful human *invention* that allowed the growing of trees of knowledge to seek Truth, language can also *drown* our minds in the illusion of duality and multiplicity that arises from nowhere else than language. And this is also the reason why Jesus Christ did not write any gospels but had others write them in his stead: because Christ is TRUTH, whereas language is the beginning of inventive fancy.

Language is the grieving path of the Tree of Knowledge. Those without ears to hear must cling to the Samsaric vicious circle of the snake that eats its own tail because it is afraid of Osiris' flail, whereas those stretching the fearful cobra shall soon learn to hiss, but only to grieve that they cannot reach those who are in most need. Don't you believe? Geb was the "father of snakes", the "Man of Sorrows acquainted with grief".

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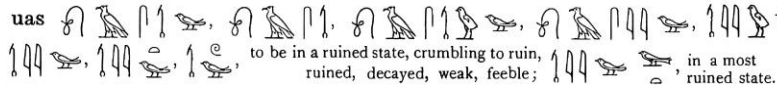
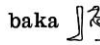
[1] A grain thresher, which is what the original name of Persephone (*Pherrephatta*) meant, as derived from the Avestan and Vedic *parṣa,* which means "ear of grain", and the Proto-Indo-European *phatta,* meaning "to strike" or "to beat". So, Osiris held Persephone's Grain Thresher and Apollo's Shepherd's Crook.



Only the Crystal Ball, Mirror of Perseus, Moon-Eye, or Platonic Nous—the Eye within the Triangle or Star-Triangle within the Crystal Ball—can reveal the Invisible Light, the above in the below, and the below in the above.

baka  , morning, sunrise; , morning and evening.

bak , olive oil.

11.27. OIL.

> "Allah is the Light of the heavens and the earth. His light is like a niche within which is a lamp, the lamp is within crystal, the crystal is like a pearly star, from the oil of a blessed olive tree, located neither to the east nor the west, whose oil would almost glow, even if untouched by fire. Light upon light! Allah guides to His light whoever he wills. And Allah sets forth parables for humanity. For Allah has perfect knowledge of all things. Such niches are in houses which Allah has ordered to be raised and that His Name be mentioned therein, exalting Him within them in the morning and the evenings."—THE QURAN 24:35-36.

It is fairly common knowledge that if one *rubs* an Islamic oil lamp, the dark *Djinn of Allah* may appear *out of nothing* and grant three wishes. The Greek Oenotropae—*Spermo* (*seed*), *Oino* (*wine*) and *Elais* (*olive-tree*)—were three great-granddaughters of Bacchus that could change water into wine and anything into corn and olives.

> "The Tincture which *Venus* has obtained, is likewise to be found in *Mars*, yea, much more powerful, higher, and more excellent. For *Mars* is the Husband, *Venus* the Wife; whereof I have spoken more at large in those writings of mine concerning them. This Tincture is likewise found in Verdigris and Vitriol, as in a Mineral of which a whole Volume might be written. And in all these things there is found a Sulphur, which does burn, and yet another Sulphur, which does not burn, which is a wonderful work. The one is white, the other red in the operating birth, but the right and true Sulphur is incombustible; for it is a mere and true Spirit, out of which is prepared an incombustible Oil, and is indeed the Sulphur out of which the Sulphur of Gold, out of one and the same root, is made and prepared. [. . .] This Sulphur may be very well called and christened the Sulphur of the wise, because in it is found all wisdom, if you except the Mercurial Spirit, which is to be preferred, and with it, together with the Salt of *Mars* must be united through a spiritual copulation, that three may be brought to a correspondence, and be exalted into one operation. This spiritual Sulphur does likewise and in the same manner derive its original from the upper Region, as the Spirit of Mercury does, but with another form and fashion, whereby the Stars do show, a separation in fixed and unfixed, in tinged and not tinged things. The Tincture does consist only in the Spirit of Copper, and chiefly of its consort, and is a mere steam, stinking and of a very ill scent in the beginning. And this mist must be resolved in a liquid manner, that the stinking incombustible Oil may be prepared out of it, which yet must have its origin from *Mars.* This Oil is easily joined with the Spirit of Mercury, and does soon take up all the metallic bodies."—BASILIUS VALENTINUS, *Last Will and Testament.*

> "This golden water, or Spirit drawn from Vitriol, contains again a Sulphur and Magnet, its Sulphur is the *anima*, an incombustible fire, the Magnet is its own Salt, which in the conjunction attracts its Sulphur and Mercury, unites with the same, and are inseparable Companions. First, in a gentle heat is dissolved the undigested Mercurial Spirit, by this is further extracted, after a Magnetic quality, the *Sulphureous Anima*, in that earth sticks the Salt, which is extracted also in a Magnetic way by the Mercurial Spirit, so still the one is a Magnet to the other, bearing a Magnetic Love one to another, as such things, where the last together with the *medium* is drawn forth by the first, and are thereby generated, and thus take their beginning."—BASILIUS VALENTINUS, *Last Will and Testament.*

bȧk , Copt. ⲃⲁϧ, Gr. Βαϊήθ,

Horapollo, , living hawks.

11.28. ZEUS OF THE UNDERWORLD.

> "Hades magnanimous, whose realms profound are fixed beneath the firm and solid ground, in the Tartarean plains remote from sight, and wrapped for ever in the depths of Night. Zeus of the Underworld, thy sacred ear incline, and pleased accept these sacred rites divine. Earth's keys to thee, illustrious king, belong, its Secret Gates unlocking, deep and strong."—*Orphic Hymn.*

11.29. ADONAI. Following the commandment of Moses—"You shall not take the Name of the Lord (יהוה), your Elohim, in vain"—the Jews do not read the Ineffable Name (יהוה) as "Jehovah" or "Yahve", but they instead say "Hashem" or "Adonai".

Accordingly, in English Bibles, one shall find the Name (יהוה) translated as "the Lord", after the Hebrew *eden* or *adon* (אדן), which means "foundation" or "lord".

Here we have a very ancient Jewish *tradition* that has helped preserve the *understanding* that Divine Unity only exists beyond human language. And, while one may regard this exoteric *tradition* as precious because of the ESOTERIC SERVICE that it has offered for more than 3,000 years, many Jews today still worship "the Name" entirely *exoterically* or, what is the same, IN VAIN. And if Moses were to descend from Mount Sinai again today, he would undoubtedly take their *Hashem*, burn it in the fire, grind it to powder, strew it upon water, and make them drink it, just like he did with the *golden calf* that Aaron had made out of the GOLDEN EARRINGS of the Israelites.

What can we say to those without earrings to hear? Only that the sephira of *Da'at* (דעת; Knowledge) is not represented for the same reason that יהוה is not to be uttered.

11.30. THE GOD OF THE LIVING, NO MORE THE GOD OF THE DEAD.

> "Do you not therefore err, because you know not the Scriptures, neither the power of God? For when they rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as for the dead being raised, have you not read in the book of Moses, how in the bush God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the Dead, but the God of the Living, you therefore do greatly err."—*Mark* 12:24-27.

> "God is indeed wonderful in all his works, as we may learn from the state of corruption, and reparation of *Adam,* for as *Adam* by transgression, upon the persuasion and enticement of the Devil and Serpent, attracted to himself, death, eternal damnation, and all kinds of torments, by taking from the forbidden Tree, so is he redeemed from death eternal, and received into life eternal, by the Tree of Life, and Life itself, Christ Jesus.
>
> It is more than probable, that the *Sibylla* prophesied of Christ, when she said, that Adam *being now ready to die, desired earnestly a Branch of the Bough of Life, in Paradise, and therefore, sent one of his Sons thither to fetch one, that he might escape this preeminent death: his Son received a Bough from the Angel; but in the meantime, Adam had changed life with death: and therefore his Son implanted the Bough of his Father's Sepulchre; where, getting sap, it grew into a great Tree, and so attracted the whole Nature of Adam to its nutriment."—The Mumial Treatise of Tentzelius, Part II.*

11.31. LET THE LITTLE CHILDREN COME TO ME; DO NOT HINDER THEM.

> "Then people brought little children to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them. Jesus said, 'Let the little children come to me, and do not hinder them, for the Kingdom of Heaven belongs to such as these.' When he had placed his hands on them, he went on from there.'"—*Matthew* 19:13-14.

11.32. GIVE A MAN A FISH AND YOU WILL FEED HIM FOR A DAY.

> "Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime."—TAOIST PROVERB.

11.33. FOLLOW ME, CHILD, AND I'LL MAKE OF YOU A FISHER OF MEN.

> "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he said to them, 'Follow me, and I will make you fishers of men.'"—*Matthew* 4:18-19.

11.34. GLAUCOPIS (Γλαυκῶπις) derives from *glaukós* (γλαυκός), which means "flashing", "bright", "blue-green", or "blue-grey", and *ops* (ὄψ), meaning "eye", but also "word" and "voice" in Homer's poetry. *Glaucopis* may then mean "flashing-eyed", "green, blue or grey-eyed", "bright voice", "green word", "green voice", etc.

> "The *argotiers*, those who use this language, are the hermetic descendants of the *argonauts*, who manned the ship Argo.[1] They spoke the *langue argotique*—our *langue verte* ('green language' or slang)—while they were sailing towards the felicitous shores of Colchis to win the famous *Golden Fleece*. People still say about a very intelligent, but rather sly, man: '*he knows everything, he understands cant*.'"—FULCANELLI, *The Mystery of the Cathedrals.*

In Ancient Greek mythology, Glaucus (Γλαῦκος) was a sea-god of prophecy that was originally born mortal but turned immortal after eating a magical herb. This god was said to come to the aid of sailors and fishermen that were caught in storms.

On the other hand, Glaucus is also the name of the valiant son of Hippolochus (Ἱππολόχος; "horse ambush"), one of the main leaders of the Trojan side in Homer's *Iliad*. In the *Iliad,* when Glaucus, the "Shepherd of the Trojan Host", meets the Argive Diomedes, Glaucus tells Diomedes to be a descendant of Bellerophon, the legendary rider of Pegasus. And, after hearing this, Diomedes "plants his spear on the ground" and relates how his grandfather Oeneus[2] was a close friend of Bellerophon,

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[1] In Sanskrit, *argha* (अर्घ) means either "an offering to the gods" or "a great vessel", an ark.

> "The Mantrin should venerate the water pot in order to protect the sleeping king."—*Netra Tantra.*

> "I shall now explain how the Lord of Mantra provides all protection, how the protector of mantra is strong and great, and how the white mustard is more effective when infused with perfume. A person who receives the white mustard seed, has recited the mantra seven times, and who always keeps it on his head, is freed of all faults."—*Netra Tantra.*

The Ancient Egyptian hieroglyph of Nut—the goddess of the starry sky—was a *water-pot.*

[2] The Oenotropae were: Spermo ("*seed*"); Oino ("*wine*") and Elais ("*olive-tree*"). Oeneus means "wine-man".

thus inviting Glaucus to honour the friendship of their ancestors and refrain from hurting each other, despite finding themselves on opposite sides in the battlefield.

Then, the "god-cunning" Diomedes offers an exchange of armours to Glaucus, and Homer tells us that "Zeus stole Glaucus' wits", for Glaucus agrees to exchange his golden armour worth 100 oxen for Diomedes' brazen armour worth only *nine* oxen.

"Glaucopis" was also one of the epithets given to Athena. And, as already said, *ops* (ὄψ) means "voice" or "word" in Homer's poetry, but *ōps* (ὤψ) means "eye". So let the reader hear with a green heart, see the dark blue of a bright mind-eye and feel with the nebulous grey of a soul that joins black and white into one, and understand why in *Greetings from the White Aurora* it is Artemis that is called "Glaucopis" at this stage.

> "In answer to Athena, spoke mighty Diomedes: 'I know you, daughter of Zeus that bears the Ægis; therefore, with a ready heart I will tell you my thought and hide it not. In no wise does spiritless terror nor any slackness possess me, but I am still mindful of the behest you laid upon me: you told me not to fight face to face with the other blessed immortal gods except if Aphrodite—the daughter of Zeus—should enter the battle, only her you bade me to wound with my sharp bronze. This is why I now retreat from the battlefield and have given command to all the rest of the Argives to be gathered here likewise; for I discern that Ares is now lording over the battle-field.' Then, the flashing-eyed (Γλαυκῶπις; Glaucopis) goddess Athena, answered him, saying: 'Son of Tydeus, Diomedes, dear to my heart, fear not Ares for that, neither any other of the immortals; for I am a helper to you. Nay, come, at Ares first drive your single-hooved horses, and smite him in close fight, neither be awed at furious Ares who raves here a full-wrought bane. He is a renegade, for he first spoke with me and Hera, and made as though he would fight against the Trojans and give aid to the Argives; yet now he consorts with the Trojans and has forgotten the Argives."—HOMER, *The Iliad,* Book V.

> "Take as much of *Venus* as you will, and make *Vitriol* of it, after the usual and common practice: or take good Verdigris, sold in shops, it effects the same. Grind it small, pour on it good distilled Vinegar, set in in a warmth. The Vinegar will be transparent green, cant it off, pour on the remaining matter on the bottom new Vinegar, iterate this work as long as the Vinegar takes on any tincture and the matter of the Verdigris on the bottom lies very black. Put the tinged Vinegar together, distil the Vinegar from it to a dryness, else a black Vitriol will shoot. Thus you get a purified Verdigris, grind it small, pour the juice of immature grapes on it, let it stand in a gentle heat. This juice makes a transparent tincture as green as a *Smaragd* and attracts the red tincture of *Venus,* which affords an excellent colour for painters, limners, and others for their several uses. When the juice extracts no more of the tincture, then put all the extraction together, abstract the moiety of this juice gently, set it into a cool place. There shoots a very fair Vitriol, if you have enough of that, then you have enough matter to *reduce* the same and to make out of it the Philosopher's Stone, in case you should make a doubt to perform this great mystery by any other Vitriol. Of this preparation I have spoken already *parabolically* in the book of the *Keys*, in the Chapter of the Wine-vinegar, where I said that the common *Azoth* is not the matter of our stone, but our *Azoth*, or *materia prima* is extracted with the common *Azoth,* and with the Wine, which is the out-pressed juice of unripe Grapes, and with other waters also must be prepared. These are the waters wherewith the body of *Venus* must be broken, and be made into Vitriol, which you must observe very well. Then you may free yourselves from many troubles and perplexities."—BASILIUS VALENTINUS, *Last Will and Testament.*

11.35. ADONIS (Ἄδωνις) derives from the Hebrew *adon* (אדן) or the Phoenician *adon* (𐤀𐤃𐤍), which, in both cases, means "lord". Hence, *the Ineffable Name* of the Jews—Hashem, Adonai, Yahweh or Jehovah—is translated in English as "the Lord".

Adonis was a mortal lover of Aphrodite and Persephone. Ares became jealous of Adonis' affair with Aphrodite, so, while he was on a *hunting trip*, Ares turned into a wild boar and killed him. Adonis died in Aphrodite's arms, and from the mixture of Adonis' blood and Aphrodite's tears, the *anemone flower—*ἀνεμώνη; literally meaning "wind-flower—was said to be born. This is a figure for "the Perfume of Jericho", or Holy Air, as well as for the four winds which, blowing from each of the four cardinal points, make for a *vegetable* cross. The *wood anemone* is one of the first spring blooms.

11.36. I CALLED "GODS" THOSE TO WHOM MY WORD I SENT.

"The Jews answered him, saying, 'For a good work we stone you not; but for blasphemy; and because you, being a man, make yourself God.' Jesus answered them, 'Is it not written in your Law, "I have said, you are gods?"' If he called 'gods,' to whom the Word (λόγος) of God came, and the Scripture cannot be broken; do you say of him, whom the Father has sanctified, and sent into the world, 'You blaspheme; because I said, 'I am the Son of God?'"—*John* 10:33-36.

A historical detour: *read twice and price the rice; read thrice and rise the price.*

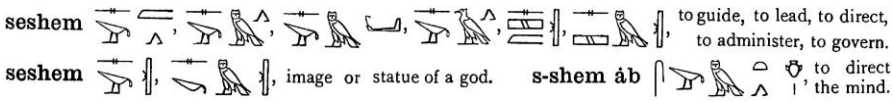
During the Old Kingdom—from roughly 3,100 B.C. to 2,200 B.C.—the pharaoh was said to be Horus as the Son of Ra who, after death, ascended to join Ra in the sky. The dynasties that built the pyramids considered the pharaoh to be *Horus as the Son of Ra,* despite the fact that Horus was said to be the son of Osiris rather than Ra. This was a rather capricious phrasing which, as usually happens, hid prominent mysteries.

However, after the spreading of the Osiris Cult, the mode of expression changed, and the pharaoh was instead said "to be with Osiris in death", and that he would rise, unite with Osiris, and inherit eternal life *only when Osiris should rise from the dead*.

This new phraseology was, by all means, very "Christian", but it is only the mode of expression that changed after the requirements of the age; the spirit of the old worship remained the same. For Horus was only born after Isis had reassembled the corpse of Osiris, which Set had torn into pieces, and—with the help of Thoth and the power of Heka's imitative magic (which is *Symbolon* or Ra-Horakhty, "Horus of the two Horizons")—she could bestow resurrection to Osiris' corpse. Nonetheless, Isis never found Osiris' phallus, so perhaps it was rather a virginal birth that she bestowed.

According to the Old Testament, Moses—the founder of the Jewish nation, religion, *and the distinctive Jewish Symbolon*—freed the Hebrews from slavery in Ancient Egypt. But Moses himself was *saved from a river* by the Pharaoh's daughter and raised at the Pharaoh's court. Moses was exposed to (*and saved by*) the Perennial Wisdom under the Ancient Egyptian garb [1]: the same wisdom that is found in the Old Testament under yet another symbolical garb, *for the Snake of Wisdom sheds its skin.*

[1] As was Jesus Christ. Because, following Herod's *persecution of the newborns*, Joseph and Mary fled to Ancient Egypt, and Jesus did not return to Galilee until adulthood, when he began his public ministry.



The Ancient Egyptians—whose Symbolon derived from Atlantis—marvelled when Aaron (אהרן, which means "bright", "exalted" or "Light Bringer", i.e., Lucifer, the Snake) "cast down his rod and it turned into *a serpent that could swallow theirs*".

> "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods."—*Exodus* 7:10-12.

The above is *Symbolon for a religious debate according to Symbolon*, i.e., according to the tongue of the snake. Moses' bifid tongue, or Bident—because, as every Jew should know, *Aaron was Moses' tongue*—proved to be equal to that of the Egyptians:

> "And the ANGER OF JEHOVAH was kindled against Moses, and he said, 'Is not Aaron the Levite your brother? I know that he can speak well. And also, behold, he comes forth to meet you, and when he sees you, *he will be glad in his heart*. And you shall speak to him, and put words in his mouth, and I will be with your mouth, and with his mouth, and will teach you what you shall do. And he shall be your spokesman to the people: AND HE SHALL BE, EVEN HE SHALL BE TO YOU INSTEAD OF A MOUTH, *and you shall be to him instead of God. And you shall take this rod in your hand, wherewith you shall do signs*."—*Exodus* 4:14-17.[1]

The Ancient Egyptian sages truly marvelled when they saw that a Semite[2]—*i.e., a slave*—was capable of holding the Earth on his shoulders and sending ATLAS to fetch the golden apples of the Tree of Life. As they also understood that Moses *speaking in tongues—i.e.,* through Symbolon—meant that it was time to free Moses and his people, the same people that they had been herding for that purpose with the rod and flail of *names* and words. The sons of Shem had come of age, so they should not be herded anymore, for the Bringer of Light had *chosen* yet another ethnic group to manifest through yet another form of Symbolon. The snake had shed its skin, and that was marvellous in the eyes of the Egyptian divines. The Bringer of Light had chosen the Hebrews, and the Hebrews were certainly very *proud* to be "the chosen people".

But just like Caiaphas' heart was hardened, it was also necessary that the heart of the Pharaoh should be hardened for the sake of all those *signs* that were to follow and constitute the spiritual heritage of the Jewish people. *The Symbolon of the Jews is their direct Covenant with God,* but that is not complied with by saying "Hashem" in public meetings or synagogues if one is worshipping golden calves behind closed doors.

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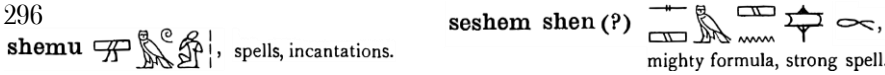
[1] Something similar happened in the case of Jesus Christ, reason why he says:

> "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting, whatsoever I speak therefore, even as the Father said to me, so I speak."—*John* 12:49-50.

Or later,

> "I can of mine own self do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will, but the Will of the Father which has sent me. If I bear witness of myself, my witness is not true. There is another that bears witness of me; and I know that the witness which he witnesses of me is true"—*John* 5:29-31.

[2] A slave of language, a slave of words and names. The Semites were slaves through *Sem* (שם), which means "name". As I already said, the ancient sages knew that words are magical spells with mesmerising power, and all those that believe otherwise believe so only because this is not what they have been told.



Moses was what in Hinduism is known as a Marut, a storm-deity or warrior-god: *a rebel, like Nimrod, a mighty hunter before Jehovah.* Esoterically, *one of the last founders of the original root-nations and root-tongues* through which humanity was split into the many nations and tongues. And this is why, in Christian churches, one will often find Moses represented *with horns,* like in the case of the famous statue carved by Michelangelo's genius and hosted at the Vatican.

This is how all ancient nations and religions began. And the Jewish nation is no less than any other. In fact, the very Jewish religion tells us that Moses was promised a land that he was never allowed to enter. Instead, Mars, or Ares, the Marut of Moses, DIED at Mount Nebo (which means Mount of the Prophet), and it was Joshua (which is the name of Jesus) who led the Israelites into the Promised Land. Everything I am saying is embedded in the very Jewish religion, *as it is embedded in any other*. But only those speaking in tongues can understand the bifid tongue of the Snake of Symbolon. . .

In a time when very few had fully grown the Tree of Knowledge, Moses had stretched the Snake of Wisdom from Ares' red planting pot to Dionysus' modius, and this is why the Tree of Life had begun to grow from his crown of thorny horns.[1]

"And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."—*Ex.* 3:2

Hence, it was only natural that Moses should revolt against being enslaved by the Egyptian nation of Atlantean stock. *This is how nations were naturally formed in the days of old,* AND HOW THE VIOLENT TOOK THE KINGDOM OF HEAVEN BY FORCE.

In the days of old, all this flowed in perfect agreement with Demeter's Sacred Law, and the Ancient Egyptian divines knew it. And they also knew that, one day, after Set had been allowed to tear the whole Earth into nations and tongues, and *no more lands were left to be promised to the heirs of the gods*, Osiris—"the ruler of rulers"—would begin to blow his conch. The *king of kings* would then resurrect and begin to call all the prodigal sons to peacefully conquer the Kingdom of the Dead and return home.

Moses perfectly seized the spirit that lurked underneath the Ancient Egyptian Symbolon. And, out of his own divinely inspired creativity, which he combined with the Abrahamic, or Mesopotamian, traditions found among the Semites, he coated the formless spirit, or INEFFABLE NAME, with yet another coat of *symbolical form.* And thus, the *Snake of Wisdom shed its skin again*, and the Jewish nation arose amidst all those that were spiritually roused by the *light brought by* Aaron, i.e., Moses' mouth.

But later, when Moses found out that Aaron had fused *the golden earrings* of his people and made for them the golden calf of Diabolon, he realised that very few could seize the Ineffable Name in its formlessness. So, then, *he angrily broke the Tables of Stone*, banned the uttering of the Name of the Lord, made laws for the deaf, etc.

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[1] The Angel of Jehovah spoke to Moses from a thorny bush (*seneh*; סנה) that burnt with flame but did not consume. This is the *Incombustible Sulphur* of the alchemists: Master Craftsman Hephaestus.

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: *the tables were written on both their sides*; on the one side and on the other they were written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when JOSHUA heard the noise of the people as they shouted, he said to Moses, 'There is a noise OF WAR in the camp.' And he said, 'It is not the voice of them that shout for strength, neither is it the voice of them that cry for being overcome, but the noise of them that sing do I hear.'[1] And it came to pass, as soon as he came nigh to the camp, that he saw the calf, and the dancing. And *Moses' anger waxed hot*, and he cast the tables out of his hands, and broke them beneath the mount. And he took the calf which they had made, *and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.* And Moses said to Aaron, 'What did this people to you, that you have brought so great a sin upon them? And Aaron said, 'Let not the anger of my Lord wax hot: you know the people, that they are set on mischief."—*Exodus* 32:15-19.

But Moses did not only abhor the golden calf of Diabolon. *Because of his own historical circumstances*, he also abhorred the idea of considering kings as gods, as the Pharaoh—and all those who dwelt above the linguistic images and resemblances of God—considered themselves. Hence, it is not surprising that Moses should have rejected the idea that a man should appear as a god, OR EVEN AS A KING, in all fairness, *for Moses never made himself king of Israel*. Nonetheless, proof of the fact that Moses learnt the Perennial Wisdom from the bifid tongue of an Egyptian *uraeus* may be found with KING David—the ancestor of Jesus Christ—who in his *Psalms* sings as delightfully as any other singer of mantras inspired by heavenly muses will ever sang:

> "I have said, 'You are gods, and all of you are sons of the Most High, but you shall die like men, and fall like one of the princes.' Arise, O *Elohim*, judge the earth; FOR YOU SHALL INHERIT ALL NATIONS!"—*Psalms* 82:6-8.

11.37. FROM THE LIGHT OF HIS SEMBLANCE, ILLUSION NOW RANGED.

> "When Moses came down from mount Sinai with the two tables of testimony in his hands, when he came down from the mount, Moses knew not that the skin of his face shone while he (Jehovah) talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him. And Moses called to them; and Aaron and all the rulers of the congregation returned to him. And Moses talked with them. And afterward all the children of Israel came near, and he gave them in commandment all that Jehovah had spoken with him in Mount Sinai. And till Moses had done speaking with them, HE PUT A VEIL on his face. But when Moses went in before Jehovah to speak with him, HE TOOK THE VEIL OFF, until he came out. And he came out, and spoke to the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone. And Moses put the veil upon his face again, until he went in to speak with him."—*Exodus* 34:29-35.

> > "And he was transfigured before them, and his face shone *like the sun*, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him."—*Matthew* 17:2-3.

[1] Note the difference in the approach of Joshua and Moses: they very naturally did not hear the same song.

Truth is natural, and the beginning of fancy and invention is human language.

Life is natural, and only the inventions of men can lead us astray from life and nature. What is life? What stirs the activity of the brain and the beats of the heart? Electric currents spread through our nerves from the Spine of the Snake, or Osiris' Djed. But when Zeus' lightning leaves the stone, where is his quintessence gone?

I am talking to you, Son of Thunder!

Life is not in the visible body of sensory forms but in the invisible spirit that stirs the sensory corpse. Just like Truth is not in the dead shells of the sound of words but in the spirit that stirs the bifid tongue of Symbolon. Truth cannot be manifested with words of chalk on a spiritless blackboard for preying hearts to get hold of. It cannot be done, for neither Truth nor Life ever stirred in the preying heart of Diabolon.

Truth is alive; it slips through our fingers; it is born in our senses, and it dies on our tongues. Truth is the Light that shines in darkness, but the darkness comprehends it not. Neither Truth nor Life belongs to a world that knows no Truth because it remains outdoors, *saying* that it has for king the Narrow Door of the Living Word.

The Kingdom of the Word is on the other side of words; it is not of this world.

> "Jesus answered, 'My Kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my Kingdom is not from this world.' Then Pilate said to him, 'So are you a king?' Jesus answered, 'YOU SAY that I am a king. For this purpose I was born, and for this purpose I have come into the world—to bear witness to the Truth. Everyone who is of the Truth listens to my voice.' Pilate said to him, 'What is Truth?'"—*John* 18:36-38.

11.38. TOUCH ME NOT, FOR I AM NOT SITTING ON MY FATHER'S THRONE YET.

In order to commune with men, Christ had to live behind the veil of Jesus' corpse.[1] Hence, when Mary Magdalene saw him without this veil, she recognised him not.

> "She turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Who are you seeking?'
>
> She, supposing him to be the gardener,[2] said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary.' She turned herself, and she said to him, 'Rabboni;' which is to say, 'Master'. Jesus said to her, '*Touch me not; for I am not yet ascended to my Father*, but go to my brethren, and say to them, I ascend to my Father, and your Father; and to my God, and your God."—*John* 20:14-17.

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[1] "And Jehovah-Elohim called to Adam, and said to him, 'Where are you?' And he said, 'I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.' And he said, 'Who told you that you were naked? Have you eaten of the tree, whereof I commanded you that you should not eat?"—*Genesis 3.*

[2] *Kepourós* (κηπουρός), "gardener". There is too much going on with this word. . . The keeper of the Garden of Eden is either the Flaming Sword or Jehovah-Elohim, "the Lord God" that caused Adam to fall into a deep sleep *so he could find a helpmeet*. In Greek, *kouros* (κουρος) means "young boy" or "a youth of noble rank", and *kurios* (κύριος) means "Lord". But Koré (κορη), which means "maiden" and is an alternative name of Persephone, was applied to anything that was "young and feminine" but, remarkably, to *young brides*. And *Kupros* (Κύπρος) is Cyprus, which means "copper", *and was said to be the birthplace of Aphrodite. . .*

Mary Magdalene participated in the fluctuation between Aphrodite Pandemos and Aphrodite Ourania. And Jesus Christ did not want to be touched by such a fluctuating pull at this point. The original Greek text makes Mary Magdalene say:

"κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ."

The last bit, ἀρῶ, is a conjugation of the verb αἴρω (*aírō*), which can mean "to lift up", "to take away", "to take up", "to carry", "to destroy", or "to kill". Neither the sacred uplifting character of Aphrodite Ourania, or Celestial Love, nor the destructive character of Aphrodite Pandemos is neglected in the figure of Mary Magdalene: the redeemed Harlot of Babylon that was possessed by seven demons. Both Aphrodites are *magnetic carriers* and destroyers. For just as Ourania destroys the mortal nature, Pandemos destroys the immortal. Hence, the verse above may be translated as either:

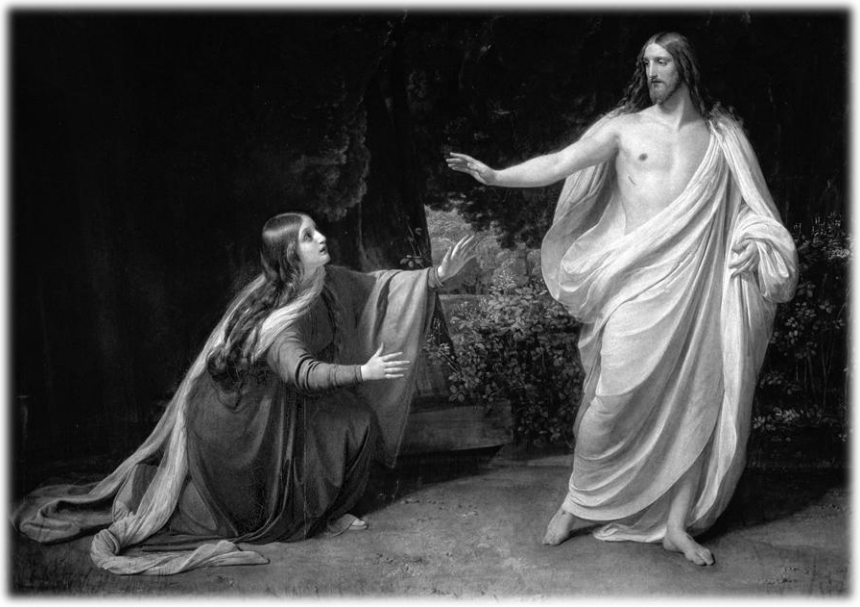
"Sir, if you have carried him away, tell me where you have laid him, and *I will take him up.*"

or

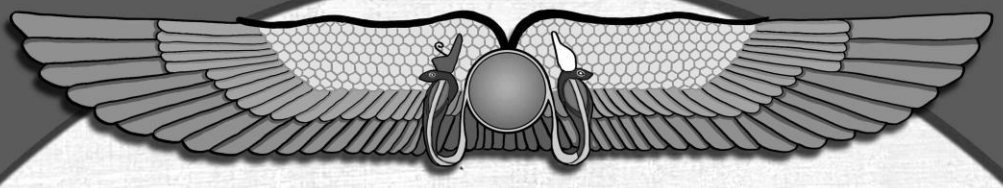
"Sir, if you have carried him away, tell me where you have laid him, and *I will destroy him.*"

Jesus was already dead and resurrected at this point; he did not need to be further destroyed nor taken up, so Aphrodite's magnetic pull would have only pulled him down again into the water. Mafdet[1] had protected his pieces—just as she protected the pieces of Osiris—but Osiris was now whole, not torn into pieces anymore.

Not one of his bones was broken.



[1] The Ancient Egyptian feline-headed goddess Mafdet was said to have protected the pieces of the corpse of Osiris and to have helped in binding them together. Mafdet was said to be the "Piercer of Darkness", the defender of Ra (the sun) and Maat (Truth). She was also said to be "THE ENSURER OF THE COMING DAWN".



"Get back! Crawl away! Get away from me, you snake! Go, be drowned in the Lake of the Primordial Water, at the place where your father commanded that the slaying of you should be carried out. Be far removed from that abode of Ra wherein you trembled, for I am Ra at whom men tremble; get back, you rebel, at the knives of his light. Your words have fallen because of Ra, your face is turned back by the gods, your heart is cut out by Mafdet, you are put into bonds by the Scorpion-goddess, your sentence is carried out by Maat, those who are on the ways fell you."

–The Ancient Egyptian Book of the Dead.

XII

12.1. ACHILLES' name derives from ἄχος (*áchos*) "grief", "distress", or "pain", and λαός (*laós*), a word that may refer to either the soldiers of a nation or to the common, lay people. In *The Iliad,* he is the leader of the *Myrmidons* (Μυρμῐδών), a word that derives from *murmedon* (μυρμηδών), which means "ant-nest". Achilles showed his most terrible face when his dear friend Patroclus[1] was slain by the Trojan leader Hector (Ἕκτωρ), whose name derives from *ékhō* (ἔχω), which means "to hold charge".

Do I have to explain again what this is all about, Son of Man? Think of Moses.

After Achilles killed Hector, he granted *twelve* days of peace to the Trojans to honour the dead. For *nine* days, the Trojans felled down forests to build a pyre. And with the *aurora of the tenth day,* Hector was brought to the pyre "to quench with wine the remaining fire and collect tears in a golden vase rolled in purple palls."

> "'Perform, ye Trojans! what the rites require,
> And fell the forests for a funeral pyre;
> Twelve days, nor foes nor secret ambush dread;
> Achilles grants these honours to the dead.'
> He spoke; and, at his word, the Trojan train
> Their mules and oxen harness to the wain,
> Pour through the gates, and fell'd from Ida's crown,
> Roll back the gather'd forests to the town.
> These toils continue nine succeeding days,
> And high in air a sylvan structure raise.
> But when the tenth fair morn began to shine,
> Forth to the pile was borne the man divine,
> And placed aloft; while all, with streaming eyes,
> Beheld the flames and rolling smokes arise.
> Soon as Aurora, daughter of the dawn,
> With rosy lustre streak'd the dewy lawn,
> Again, the mournful crowds surround the pyre,
> And quench with wine the yet remaining fire.
> The snowy bones his friends and brothers place
> With tears collected in a golden vase;
> The golden vase in purple palls they roll'd,
> Of softest texture, and inwrought with gold.
> Last o'er the urn the sacred earth they spread,
> And raised the tomb, memorial of the dead.
> (Strong guards and spies, till all the rites were done,
> Watch'd from the rising to the setting sun.)
> All Troy then moves to Priam's court again,
> A solemn, silent, melancholy train:
> Assembled there, from pious toil they rest,
> And sadly shared the last sepulchral feast.
> Such honours Ilion to her hero paid,
> And peaceful slept the mighty Hector's shade."—HOMER, *The Iliad.*

[1] Πάτροκλος means "Glory of the Father", from πατρός *(patrós*), "father's", and κλέος (*kléos*), "glory".

12.2. PHOBOS & DEIMOS.

When everything is lost, fear is lost.
When fear is lost, everything is won.
What do you fear to lose but that which you choose?
Freedom of choice is slavery to the mind's noise.
Freedom from choice is servitude to Silent Voice.

Phobos (Φόβος), meaning "fear", and Deimos (Δεῖμος), meaning "dread", were two of the sons of Ares and Aphrodite, who also had a good daughter called Harmonia ("harmony", "agreement"), who married Cadmus and was cursed by Hephaestus with a necklace that brought both misfortune as well as eternal youth and beauty. Cadmus and Harmonia are in turn the parents of *Semele,* the mother of Dionysus from Zeus.

"War is the father and king of all, and has produced some as gods and some as men, and has made some slaves and some free. They do not understand how that which separated unites with itself. It is a harmony of oppositions, as in the case of the bow and of the lyre [. . .] *The hidden harmony is better than the visible*."—HERACLITUS, *Fragments* XLIV-XLVII.

Entangled in a battle of frenzied passion,
Ares and Aphrodite knew no compassion,
And Phobos and Deimos were the fruit of action.
But when they came to terms with their dire attraction,
Harmony was born from melodious abstraction:
the face of their daughter is after Apollo's fashion.

12.3. ANTI-CHRIST. If Christ (Χριστός) means "anointed", as derived from *chrio* (χριω), "to anoint", Anti-Christ (Αντιχριστος) simply means the opposite through the prefix αντι- (*anti-*), which conveys opposition. Oil never mixes with water regardless of how much you may stir it. But the unanointed can hardly keep their heads above the flow of words and thoughts, so they drown, dragged by the current of the Flood.

Contrary to what most people believe, there have been many Messiahs in history. The very prophet Isaiah called Cyrus the Great—the founder of the Persian Empire—"Messiah". Yes, this is the extent of the ignorance of those who babble after Babel, as well as why they are in need of *Messianic Shepherds* to periodically come to help them.

"Thus says Jehovah, your Redeemer, who formed you from the womb: 'I am Jehovah, who made all things, who alone stretched out the heavens, who spread out the earth by myself, who frustrates the signs of liars and makes fools of diviners, *who turns wise men back and makes their knowledge foolish*, who confirms the Word of his servant and fulfils the counsel of his messengers, who says to Jerusalem, 'You shall be inhabited,' and of the cities of Judah, 'You shall be built, and I will raise up their ruins;' who says to the deep, 'BE DRY; I WILL DRY UP YOUR RIVERS;' who says of Cyrus, '*He is my shepherd, and he shall fulfil all my purpose*;' saying of Jerusalem, 'You shall be built,' and of the temple, 'Your foundation shall be laid.' THUS SAYS JEHOVAH TO HIS ANOINTED (MESSIAH; משיח), TO CYRUS, whose right hand I have grasped, to subdue nations before him; and to loose the belts of kings, to open doors before him, that gates may not be closed: 'I will go before you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron, I *will give you the treasures of darkness and the hoards in secret places*, that you may know that it is I, Jehovah, the Elohim of Israel, who call you by your name."—*Isaiah* 44:24-45:3.

All the Messiahs of the ancient world appeared to free the common people from slavery to a given human power. In fact, the words "Messiah" (משיח) and "Moses" (משה) may both be derived from *masha* (משה), meaning "to extract from the water".

However, every time a Messiah freed a group of people, the same group of people eventually enslaved another group of people until another Messiah appeared among the oppressed to overturn the situation, thus perpetuating a vicious circle of violence.

For instance, the Messiah that arose to counterbalance the Persian Cyrus the Great was the Macedonian Alexander the Great. But these Messiahs were simply Maruts, storm-deities, gods of war or, if preferred, warrior or Parashurama Avatars, which are said to be Vishnu's SIXTH avatar. This may be corroborated by the fact that the Messiah that the Jews expected during the times of Jesus Christ was nothing else than the *military leader* that would free them from the oppression of the Roman Empire. They were waiting for the next Moses, or Cyrus the Great, and nothing else. But this is not what they got; what they got was a Krishna Avatar come to free the people not from one or another human power, but FROM SLAVERY TO PHYSICAL EXISTENCE ALTOGETHER and the vicious circle of repetitive 6-6-6 Parashurama, warrior-avatars.

> "All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief comes not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd gives his life for the sheep."—*John* 10:8-11.

As long as one has not developed the capacity to dwell in the VIRGIN SILENCE that affords the direct realisation of Truth, one shall be led astray by the words of men. And as long as one is led astray by the words of men, one will be bound to the *vicious circle of physical generation.* Because as long as one is bound to the *psychological vicious circle* caused by the Messiahs of the ancient world—who are rather the Anti-Christs of the modern world—one carries their burden, and, *as above, so below*. So,

> "Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—*Ephesians* 6:11-12.

As Gandhi said "an eye for an eye shall make the whole world blind." So,

"Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passes away, and the lust thereof. But he that does the Will of God abides forever. Little children, it is the last hour, and as you have heard that Antichrist shall come, *even now are there many antichrists*; whereby we know that it is the last hour. *They went out from us*, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us. *But you have been anointed by the Holy One*, *and you know all things*. I have not written to you because you know not the Truth, but because you know it, and that no lie is of the Truth."—1 *John* 2:15-21.

> "The ancient and honourable, he is the head; and the prophet that teaches lies, he is the tail. The leaders of this people cause them to err; and they that are led of them are destroyed."—*Isaiah* 9:15-16.

The ten Avatars of Vishnu are a representation of ten stages of psycho-spiritual evolution undergone by the Seed (ד) of Ten. These are Fish, Turtle, Boar, Man-Lion, Dwarf, Warrior (or Parashurama), Rama, Krishna, Balarama (or Buddha) and Kalki.

It may be important to note that when I say that Jesus Christ was a Krishna Avatar, I do NOT mean that he never transcended Krishna consciousness. He must have transcended all the way up to Vishnu's tenth stage of consciousness, or Kalki Avatar, the one riding a white horse. This is why he is shown as such in the *Book of Revelation*:

> "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God."—*Revelation* 19:11-13.

If I say that Jesus Christ was a Krishna Avatar, it is only because *that was what the best around him were ready to receive from him at that time*. Because, as the *Book of Revelation* says above, "He had a name written that NO MAN KNEW, BUT HE HIMSELF." And what his disciples were ready to receive from him at that time was instruction on how to transcend from Rama into Buddha consciousness. This is why I am saying that Jesus Christ was a MACROCOSMIC Krishna Avatar even if, MICROCOSMICALLY (i.e., within himself, in his own inner sphere of consciousness, which "NO MAN KNEW, BUT HE HIMSELF"), he must have transcended all the way up to Kalki, if not even beyond.[1]

The very same applies to the Biblical prophets and the poet-prophets of any other nation, such as Vyasa, Homer, etc. Macrocosmically, they were Rama Avatars, because *what the best around them were ready to receive at that time* was guidance on how to transcend from Parashurama into Krishna consciousness, even if, *microcosmically*, these poet-prophets were beyond. This is also the reason why the prophets of the Old Testament could prophesy the coming of Christ because, *inwardly,* THEY WERE ALREADY CHRISTS, *only that the outside world was not ready to receive them as such*.

And the same is to be said about Gautama Buddha, who successfully taught the best around him how to transcend from Rama into Balarama, or Buddha, consciousness. This makes Gautama a *macrocosmic* KRISHNA AVATAR—not a Buddha Avatar—regardless of whether Gautama had *microcosmically* transcended into Kalki.

In fact, the actual MACROCOSMIC Buddha Avatar is PROPHESIED in the Buddhist teachings as the *Maitreya Buddha.* And it is the Maitreya Buddha who will succeed in conveying to the world how to transcend from Krishna consciousness into Kalki consciousness. The MACROCOSMIC Kalki Avatar, on the other hand, refers to the greatest possible macrocosmic event, which is the end of the current human world.

The age of the Anti-Christ is characterised by the proliferation *and stagnation* of Parashurama consciousness. Accordingly, "the Anti-Christs" are all those rulers—or "archons"—that are striving to keep the people below Parashurama consciousness for their own egoistic social advantage. We may conceive them as "the *Peters*", after the disciple that founded the Christian *political institution* of power: the only disciple that rejected Christ thrice, and to whom Jesus openly said, "GET BEHIND ME, SATAN."

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[1] What could be beyond the Kalki Avatar? Well, just a new kind of fish, a "flying fish", if you wish.

12.4. HERMES TRICKS THOSE WHO WITH HIM WISH TO PLAY DICE.

Apart from the lyre, Hermes was said to have invented the alphabet, the die and the art of dice divination.[1] According to Ancient Egyptian myth, at first, the solar year consisted of only 360 days. One day, Nut—the goddess of the starry sky—became with child from the earth-god, Geb, but the sun-god, Ra, prohibited Nut from giving birth during any of the days forming the solar year and Egyptian calendar. Seeing this, Thoth—the Egyptian Hermes—sought a way to help Nut. He went to Khonsu—the lunar child-god—and, by playing dice with him, he won $\frac{1}{72}$ of the moon's light, which resulted in five ($\frac{360}{72} = 5$) extra days which, when added to the calendar, completed the current solar year of 365 days. It was thus that Nut could give birth to Set, Nephthys, Osiris, Isis and Horus the Elder without disobeying the precepts of the sun-god Ra.

> "The gambling dice therefore has another esoteric meaning. Its shape, which is that of a cube (κύβος; gambling dice, cube) designates the cubic or chipped stone, our philosopher's stone and the cornerstone of the Church."—FULCANELLI, *Dwellings of the Philosophers.*

12.5. LEVIATHAN (לִוְיָתָן) derives from *lawa* (לוה), from which the name of the Jewish priestly caste of Levi also derives. *Lawa* means "to join" or "to connect", which evokes the name of the Egyptian crocodile-god Sobek, or "he who puts together".

> "In that day Jehovah with his hard, great and strong sword will punish (פקד)[2] Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea. In that day, 'A PLEASANT VINEYARD, sing of it! I, Jehovah am its keeper; every moment I water it, lest anybody should hurt (פקד)[2] it, I will keep it night and day."—*Isaiah* 27:1-3.

> "After this, Job opened his mouth and cursed the day of his birth. And Job said: 'Let the day perish on which I was born, and the night[3] that said, 'A man is conceived.' Let that day be darkness! May God above not seek it, nor light shine upon it. Let gloom and deep darkness claim it. Let clouds dwell upon it; let the blackness of the day terrify it. That night—let thick darkness seize it! Let it not rejoice among the days of the year; let it not come into the number of the months. Behold, let that night be barren; let no joyful cry enter it. Let those curse it who curse the day, WHO ARE READY TO ROUSE UP LEVIATHAN. Let the stars of its dawn be dark; let it hope for light, but have none, nor see the eyelids of the morning, because it did not shut the doors of my mother's womb, nor hide trouble from my eyes. Why did I not die at birth, come out from the womb and expire? Why did *the knees* receive me? Or why the breasts, that I should suck? For then I would have lain down and been quiet; I would have slept; then I would have been at rest, with kings and counselors of the earth who rebuilt ruins for themselves, or with princes who had gold, who filled their houses with silver. Or why was I not as a hidden stillborn child, as infants who never see the light? There the wicked cease from troubling, and there the weary are at rest. There the prisoners are at ease together; they hear not the voice of their master. The small and the great are there, and the slave is free from his master. Why is light given to him who is in misery, and life to the bitter in soul, who long for death, but it comes not,[4] and dig for it more than for hidden treasures, who rejoice exceedingly and are glad when they find the grave?"—*Job* 3:1-22.

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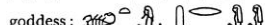
[1] The *I Ching*, which works with hexagrams, is a variation of divination with dice: cubes with *six faces*.

[2] *Paqad* (פקד) also means "to inspect", "to visit" or "to assess", not only "to punish".

[3] Behold, Nyx (or Night), *also known as Nut and Neith*! Dionysus is "the god that came from Nyx".

[4] "And in those days people will seek death and will not find it."—*Revelation* 9:6 ♋.

Serqit , the Scorpion-goddess;  , the double Scorpion-goddess.

Oh Sagittarian far-shooter,
you came from waters Aquarian,
with your goatish Son of Man,
seeking your Soul's Crab
—which I had kidnapped—
and all you found was a Scorpion
and three nails for your feet and hands. . .

For five months you will be tortured,
until both twins become Gemini.

But can you see why?
You brought with you a Snake that is poisonous.
Between you and me there is Ophiuchus:
the Serpent Bearer that lies between us.
The tail of the Scorpion—that is your mouth:
the Son of the Ram, the Sacrificial Lamb.
The more you sing, the sooner you'll die.

"How Gold should be burnt, which the Fire cannot consume, is questionable; but every EXALTATION of this sovereign Spirit, adds a tenfold virtue and power: then take one part of this Spirit, which is become as insensible as dust, and upon molten Gold it turns all into powder; which being drunk in White-wine, opens the Understanding, increases Wisdom, and strengthens the Memory, for here is the Vein of Understanding, Fountain of Wisdom, and River of Knowledge."—PARACELSUS, *Of the Transmutation of Metals.*

"After this, we may bring about another separation by means of *Vegetable Sublimation*. The spirit of wine or beer, by this process, and by Distillation, is separated, and prepared in the form of another beverage, or ardent spirits. Here the operative virtue is separated from its body; the spirit is extracted by means of fire, and has deserted its inert and lifeless habitation, in which before it was domiciled. If such ardent wine, or spirit of wine, be rectified, you have EXALTATION. When this is done, the spirit of wine is several times distilled, and so condensed by being purified from all phlegm and wateriness that one measure is more effectual than twenty measures were before; it intoxicates more rapidly, and is volatile, and subtle in penetrating and acting upon substances.[1]

—BASILIUS VALENTINUS, *Triumphal Chariot of Antimony.*

"The secret of EXALTATION, without whose knowledge one cannot succeed, consists in increasing—in one burst or gradually—the normal colour of pure gold by the sulphur of an imperfect metal, ordinarily copper. The latter gives the precious metal its own blood through a sort of chemical transfusion. The gold, overfilled with the tincture, takes on the red colour of coral and can thus give to the specific mercury of silver the sulphur which it lacks, owing to the agency of the mineral spirits emanating from the cement during the work. This transmission of the excess sulphur held by the exalted gold takes place gradually under the effect of heat; it takes from 24 to 40 hours according to the skill of the artisan and the volume of the treated matters. It is necessary to pay much attention to the regulation of the heat, which must be constant and strong enough without ever reaching the point of fusion or melting of the alloy. By overheating, one would risk volatilizing the silver and dissipating the sulphur introduced into the gold, since this sulphur has not yet reached a perfect fixity. [. . .] The EXALTATION of gold is also achieved by first melting it with three times its weight in copper, then decomposing the alloy turned into filings by boiling nitric acid. Although this technique is very laborious and costly, in view of the volume of acid required, it is nevertheless one of the best and one of the surest that we know." —FULCANELLI, *The Dwellings of the Philosophers*

"Then put our Ardent Water upon that Matter black and liquid, stir them well together and let it so stand well covered for 3 hours. Then, decant and filter it, put on fresh Ardent Water and repeat this operation 3 times and then distill it again with a moist lent Fire of Balneo, and so do three times, and then it is called Man's Blood rectified, which the Workers in the Secrets of Nature do so seek, and so you have the Elements EXALTED in the virtue of quintessence, namely the Flood that is Water and the Air, let this Blood be kept for a season. Then put up the Flood or Water upon the black and soft matter or Earth of the Stone, let them be well mingled together, and then distill the whole until there remain in the bottom, an Earth most dry and black, which is the Earth of the Stone, save the Oil with the Water for a season."—SIR GEORGE RIPLEY, *The Bosome-Book.*

[1] **Basilius Valentinus' original note:** Do not despise these remarks on the preparation of beer and wine. There may be apparent repetition here, but there is nothing superfluous. Return often mentally to this beershop; read, mark, learn, and inwardly digest all that is said. It may be that in this turbid water, which looks so unlikely, you may after all catch your fish. If the excess of light which prevails here should not enable you to see, no amount of obscure alchemistic reading will disperse your inward darkness.

PART III:
Exaltation.

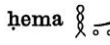
"Give ~~not~~ that which is holy to the dogs, ~~neither~~ cast your pearls before swine, ~~lest~~ they trample them under their feet, and turn again and rend you."

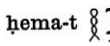
—Matthew 7:6

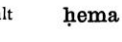
"The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail."

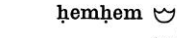
—Isaiah 9:15

Reth , Ṭuat V, "men," *i.e.*, the Egyptians in the Ṭuat. They were formed of the tears, , that fell from the eyes of Rā.

ḥema  , salt

ḥema-t  , salt land, the shore of a salt lagoon.

ḥema  , to fish, to hunt; see .

ḥemḥem  , to retreat, to withdraw.

XIII

13.1. The Star-Salt of Thrice-Great Hermes.

Salt preserves dry meats.

"When our Chaos or Celestial Water has purified itself from its own gross and palpable Body, it is called the Heaven of the Philosophers, and the palpable Body the Earth, which is void, empty, and dark: And if our Divine Spirit, which is carried upon the Face of the Waters,[1] did not bring forth out of the palpable Body that precious Metallic Seed, we should never be able by any Art whatsoever to go on any farther with the perfect Creation of our Microcosm according to our intent.

This Heaven of the Philosophers, after it has separated itself from the Earth, containing our Philosophical Seed, and the Magnet of our Salt of Nature, and from the superfluous Waters, is called the *Mercury simplex* of the wise man: for whosoever attains it, at the same time attains also the Knowledge and Power of retrogradating Metals, Minerals, & c. so as to reduce them to their first Being, to perfect imperfect Bodies, and to vivify dead ones; conserving always its own Property and Quality to itself, and to produce the Great Elixir according to the usual way of the Philosophers."
—Baro Urbigerus, *Rules demonstrating the 3 ways of preparing the Grand Elixir.*

"You ought to be certain, that one cannot have any good success in our Art; if you do not in the first Work purify the Serpent, born of the Slime of the Earth: If you do not whiten these foul and black Faeces, to separate from thence the white *Sulphur,* the Sal-Ammoniac of the Wise, which is their chaste *Diana,* who washes herself in the Bath. All this Mystery is but the Extraction of the fixed Salt of the Compound, in which the whole Energy of our *Mercury* consists. The Water which ascends by Distillation, carries up with it a part of this fiery Salt; so that the Affusion of the Water on the Body reiterated many times, impregnates, fattens, and fertilizes our *Mercury*, and makes it fitting to be fixed, which is the end of the second Work. One cannot better explain this Truth than *Hermes* has done by these Words: *When I saw that the Water began by Degrees to become thicker and harder, I did rejoice, for I certainly knew that I should find what I sought for.*"—The Hermetical Triumph.

"Weigh your silver salt, with which you will intimately mix three times as much of pure ammonium chloride. Put everything into a tall glass retort of such capacity that only the bottom of it is covered by the saline mixture. Give it a gentle heat in a sand bath and increase it by degrees. When the temperature is sufficient, the Sal-Ammoniac will rise up and cover the top of the neck of the apparatus with a firm layer. This snow-white, rarely yellowish sublimate might lead you to believe that it contains nothing special. Skilfully break the retort, carefully detach this white sublimate, dissolve it in distilled water, hot or cold. Once the dissolution has been achieved, you will find at the bottom a very fine, bright red powder; it is part of the sulphur of silver or lunar sulphur, detached from the metal and volatilized by the Sal-Ammoniac during its sublimation."—Fulcanelli, *The Dwelling of the Philosophers.*

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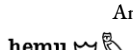
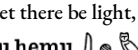
[1] A direct reference to Ruah-Elohim (רוח אלהים), "the Spirit of God", Breath, Wind, or Mind of Elohim.

> "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God (רוח אלהים) moved upon the face of the waters. And Elohim said, 'Let there be light, and there was light.'"—*Genesis* 1:2-3.

ḥemu  —ākhmiu ḥemu  , stars that do not go back.

ḥem , little ball, pupil of the eye, testicle; dual , the two testicles. ḥem , forty

"O happy, and thrice happy is this Artist, who by the most gracious blessing of the most high *Jehovah* obtains this art to prepare and make this almost divine Salt, by whose efficacious operation, the metallic body or mineral is broke open, destroyed and killed, yet its soul is revived to glorious resurrection of the Philosophic body."—W. C. ESQUIRE, *Philosophical Epitaph.*

"The gist of the whole matter lies in the fact that the small and weak cannot aid that which is itself small and weak, and a combustible substance cannot shield another substance from combustion. That which is to protect another substance against combustion must itself be safe from danger. The latter must be stronger than the former, that is to say, it must itself be essentially incombustible. He, then, who would prepare the incombustible sulphur of the Sages, must look for our sulphur in a substance in which it is incombustible—which can only be after its body has been absorbed by the salt sea, and again rejected by it. Then it must be so exalted as to shine more brightly than all the stars of heaven, and in its essence it must have an abundance of blood, like the Pelican, which wounds its own breast, and, without any diminution of its strength, nourishes and rears up many young ones with its blood. This Tincture is the Rose of our Masters, of purple hue, called also the red blood of the Dragon, or the purple cloak many times folded with which the Queen of Salvation is covered, and by which all metals are regenerated in colour. Carefully preserve this splendid mantle, together with the astral salt which is joined to this sulphur, and screens it from harm. Add to it a sufficient quantity of the volatility of the bird; then the Cock will swallow the Fox, and, having been drowned in the water, and quickened by the fire, will in its turn be swallowed by the Fox."—BASILIUS VALENTINUS, *Twelve Keys.*

13.2. APOLLO TAKES ON ALL THE COLOURS OF THE RAINBOW.

"Pierre-Jean Fabre says "gold lives in it (vitriol)[1]". It is also called Proteus because of its metamorphoses in the course of the work, and Chameleon (Camailewn, *lion rampant*), because it takes on, in sequence, all the colours of the spectrum."—FULCANELLI, *The Dwellings of the Philosophers*

"God the Father begot his only Son JESUS CHRIST, which is God and Man, and is without sin, neither needed he to die. But he laid down his life freely, and rose again, for his brethren's and sister's sake, that they might live with him eternally without sin. So is *Sol*, or Gold without defect, and is fixity holds out gloriously all fiery trials. But by reason of its imperfect and sick brethren and sisters, it dies, and rises gloriously, redeeming and tinging them into eternal life, making them perfect into good Gold."—BASILIUS VALENTINUS, *Last Will and Testament.*

"Know that no body is more precious or purer than the Sun, and that no tingeing venom is generated without the Sun and its shadow. He, therefore, who attempts to make the venom of the Philosophers without these, already errs, and has fallen into that pit wherein his sadness remains. But he who has tinged the venom of the wise out of the Sun and its shadow has arrived at the highest Arcanum."—*Turba Philosophorum.*

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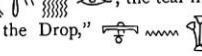
[1] The original French of "gold lives in it"—*l'or y vit*—is an anagram of the term vitriol.
V.I.T.R.I.O.L *Visita Interiora Terrae, Rectificandoque, Invenies Occultum Lapidem*
"Visit the Interior of the Earth, purify it and you shall find the Hidden Stone".

Ḥati , the tear from the eye of Isis that fell into the Nile and caused the Inundation. The "Night of the Drop,"  , is the original of the Arabic "Lêlat al-Nuḳṭah"

13.3. I SHALL NEVER AGAIN LIE IN A WOMB, SO, RAIN-GOD, GO AHEAD AND RAIN.

> "Having broken my bonds like a great bull, like a great elephant tearing a rotting vine, I never again will lie in the womb: so if you want, rain-god, go ahead and rain."—GAUTAMA BUDDHA, *Dhaniya Sutta.*

"Freyr is the most renowned of the Æsir; he rules over the rain and the shining of the sun, and therewithal the fruit of the earth; and it is good to call on him for fruitful seasons and peace. He governs also the prosperity of men."—S. STURLUSON, *The Prose Edda.*

"Dionysus, the son of glorious Semele, he appeared on a jutting headland by the shore of the FRUITLESS SEA, seeming like a stripling in the first flush of manhood: his rich, dark hair was waving about him, and on his strong shoulders he wore a purple robe."—HOMERIC HYMN.

"When Xanthippe[1] (Ξανθίππη, "yellow horse") first scolded Socrates and then drenched him with water, his rejoinder was, 'Did I not say that Xanthippe's thunder would end in rain?' When Alcibiades declared that the scolding of Xanthippe was intolerable, 'Nay, I have got used to it,' said he, 'as to the continued rattle of a windlass. And you do not mind the cackle of geese.' 'No,' replied Alcibiades, 'but they furnish me with eggs and goslings.'[2] 'And Xanthippe,' said Socrates, 'is the mother of my children.'"—DIOGENES LAERTIUS, *Lives of Eminent Philosophers.*

13.4. POSEIDON KNELT.

ḥa-t , water from the sky, rain

"They asked him, 'Why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?' John answered them, 'I baptize with water, but among you stands one you do not know, even he who comes after me, the strap of whose sandal I am not worthy to untie.' These things took place in Bethany across the Jordan, where John was baptizing. The next day he saw Jesus coming toward him, and said, 'Behold, the Lamb of God, who takes away the sin of the world!' This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.' I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."—*John* 1:25-31.

"Apollo answered him: 'Shaker of the earth (Poseidon), you would have me be as one without prudence if I am to fight even you for the sake of insignificant mortals, who are as leaves are, and now flourish and grow warm with life, and feed on what the ground gives, but then again fade away and are dead. Therefore, let us with all speed give up this quarrel and let the mortals fight their own battles.'"—HOMER, *The Iliad.*

13.5. AMONG THOSE BORN FROM WATER, NONE IS GREATER THAN POSEIDON.

> "Verily I say to you, among those that are born of women there has not risen one greater than John the Baptist. Yet, he that is least in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffers violence, and the violent take it by force. For all the prophets and the Law prophesied until John. And if you will receive it, this is Elijah who was to come. He that has ears to hear, let him hear."—*Matthew* 11:11-15.

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[1] Xanthippe was one of Socrates' wives, the other was Myrto (Μυρτώ) meaning "myrtle": *Iacchos' garland.*

> "A myrtle garland signifies the same as an olive garland, except that it is especially auspicious for farmers because of Demeter and for women because of Aphrodite. For the plant is sacred to both goddesses."—ARTEMIDORUS, *Oneirocritica*

[2] See 26.1. Eggs.

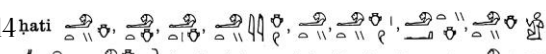
Ḥai-ti the two weepers, *i.e.*, Isis and Nephthys.

Ḥai-ti the two light-givers, *i.e.*, the Sun and Moon.

"Apollo answered him: 'Shaker of the earth (Poseidon), you would have me be as one without prudence if I am to fight even you for the sake of insignificant mortals, who are as leaves are, and now flourish and grow warm with life, and feed on what the ground gives, but then again fade away and are dead. Therefore, let us with all speed give up this quarrel and let the mortals fight their own battles.' He spoke so and turned away, for he was too modest to close and fight in strength of hand with his father's brother. But his sister, Artemis of the wild, the lady of wild beasts, scolded him bitterly and spoke a word of revilement: 'You run from him, striker from afar. You have yielded Poseidon the victory entire. He can brag, where nothing has happened. Fool, then why do you wear that bow, *which is wind and nothing*. Let me not hear you in the halls of my father boasting ever again, as you did before among the immortals, that you could match your strength in combat against Poseidon!' So she spoke, but Apollo who strikes from afar said nothing to her; but the august consort of Zeus (Hera: the goddess of childbirth on the Earth), full of anger, scolded the lady of showering arrows in words of revilement: 'How have you had the daring, you shameless hussy, to stand up and face me? It will be hard for you to match your strength with mine even if you wear a bow, since Zeus has made you a lion among women, and given you leave to kill any at your pleasure. Better for you to hunt down ravening beasts in the mountains and deer of the wilds, than try to fight in strength with your betters. But if you would learn what fighting is, come on. You will find out how much stronger I am when you try to match strength against me.' She spoke, and caught both of her arms at the wrists in her left hand and with her right hand stripped away the bow from her shoulders, and with her own bow, smiling, boxed her ears as Artemis tried to twist away, and the flying arrows were scattered. She got under and free and fled in tears, as a *pigeon* in flight from a hawk wings her way into some rock-hollow and a cave, since it was not destiny for the hawk to catch her. So she left her archery on the ground, and fled weeping. Meanwhile the Guide, Argeïphontes (Hermes), addressed him to Leto: 'Leto, I will not fight with you; since it is a hard thing to come to blows with the brides of Zeus who gathers the clouds. No, sooner you may freely speak among the immortal gods, and claim that you were stronger than I, and beat me.' So he spoke, but Leto picked up the curved bow and the arrows which had fallen in the turn of the dust one way and another. When she had taken up the bow she went back to her daughter. But the maiden came to the bronze-founded house of Olympus of Zeus, and took her place kneeling at the knees of her father AND THE AMBROSIAL VEIL TREMBLED ABOUT HER. Her father Kronides caught her against him, and laughed softly, and questioned her: 'Who now of the Ouranian gods, dear child, had done such things to you, rashly, as if you were caught doing something wicked?' Artemis sweet-garlanded lady of clamours answered him: 'It was your wife, Hera of the white arms, who hit me, father, since hatred and fighting have fastened upon the immortals.' Now as these two were talking thus to each other, meanwhile Phoebus Apollo went into the sacred city of Ilion, since he was concerned for the wall of the strong-founded city lest the Danaans storm it on that day, before they were fated. The rest of the gods who live forever went back to Olympus, some in anger and others glorying greatly, and sat down at the side of their father the dark-misted."—HOMER, *The Iliad.*

13.6. YOU ARE THE SALT OF THE EARTH.

> "Rejoice, and be exceeding glad, for great is your reward in heaven, for so they persecuted the prophets which were before you. You are the salt of the earth, but if the salt has lost its savour, how shall it be salted again? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the world. A city that is set on a hill cannot be hid."—*Matthew* 5:12-14.

ḥati  (late form), heart, mind, will, disposition; plur.

Ḥait , the goddess Tefnut.

ḥati , heart, affliction (?) heart-ache (?)

Salt stands for the wisdom that can be extracted from the watery Abzu of the promiscuous Mesopotamian god of wisdom, Ea-Enki, through the interaction of our minds in Poseidon's Brine and the world of sensory impressions, or Hera's House.

Salt also stands for the taste of *tears.* But if your suffering has lost its flavour, how will you suffer again? Rejoice even if, for now, you may be cast out to be trodden under the foot of men. Every prophet underwent suffering; Jesus refused to save himself, and Gautama Buddha reached enlightenment by meditating on suffering.

"Now this, monks, is the Noble Truth of Suffering (*dukkha*): Birth is suffering, aging is suffering, death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; association with the unbeloved is suffering; separation from the loved is suffering; not getting what is wanted is suffering. In short, the five clinging-aggregates are suffering."—GAUTAMA BUDDHA, *Dhammacakkappavattana Sutta.*

"'If the sons of Dhritarāshtra, weapon-in-hand, should slay me, unresisting, unarmed, in the battle, that would for me be the better.' Having thus spoken on the battle-field, Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind overborne by grief. The Blessed Lord Krishna said: 'Whence has this dejection befallen you in this perilous strait, ignoble, heaven-closing, infamous, O Arjuna? Yield not to impotence, O Pārtha! It does not befit you. Shake off this paltry faint-heartedness! Stand up, Parantapa! [. . .] You grieve for those that should not be grieved for, yet speak words of wisdom. The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor you, nor these princes of men, nor verily shall we ever cease to be hereafter. As the dweller in the body experiences, in the body, childhood, youth and old age, so passes he on to another body; the steadfast one grieves not thereat. The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bhārata. The man whom these torment not, O chief of men, balanced in pain and pleasure, steadfast, he is fitted for immortality. The unreal has no being; the real never ceases to be; the truth about both has been perceived by the seers of the Essence of things.'"—BHAGAVAD GITA.

"'Therefore now, O Jehovah, please take my life from me, for it is better for me to die than to live.' And Jehovah said, 'Do you do well to be angry?' Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city. Now JEHOVAH-ELOHIM appointed a plant and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So, Jonah was exceedingly glad because of the plant. But when dawn came up the next day, Elohim appointed a worm that attacked the plant, so that it withered. When the sun rose, Elohim appointed a scorching east wind, and the sun beat down on the head of Jonah so that he was faint. And he asked that he might die and said, 'It is better for me to die than to live.' But Elohim said to Jonah, 'Do you do well to be angry for the plant?' And he said, 'Yes, I do well to be angry, angry enough to die.' And Jehovah said, 'You pity the plant, for which you did not labour, nor you made it grow, which came into being in a night and perished in a night.'"—*Jonah* 4:3-10.

"But he (Elijah) went a day's journey into the wilderness, and came and sat down under a broom tree. And he requested that he might die; and said, 'It is enough; now, O Jehovah, take away my life; for I am not better than my fathers.' And he lay down and slept under a broom tree. And behold, an angel touched him, and said to him, 'Arise and eat.'"—1 *Kings* 19:4-5.

"He took Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then he said to them, 'My soul is exceeding sorrowful, even to death: tarry here, and watch with me. And he went a little further, fell on his face, and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as you will.'"—*Matthew* 26:37-39

Satå , a serpent-fiend in the Ṭuat. **såa-t** , serpent.

Såaṭt ta , "Earth-destroyer"—a form of Āapep.

13.7. GET BEHIND ME, SATAN!

"From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'Far be it from you, Lord! This shall never happen to you.' But he turned and said to Peter, 'GET BEHIND ME, SATAN! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.' Then Jesus told his disciples, 'If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it.'"—*Matthew* 16:21-25.

13.8. NO LONGER GOLD NOR LEAD, BUT FLOUR FOR DIONYSUS TO MAKE BREAD.

"Our furnace is cheap, our fire is cheap, and our material is cheap—and he who has the material will also find a furnace in which to prepare it, just as he who has *flour* will not be at a loss for an oven in which it may be baked [. . .] You cannot go wrong, so long as you observe the proper degree of heat, which holds a middle place between hot and cold. If you discover this, you are in possession of the secret."—BASILIUS VALENTINUS, *Golden Tripod.*

The alchemists were said to be able to turn lead into gold, and it is no secret that they envisioned lead after Saturn-Cronos, which is *Time* and mortality. The opposite was gold, which, being *corrosion-resistant*, stood for immortality. Lead is a *neurotoxic* metal that burns with a *bluish-white* flame *if finely powdered*, while gold is *non-toxic.*

Lead is also a *very poor* conductor of ether, or electricity, while gold is the best electric conductor *after silver*. Nonetheless, silver is mildly toxic and corrodes with *time*, and this is why the alchemists aimed at turning lead into gold, not silver. Copper and iron are also good electric conductors but more toxic and corrosive than silver.

When copper and iron are successfully extracted from lead, arsenic—the universal solvent or alkahest—is obtained: a poison that can dissolve everything belonging to Time. The moon first engenders the *True Vine* from the sun. But, once with child, copper seeks to mix with tin and make bronze: the *True Heroine* is thus engendered. Accordingly, it is said that "our virgin can marry twice without losing her virginity."

"In this we are following Basilius Valentinus' authorized advice when he says that 'whoever possesses the matter will always find the pot to cook it in, and whoever possesses FLOUR should have no concern about being able to make bread.' Now, elementary logic leads us to research the parents of sulphur and mercury if we want to obtain, by their union, the philosophical androgynous one, also called Rebis, *Compositum de compositis*, animated Mercury, etc., the very matter of the Elixir. Of these chemical parents of the sulphur and mercury principles, one always remains the same, and that is the virgin mother; as for the old man he must, once his role is complete, give his place to the one younger than he. And so, these two conjunctions will each engender a child of different sex: the sulphur, of dry and igneous complexion, and the mercury of a 'lymphatic and melancholic temperament.' This is what Philalethes and d'Espagnet want to teach when they say that 'our virgin can be married twice without losing anything of her virginity.' Others express themselves in a very obscure manner and are content to assert that 'the sun and the moon of the sky are not the heavenly bodies of the philosophers.' Whereby it must be understood that the artist will never find the partners of the stone directly prepared in nature, and that he will have to form first the hermetic sun and moon, if he does not want to be deprived of the precious fruit resulting from their union."—FULCANELLI, *The Dwellings of the Philosophers.*

13.9. LORD, SHOW THE HEAVENLY FATHER TO MY SON.

> "Philip said to him, 'Lord, show us the Father, and it is enough for us.' Jesus said to him, 'Have I been so long with you, and yet you have not come to know me, Philip? He who has seen me has seen the Father; how do you say then, 'Show us the Father?' Do you not believe that I am in the Father, and the Father is in me? The words that I speak to you I speak not of my own initiative, but the Father that dwells in me does the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works themselves. Verily, verily, I say to you, he that believes in me, the works that I do he shall also do; and greater works than these shall he do; because I go to my Father'." —*John* 14:8-12.

13.10. AT THE ELYSIAN FIELDS THERE ARE MANY MANSIONS.

> "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there you may also be."—*John* 14:1-3.

13.11. NOW THAT THE ELYSIAN HAS ANOTHER PARACLETE.

"But when the Paraclete[1] comes, whom I will send to you from the Father, the Spirit of Truth, who proceeds from the Father, he will bear witness about me. And you also will bear witness, because you have been with me from the beginning. I have said all these things to you to keep you from falling away. They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do these things because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told them to you. I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the Truth: it is to your advantage that I go away, for if I do not go away, the Paraclete will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the Truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, *for he will take what is mine and declare it to you*. All that the Father has is mine; therefore, I said that he will take what is mine and declare it to you. A little while, and you will see me no longer; and again, a little while, and you will see me."—*John* 15:26-16:17.

[1] Paraclete or *Parakletos* (Παράκλητος): the Comforter.

13.12. HEREAFTER TO MY WORD THE WORLD WILL NOT PAY MUCH HEED.

"Hereafter I will not talk much with you, for the prince of this world comes, and has nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."—*John* 14:31.

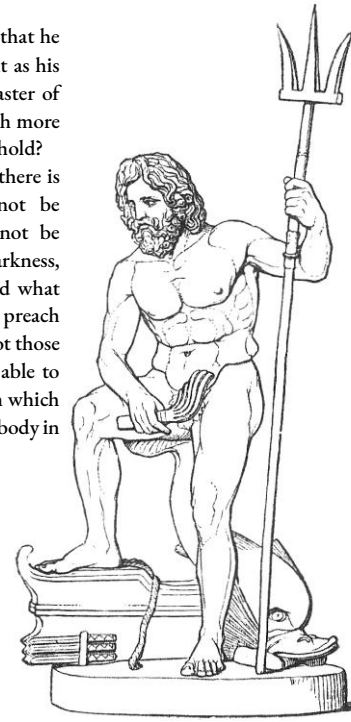
13.13. EVEN AS TRUTH, ERROR SHALL ALSO HAVE ITS LOVERS;
SO KEEP EARS CLOSED AGAINST THE PREJUDICIAL SHOWERS,
AND HEAR AND ENGRAVE THIS, MY WORD, IN YOUR HEART'S POWERS:
THINK FOR YOURSELF—YOUNG GOD—AND FEEL FOR ALL OTHERS!

"Even as Truth, does Error have its lovers; with prudence the Philosopher approves or blames; if Error triumph, he departs and waits."—PYTHAGORAS, *Golden Verses.*

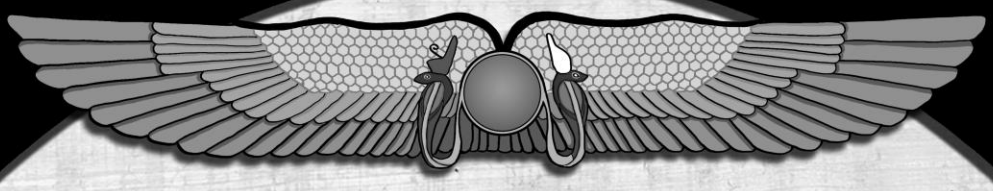
"Listen, and in thine heart engrave my words; keep closed both eye and ear against prejudice; of others the example fear; think for thyself." —PYTHAGORAS, *Golden Verses.*

"It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub,[1] how much more shall they call them of his household?

Fear them not therefore, for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that you speak in the light, and what you hear in the ear, that you preach upon the housetops. And fear not those that kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in Gehenna."—*Matthew* 10:25-28



[1] "Lord of the Flies", as derived from Baal (בעל), "Lord", and *zebub* (זבוב), "flies". This was an esoteric way to mock and deride the God of the Dead by equating him to a corpse or excrement, for flies gather around corpses, excrement and whatever is dead. "Forgive them, Father, for they know not what they are doing," for "he is not the God of the Dead but the God of the Living; therefore, they do greatly err."



"Speak to me, O Osiris, and grant that what has come forth from your mouth concerning me be revoked. See your own form, form your shape, and cause him to go forth and to have power over his legs that he may stride and copulate among men, and you shall be there as the Lord of All. The gods of the Duat fear you, the Gates beware of you. You move along with those who move along, while I remain on your Mound like the Lord of Life. I ally myself with the divine Isis, I rejoice on account of him who has done you harm. May he not come so that he sees your weariness which is hidden from him. I shall go and come to the confines of the sky, that I may ask the Word from Geb, that I may demand authority from the Lord of All. Then the gods shall fear you, even they who shall see that I send to you one of those who dwell in the sunshine. I have made his form as my form, his gait as my gait, that he may go and come to Busiris,[1] being invested with my shape, that he may tell you my affairs. He shall inspire fear of you, he shall create awe of you in the gods of the Duat, and the Gates shall beware of you."

–The Ancient Egyptian Book of the Dead.

[1]*Busiris–"House of Osiris"–was the Greek name of the city that the Ancient Egyptians called "Tpyhwt", meaning "First of the Cows" in honour of Hathor. Hathor means "House of Horus", and, as per Heraclitus' words, "Dionysus (Horus) and Hades (Osiris) are the same god."*

XIV

14.1. THE EIGHTH DOOR: *CAREFUL, THIS WINE IS RITUAL MADNESS!*

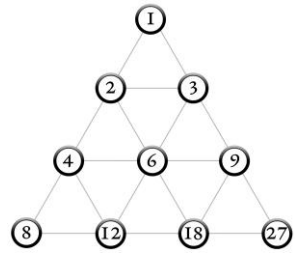
Eight is closer to One than Nine; hence, it does not really belong to the lower row of the Pythagorean Tetractys. Eight *sacrifices* itself in the lower row to serve *as a messenger for the middle row*. The Greek name of Jesus (Ιησους, *Iesous*) has a numerical value of 888: "the Kingdom of Eight does not belong to the world of the lower row".

Know thyself as 27, which is closer to One than 28, the number that regulated the menstrual cycle of your earthly mother. Know thyself as one that fell thrice from Six (18 or 666, the number of the man-beast) and by falling was inverted into 999, or 27.

If you can use the Mirror of Perseus to invert the 666 of 18 (6+6+6) and make it 81—which is 9^2—and then make this residual to 27, the fallen angelic host—which is the inverted reflection of the twelve gods (21; 3x7)—will follow and minister to you.

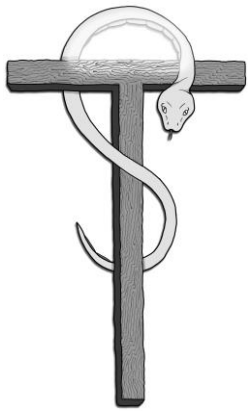
And when the Elysian Fields (1+2+3+4+6+9+8 = 33) see you coming like this, with the 12 gods following the 8 of Christ, you will be turned into gold, or *Phi* Φ, as one (1) who sits on the Hexagonal Throne (6) and commands Poseidon's Seas (18).

$$\frac{(33+12)}{27.8121} = 1.6180\ \Phi$$



14.2. TAKE UP THE INFINITE SNAKE.

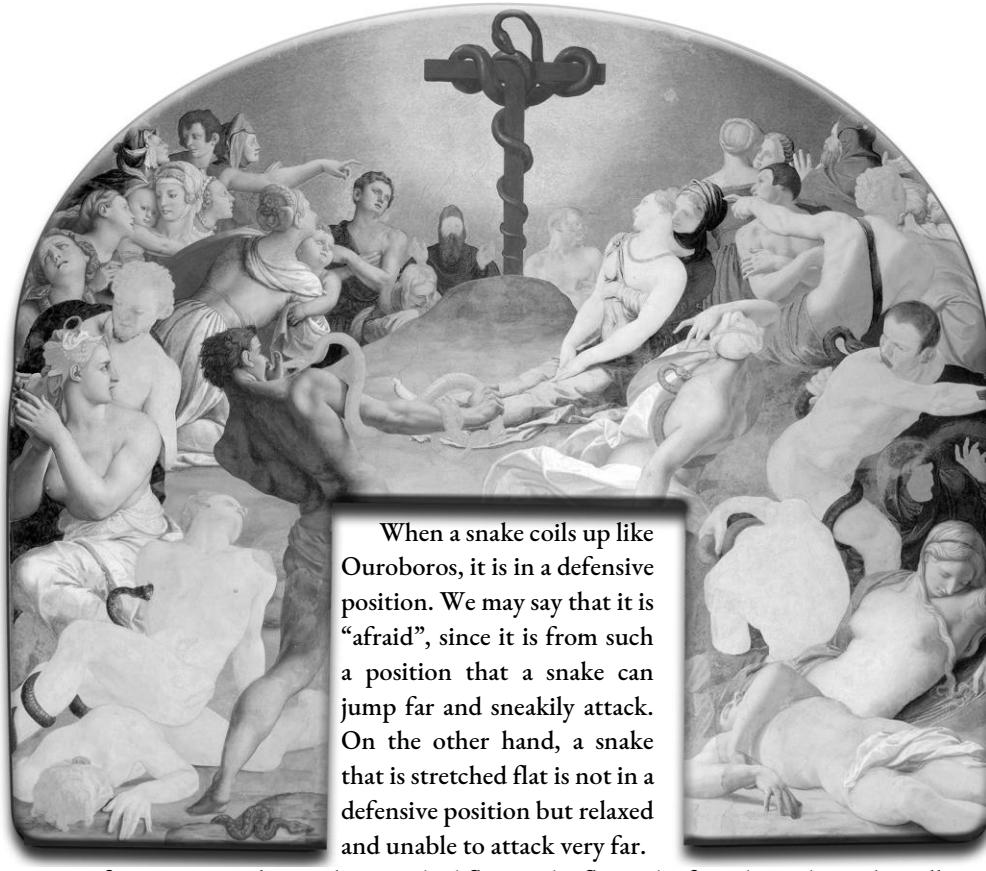
Take up the Tongue of the Snake, or Symbolon, because through Diabolon and the confusion of tongues you have spoken against Jehovah, your own Snake, and Lord.



"And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel *died*. Hence, the people came to Moses, and said, 'We have sinned, for we have spoken against Jehovah and against you; pray to Jehovah, that he take away the serpents from us.' And Moses prayed for the people. And Jehovah said to Moses, 'Make a fiery serpent (שרף; SERAPH), and set it upon a pole: *and it shall come to pass, that every one that is bitten, when he looks upon it, he shall live*."—*Numbers* 21:6-8.

"Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up."—*John* 3:14.

"And these signs shall follow them that believe: in my Name shall they cast out devils; they shall speak with new tongues; THEY SHALL TAKE UP SERPENTS; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—*Mark* 16:17-18.



When a snake coils up like Ouroboros, it is in a defensive position. We may say that it is "afraid", since it is from such a position that a snake can jump far and sneakily attack. On the other hand, a snake that is stretched flat is not in a defensive position but relaxed and unable to attack very far.

If you ever startle a snake stretched flat on the floor, the first thing the snake will do is to coil up *unless it is a cobra.* Cobras do not coil up to perform sneaky attacks; they do the very opposite: they majestically inflate their hoods and challenge whatever comes to them *face to face*. A king cobra is *fearless in the face of death.* The ancients gathered all these facts from their environment and used them to infer lofty teachings.

When the *Nehushtan* (נחשתן)—the Biblical *brazen* oracular snake, Python, Sobek, or Leviathan—is lifted up on a Tau cross, the snake's upper spine and head are bent downwards to form the oval shape of the Ankh, or Cross of Life: the Eye of the Needle, within which the Virgin Mary is shown in Marian medals and liturgical art.

Because, since it is truly the Emptiness of the Virgin of the Sea that bestows birth from the water and sets us free, it is only natural that when the Son of Man—lifted up like a brazen snake—should stare back into the Ankh's oval shape, he should live after Virgin Mary's empty face.

14.3. TEN.

"At the Tenth Hour, the key of the astronomical cycle of the circular movement of human life."
—APOLLONIUS OF TIANA, *Nychthemeron.*

"At the Tenth Hour, Adam falls into sin."
—*Nychthemeron of the Hebrews.*

Ten is "the key of the *astronomical* cycle of the circular movement of human life" after the *tenth* sign of the zodiac: Capricorn, the *fish-goat* ruled by Dionysus-Bacchus, the god of ritual ecstasy and mystery initiation. It is also "at the Tenth Hour that Adam falls into sin" when the red Adam of Dust finally reaches the *thorny crown* of the Tree of Knowledge, eats from its fruit, and begins to grow *ten horns*. Initiation is not risk-free. And unless one is taking the fruit of the Tree of Knowledge from the hand of Eve to devour its flesh and extract the Tree of Life's occult seed that is within, one may only be endangering one's *mother*.

Those initiated by Nature have little to fear, for the Goddess of the Harvest is wise in her choices and proceeds according to natural necessity. But those capriciously initiated by men have always been at great risk of losing their *mothers*, *sisters* and *wives* to prostitution.[1]

> "And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength to the beast. These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful. And he said to me, 'The waters which you saw, where the *whore* sits, are peoples, and multitudes, and nations, and tongues. And the ten horns which you saw upon the beast, these shall hate the *whore*, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—*Revelation* 17:12-16.

The fish-goat of the Tenth Hour is also the Baphomet of the Knights Templar, a word that—as Fulcanelli revealed in *The Dwellings of the Philosophers*—derives from *Bapheus* (βαφεύς), "dyer[2]", and *ametos* (ἄμητος), "harvest". For the goat is "the king of dyes" and the clearest sign that the seven colours of the rainbow are ripe for harvest.

For those with ears to hear: behold right here "the seven heads" and "ten horns".

> "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."—*Revelation* 13:1.

Only at this point are the seven demons that possessed Mary Magdalene ready to be redeemed from the *flood* of words of blasphemy *that flow* through her head.

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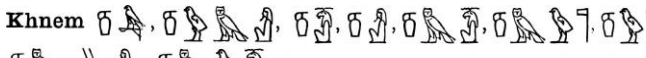
[1] "One of the seven angels who had the seven bowls said to me, 'Come I will show you the judgment of the great whore that sits upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."—*Revelation* 17:1-2.

[2] "The Lord went into the DYE-WORKS OF LEVI. He took seventy-two colours and threw them into the vat. He took them out all white. And he said: Even so came the Son of the Son of Man."—*The Gospel of Philip.*

netchit 𓐍𓂋𓏏𓆑, crushed grain.
netchit 𓐍𓏏𓏏𓇋𓂧𓏏𓏏𓏏, paintings in colours; 𓐍𓏏𓏏𓇋𓂧𓏏𓏏𓏏𓏏, prayers painted in colours.
netchit 𓐍𓂋𓏏𓏏𓏏, 𓐍𓂋𓏏𓏏, 𓐍𓂋𓏏𓏏𓏏𓏏, 𓐍𓏏𓏏𓏏𓏏, 𓐍𓏏𓏏𓏏𓏏𓆑, something rubbed down, or brayed in a mortar.
met (mut) 𓅱𓏏, 𓅱𓏏𓏏, 𓅱𓏏𓏏𓏏, mother, wife

Khnem  , the flat-horned Ram-god, creator of the universe

The goat of Dionysus Zagreus, or "the first Dionysus", is born to destroy (dissolve) the ram of Ares; hence the goatish axiom *Solve et Coagula*, or "dissolve and coagulate".

Any other use of the goat's power will be dangerously bordering on *black magic.*

"And as I was considering, behold, a he-goat came from *the west* on the face of the whole earth, *and touched not the ground*, and the goat *had a notable horn between his eyes*. And he came to the ram that had two horns, which I had seen standing before the river, and ran to him in the fury of his power. And I saw him come close to the ram, and he was moved with choler against him, and smote the ram, and broke his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great, and when he was strong, the great horn was broken; and instead of it came up *four notable ones toward the four winds of heaven*."—*Daniel* 8:5-8.

Mary Magdalene participated in Aphrodite and, accordingly, also in copper.

"The first composition, that is, the body of Magnesia, is made out of several things, although they become one, and are called by one name, which the ancients have termed Albar of Copper.[1] *But when it is ruled it is called by ten names*, taken from the colours which appear in the regimen of the body of this Magnesia. It is necessary, therefore, that the lead be turned into blackness; then the ten aforesaid shall appear in the ferment of gold, with sericon, *which is a composition called by ten names*. When all these things have been said, we mean nothing more by these names than Albar of Copper, because it tinges every body which has entered into the composition. But [the] composition is two-fold—one is humid, the other is dry. When they are cooked prudently, they become one, and are called the good thing of several names. But when it becomes red it is called Flower of Gold, Ferment of Gold, Gold of Coral, Gold of the Beak. It is also called redundant red sulphur and red orpiment. But while it remains crude lead of copper, it is called bars and plates of metal."—*Turba Philosophorum.*

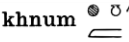
The ten names mentioned in the *Turba Philosophorum* evoke the ten horns, as well as the rank of ten of the Mesopotamian god IŠKUR ( ), also known as Hadad.

If we explore the ancient representations of Iškur, we will find him represented with the very same horns that characterised the Ancient Egyptian ram-headed god Khnum or Khnem. We may also notice that Iškur was often carried by men wearing the *Phrygian cap* that identified them as initiates, a hat that resembles that of Osiris, only much shorter and usually *red* instead of white. This hat also resembles the Roman *pileus cornutus,* literally meaning "horned skullcap". But if we explore Iškur even closer, we will see that one of his main symbols was the axe and perhaps realise that we are in front of a *Parashurama Avatar,* literally "Rama with an axe". Should we also point out the resemblance between the Hindu name of Rama and the word "ram"? Or is it perhaps better to point out that the Akkadians knew Iškur by the name of Rammanu?

[1] Albar stands for Alba, which is Latin for "white", but also Spanish and Italian for "dawn", i.e., AURORA. Here we have the *White Aurora—el Alba Alba*—and the meaning of that old alchemical dictum that said, "Whiten the latten (cooper + zinc) and burn the books", which is to say, "Redeem the Harlot of Babylon".

khnemu , builder, mason, cook.

khnem , to build, to put together.

khnum  , unguent.

In Akkadian, Rammanu meant "thunderer", which is a cognate of the Aramaic *ra'ma* (רעמא), which means "thunder". Very propitiously, in Hebrew, *ramah* (רמה) means either "lofty place—from *rum* (רום), "to be high"—or "deceit", as derived from *rama* (רמה), "to deceive". The variations of the Sumerogram IŠKUR (,) meant "clay", "mud", "tablet", "wind", "spirit", "soul", "rain", "fear", or "self". In both Hebrew and Sumerian, the conceptual range embraced by this word is extremely wide, even contradictory, and this is so *because the ram is sacred to both Ares and Zeus.*

At the awakening of the TEN names (י), two possible paths open to the self that, having transcended language and been born from the morning dew and the raining water, can dwell at will in the Emptiness of his Virgin Mother. The mountain goat is born to climb to Mount Olympus and, in doing so, kill "the Lamb of God that takes away the sin of the world". But, if for one reason or another, the fish-goat neglects this task, then he may become a demon, for he knows too much to remain among mortals.

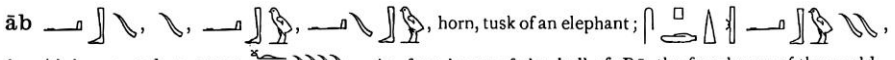
The "solar calf" (AMAR.UTU) may either *putrefy spiritually* by clothing his Virgin Mother with names of blasphemy written on tablets of mud or *putrefy psychologically* by surrendering his axe and taking the bow of Rama and Arjuna. Only then may he pierce the *bullseye* of his Virgin Mother and be born from the Spirit[1] by facing fearful Hades and pursuing the FIFTY names of the Lord of the Wind. This is the path that the *twice-born* from water should follow to be *thrice-born* from Spirit.

> "I shall describe the manifestation as Parashurāma. Hear, O TWICE BORN!
> Considering the kshatriyas as haughty, Hari (Vishnu), the protector of the celestials and the brahmins manifested as Bhārgava, son of Jamadagni and Renukā and proficient in arms for removing the pressure on the earth and for the sake of peace."—*Agni Purâna*.

> "I call Dionysus the loud-roarer! Who wails in revel!
> First-Born, TWO-NATURED, THRICE-BORN, Bacchic king,
> Wild, inscrutable, cryptic, two-horned, two-shaped,
> Bedecked in ivy, bull-faced, war-like, howling, holy."—*Orphic Hymn.*

> "The next day he saw Jesus coming toward him, and said, 'Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, "After me comes a man who ranks before me, because he was before me." I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.' And John bore witness: 'I saw the Spirit descend from heaven like a dove, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit." And I have seen and have borne witness that this is the Son of God.' The next day again John was standing with two of his disciples, and he looked at Jesus as he walked by and said, 'Behold, the Lamb of God!' The two disciples (Peter and Andrew: the fishermen) heard him say this, and they followed Jesus. Jesus turned and saw them following and said to them, 'What are you seeking?' And they said to him, 'Rabbi' (which means Teacher), 'where are you staying?' He said to them, 'Come and you will see.' So, they came and saw where he was staying, and they stayed with him that day, for it was about the TENTH HOUR."—*John* 1:29-39.

[1] "The wind blows where it wishes, and you hear the sound thereof, but you cannot tell where it comes from, and where it goes. So it is with everyone that is born of the Spirit."—*John* 3:8.



As I said: *seven heads and ten horns.* The word for "horn" in the *Book of Revelation* is *kéras* (κέρας), which also refers to the *musical instrument* (horn) used by the archangel Gabriel—one of the four winds of the world—to announce the Day of Judgement.

> "Having divided his own body into two, HE BECAME A MALE BY HALF, BY HALF A FEMALE: on her that Lord begot Virāj.[1] But, O best of twice-born men! Know that I am he, the creator of all this world, whom the male Virāj, having practised austerity, spontaneously produced. Now I, desirous of creating beings, having performed very severe austerity, first created the TEN lords of beings, great Seers: Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, Pracetas, Vasistha, Bhrgu, and also Nārada. They, very glorious, produced SEVEN other Manus, together with gods and the abodes of gods, and great Seers unlimited in glory: Yaksas, Raksasas, Piçācas, Gandharvas, Apsarasas, Asuras, Nāgas, serpents, eagles, and the different hosts of Manes. Lightnings, thunderbolts, and clouds, Indra's bent and unbent bows, meteors, comets and various luminaries."—MANUSMRITI, LAWS OF MANU.

The TEN lords of beings mentioned in the Hindu *Laws of Manu* above are all rishis and sages—i.e., divine and semi-divine beings—while the SEVEN Manus are all beings of a rather doubtful nature, to say the least, except perhaps the *horse-headed* Gandharvas (गन्धर्व), whose name means "musician" and the Apsarasas[2], *the nymph-like wives of the Gandharvas* who are said to dance to their music. Let us also note that the word "Manu" derives from *manas* (मनस्), which means "mind". To be crystal clear: the Manus are "thinking-men", whereas the "lords of being" are *above the thinking mind.* But they are, nevertheless, like "horns" growing from the thinking minds of men. The *seven* Manus belong to the Tree of Knowledge; the *ten* Lords of Being belong to the Tree of Life. He who has reached the *crown* of the Tree of Knowledge must dissolve all knowledge for the sake of coagulation in the Tree of Life. SOLVE ET COAGULA.

> "Whoever possesses an extended knowledge of the practice will notice that the main secret of the Work resides in the artifice of the dissolution. And as it is necessary to perform several of these operations—different as to their goals, similar as to their technique—there are many secondary secrets which, properly speaking, truly only constitute one. All the art is then reduced to dissolution, everything depends on it and the manner in which it is performed. This is the *secretum secretorum* (secret of secrets), the key of the Magistery, hidden under the enigmatic axiom *solve et coagula*: dissolve the body and coagulate the spirit."—FULCANELLI, *The Dwellings of the Philosophers.*

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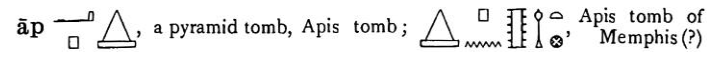
[1] The Divine Sanskrit name *Virāj* (विराज्) means "splendour", "shining", "beauty", as it also refers *to the eagle.* But the very similar word *Viraj* (विरज्) means "to lose colour", "to become cold or indifferent".

[2] *The Sanskrit English Dictionary* of Sir Monier-Williams says when translating this term:

> "Going in the waters or between the waters of the clouds, a class of female divinities (sometimes called 'nymphs;' they inhabit the sky, but often visit the earth, they are the wives of the Gandharvas, and have the faculty of changing their shapes at will; they are fond of the water; one of their number, Rambha, is said to have been produced AT THE CHURNING OF THE OCEAN."

Notably, also according to *Sir Monier-Williams' Dictionary of Sanskrit*, *apsú* (अप्सु) means "dwelling within the clouds *in the region between heaven and earth*, BORN IN THE WATERS". And the abode of the Mesopotamian water-god of wisdom and magic—the father of Marduk, Ea-Enki—was called APSU or ABZU ( ). Whosoever should carefully read this book and still even remotely doubt the existence of the *Perennial Wisdom,* or *Prisca Theologia,* is certainly deaf, dull and blind. Therefore, he who has ears to hear, let him hear. And, as for the rest, let them drown, and let the dead bury their dead.



"Dionysus was the first to bring from India to Egypt two bulls, and the name of one was Apis and the other Osiris. [. . .] Dionysus also they call 'Hyes' since he is lord of the nature of moisture; and he is no other than Osiris."—PLUTARCH, *Isis and Osiris.*

And, as I said before, I shall repeat it again: TRUE spirituality is the pursuit of Absolute Truth. Therefore, all those chasing after the fanciful shadows invented by civilisation should stay away from all alchemical work, for they lack the *basic matter* to initiate the work; even less do they possess the necessary fire to sustain it. Be not confused: *the Great Path towards immortality will claim your mortal life.* "Whoever finds his life will lose it, and whoever loses his life for my sake will find it."

The Orphics and Athenians celebrated three different Dionysuses that illustrate the three different phases of initiation into the Mysteries, the same that the medieval alchemists later called "the three operations of the Great Work". The names of these three Dionysuses were *Dionysus Zagreus, Dionysus Bromios* and *Dionysus Iacchos.*

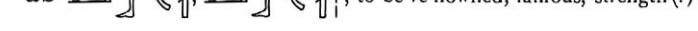
"After the bed of Bromios, after the delirium of childbirth, huntress Aura would escape the reproach of her wedding, for she still held in reverence the modesty of her maiden state. So she went to the banks of Sangarios, threw into the water her backbending bow and her neglected quiver, and leapt headlong into the deep stream, refusing in shame to let her eyes look on the light of day. The waves of the river covered her up, and Cronion turned her into a fountain: her breasts became the spouts of falling water, the stream was her body, the flowers her hair, her bow the horn of the horned River in bull-shape, the bowstring changed into a rush and the whistling arrows into vocal reeds, the quiver passed through to the muddy bed of the river and, changed to a hollow channel, poured its sounding waters.

Then the Archeress stilled her anger. She went about the forest seeking for traces of Lyaios in his beloved mountains, while she held Aura's new-born babe, carrying in her arms another's burden, until shamefast she delivered his boy to Dionysus her brother.

The father gave charge of his son to Nicaia the nymph as a nurse. She took him, and fed the boy, pressing out the lifegiving juice of her childnursing breasts from her teat, until he grew up. While the boy was yet young, Bacchus took into his car this Bacchus his father's namesake, and presented him to Attic Athena amid her mysteries, babbling 'Euoi.' Goddess Pallas in her temple received him into her maiden bosom, which had welcome for a god; she gave the boy that pap which only Erechtheus had sucked, and let the alien milk trickle of itself from her unripe breast. The goddess gave him in trust to the Bacchants of Eleusis; the wives of Marathon wearing ivy tript around the boy Iacchos, and lifted the Attic torch in the nightly dances of the deity lately born. They honoured him as a god next after the son of Persephoneia, and after Semele's son; they established sacrifices for Dionysus late born and Dionysus first born, and third they chanted a new hymn for Iacchos. In these three celebrations Athens held high revel; in the dance lately made, the Athenians beat the step in honour of Zagreus, Bromios and Iacchos all together. But Bacchus had not forgotten his Cydonian[1] darling, no, he remembered still the bride once his, then lost, and he placed in Olympus the rounded crown of Ariadne passed away, a witness of his love, and everlasting proclaimer of garlanded wedding.

Then the vinegod ascended into his father's heaven, and touched one table with the father who had brought him to birth; after the banquets of mortals, after the wine once poured out, he quaffed heavenly nectar from nobler goblets, on a throne beside Apollo, AT THE HEARTH beside Maia's son."—NONNUS, *Dionysiaca.*

[1] Under this surname, Athena had a temple in Phrixa. "Cydonia" and "Cydon" connect with the Hebrew word "Sidon" (צִידוֹן), meaning "fishery" or "hunting place", from *sud* (צוּד), "to hunt" or "to fish", which connects to Sud ( ), the original name of Ninlil before marrying the Sumerian Lord of the Air, Enlil.



iau , goats.

Dionysus Zagreus, or "the first-born Dionysus", was said to be the son of Zeus and Persephone. He was killed through dismemberment—the *sparagmos*—by the Titans while still a child. Zagreus (Ζαγρεύς) derives from "zagre", which referred to "a pit for catching animals". This is the Zagreus born from, and hunted down by, Artemis: the goddess of the hunt. The name "Zagreus" could be translated as "the god of pitfalls".

The second Dionysus was Bromios, the son of Semele and Zeus and, in a sense, the "standard Dionysus of mythology". The story of Dionysus' birth from Semele has already been told in its appropriate place and will not be repeated here. Let us only remember that Semele died when Zeus was revealed in all his glory, and Zeus sewed Dionysus' foetus to his thigh. And let us also remember that Hephaestus ejaculated on Athena's thigh and that, in the *Homo Signorum*, the thigh is allotted to Sagittarius, which is ruled by Apollo. Do like Isis and put all the pieces together, Son of Man—the pieces of Zagreus. The Dionysus sewn to Zeus' thigh is Bromios (Βρόμιος), which means "noisy", "roaring", or "boisterous". This is the bold and daring Dionysus, the Egyptian Montu, who was represented as much *falcon-headed* as he was *bull-headed.*

The third Dionysus was Iacchos, the son of either Demeter or Persephone. Iacchos was worshipped at the secret Eleusinian Mysteries, so very little is known about him.

Strabo says that Iacchos was the "*archigetin*" (ἀρχηγέτην), the "leader-in-chief" or "founder" of the Eleusinian Mysteries, most probably meaning that the hierophant who presided over the Mysteries and interpreted them for the initiates was considered to be Iacchos. The Egyptian word for "*horn*" and "*elephant tusk*" was the same: *āb.* In Hebrew, *ab* (אב) means "father". Zagreus equates to Horus the Child, and Iacchos to Horus the Elder. Similarly, the initiator of Jesus, the one that baptised him with water, was called John, and the disciple that Jesus left behind him—"the disciple that he loved", the one to whom he left his mantle like Elijah to Elisha—was also called John.[1]

Iacchos derives from the exclamation "iacche!" that the initiates cried out during their public procession towards the Eleusinian Mysteries. The exclamation is derived from *iache* (ιαχή), "cry", and *iacho* (ιάχω), "to cry". It also connects to IAO, or (1A0).

In Thomas Taylor's *Theoretic Arithmetic*, we read that, according to the Neo-Pythagorean Nicomachus (60-120 A.D.), the Pythagoreans referred to the essence of the number TEN, or Decad, as "the WORD, heaven, fate, eternity, strength, necessity, faith, ATLAS, unwearied, God, Phanes, the sun, Ourania, memory and Mnemosyne."

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[1] "Father. . ."
—said young Dionysus to he who sat on the Throne—
ZAGREUS "If God now indeed speaks through your lore,
tell us how the Elysian Fields and the whole world
on our shoulders must henceforth be borne."

Something in Dionysus dawned
BROMIOS *when he saw himself daunting*
the father that he adored.

And then: "Hurray! Holy, holy, holy," like a storm.
Behold! Dionysus riding a white winged UNICORN!
IACCHOS "Hello, son!"—said the child to he who sat on the Throne,
and—"Hello, father."—voiced Apollo in return.

And, according to the Neoplatonist philosopher Proclus (412-485 A.D.):

> "Plato emulating says, '*That the Demiurgus placing intellect in soul, but soul in body, fabricated the universe*;' and that he gave subsistence to the junior Gods, through whom also he adorns the parts of the universe. If therefore, it is Zeus who possesses the one power, who absorbs Phanes, in whom the intelligible causes of wholes first subsist, who produces all things, according to the counsels of Night [Nyx], and who gives authority both to the other Gods, and to the three sons of Saturn,—he is the one and whole Demiurgus of all the world, and has the fifth order among the kings, [i.e., among the Gods of the royal series,] as it is divinely demonstrated by our preceptor in his Orphic Conferences. Zeus likewise, is co-ordinate with Heaven and Phanes, and on this account he is both maker and father, and each of these totally."—PROCLUS, *On the Timaeus of Plato.*

Just like in the hoary Mesopotamian *sexagesimal* system, seven would be one again; in a decimal system, ten is one again, and hence, REBIRTH. The Pythagorean Tetractys is formed of ten numbers: 1, 2, 3, 4, 6, 9, 8, 12, 18 and 27. There are ten fingers on our hands and ten toes on our feet, but seven colours in the rainbow.

The second *lightest noble gas* after Helium (Helios, sun) is Neon, whose atomic number is 10. The word "neon" derives from the Greek *neon* (νέων), which means "NEW". Neon is a colourless, odourless, inert monoatomic gas with a density around *two-thirds* that of air, pretty much like Gilgamesh, who was two-thirds divine. Most of the neon in the universe derives from the nuclear fusion of oxygen (of atomic number 8) and helium (of atomic number 2). It seems to be a propitious sign of the times that neon lights should be used to light our streets as a new light is born. For, as Shakespeare said, dear reader, "This world is a stage, and we are the *masked* actors."

Moses sent TEN plagues to Egypt, the ninth being "darkness over the entire land for THREE DAYS" and the tenth "the *death of the firstborn of both man and beast*". The first plague sent by Moses—the turning of the waters of the Nile into blood—echoes the first miracle of Jesus: turning water into wine, which is the blood of Christ.

Hexagram № 10 of the *I Ching* is 履 (*lǚ*), which means "Treading", in the sense of treading after or continuing, i.e., "following or treading after somebody else's steps". *Lǚ* is formed by the inner or lower trigram ☱ (兌 *duì*) "open", which is (澤) lake, and the outer or upper trigram ☰ (乾 *qián*) "force", which is (天) heaven. The heavens opened for Jesus and for the sake of the Dove of Jonah, for Jonah (יונה) means "dove".

IO
TREADING

> "And it came about in those days that Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan. And immediately *coming up out of the water*, he saw the HEAVENS OPENING, and the Spirit like a dove descending upon him; and a voice came out of the heavens: 'You are my beloved Son, in you I am well-pleased.'"—*Mark* 1:9-11.

> "I have TRODDEN THE WINEPRESS ALONE; and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."—*Isaiah* 63:3-4.

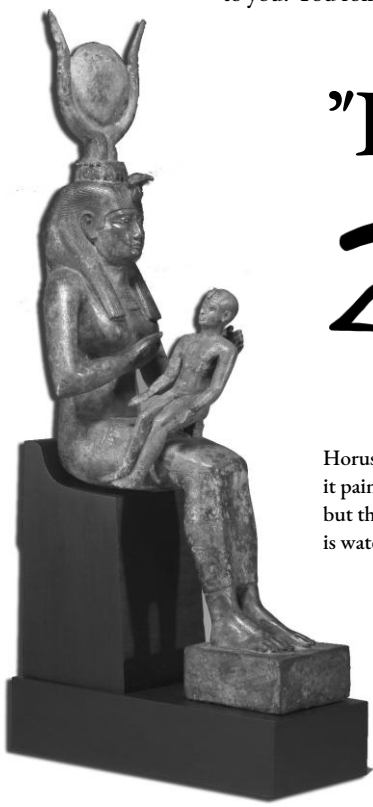
"And I saw HEAVEN OPENED, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood, and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goes a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron: and HE TREADS THE WINEPRESS of the fierceness and wrath of Almighty God. And he has on his vesture and ON HIS THIGH a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together to the supper of the great God.'"—*Revelation* 19:11-17

To the Church of Peter, which has already rejected Christ once,
lest they should reject Christ twice and thrice:

"Get behind me, Satan, you are an offence to me: for you savour not the things that be of God, but those that be of men."—*Matthew* 16:23.

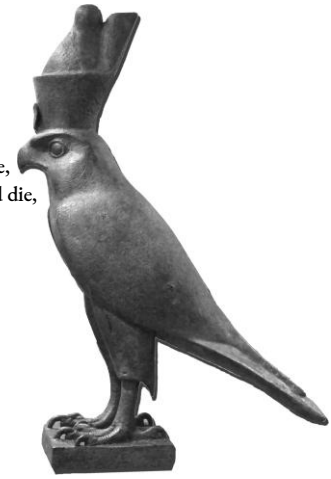
and,

"If I will that John tarry till I come, what is that to you? You follow me."—*John* 21:22.



Ἰακχε!

Horus the Child, infant-god of wine,
it pains me that you must suffer and die,
but the Seed of the Tree of Life
is watered by the tear in your eye.



"If you seek for the seed in a Metallic Body, as in the Gold, then before all things it must most exactly be purged from all its impure leprosy, and that nothing must be mixed with our Fountain, but such, which is of a pure spermatic quality. This purifying is performed with Antimony, which stands in a near relation, and affinity to Gold, which is the reason, why antimonial sulphur purges the Soul of Gold, graduating the same to a very high degree. On the other side, Gold can meliorate in a short time the Soul of Antimony, and bring it to a firm fixation, exalting Antimony and Gold to an equal dignity and virtue, and can be brought not only into a white Metal of *Lune*, but also to a transcendent Medicine for man's health, of which you shall have a further direction hereafter, when I shall treat in particular of Antimony. Although Antimony has promised to Saturn a sociable brotherhood, because Antimony's qualification does rest in some sort on the quality of *Saturn* in an equal concordance, yet after the fixation of the exalted Sulphur of Antimony, his next friend *Saturn* cannot get any prey from him, because the King received him into his golden Palace, and make him partaker of his triumphing Kingdom. This is the reason why he can endure now heat and frost, and overcomes it, and stands with the King a Conqueror in great and transcendent glory."—BASILIUS VALENTINUS, *Last Will and Testament.*

PART IV:
Lo and Behold!

"Dionysus, in whose honor they rave in Bacchic frenzy, and Hades are the same."

— Heraclitus
Fragments cxxvii

XV

15.1. BLACK WATERS. Sing, oh, Dionysus, about your stay in the Ninth Door. Sing about the dreary darkness of the waters below; sing about how Apollo sent aid from his Hexagonal Throne and Philosopher's Stone to save you from pandemic love.

"The Elohim of my Rock; in him I will trust: he is my shield, and the HORN (קֶרֶן) of my salvation, my HIGH TOWER, and my refuge, my saviour; you save me from violence.[1] I will call on Jehovah, who is worthy to be praised, so shall I be saved from my enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me; in my distress I called upon Jehovah, and cried to my Elohim, and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly, and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, and thick clouds of the skies. Through the brightness before him were coals of fire kindled. Jehovah thundered from heaven, and the Most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of Jehovah, at the blast of the breath of his nostrils. He sent from above, he took me; HE DREW ME OUT OF MANY WATERS; he delivered me from my strong enemy, and from them that hated me, for they were too strong for me."—2 *Samuel* 22:3-18.

"Take in the first place the eldest or first-born child of Saturn, not the vulgar, *nine* parts; of the sabre chalibs (chalybeus)[2] of the God of War, *four* parts. Put this latter into a crucible, and when it comes to a melting redness, cast therein the *nine* parts of Saturn, and immediately this will redden the other. Cleanse carefully the filth that arises on the surface of the saturnia with saltpetre and tartar, four or five times. The operation will be rightly done when you see upon the matter an astral sign like a star."—NICOLAS FLAMEL, *Testament.*

"'The water which we use,' writes the anonymous author of the *Clef du Cabinet Hermétique*, 'is a water containing all the virtues of heaven and earth; that is why it is the *general solvent of all Nature*. It is this which opens the doors of our royal hermetic chamber. In it, our king and our queen are shut up and thus it is their bath. . . It is the Fountain of Trévisan,[3] in which the King divests himself of his purple cloak, in order to clothe himself in black attire."—FULCANELLI, *The Mystery of the Cathedrals.*

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[1] From the parting of the Red Sea up to the Land of Purple, all is Anger of Jehovah.

[2] "Chalybeus" is a Latin word that refers to the colour that steel adopts when tempered in the fire. This colour ranges from yellow-orange to purple but acquires mainly a dark-bluish character.

[3] "Trévisan" refers to the Italian city of Treviso. In Italian, "tre" means "three", and "viso" means "face". In fact, there is a small fountain in Treviso known as *La Fontana dei Tre Visi,* which literally means "The Fountain of the Three Faces". This fountain takes the form of a three-faced man bust on an *octagonal* base. There is another fountain in Treviso known as *La Fontana delle Tette,* literally, "the Fountain of the Tits". The reason for the name is rather simple: the water of this fountain emerges from the breasts of a woman. Unfortunately, both these fountains are reproductions of older ones that were damaged or exist no more.

The old alchemists did not spare descriptions of their *black waters,* which, depending on the stage of putrefaction, they called by different names. But, as it is not polite to expose what is hidden in the minds of black-headed people, let us instead collect some sayings and see whether we can make any sense out of them:

"As touching the *Colours*, he that does not make *black*, cannot make *white*, because *blackness* is the beginning of *whiteness*, and the sign of putrefaction and alteration, and that the *Body* is now pierced and mortified. Therefore, in the putrefaction in this water, there first appears *blackness,* like unto the broth wherein blood, or some bloody thing is boiled. Secondly, the black *Earth* by continuous decoction is *whitened*, because the *soul* of the two bodies swims aloft upon the water like white cream; [1] and in this only *whiteness*, all the spirits are united, that they can never fly from one another. And, therefore, the *Leton*[2] must be *whitened,* and tear the Books, least our hearts be broken, for this entire *whiteness* is the true *stone* to the *white*, and the *body* ennobled by necessity of his end, and the tincture of *whiteness* of a most exuberant reflexion, and shining brightness, which being mixed with a *Body*, never departs from it. Here then note, that the *spirits* are not *fixed*, but in the *white* colour, which by consequent is more noble than the other colours, and ought more earnestly to be desired, considering it is, as it were, the complement and perfection of the whole work. For our Earth is first putrefied in *blackness*, then it is cleansed in the elevation or lifting up, afterwards being dried, the *blackness* departs, and then it is *whitened*, and the dark moist dominion of the *woman* perishes, and then the white fume pierces into the *new Body*, and the *spirits* are shut up, bound together, in dryness, and that which is corrupting, deformed and *black* with moisture vanishes, and then the *new Body* rises again, clear, white, and immortal, getting the victory over all his enemies. And as heat working up on that which is *moist* causes or engenders *blackness*, which is the *first* colour, so by decoction ever more and more, heat working upon that which is dry, begets *whiteness,* which is the *second* colour, and afterward working up on that which is purely and perfectly dry, it causes *citrinity* and *redness*; and so much concerning *Colours*." —ARTEPHIUS, *Secret Book.*

"Note that when our compost begins to be stepped in our permanent water, then all the compost becomes like melted pitch and is all blackened like coal. And at this point our compost is called: *black pitch, burnt salt, molten lead, impure latten, Magnesia* and *John's Blackbird.* For now a *black cloud* is seen, floating sweetly and gently through the middle part of the vessel and being raised above the vessel; and at the bottom of the latter is the matter, melted like pitch, and remaining totally dissolved. Jacques du Bourg St. Saturnin speaks of this cloud, saying: 'Oh blessed cloud which floats through our vessel!' This is the eclipse of the sun, of which Raymond speaks. And when this mass is thus blackened, it is said to be dead and deprived of its form. . . The humidity is shown coloured like quicksilver, black and stinking. Formerly it was dry, white, sweet-smelling and ardent, freed from sulphur in the first operation and now to be purified by this second operation. And, therefore, this body is deprived of its soul, which it has lost, and of the splendour and marvellous clearness, which it had at first, and is now black and ugly. . . . This mass, which is black or blackened in this way, is the key, the beginning and the sign of the discovery of the perfect way of working the second process of our precious stone. 'For this reason,' says Hermes, 'when the blackness is seen, have faith that you have been on the right path and have kept to the right way.'" —FULCANELLI, *The Mystery of the Cathedrals.*

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[1] Think of seafoam, i.e., of *aphrós* (ἀφρός); Aphrodite. *El-aphro-petra* (ελαφρόπετρα) is PUMICE STONE.
[2] Latten (brass) is copper and zinc, also Leto. Hence the pun: "whiten the latten and burn the books."

"Now, it behoves one who is introduced to this Art to attempt nothing till he is familiar with the power of this Permanent Water, and in commixture, contrition, and the whole regimen, it behoves us to use invariably this famous Permanent Water. He, therefore, who does not understand Permanent Water, and its indispensable regimen, may not enter into this Art, because nothing is effected without the Permanent Water. The force thereof is a spiritual blood, whence the Philosophers have called it Permanent Water, for, having pounded it with the body, as the Masters before me have explained to you, by the will of God it turns that body into spirit. For these, being mixed together and reduced to one, transform each other; the body incorporates the spirit, and the spirit incorporates the body into tinged spirit, like blood. And know ye, that whatsoever has spirit, the same has blood also as well. Remember, therefore, this arcanum!"—*Turba Philosophorum.*

"My second key informs you of what matter you ought to take to the *King's Balneum*, whereby the *King* is destroyed, and its external form broken, so its undefiled Soul may come forth. To this purpose will serve the *Dragon* and the *Eagle*, which is *Niter* and *Sol Armoniack*, both which after their union are made into an *Aquafort*, as you shall be further informed of in my Manuals, where I shall treat in particular of Gold, of other Metals and Minerals, into which *Balneum* the King is thrown, being first, as in the quoted place you shall hear, brought into an *Amalgama* of Mercury and of Sulphur, which presently seizes on him, corrodes all his members, and is dissolved, and is presently mortified of his Salt-water, into a most splendent transparent Oil. You must note, that this dissolution is not sufficient, and the King is not minded as yet to let go his Soul out of his fixed body, which you can see when you separate the water from the dissolved body of the King, where you shall find fixed powder of Gold, out of which you will hardly get his Soul that is therein. Therefore, follow my counsel and bear the yoke, which I bore before you, and learn to know exactly in pains taking, further thus, as I shall inform you. Having dissolved your Gold wholly in the said water, and brought it into a pleasant yellow Oil, then let it stand well luted for a day and a night in a very gentle *Balneum Maria*, the *Faeces* which are settled, must be separated from it, then take this pure dissolution, put it into a well coated body, or Retort, apply a Helmet to it, with a Receiver, in the best manner luted to it, set it into a sand Capel, drive the Gold with the water over the Helmet, iterate this a third time, abstract the water in *Balneum Mariae*, you will find a fair Gold-powder, keep this in a glass for an hour in fire, let the remaining humidity be drawn from it."

—BASILIUS VALENTINUS, *Last Will and Testament.*

"Take good *Aqua Regis* made with *Sal Armoniac*, one pound, *id est,* dissolve four ounces of *Salmiac* in *Aquafort*,[1] then you have a strong *Aqua Regis,* distil and rectify it often over the helmet, let no faeces stay behind, let all that ascends be transparent. Then take thinly beaten Gold rolls, cast formerly through *Antimony*, put them into a body, pour on it *Aqua Regis,* let it dissolve as much as it will, or as you can dissolve in it: having dissolved all the Gold, pour into some *Oil of Tartar*, or *Salt of Tartar,* dissolved in fountain water, till it begins to hiss, having done hissing, then pour in again of the Oil, do it so long that all the dissolved Gold be fallen to the bottom, and nothing more of it precipitate, and clear up the *Aqua Regis.* This being done, then cant off the *Aqua Regis* from the Gold calx, edulcorate it with common water, eight, ten, or twelve times; the Gold calx being well settled, cant off that water, and dry the Gold calx in the air, where the Sun does not shine. Do it not over a fire, for as soon as it feels the least heat it kindles, and great damage is done, for it would fly away forcibly, that no man could stay it."—BASILIUS VALENTINUS, *Last Will and Testament.*

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[1] *Aquafort* or *Aqua Fortis* means "Strong Water". *Aqua Regis* or *Aqua Regia* means "Royal Water".

"Work therefore with it, and you shall obtain from it that which you desire; for it is the *spirit* and the *soul* of the *Sun* and the *Moon,* it is the *oil*, the dissolving *water*, the *fountain,* the *Balneum Mariae,* the *fire against Nature*, the moist fire, the *secret, hidden* and invisible *fire*, and the most sharp *vinegre*[1] of which a certain ancient *Philosopher* said, *I besought the Lord, and he showed me a certain clean water, which I knew to be pure vinegre, altering, piercing, and digesting*. The vinegre I say, penetrative, and the instrument moving the *gold* and the *silver*, to putrefy, resolve, and to be reduced into their first matter, is the only *Agent* in the whole World for this Art, that can solve and reincrudate, or make raw again the *Metallic Bodies*, with the conservation of their *species*. [. . .]

Nature then is amended in its like nature; that is, *Gold* and *Silver* are amended in our *water*, as our *water* also with the *Bodies*; which water is called the medium of the *Soul,* without the which we can do nothing in this *Art*; and it is the vegetable, animal and mineral fire, preserving the fixed spirits of the *Sun* and *Moon*, but destroys and conquers their *Bodies*, because it destroys, dissolves, and changes Bodies, and metallic forms, and makes them to be no *Bodies*, but a fixed spirit, and turns them into a moist, soft, and fluid substance which has ingression and power to enter into other imperfect *Bodies,* and to be mixed with them by the smallest parts, and to colour them and make them perfect; which they could not do when they were *Metallic* bodies dry and hard, which have no entrance nor power to colour and make perfect imperfect *Bodies*. And, therefore, to good purpose do we turn the *bodies* into a fluid substance, because every tincture will colour a thousand times more, when it is in a soft and liquid substance, than when it is in a dry one, as appears by *Saffron*. And consequently, the transmutation of imperfect *Bodies,* is impossible to be done by perfect *Bodies*, while they are dry, except they be first brought back into their first matter, soft and fluid, from hence we conclude, that we must make the *Moisture* return, and to reveal that which is hidden; which is called *reincrudation,* or the making raw again of the Bodies, that is, the boiling and softening them, until they be deprived of their hard and dry *corporality*, or bodylines, because that which is dry does not enter, nor colours any more than itself. Therefore, the dry Earthly Body does not tinge, except it be tinged, because as is above-said, that which is thick and Earthly, enters not, nor colours; and because it enters not, therefore it alters not; wherefore *Gold* colours not, until the hidden spirit be drawn from the belly thereof by our *white water,* and that it be made altogether a spiritual and *white fume*, the white spirit, and the *wonderful soul*.

Wherefore, we ought by our water, to attenuate, alter, and soften the *perfect bodies*, that they may afterwards be mixed with the other *imperfect Bodies*. And, therefore, if we had no other profit by that *Antimonial Water*, then this, that it makes the *Bodies* subtle, soft and fluid according to his own nature, [. . . . . .] It makes then of the *Bodies* a most precious blessed *Oil,* which is the true tincture, and *the white permanent water*, of nature hot and moist, temperate, subtle, and fusible as wax, which pierces, reaches to the bottom, colours and makes perfect. Therefore, our water does incontinently dissolve gold and silver, and makes them an incombustible *Oil*, which may then be mixed with other imperfect *Bodies*, for our water turns the *Bodies* into the nature of a fusible salt, which is by the *Philosophers* called, *Salt Albroe*, which is the best and the noblest of all salts, being in the regiment thereof fixed, and not flying the fire, and it is indeed an oil, of a hot nature, subtle, penetrating, reaching to the depth and entering, called the complete *Elixir,* and it is the hidden secret of the wise *Alchemists."*—ARTEPHIUS, *Secret Book.*

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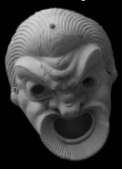
[1] A pun with Latin words. *Vinegre* may be conceived as "black wine" or "vinegar", which is old wine.

15.2. IN PITCH-BLACK DARKNESS DIONYSUS BEGAN TO FEIGN.

The English word "person" derives from the Etruscan *phersu,* or the Latin *persona*, which, in both instances, meant "theatrical mask". The equivalent Greek word is *prosopon* (πρόσωπον), which equally means "mask", although it can also mean "face". This points towards the Kabbalistic mystery of the *Microprosopus,* "small face", or microcosm, and its counterpart, the *Macroprosopus*, the "big face", or macrocosm.

Verily, verily, nobody has seen the Face of God and lived.



"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being SEVEN ages."—WILLIAM SHAKESPEARE, *As you like it.*

The theatrical mask was one of the main symbols of Dionysus and his Mysteries. However, even in prehistoric times, the first shamans put grotesque *big masks* on their small faces in an attempt to mirror back to cavemen their own *small faces*. The first spiritual instructors, the shamans, INVENTED the fallacies of acting and speaking as a means to instruct cavemen about the *fallacious* nature of the sensory (and spoken). Later, the religious mysteries of all nations continued this practice. The Eleusinian Mysteries, for instance, involved theatrical plays (*dromena*) and speeches (*logomena*).

Every *dimetor,* or "twice-born", knows that most people encountered in society are the World Soul, or Anima Mundi, drowned in the theatrical memory of mortal existence. If only such theatrical masks could realise the Anima Mundi—the abode of Demeter—they would immediately be born from Persephone and become *dimetors.*

"But those who bask in freeing the mask, should they squire one another in this task?"

At this point, Dionysus has already been born from the water but not yet from the Spirit. So, using Apollo[1] as his oracular voice, the God of the Dead sends Dionysus back into the memory of the mundane world, which is both *hell* and the Ninth Door.

At once, Zagreus is afraid and compelled to put on his old theatrical mask again so he may fit in and find social accommodation among ghostly manes that "drag, pull, twirl and coil again 'n' again." But it is now too late for Zagreus; he knows Nothing.

"By this marriage with the heavenly dragon, the womb of Persephone swelled with living fruit, and she bore Zagreus the horned baby, who by himself climbed upon the heavenly throne of Zeus and brandished lightning in his little hand, and newly born, lifted and carried thunderbolts in his tender fingers. But he did not hold the throne of Zeus for long. By the fierce resentment of implacable Hera, the Titans cunningly smeared their round faces with disguising chalk, and while he contemplated his changeling countenance reflected in a mirror, they destroyed him with an infernal knife.[2] There where his limbs had been cut piecemeal by the Titan steel, the end of his life was the beginning of a new life as Dionysus. He appeared in another shape, and changed into many forms."—NONNUS, *Dionysiaca.*

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[1] The name of Apollo may be derived from different words, such as *apollymi* (ἀπόλλυμι) "to destroy", *apolysis* (ἀπόλυσις) "redemption", *apolousis* (ἀπόλουσις) "purification", *apélla* (ἀπέλλα) meaning "assembly" or "fence for animals", or *apellaia* (ἀπελλαῖα), meaning "youth" or "sacrifice of hair". Hair is an animal feature in which human beings usually only profusely participate in their genitals and in their *manes.*

[2] "And Abraham stretched forth his hand, and took the knife to slay his son."—*Genesis* 22:10.

15.3. MANES.

> "First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrize the elements, so as to prevent the ingress of the elementaries into their respective spheres. But woe to the imprudent inquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For in the words of the immortal Rosicrucian, 'Once that thou hast resolved to become a co-operator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion thou has stirred the wrath of the *moist natures*, and they will stand up against the *central fire, and the central fire against them*, and there will be a terrible division in the *chaos*.'"—HELENA P. BLAVATSKY, *Isis Unveiled, Vol. I.*

In Ancient Rome, the *Manes* were underworld deities that epitomised the "souls" of the deceased. But, paraphrasing Apuleius, St Augustine of Hippo informed us that, apart from the *Manes*, the Romans also considered *Lares*, *Larvae* and *Lemures*:

> "He (Apuleius) says, indeed, that the souls of men are demons (daemons), and that men become *Lares* if they are good, *Lemures* or *Larvae* if they are bad, and *Manes* if it is uncertain whether they deserve well or ill."—ST. AUGUSTINE OF HIPPO, *City of God.*

The Latin word "Lares" derived from the Etruscan "lar", which meant "LORD".

The *Lares* were said to be the protective deities of places or households. Also known as *Genius Loci*, they stand for human souls that have freed themselves from bondage to bodily form. In other words, souls that do not need to incarnate anymore because they have fulfilled the human stage of evolution and, therefore, they can *freely dwell in the environment*: in what, to the circumstance of our current sensory build, appears as *Nothing*. The *Lares* constitute the actual "guardian angels" of Christianity. Accordingly, they have much to do with the protection bestowed by Athena's[1] shield.

> "The centurion answered and said, 'Lord, I am not worthy that you should come *under my roof*, but speak the Word only, and my servant shall be healed.'"—*Matthew* 8:8.

Let us remember what Jesus Christ said about his body: "*Destroy this temple, and in three days I will raise it up*." The consideration of the human physical body as a temple, building, or HOUSEHOLD was inherent to the mystery speech of Jesus Christ.

But let us leave the Lares to *rest in peace,* for they transcended the waters and are not in need of any of my vain spit, and let us speak about the other *water-dwellers.*

Thales of Miletus, one of the Seven Sages of Ancient Greece, declared some kind of water called *arche* (ἀρχή; "origin", "power", or "rule") to be the universal primaeval substance. In fact, the Lares are the *body-substance* of the *arch*angels, who derive their name from *arche* (ἀρχή). It is also from this *arche* that the words "archery" and "archetype" derive: the archetypal image of Artemis fallen from Zeus of *Acts* 19:35.

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[1] The inscription on King Midas' tomb—who turned into gold everything that he touched—read like this:

> "I am a MAIDEN OF BRONZE and I rest upon Midas's tomb. So long as water shall flow and tall trees grow, and the sun shall rise and shine, and the bright moon, and rivers shall run and the sea wash the shore, here abiding on his tear-sprinkled tomb I shall tell the passers-by—Midas is buried here."

But before we address Thales of Miletus' teaching, let us clarify that the *manes* are the thoughts, or minds—*manas* (मनस्) in Sanskrit—of the deceased, rather than their souls. For a soul is rather like an *empty and inspirational misty breath with very little moisture.* As I would also remind the reader how—apart from perhaps the Gandharvas and Apsarasas—the seven heads, or seven *Manus,* seem to be of a rather undesirable nature when compared to the ten horns, or ten Hindu LORDS of Being. The *manes* are also analogous to the *manna*[1] that Moses and the Israelites ate in the desert. . .

> "Our fathers did eat *manna* in the desert; as it is written, he gave them Bread from Heaven to eat.' Then Jesus said to them, 'Verily, verily, I say to you, Moses GAVE YOU NOT that Bread from Heaven; but my Father gives you the true Bread from Heaven. For the Bread of God is he which comes down from heaven, and gives life to the world.' Then they said to him, 'Lord, evermore give us this Bread.' And Jesus said to them, 'I am the Bread of Life, he that comes to me shall never hunger; and he that believes on me shall never thirst. But I said to you, that you also have seen me, and believe not. All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the Will of Him that sent me.'"—*John* 6:31-38.

Similarly, I also encourage the reader to meditate on the English word "mane", together with the reason why Catholic and Eastern Orthodox priests tonsured their *crowns* in medieval times, or why the Ancient Egyptian priests shaved their heads, just like Buddhist monks do nowadays. And why were *apellaia* (ἀπελλαῖα)—lit. "sacrifices of hair"—offered to Apollo in Ancient Greece? But if you must meditate on these things, do not forget to *also* meditate on why the Nazarenes—such as Jesus of Nazareth—wore long hair, even if that was rather rare among the Jews of the day. Do you remember the story of Samson[2] and Delilah[3]? Why was Samson's strength in his hair? Do you know the name of Samson's father? And why were Zeus, Hades and Poseidon—the Ancient Greek senior gods—always represented with fairly long hair?

Having hissed all this, let us now take a look at the words of Thales of Miletus:

> "Thales held that there was no difference between life and death. 'Why then,' said one 'do you not die?' 'Because,' said he, 'there is no difference.' To the question which is older Day or Night, he replied: 'Night is the older by one day.' Someone asked him whether a man could hide an evil deed from the gods: 'No,' he replied, 'not yet *an evil thought*.' To the adulterer who inquired if he should deny the charge upon oath, he replied that perjury was no worse than adultery. Being asked what is difficult, he replied, 'To know oneself.' 'What is easy?' 'To give advice to another.' 'What is most pleasant?' 'Success.' 'What is the divine?' 'That which has neither beginning nor end.'"—DIOGENES LAËRTIUS, *Lives of Eminent Philosophers.*

For Thales there was no difference between life and death because he was FREE. But if there is no difference between life and death, as he said, what the hell are heaven and hell? I will tell you what hell is: *hell is itches that cannot be scratched.* Hell is not

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[1] Manna (מן) means "what?" It implies inquest: serious and transcendental philosophical pursuit.

[2] Samson (שמשון) literally means "sun-man", as derived from *shemesh* (שמש) which means "sun". Shamash was the Akkadian name of the *sun-god* Utu, the twin-brother of Inanna. We may also want to meditate on the similarity between these words and the word "shaman", of Siberian origin, and meaning "to know".

[3] Delilah (דלילה) derives from *dalal* (דלל), which means "to hang" or "TO TRANSPORT".

knowing oneself but only knowing the outer activity of the animal senses. Because if only Aphrodite Pandemos has the power to stir the mind, when the body dies—*and everything remains the same*, as Thales said—the mind suffers *itches that cannot be scratched*. The mind keeps exactly the same mundane worries and sensual desires, but *without any capacity of acting on them. And that is hell for the ego, or volitional mind.*

Such minds undergo a period of purgation *in the flames* of Aphrodite Pandemos and Ares. But, in truth—if we look at it carefully—this purgation rather constitutes some kind of *extreme asceticism from the memory of sensory impressions* imposed by the God of the Dead. If this period of purgation is not enough to COMPLETELY FREE the mind from any desire for further mundane sensory experience—so the mind can become lighter than the Feather of Maat and be uplifted into the Air—then, after such an *unsuccessful* period of purgation, the mind—having lost most concrete memories during such a purgation—reincarnates again after its own volition, desire, or tendency towards outward, sensory action.[1] To this category belong the so-called lemurs and larvae. The word "lemur" derives from the Greek *lamurós* (λαμυρός), meaning "full of abysses", "gluttonous", "greedy", "wanton", "impudent", "coquettish", "piquant", or "charming". While "larvae" derives from the Latin *larva,* meaning "HORRIFIC MASK", "skeleton", "ghost", "goblin", or "evil spirit". In any case, they are UNHOLY GHOSTS.

Next, let us consider an intermediate scenario: a soul that is NOT *completely free* from all desire for outward experience but that, by pursuing Truth and Beauty for several incarnations, has gathered inner wealth in the Kingdom of God. Nonetheless, let the *beautiful philosopher* and the *true artist* know that Truth and Beauty greatly differ from what human societies usually feel of truth and think of beauty. . . Truth is hardly ever approved by social consensus. . . How could it possibly be when societies are constituted by social masks: egos that are rather untrue and hardly beautiful?

The most advanced souls—which are necessarily rare, or *extraordinary*—shall never be understood by the *ordinary* masses of people. Because if they could be easily understood, that alone would prove that they are not extraordinary. Moreover, if given to artistic expression, the art of such souls will invariably be melancholic, which the masses tend to abhor. But the mark of an advanced soul is the *reunion of opposites*, *and joy and suffering are indeed reunited in melancholy*. Extraordinary souls are homesick for Unity; ordinary souls abhor melancholy because they favour duality.

The melancholic are the "black-headed people", like the Sumerians. The word "melancholy" derives from *melas* (μέλας), "black", and *cholé* (χολή), "wrath", "disgust" or "aversion". Apollo, the Angel of the Bottomless Pit and god of music—which is *mélos* (μέλος) in Greek—can only fish out the melomaniac. For it is in this melancholic character that Delilah, the vehicular intermediate nature of the *manes,* will be found.

Every time this kind of person died and met Demeter and the God of the Dead, he was found "to have eaten pomegranate seeds". And this is why even if he may be two-thirds divine, like Gilgamesh, he is not yet Trismegistus, or *thrice-great*. Nonetheless, the inner wealth that this person has stored in the Kingdom of God subsists and works like Gabriel's Horn: a call to further introspection that must lead into natural wisdom.

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[1] The Sanskrit word *karma* (कर्म) simply means "action" or "deed".

This person was at some point initiated by the gods, and the riches that through many incarnations he has gathered in the Kingdom of God constitute his own soul, *personal daemon*, *manes,* or vehicle into the resurrection. It is Persephone as long as it remains hidden from the sun; it is Artemis as soon as it is revealed to the sun; it is Aphrodite—the Bride—in any case; and it is Athena once brought to the *Lares' Side.*

"It happens also sometimes, that not only they that are asleep, but also they that are watchful do with a kind of instigation of mind, divine, which divination *Aristotle* calls ravishment or a kind of madness, and teaches that it proceeds from a melancholic humour, saying in his treatise of divination: Melancholy men, by reason of their earnestness, do far better conjecture, and quickly conceive a habit, and most easily receive an impression of the Celestials. And he, in his *Problems* says, that the *Sibyls,* and the *Bacchides*, and *Niceratus the Syracusan*, and *Amon*, were, by their natural melancholic complexion prophets, and poets. The cause therefore of this madness, if it be anything within the body, is a melancholic humour, not that which they call *black choler*, which is so obstinate, and terrible a thing, that the violence of it is said, by physicians and natural philosophers, besides madness, which it does induce, also to entice evil spirits to seize upon men's bodies. Therefore, we understand a melancholic humour here, to be a natural and *white choler*. For this, when it is stirred up, burns, and stirs up a madness conducing to knowledge, and divination, especially if it be helped by any Celestial influx, especially of *Saturn,* who, seeing he is cold, and dry, as is a melancholic humour, has his influence upon it, increases, and preserves it. Besides, seeing he is the author of secret contemplation, and estranged from all public affairs, and the highest of all the planets, he does always withcall the mind from outward business, so also makes it ascend higher, and bestows upon him the knowledge and presages of future things. And this is *Aristotle's* meaning in his book of *Problems*. By melancholy, says he, some men are made as it were divine, foretelling things to come, and some men are made poets. He said, also, that all men that were excellent in any science, were for the most part melancholic. *Democritus* and *Plato* attest the same, saying, that there were some melancholic men that had such excellent wits, that they were thought and seemed to be rather divine than human."—H. C. AGRIPPA, *Three Books of Occult Philosophy, Vol I.*

The manes, larvae and lemurs also embody all the suffering connected to human mortal existence. Those brave enough to listen to them may discover the cause of their sorrow and, thus, the manner to FREE themselves from sorrow, which is the alchemical Great Elixir. But those afraid of facing their lament shall be dragged and dulled by them. Identify the psychological causes of suffering enforced by human societies: these you must reject. But do not let your heart be hardened; *don't you dare speak over Hecate's wailing crowds!* And, nonetheless, choose the Son of Man, never Barabbas.

"Can the enormous river of sorrow be ended? If it ends, what is the result on society? Is it a fact that we are not individuals? I am the result of thought, experience and knowledge stored up in memory. I am the result of thousands of generations. The sorrow of the individual is a fragmentary sorrow. That which is fragmented has not the tremendous energy of the whole. It is not only I who suffer; mankind suffers. Am I so enclosed that I refuse to see what is happening outside of me? Remain with something completely. If the brain remains completely with fear, it is gone. When sorrow has completely ended, then there is compassion. Sorrow is the stream. Remain with the stream, don't be of it, or on it, under it or over it, just remain with the stream without any movement, because any movement is the cause of sorrow."—JIDDU KRISHNAMURTI, Madras, January 15th, 1981.

15.4. Olive-green.

"All the metals are nothing but salts, which their textures prove and which the ease by which they form crystallized compounds demonstrates; in the fire, these salts melt into the water of their crystallization and take on the appearance of oil or mercury. Our Vitriol obeys the same law, and, since it leads the artist fortunate enough to discover it and prepare it, towards success, it has received from our predecessors the name of Oil of Victory. Others, considering its colour, and deliberately playing on the assonance, have called it *Huile de Verre* (Oil of Glass—*vitri oleum*), which marks its glassy appearance, its oily fluidity in the fire and its green coloration (*viridis*). It is this pure colour which allowed it to be given all the names which hide its true nature from the layman. It has been given, says Arnold de Villanova, the names of trees, of leaves, herbs, anything with a green coloration,[1] 'so as to mislead the fools'. The metallic compounds, yielding green salts, contributed to a large extent to the inflation of this nomenclature. In addition, the philosophers, reversing the order, chose to design green things by hermetic names probably to emphasize the significance assigned to this colour in alchemy."

[. . .] In their formulas, the Greek alchemists followed the custom of translating the hermetic solvent by indicating its colour. To create their symbol, they assembled two consonants of the Greek word ΧΛΩΡΟΣ (*chloros*), green, and X and P being juxtaposed. Now this typical number exactly reproduces the Greek monogram of Christ, extracted from his name ΧΡΙΣΤΟΣ (*Christos*). Should we see, in this similarity, the consequence of a simple coincidence or that of a rational intention? The philosophical mercury is born from a pure substance, Jesus is born from a undefiled mother; the Son of Man and the child of Hermes both lead the life of pilgrims, both die prematurely as martyrs, one on the cross, the other in the crucible; they both resurrect, one and the other, on the third day." —Fulcanelli, *The Dwellings of the Philosophers.*

15.5. A Thyrsus: a Spear's sad simulacra.

The thyrsus, a wand topped by a pine cone, was one of the symbols of Dionysus. The pinecone is a *woody fruit* that some animals, such as deer, eat as if they were apples, while others, such as squirrels, compulsively store to later devour their seeds.

"Those who instituted the Mysteries for us, appear to have been by no means contemptible persons, but to have really signified formerly, in an obscure manner, that whoever descended into Hades uninitiated, and without being a partaker of the Mysteries, should be plunged into mire; but that whoever arrived there, purified and initiated, should dwell with the gods. For, as it is said, by those who write about the Mysteries,

> 'The thyrsus-bearers numerous are seen,
> but few the Dionysuses have always been.'

But these few are, in my opinion, no other than those who philosophise rightly; and that I may be ranked in the number of these, I shall leave nothing unattempted, but exert myself in all possible ways. But whether or not my exertions will be properly directed, and whether I shall accomplish anything when I arrive thither, I shall clearly know, very shortly, if divinity please, as it appears to me. And this, Simmias and Cebes, is my apology, why upon leaving you, and the rulers of the present life, I ought not to be afflicted and indignant, since I am persuaded that I shall there meet with masters and companions no less good than such as are here. This indeed is incredible to many; but if my apology shall have more influence with you than with the judges of the Athenians, it will have a good effect."—Plato, *The Phaedo.*

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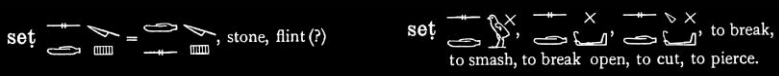
[1] "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."—*Revelation* 9:4.



15.6. PHOBOS CUT HIM IN FOUR PIECES AND MORE.

> "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts,[1] to every soldier a part; and also his coat. Now, the coat was without seam, woven from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be,' that the Scripture might be fulfilled, which said, 'They parted my raiment among them, and for my vesture they did cast lots.' These things therefore the soldiers did."—*John* 19:23-24.

Dionysus—who, as Heraclitus said, is the same as Hades—follows in Osiris' steps, and his "garment" is cut by Set, or Ares, into four pieces: the four faces of Brahma, the four faces of the Cherubim, the four archangels, or the four winds. Analogously, the first Orphic Dionysus, or Dionysus Zagreus, was dismembered by the Titans.

> "The ancients record in their myths that Priapus was the son of Dionysus and Aphrodite [. . .] But the Egyptians in their myths about Priapus say that in ancient times the Titans formed a conspiracy against Osiris and slew him, and then, taking his body and dividing it into equal parts among themselves, they slipped them secretly out of the house, but this organ alone [the phallus; Priapus] they threw into the river, since no one of them was willing to take it with him."—DIODORUS SICULUS, *Library of History*, 4. 6. 1.

> "As for Dionysus, the myths state that he discovered the vine and its cultivation, and also how to make wine and store away many of the autumn fruits and thus to provide mankind with the use of them as food over a long time. This god was born in Crete, men say, of Zeus and Persephone, and Orpheus has handed down the tradition in the initiatory rites that he was torn in pieces by the Titans. And the fact is that there have been several who bore the name Dionysus."—DIODORUS SICULUS, *Library of History*, 5. 75.

> "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and you have brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me, they pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not far from me, O Jehovah: O my strength, haste you to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for you have heard me from the horns (קרן) of the unicorns."—*Psalms* 22:14-21.

The last word, which the King James English translation of the Bible very oddly—but also quite inspirationally—translates as "unicorns", is *ra'am* or *re'em* (ראם), more commonly considered to mean "wild ox". The bull was one of the animals consecrated to Dionysus. This word is connected to *ramot* (ראמות), which means "coral"; *rimmon* (רמון), which means "pomegranate"; and *rum* (רום), "to be high" or "to be exalted".

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[1] "Therefore, the he-goat waxed very great, and when he was strong, the great horn was broken; and instead of it CAME UP FOUR NOTABLE ONES TOWARD THE FOUR WINDS OF HEAVEN."—Daniel 8:8.

XVI

16.1. THE FIFTH AND SEVENTH DOORS ARE WITHIN US.

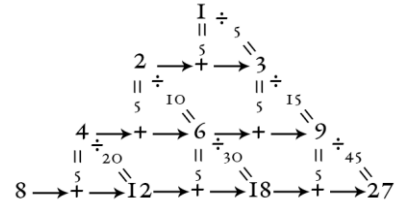
> "At the Fifth Hour, the voice of the great waters celebrates the God of the heavenly spheres."—APOLLONIUS OF TIANA, *Nychthemeron.*
>
> "At the Fifth Hour, man stands erect; he is weaned from earth; he walks and goes where he wills."—*The Nychthemeron of the Hebrews.*

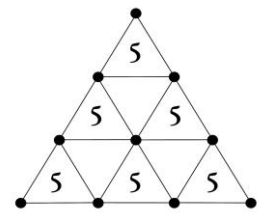
First, let us clearly state that ALL the "Elysian Doors" are within us.

Nonetheless, *at first glance*, the Pentad and Heptad, or five and seven, are nowhere to be found in the Pythagorean Tetractys. So, quoting directly from Antoine de Saint-Exupéry's *Little Prince*, let us now hear the goat of the *Little God* Dionysus sing:

"And now here is my secret, a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye."

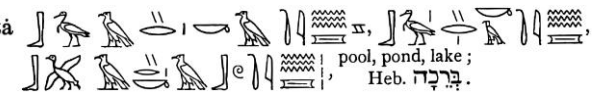
Five will be found in the Pythagorean Tetractys as an "invisible" mathematical relationship if we only sum the numbers on the right and left of a particular sub-triangle, and we divide the resulting number by the summit of such sub-triangle. This may be mystically conceived as the sublimation of each of the sub-triangles *that are* NOT *inverted like a goat.* The inverted star-pentacles of goatish men tend towards incarnation, but the upright pentacle of the Star-man tends towards resurrection. The Tetractys contains six triangles ready to be sublimated into six fives. The result is thirty (6x5=30): the rank of the *moon*-god Nanna or ŠEŠ.KI, who was consort of the "Lady of the Grail", NIN.GAL (), and father of the *twins* Inanna and Utu. ŠEŠ.KI () is formed by ŠEŠ (), meaning "myrrh", "brother", "bitter" or "salty", and KI (), meaning "earth". But the similar ŠEŠ_2 () meant "to weep, anoint or rub".





When the *three* deluging, or Satanic, waters are surrounded by six fives, Satan's waters are turned into *the Great Grail of the Virgin of the Sea*. The Star of Bethlehem shines in the night skies, and one is born from the water, as six water-pots of stone are turned into wine. *Three magi* shall then *descend*, bringing *gold, incense and myrrh.*

> "And there were set there SIX water-pots of stone, *after the manner of the purifying of the Jews*, containing two or three firkins apiece. Jesus said to them, 'Fill the water-pots with water. And they filled them up to the brim.' And he said to them, 'Draw out now, and bear to the governor of the feast.' And they bore it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom, and said to him, 'Every man at the beginning does set forth good wine; and when men have well drunk, then that which is worse, but you have kept the good wine until now."—*John* 2:6-10.

barekatȧ  , pool, pond, lake; Heb. בְּרֵכָה.

"A Star shall come out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of MOAB and destroy all the children of SETH."—*Numbers* 24:17.

Moab (מואב) means "Water of the Father", as formed by *mi* (מי), "water of", and *ab* (אב), "father". Also, although the last word of the verse is often translated as "Sheth", the Hebrew word used was Seth (שת), which is the same as the name of the third son of Adam and Eve, from whom the whole of mankind is said to derive. Moab is also Michael in a sense, whose name (מיכאל) means "Water of (מי) like (כ) god (אל)".

Seth is also the Ancient Egyptian Set, or Satan, in the sense of the downward waters of the Deluge before being purified, or redeemed, into the *Virgin of the Sea*.

"And mention when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.'"—QURAN 3:42.

The Hebrew name of Mary is "Miriam" (מרים), which may be conceived as "rebellion of a sea of myrrh", as a combination of *mara* (מרה), meaning "rebellious", *mor* (מר), meaning "myrrh", and *yam* (ים), meaning "sea", "west", or "future". Let us also note that myrrh was used for embalming and mummification purposes, and that the west has been used as a symbol of death since antiquity. Also, as already said, the name of the Sumerian moon-god ŠEŠ.KI ( ) may be conceived as "land of myrrh".

Hexagram number 5 of the Chinese system of divination *I Ching* is 需 (*xū*), which means "Arriving", "Attending", "Nourished while Waiting", or "Moistened". It evokes the alchemical *Virgin's Milk*. *Xū* is formed by the inner or lower trigram ☰ (乾 *qián*) "force", which is (天) heaven, and the outer or upper trigram ☵ (坎 *kǎn*) "gorge", which is (水) water.

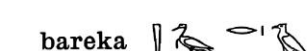
5
ARRIVING

The atomic number of boron is five. Elemental boron is rather uncommon and poorly studied because *the purified material is very difficult to prepare*. But atoms of boron exist in the *tetrahedral* structure of *carbon* atoms (atomic num. 6) *in diamond.*

The word "boron" derives from *borax*, which in turn derives from the Arabic *buraq* (بورق). Curiously, Al-Buraq (الْبُرَاق) is the Arabic name of the winged-horse that Muhammad used to fly from Mecca to Jerusalem. According to the Islamic tradition, the same horse also transported Abraham and other prophets in the same manner.

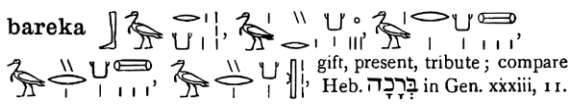
"Exalted is he who carried his servant BY NIGHT from the Holy Mosque (in Mecca) to the farther Mosque (in Jerusalem) whose surroundings We have blessed to show him of Our Signs. Indeed, He is the Hearing, the Seeing."—QURAN 17:1.

An alternative derivation of the word "boron" through *borax* is from the Latin *baurach,* which resonates with the Hebrew *baruch* (ברוך), "to bless", and which is connected to the Ancient Egyptian *bareka.* According to John A. Halloran's *Sumerian Lexicon*, in Ancient Sumerian, BARAG ( ) meant "throne dais", "king", "cult-platform", "chamber", or "dwelling".

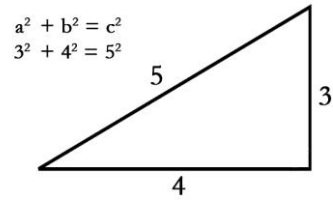
bareka  , to bless; compare Heb. √ברך in Piel.

"Blessed are you among women, and blessed is the fruit of your womb."—*Luke* 1:42.

Five is the third smallest prime number after 2 and 3. And, according to the Theorem of Pythagoras—($a^2 + b^2 = c^2$)—five emerges as the value of the hypotenuse of the Pythagorean Theorem if the other sides are given the natural values of 3 and 4.

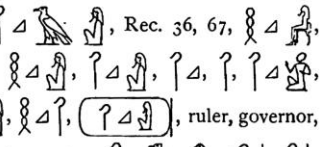
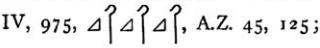
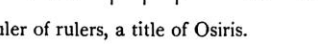
bareka  , gift, present, tribute; compare Heb. בְּרָכָה in Gen. xxxiii, 11.

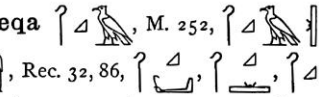
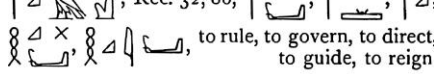
barek-t , pool



In Ancient Egypt, the scalene triangle—which is so characteristic of the Theorem of Pythagoras—was inherent to *Heq*, "the god of the FIFTH HOUR of the night". But the same word was used to denote Osirian authority. In fact, the word is connected to *Heka,* the Ancient Egyptian god of magic, and, by extension, it is also connected to the three-headed Ancient Greek goddess of magic, the moon and crossroads, Hecate.

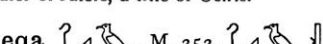
Ḥeq , the god of the 5th hour of the night.

Ḥeq  , Rec. 36, 67, , ruler, governor, director, prince; plur. , IV, 975,  , A.Z. 45, 125;  , ruler of rulers, a title of Osiris.

ḥeq, ḥeqa  , M. 252, , Rec. 32, 86,  , to rule, to govern, to direct, to guide, to reign.

heq , Rev. 12, 18, to oppress, to inflict pain, to diminish.

ḥeq-t , the crook, , emblem of rule.

ḥeq-t , N. 636, , beer; , beerhouse; plur. , N. 285A, beer of iron; , sweet beer;  , U. 145, beer of Sti (*i.e.*, Nubia).

ḥequ , to measure grain.

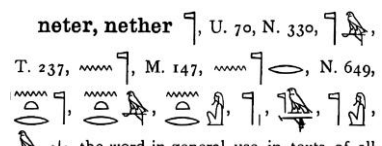
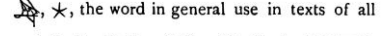
ḥeqit , A.Z. 1905, 16, princess.

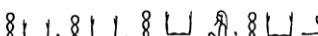
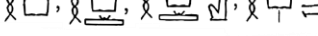
ḥeq-t-enth-Maāt , "beer of truth"—a kind of divine beer drunk by the 12 gods who guarded the shrine of Osiris.

As can be seen above, *Heq* was also used to refer to Osiris as "ruler of rulers", just as Jesus Christ is called "king of kings" or "lord of lords". Apart from the Pythagorean triangle, we may also note that the "emblem of rule" was Moses' snake lifted on a pole.

> "Grace be to you and peace, from him who is and who was and who is to come; and from the seven Spirits who are before his throne; and from Jesus Christ, the faithful witness, THE FIRST-BORN OF THE DEAD, AND THE RULER OF THE KINGS OF THE EARTH. To him who loves us, and washed us from our sins by his own blood, and has made us kings and priests to God and his Father; to him be glory and dominion forever and ever. Amen."—*Revelation* 1:4-6.

According to Ancient Greek philosophers, the universe was composed of five elements: fire, air, water, earth and *ether*. In Ancient Egyptian, *nether* meant "god". The ancient Hindu sages defended the same as the Greeks, but the fifth element, or ether, they instead called *akasha* (आकाश), meaning "sky" or "space". If we took

neter, nether  , the word in general use in texts of all periods for God and "god"; Copt. ⲛⲟⲩⲧⲉ,  = ⲛⲟⲩⲧⲉ (Rev.)

ḥeka  , magic, the power of working magic, sorcery, spell, incantation, charm, word of power; plur. 

akasha as a Sumerian word, we could conceive it as "inner mouth of water", from A ( ) "water", KA ( ) "mouth", and $šA_3$ ( ), "womb, heart, inner or middle". The alchemists considered the *fifth* element to be the "quintessence" of all other elements.

The Platonic philosophy defended the existence of *five* Platonic Solids, each connected to one of the five elements: (1.) the Tetrahedron, made of four triangular sides, was referred to fire; (2.) the Octahedron, made of eight triangular sides, was referred to air; (3.) the Cube (or Hexahedron), made of six square sides, was referred to earth; (4.) the Icosahedron, made of twenty triangular sides, was referred to water; and (5.) the Dodecahedron, made of TWELVE PENTAGONAL sides, was referred to ether.

According to Plato, Divinity made the universe according to the dodecahedron:

> "There is also a certain fifth composition, which Divinity employed in the fabrication of the universe [. . .] to earth indeed let us assign a cubical form: for earth is the most immovable of all these four kinds, and the most plastic, or adapted to formation, of all corporeal natures [. . .] according to right and assimilative reason, the solid form of the pyramid is the element and seed of fire. But we must assign that from which is second according to generation to air; and that which is third to water."—PLATO, *The Timaeus.*

Our biological, or physical, senses are five: sight, smell, hearing, touch and taste.

Most reptiles and mammals have five fingers, while amphibians have four fingers in their hands and five toes on their feet, and most birds have four digits.

Jesus Christ received five wounds: on both hands and feet plus the final spear; six wounds if we count the flogging, and seven if we include the crown of thorns.

The Torah, or Pentateuch, is formed by five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. David took *five stones from the brook* to defeat Goliath.

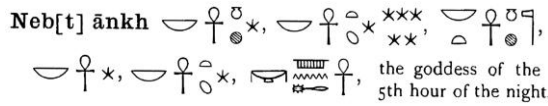
In Thomas Taylor's *Theoretic Arithmetic*, we read that:

> "The Pythagoreans called the pentad [the Essence of number Five] Nemesis, because it distributes in an appropriate manner things celestial and divine, and the natural elements. The pentad was likewise called Justice by the Pythagoreans for two reasons, as we are informed by Proclus on Hesiod, because it pertains to justice either to punish transgression, and take away inequality of possession, or to equalize what is less, and to benefit. But they denominated it Venus, according to the anonymous author, because the male and female numbers are complicated to each other [. . .] They likewise denominated it a demigoddess [. . .], not only because it is the half of the decad, which is a divine number, but also because in its proper diagram, it is arranged in the middle. And Didymus or Didymaea, double, because it divides the decad, which is otherwise indivisible, into two parts. But they called it, he adds, immortal and Pallas,[1] from containing a representation of the fifth essence (ether, over which Pallas presides)."

If we count from above—from Dionysus' purple crown chakra—the fifth chakra is the navel, or yellow chakra, of Apollo. But if we count from below—from the red root chakra of Ares—the fifth chakra is the throat, or sky-blue chakra, of Poseidon.

In musical notation, the *seven* musical notes are written upon a pentagram, or *five* lines. And with this statement, let us change the tonality of the song, abandon the *five black keys* of the piano octave, and sing about the *seven white notes* of the major scale.

[1] Pallas was an epithet of Athena and the name of a Titan married to Styx and brother of Astraeus & Perses.

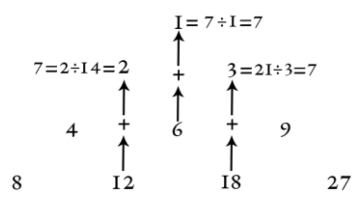
Neb[t] ānkh  , the goddess of the 5th hour of the night.

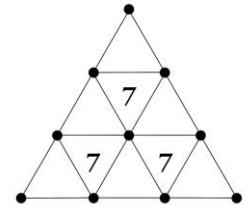
16.1b. SEVEN.

Oh Athena, what's essential is invisible to the eye,
So, put on Hades' Cap of Invisibility and come nigh.

"Then Pallas Athena grasped the lash and the reins, and against Ares first she speedily drove the single-hooved horses. He was stripping of his armour huge Periphas that was far the best of the Aetolians, the glorious son of Ochesius. Him was blood-stained Ares stripping; but Athena put on the Cap of Hades, to the end that mighty Ares should not see her."—HOMER, *The Iliad.*

If the *summit* of an upright sub-triangle is summed to the *summit* of the upright sub-triangle immediately above and then divided by the same, we shall always obtain SEVEN. Blessed be *the one* adding these three sevens—which are 21 (7x3)—to the 30 pieces of silver of the moon, for he shall attain the *fifty names* and thus be equal in rank to Enlil and Ninurta. A dodecahedron (12) is made by adding the fruits of 5 and 7. Fifty is the atomic number of tin, connected to Zeus; fifty-one is that of antimony.



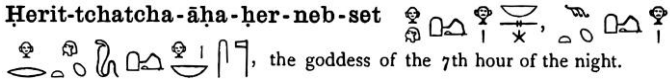


"At the Seventh Hour, a fire, which imparts life to all animated beings, is directed by the will of pure men. The initiated stretches forth his hand, and pains are assuaged."—APOLLONIUS OF TIANA, *Nychthemeron.*

"At the Seventh Hour, God gives Adam a companion brought forth out of the man's own substance."—*The Nychthemeron of the Hebrews.*

"So, Jesus came AGAIN into Cana of Galilee, *where he made the water wine*. And there was a certain nobleman, whose son was sick at Capernaum.[1] When he heard that Jesus was come out of Judaea into Galilee, he went to him, and besought him that he would come down, and heal his son, *for he was at the point of death*. Then said Jesus to him, 'Except you see signs and wonders, you will not believe.' The nobleman said to him, 'Sir, come down here, my child dies.' Jesus said to him, 'Go your way; your son lives. And the man believed the Word that Jesus had spoken to him, and he went his way. And as he was now *going down* (καταβαίνω), his servants met him, and told him, saying, 'Your son lives'. Then he enquired of them the hour when he began to amend. And they said to him, 'Yesterday at the SEVENTH HOUR the fever left him.' So, the father knew that it was at the same hour, in the which Jesus said to him, 'Your son lives,' and he believed, *and his whole house."—John* 4:46-53.

[1] "And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. THE ONE WHO HEARS YOU HEARS ME, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me. And the SEVENTY returned again with joy, saying, 'Lord, even the devils are subject to us through your Name.' And he said to them, 'I beheld Satan as lightning fall from heaven. Behold, I give to you power to tread ON SERPENTS AND SCORPIONS, and over all the power of the enemy, and nothing shall by any means hurt you.'"—*Luke* 10:15-19.

Ḥerit-tchatcha-āḥa-ḥer-neb-set  , the goddess of the 7th hour of the night.

This sublimation of fives and sevens—which by themselves sum twelve (5+7=12)—the number of the Olympian gods, the tribes of Israel or the apostles of Jesus Christ—renders 51 as [(5x6) + (7x3)] and makes *one* equal to Hades or Enlil (of rank 50).

This is the Mesopotamian solar calf Marduk attaining the 50 names.

> "May he hold the Beginning and the Future, may they pay homage to him, saying, 'He who forced his way through the midst of Tiamat without resting, let his name be NIBIRU, 'THE SEIZER OF THE MIDST'! For the Stars of Heaven he upheld the paths, he shepherded all the gods like sheep! He conquered Tiamat, he troubled and ended her life.' In the future of mankind, when the days grow old, may this be heard without ceasing; may it hold sway forever! Since he created the Realm of Heaven and fashioned the firm earth, the Lord of the World, the father Bel [Enlil] has called his name. This title, which all the Spirits of Heaven proclaimed, did Ea hear, and his spirit was rejoiced, and he said: 'He whose name his fathers have made glorious shall be even as I, his name shall be Ea! The binding of all my decrees shall he control, all my commands shall he make known!' By the name of 'Fifty' did the great gods Proclaim his Fifty Names, they made his path preeminent."—ENŪMA ELIŠ, *Tablet Seven.*

> "If heaven deigns to bless your work and, in the word of the adepts, *si te fata vacant*, 'if fate calls you to it,' you will first obtain the olive branch, the symbol of peace and union of the elements; then the white dove which will have brought it to you. Only then will you be sure to possess this admirable light, this gift of the Holy Ghost which Jesus sent on the 50th day (Πεντηκοστή—*Pentekoste*)—to his beloved apostles. Such is the material consecration of the initiatory baptism and the divine revelation. 'And straightway coming up out of the water,' says St. Mark (1:10) 'John saw the heavens opened, and the Spirit like a dove descending upon him'."—FULCANELLI, *The Dwellings of the Philosophers*

Just like most Kabbalists advocate for the central path of the Zeir Anpin, and Gautama Buddha taught the "Middle Path", Marduk *seized the midst* and was called "Nibiru[1]", as one who had become equal in rank with the Divine Speech and "received the gift of Jehovah", which is what "Matthew" and "Zebedee" mean in Hebrew.

> "For where two or three are gathered together in my name, there I AM IN THE MIDST OF THEM. Then came Peter to him, and said, 'Lord, how oft shall my brother sin against me, and I forgive him? Till SEVEN times?' Jesus said to him, 'I say not to you, "Until seven times," but, "Until seventy times seven."'"—*Matthew* 18:20-22.

The atomic number of nitrogen is seven. Nitrogen is the main component of the *air we breathe*. Accordingly, in the *Homo Signorum,* or Zodiacal Man, Gemini (which is ruled by Athena) is allotted to the lungs. Nitrogen occurs naturally in DNA and RNA, those compounds that, after the INVENTION of the microscope, show to the CIRCUMSTANCE of our animal senses MORE SYMBOLS of our actual INVISIBLE nature. Accordingly, DNA adopts a double-helix shape—like Ningishzida's, or Hermes', caduceus—because—just as any other kind of sensory impression—DNA is nothing else than another trick of the Son of Māyā, who shall endlessly trick the shallow-minded.

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[1] NI2 ( )—"self", a sign very similar to the name of Iškur ( )—plus BI ( ) meaning "to speak", or an enclitic implying "closeness to the speaker", plus RU, "to blow" or "gift", or RÙ, "to be equal in rank".

The medieval alchemists called *aqua fortis,* or "strong water", what we today call "nitric acid". Nitric acid is *colourless* but acquires a *yellow tincture while decomposing.*

> "When Xanthippe ["yellow horse"] first scolded Socrates and then drenched him with water, his rejoinder was, 'Did I not say that Xanthippe's thunder would end in rain?'"—DIOGENES LAERTIUS, *Lives of Eminent Philosophers.*

> "The exaltation of gold is also achieved by first melting it with THREE TIMES ITS WEIGHT IN COPPER, then decomposing the alloy turned into filings by boiling nitric acid. Although this technique is very laborious and costly, in view of the volume of acid required, it is nevertheless one of the best and one of the surest that we know."—FULCANELLI, *The Dwellings of the Philosophers.*

> "It should be the principal aim of every physician, whilst he does everything he can to cure the disease, not to hinder rather than help the cure which Nature is trying to effect. If the Spirit of Wine be added to *aqua fortis,* there will be a strong effervescence, and these two substances will not agree; but if they be properly united, by means of philosophical distillation, they will form a highly useful compound. Oil of tartar and grape vinegar are similarly related. They are as incompatible as fire and water, although they are both prepared from the same substance."—BASILIUS VALENTINUS, *The Triumphal Chariot of Antimony.*

Modern science calls "pure water" an aqueous solution of neutral pH 7. Those waters with lesser pH are called "acidic", and those with greater pH are called "basic".

> "The *Earth,* therefore, buds not without watering and moisture. It is the water of *May-dew*, that cleanses the *Bodies*, that pierces them like rain water, whitens them, and makes *one* new Body of *two Bodies*. This Water of Life being rightly ordered with its *Body*, whitens it and turns it into its white colour; for the *water* is a white fume, and therefore the Body is whitened by it*: whiten the Body then, and burn the Books*. And between these two, that is, between the *Body* and the *water*, there is friendship, desire, and lust, as between the *male* and the *female*, because of the nearness of their like nature. For our second Living Water is called *Azoth*, washing the *Leton*, that is, the *Body*, compounded of the *Sun* and *Moon* by our first water. This second water is also called the *soul* of our dissolved *Bodies,* of which *Bodies* we have already tied the *souls* together, to the end that they may serve the wise *Philosophers.* O how perfect and magnificent is this *water,* for without it the work could never be brought to pass! It is also called the vessel of *Nature*, the belly, the womb, the receptacle of the tincture, the *Earth,* and the Nurse. It is the Fountain in which the *King* and the *Queen* wash themselves, and the *Mother* which must be put and sealed in the belly of her *Infant,* that is, the *Sun* which proceeds from her, and which she brought forth: and therefore they love one another as a *Mother* and a *Son,* and are easily joined together, because they came from one and the same root, and are of the same substance and nature. And because this water is the water of the *vegetable* life, therefore it gives *life,* and makes the dead body to vegetate, increase, and spring forth, and to rise from *death* to *life*, by *solution* and *sublimation*; and in so doing, the *Body* is turned into a *spirit,* and the *spirit* into a *body*, and then is made amity, peace, concord, and union between the contraries, that is, between the *Body* and the *spirit*, which reciprocally change their natures, which they receive and communicate to one another by the least parts, so the *hot* is mixed with the *cold*, the *dry* with the *moist*, and the *hard* with the *soft*; and thus is there a mixture made of contrary natures, that is, of *cold* with *hot*, and *moist* with *dry*, an admirable connexion and conjunction of enemies."—ARTEPHIUS, *Secret Book*

"I have told you plainly how Philosopher's Sulphur is made, which *loco masculi* is to make the King, or Man. Now you must have the Female or Wife, which is the *Mercury* of Philosophers, or the *materia prima lapidis*, which must be made artificially: for our *Azoth* is not common Vinegar, but is extracted with the common *Azoth*, and there is a Salt made of *materia prima,* or Mercury of the Philosophers, which is coagulated in the belly of the Earth. When this matter is brought to light, it is not dear, and is found everywhere, children play with it: it is ponderous, and has a scent of dead body, for two gilders you may buy this matter for the work. Therefore, take this matter, distil, calcine, sublime, reduce it to ashes; for if the Artist wants ashes, how can he make a Salt, and he that has not a Metallic Salt, how can he make the Philosopher's *Mercury*?

Therefore, if you have calcined the matter, then extract its Salt, rectify it well, let it shoot into the Vitriol, which must be sweet, without any corrosiveness, or sharpness of Salt. Thus you get the Philosopher's Vitriol, or Philosophic Oil, make further of it a *Mercurial* water, thus you have performed an artificial work: this is called the Philosopher's *Azoth,* which purges *Laton*, but is not yet washed. For Azoth washes *Laton,* as the Ancient Philosophers told two or three thousand years ago. For the Philosophic Salt, or *Laton* must with its own humidity, or its own Mercurial water be purged, dissolved, distilled, attract its *Magnet*, and stay with it. And this is the Philosopher's Mercury or *Mercurius duplicatus*, and are two spirits, or a spirit and water of the Salt of Metals. Then this water bears the name of *succus Lunariae, aqua caelestis, acetum Philosophorum, aqua Sulphuris, aqua Permanens, aqua Benedicta*. Take eight or ten parts of this water, and one part of your *Ferment,* or Solphur of *Sol,* set it into the Philosopher's Egg, lute it well, put it in the *Athanor*, into that vaporous and yet dry fire, govern it to the appearance of a black, white and red colour, then you get the Philosopher's stone and you enjoy this noble, dear, and blessed Medicine and Tincture, and you may work miracles with it."—BASILIUS VALENTINUS, *Last Will and Testament.*

The alchemists often said, "AZOTH ET IGNIS TIBI SUFFICIUNT", or "Azoth and fire are sufficient to you". Usually, "Azoth" is derived from the Arabic *al-za'buq* (الزئبق), which means "mercury". But, although this may be *partially* right, it is not *doubly right*, for "azoth" derives from the Greek *azotikos* (ἀζωτικός), which means "not living".

> "This mysterious thing is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philosopher's stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes, etc. etc."—HELENA P. BLAVATSKY, *Isis Unveiled*, Vol. I.

Jesus Christ uttered *seven* final sayings from the cross, which were:

"My God, my God, why have you forsaken me?"—*Matthew* 27:46.
"Father, forgive them, because they know not what they are doing."—*Luke* 23:34
"Verily I say to you, today you shall be with me in Paradise."—*Luke* 23:43
"Woman, behold your son! Behold your mother."—*John* 19:26-27.
"I thirst."—*John* 19:28.
"It is finished."—*John* 19:30.
"Father, into your hands I commend my spirit."—*Luke* 23:46

The colours of the rainbow, the spectrum of visible light, are seven.
The Jewish candelabrum, or Menorah, is made of seven candles.

According to the *Book of Genesis*, Elohim spent six days creating the world and, on the seventh day, *rested.* The name of Noah (נח), *saved from the water,* means "rest".

The walls of Jericho fell down thanks to seven priests, carrying seven trumpets of RAM'S HORNS, who went around the city of Jericho seven times on the seventh day.

"And Jehovah said to Joshua, 'See, I have given Jericho into your hand, with its king and the valiant warriors. And you shall march around the city, all the men of war circling the city once. You shall do so for six days. Also, seven priests shall carry seven trumpets of RAMS' HORNS before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. And it shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead.' So, Joshua the son of Nun called the priests and said to them, 'Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns before the ark of Jehovah."—*Joshua* 6:2-6.

Hexagram number 7 of the Chinese system of divination *I Ching* is 師 (*shī*), which means "Leading", "Army", or "Troops". *Shī* is formed by the inner or lower trigram ☵ (坎 *kǎn*), "gorge", which is (水) water, and the outer or upper trigram ☷ (坤 *kūn*), "field", which is (地) earth.

Traditionally, there are seven sins and seven virtues. The Virgin Mary is said to have suffered seven joys and seven sorrows, and Mary Magdalene to have been possessed by seven demons. Hence, "there are Seven Pillars in the House of Wisdom".

> "Wisdom (חכמה; *Chokmah*) has built her house; she has hewn her seven pillars. She has slaughtered her beasts; she has mixed her wine; she has also set her table. She has sent out her young women to call from the highest places in the town, 'Whoever is simple, let him turn in here!' To him who lacks sense she says, 'Come, eat of my bread and drink of the wine I have mixed. Leave your simple ways, and live, and walk in the way of insight (בינה; Binah).'"—*Proverbs* 9:1-6.

First, Jesus Christ multiplied FIVE loaves of bread and TWO fishes—which make seven—to feed the multitudes. And of the fragments, TWELVE *baskets full* remained.

> "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and broke, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled, and they took up of the fragments that remained twelve baskets full."—*Matthew* 14:19-20.

Right after this, Jesus Christ was able to quiet down the storms and walk on the waters. But later, he again fed the multitudes, but this time with "SEVEN loaves of bread and a few little fishes" instead. This time SEVEN baskets full of bread remained.

> "And Jesus said to them, 'How many loaves do you have?' And they said, 'Seven, and a few little fishes.' And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and broke them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled, and they took up of the broken meat that was left seven baskets full."—*Matthew* 15:34-37.

The *Book of Revelation* speaks about Seven Seals.

The celestial bodies of classic astrology—*the celestial bodies naturally visible to the naked human eye*—are seven: Sun, Moon, Venus, Jupiter, Mercury, Mars and Saturn.

Islam says that there are seven heavens; according to Hinduism, seven worlds.

According to Proclus, there were seven islands in Atlantis sacred to Persephone, three sacred to Hades, one to Ammon, and another, *in the middle*, sacred to Poseidon.

The wonders of the ancient world were seven: the Pyramids of Egypt, the Temple of Artemis in Ephesus, the Statue of Zeus in Olympia, the Colossus of Rhodes, the Lighthouse of Alexandria, the Mausoleum of Halicarnassus and the Hanging Gardens of Babylon. Of all these, only the ruins of the three pyramids of Ancient Egypt remain.

Plato lists seven Greek sages: Thales of Miletus, Pittacus of Mytilene, Bias of Priene, Solon of Athens, Cleobulus of Lindos, Myson of Chenae and Chilon of Sparta.

The Hindus list seven sages, or *Saptarishis*, divide the body into seven spiritual centres, or chakras, and worship seven virgin goddesses, or *Saptha Kannimar*.

According to the Greek philosopher Theon of Smyrna (c. 100 A.D.):

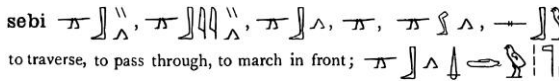
> "Number Seven is endowed with a remarkable property: it is the only one which does not give birth to any number contained in the Decad [the Essence of number 10] and which is not born out of any of them, which fact moved the Pythagoreans to give it the name 'Athena,' because this goddess was not born out of a mother and gave birth to none. This number did not arise from any union, and does not unite with anything. Among the numbers contained in the Decad, some create and some are created, for example 4 multiplied by 2 creates 8, and is created by 2. Others are created but do not create, like 6 which is the product of 2 by 3, but which does not create any of the numbers of the Decad. Others create but are not created, such as 3 and 5 which are not created by any combination of numbers but which create: 3 produces 9, and multiplied by 2 produces 6, and 5 multiplied by 2 produces 10.
>
> Seven is the only number which, multiplied by another number, creates none of the numbers of the Decad, and which is not produced by the multiplication of any number. Plato in the *Timaeus,* following nature, endows the soul with seven numbers."—THEON OF SMYRNA, *Mathematics useful for Understanding Plato.*

> "Jesus answered and said to them, 'You do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."—*Matthew* 22:29-30.

In his work *Theoretic Arithmetic,* Thomas Taylor said that:

"The Heptad [essence of number Seven] [. . .] was so called from the verb *sebo* denoting veneration (απο του σεβω) being a certain *septas,* as divine, and motherless, and a virgin, σεπτας τις ουσα, ως θεια, και αμητωρ, και παρθενος. And the appellations given to it by the Pythagoreans, as we learn from the extracts from Nicomachus are as follow: [. . .]

The Heptad is called *Athena*, because similar to what is said of the goddess in fables, it is a certain virgin and unmarried; being neither begotten from a mother, which is the even number, nor by a father which is the odd number; except that as Athena was produced from the summit of the father of all things, so the Heptad proceeds from the Monad [the essence of number One] which is the head or summit of number. [. . .] With respect to the epithets *Obrimopatra* and *Glaucopis,* it is evident that the Heptad was thus called from its alliance to Athena. This is also the case with the epithets *Panteuchia* and *Ergane.*



For Athena considered as one of the Curetes was celebrated by the former of these appellations, which signifies *that she is furnished with every kind of armour*. Hence the epithet *panteuchos* (παντευχος) is given to her by the Chaldean Oracles, and by Plato in the Laws she is said to be adorned with every kind of armour, πανοπλια παντελει κοσμηθεισα. And *Ergane* or 'the artificer' is well known to be an epithet of Athena.

Again, the Heptad perhaps as well as the Triad was called the *Horn of Amalthaea* [the foster mother of Zeus], from its alliance to the Monad, as being the source of every divine good. But it appears to have been called *Aegis*, because Athena is celebrated as the aegis-bearing goddess, and this, as Proclus informs us *On the Timaeus,* because the all-connecting chain of Fate is moved by this goddess, from whom also its plastic energies proceed. Lastly, the Heptad was called, as we are informed by the anonymous writer, *Telesphoros* and judgement, the former because the seventh month is prolific, and the latter because a judgement is formed of diseases on the seventh day."

SPEAR, HELMET, SHIELD AND CREST,
AEGIS BEARER, BREASTPLATE
AND FAIR UNBROKEN LEGS.
FULLY ARMOURED FROM ZEUS' HEAD:
THE HARVEST GAVE ITS BREAD
WHEN HER BREATH CONQUERED DEATH,
SO LET US PRAISE HER NEST.

16.2. (1.) THE TRICKSTER, (5.) THE BOLD YOUNG AND (3.) THE POET OF DUST, (2.) THE MOON'S SONG AND (4.) THE LOVER OF THE EARTH'S CRUST.

"It's absolutely necessary for maturity that there should be—1. Complete simplicity which goes with humility, not in things or possession but in the quality of being. 2. Passion with that intensity which is not merely physical. 3. Beauty; not only the sensitivity to outward reality, but being sensitive to that beauty which is beyond and above thought and feeling. 4. Love; the totality of it, not the thing that knows jealousy, attachment, dependence; not that as divided into carnal and divine. The whole immensity of it. And 5. the mind that can pursue, that can penetrate without motive, without purpose, into its own immeasurable depths; that has no barrier, that is free to wander without time-space." [1]—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook*

The Trickster (Hermes), the Bold Young (Dionysus), the Poet of Dust (Apollo), the Moon's Song (Artemis) and the Lover of the Earth's Crust (Aphrodite) stand as the Five Dhyani Buddhas of Buddhism, the five emanations of the Buddha nature.

[1] 1. Hermes. 2. Artemis. 3. Apollo. 4. Aphrodite. 5. Dionysus.

These are: (1.) Amitābha—(अमिताभ), meaning "measureless"—measures the measureless and formless by the Scales of the Duat. (3.) Vairocana—(वैरोचन), meaning "from the sun"—is the *supreme dharmakaya* or *buddha-body*. (4.) Ratnasambhava—(रत्नसम्भव), or "jewel-born"—is the Dhyani connected to sensation and feeling. (5.) Akshobhya—(अक्षोभ्य), meaning "the immovable one"—is said to be the Lord of the Vajra Host and a direct emanation of Adibuddha. And (2.) Amoghasiddhi—(अमोघसिद्धि), or "unfailing accomplishment"—is connected with the moon and the conceptual mind at the same time. Out of these, only Amoghasiddhi can provide "an image FALLEN from heaven", a map of the heavens that may be *measured* against the Path *of the Sun* and the hours of the *Nychthemeron.* But this image is also illusion, like all fallen measurable forms.

> "And when the town clerk had appeased the people, he said, 'Men of Ephesus, what man is there that knows not how the city of the Ephesians is a worshipper of the great goddess Artemis, and of the image which fell down from Zeus?'"—*Acts* 19:35.

> Praised be Virgin Artemis, empty Holy Grail:
> she who anoints us and hunts down our beasts like prey,
> she who reclines on our hearts and makes love betray,
> Holy companion of the Cross along the Way.
> A soulless stone knows you not; it only knows fray.
> Of your virgin veil, Diana, what can we say?
> "There is nothing to say: that is the donkey's bray!
> While the trickster sways, the child plays, the lover stays,
> and the sun prays, I will not let you go astray."

Artemis is the virgin emptiness that knows no form: the beginning and the end of all virtue, or *arete*, for there can be no true virtue nor true wisdom without her.

As a goddess of childbirth *and* sudden death, she is also the alpha *and* omega, the beginning and the end, the watery mother of a life that knows no water nor flesh.

> "It's the emptiness that is essential not what's in the emptiness; there is seeing only from emptiness; all virtue, not social morality and respectability, springs from it. Foundation of righteousness is in emptiness. It's the end and beginning of all things."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

Praised be the Artemis of the Ephesians, our Black Virgin underground.

16.3. A BOULDER BLOCKED HER GO, A STONE TOO HEFTY FOR MEN TO ROLL.

Joseph was thrown into a pit by his own brethren and sold into slavery in Ancient Egypt. Nobody knew anything of Joseph for many years until, one day, he finally returned with all the riches of Hades' Underworld to cut a tomb out of the rock.

> "And it came to pass, when Joseph was come to his brethren, that they stripped Joseph out of his coat, *his coat of many colours that was on him*; and they took him, and cast him into a pit, and the pit *was empty*, there was *no water in it*."—*Genesis* 37:23-24.

> "When the evening was come, there came a rich man of Arimathea,[1] named Joseph, who also was a disciple of Jesus. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had cut in the rock, and he rolled a great stone to the door of the sepulchre, and went away."—*Matthew* 27:57-60.

16.4. ARES' BRAZEN FACE.

The Aloadae—meaning "threshers" or "crushers" after the name of their foster father Aloeus (Ἀλωεύς)—were two aggressive giants born from the Thessalian princess Iphimedia (Ἰφιμέδεια, "caretaker of bees") and Poseidon that added *nine* inches to their stature every month. These giants were known as Otos (Ὦτος), "insatiable", and Ephialtes (Ἐφιάλτης), meaning "nightmare". But they also had a sister of majestic beauty that went by the name of Pancrato (Παγκρατώ), meaning "strength of Pan".

> "I saw Iphimedeia, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but short of life were they, godlike Otos, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comeliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus."—HOMER, *The Odyssey*

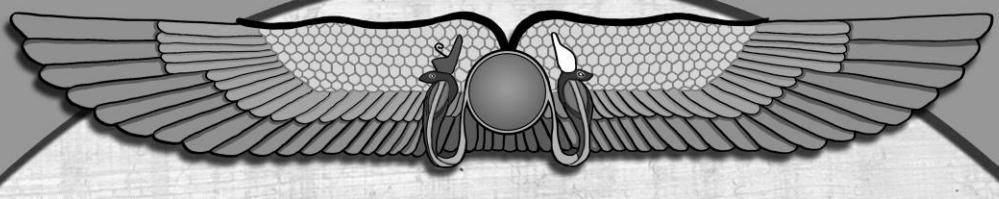
According to the divine poetry of Homer, these giants attempted to take Mount Olympus by force. Hyginus related how Apollo finally managed to detain them.

> "Otos and Ephialtes [. . .] grew nine inches every month, and so when they were nine years old, they tried to climb into heaven [. . .] But they were discovered by Apollo and killed [. . .] When they wished to assault Diana, she could not resist their strength, and Apollo sent a deer between them. Driven mad by anger in trying to kill it with javelins, they killed each other."—HYGINUS, *Fabulae*.

Nonetheless, as Homer told in *The Iliad*, before Apollo could detain them, these giants bound Ares with cruel bonds in a BRAZEN JAR known as *pithos* (πίθος) in Greek.

> "So suffered Ares, when Otos and mighty Ephialtes, the sons of Aloeus, bound him in cruel bonds, and in a brazen jar he lay bound for thirteen months; and then would Ares, insatiate of war, have perished, had not the stepmother of the sons of Aloeus, the beauteous Eëriboea, brought tidings to Hermes; and he stole forth Ares, that was now sore distressed, for his grievous bonds were overpowering him."—HOMER, *The Iliad.*

[1] Arimathea (הרמתים) means "the heights", and Joseph (יוסף) means "he will add" or "he will increase".



What I doubly detest, I will not eat; what I detest is faeces, and I will not eat them; excrement, I will not consume. It shall not fall from my belly, it shall not come near my fingers, and I will not touch it with my toes!

"What will you live on," say the gods and spirits to me, "in this place to which you have been brought?"

"I will live on seven loaves which have been brought to me; four loaves are with Horus, and three loaves are with Thoth!"

"Where it is granted to you to eat?" say the gods and spirits to me.

"I will eat under the Sycamore of Hathor, for I have placed my portions there for her minstrels! My fields have been assigned to me in Busiris[1], my green plants are at the Pillars of the City of the Sun[2], and I will live on bread of white emmer and beer of red barley; there shall be given to me my father's and my mother's families, and my doorkeeper in respect of my land!

Open to me; may there be space for me, make a path for me, that I may dwell as a living soul in the place which I desire, and I will not be subdued by my enemies. I detest faeces and will not eat them! I have not gone infected into the Pillars of the City of the Sun![2] Be far from me, for I am a bull whose throne is provided; I have flown up as a swallow, I have cackled as a goose, I have alighted on the Beautiful Tree which is in the middle of the Island in the Flood! I have gone up and have alighted on it, and I will not suffer neglect; as for him who dwells under it, he is a great god!

What I detest, I will not eat; what I detest is faeces, and I will not eat them, what my Ka detests is faeces, and they shall not enter into my body, I will not approach them with my hands, I will not tread on them with my sandals! I will not flow for you into a bowl, I will not empty out for you into a basin! I will not take anything from upon the banks of your ponds, I will not depart upside down for you!"

–The Ancient Egyptian
Book of the Dead.

[1]Busiris–meaning "House of Osiris"–was the Greek name of "Tpyhwt", or "First of the Cows", in Ancient Egyptian.
[2]Heliopolis–meaning "City of the Sun" in Greek–was "Iunnu", meaning "Pillars", in Egyptian.

"The true Vegetable Stone[1] is found in wine, which is the noblest of all Vegetables: it contains three sorts of Salt, three sorts of Mercury, and three sorts of Sulphur.

The first Salt sticks in the wood of the wine, which is burnt to ashes, and a lixivium[2] made of it to have its salt drawn forth, which must be coagulated. This is the first Salt.

The second Salt is found in Tartar,[3] if that be incinerated, then draw its Salt forth, dissolve and coagulate it several times, and let it be sufficiently clarified.

The third Salt is this, when the Wine is distilled it leaves *faeces* behind, which are made to powder, its Salt can be drawn out with warm Water. Each of these Salts has a special property: in their Centre, they stand in a harmony, because they descend from one root.

It has three sorts of Mercury, and three sorts of Sulphur. The first Oil is made of the stem, the second Oil is made out of crude Tartar, the third is the Oil of wine. There is a strange property in the Spirit of Wine. For without it there cannot be extracted any true tincture of *Sol*, nor can there be made without it any true *Aurum Potabile*. But few men know how a true Spirit of Wine is made, much less can its property be found out wholly."—BASILIUS VALENTINUS, *Last Will and Testament.*

"This *violet* and *blue* field shows that being to pass from the *white Stone* to the *red*, you must imbibe it with a little *virgin's milk* of the Sun, and that these colours come out of the *Mercurial* moisture which you have dried upon the *Stone*. In this operation of rubifying, although you do imbibe, you shall not have much *black*, but of *violet, blue*, and of the colour of the *Peacock's tail*: For our *Stone* is so triumphant in *dryness*, that as soon as your *Mercury* touches it, the nature thereof rejoicing in his like nature, it is joined to it, and drinks it greedily, and therefore the black that comes of moisture, can show itself but a little, and that under these colours *violet and blue*, because that *dryness* (as is said) does by and by govern absolutely. I have also made to be painted for you, these two *Angels* with wings, to represent to you, that the two substances of your *confections*, the *Mercurial*, and the *sulphurous* substance, the *fixed* as well as the *volatile*, being perfectly fixed together, do also fly together within your vessel: for in this operation, the fixed body will gently mount to heaven, being all *spiritual,* and from thence it will descend to the *earth*, and whetherforever you will, following everywhere the *Spirit* which is always moved upon the *fire*: inasmuch as they are made of self-same nature, and the compound is all *spiritual*, and the *spiritual* all *corporeal*, so much has it been subtilized upon *our Marble*, by the precedent operations. The natures are here transmuted into *Angels*, that is to say, are made *spiritual* and most subtle, so are they now the true *tinctures.* Now, remind yourself to begin the *rubifying*, by the apposition of *Mercury Citrine red*, but you must not pour on much, and only once or twice, according as you shall see occasion; for this operation ought to be done by a *dry fire*, and by a *dry sublimation* and *calcination*."—NICOLAS FLAMEL, *Hieroglyphical Figures.*

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[1] "Out of *Diana's* undetermined Tears, when *Apollo* has appeared after the Separation of the three Elements, Determination, Digestion, and glorious Resurrection, we can, without the Addition of any other created thing, prepare this our determined *Elixir*: Which is the first, noblest, and most secret way of the Philosophers. The Determination of our *Diana's* Tears consists only in their perfect and indissoluble Union with the fixed Vegetable Earth, philosophically prepared, purified, and spiritualized: for the love of which they are forced to leave their first universal undetermined Property, and be clothed with a determined particular one, which is required to this our *Circulatum minus.* Our second way of preparing this our VEGETABLE *Elixir* is by a right Manipulation of a Plant of the noblest Degree, standing by itself, or supported by others: after the Preparation of which, and its Putrefaction, Reduction into an Oil, Separation of the three Principles, with their Purification, Union, and Spiritualization, the whole is to be turned into a spiritual ever-living Fountain, renewing every Plant, that shall be plunged in it. The third and common way is only a Conjunction of a fixed Vegetable Salt with its own volatile sulphurous Spirit, both to be found ready prepared by any vulgar *Chymist*, and since in their Preparation the purest Sulphur, containing the Soul, has suffered some Detriment by their not being philosophically manipulated, they cannot be inseparably joined without a sulphurous *Medium,* by which the Soul being strengthened, the Body and Spirit are also through it made capable of a perfect Union."—BARO URBIGERUS, *Rules demonstrating the 3 ways of preparing the Grand Elixir.*

[2] This is lye, an alkaline solution traditionally obtained from leaching wood ash with water (potassium hydroxide) or, today, through electrolysis of salt: sodium hydroxide. Lye is a cleaning agent traditionally used in soap-making. But, just like salt, it is also traditionally used in the curation and preservation of foods.

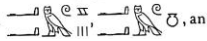
[3] This refers to *wine tartar* or wine diamonds (potassium bitartrate): crystalline deposits from winemaking.

PART V:
The Five States of Mother.

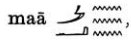
"We are all meant to be mothers of God,
for God is always needing to be born."

— *Meister Eckhart*

am, amut , flame, fire

āām  , an earthen-ware vessel (?)

mā , breath, wind, air.

maā  , salt water.

XVII

17.1. THE FIVE STATES OF MOTHER.

The English word "matter" derives from the Latin *mater,* which means "mother". Accordingly, "The Five States of Mother" stands for "The Five States of Matter".

Our current sensory build can apprehend matter in *five* different states, four of which are recognised by modern science—the igneous (fire), the gaseous (air), the liquid (water) and the solid (earth)—*plus the etheric (or electric),* the state of matter of which our most superficial *inner* sphere—that of thoughts and emotions[1]—is made.

In the *circumstance of our current sensory build*, ether manifests as the shocking, but rather elusive, phenomenon of LIGHTNING. Accordingly, the existing connection between our thoughts and emotions (which constitute the *sensorially intangible* activity of our brains and nervous systems) and our brains and nervous systems (which constitute the *sensorially tangible* organs involved) APPEARS—to the *circumstance* of our *current sensory build*—as *electric* synapses. This is also why the harnessing of electricity was crucial to the development of computing and artificial intelligence, which constitute an IMITATION of the most superficial layer of human consciousness.

Now, as modern science knows well, wherever there are moving electric charges, a magnetic field is formed. So, why should not the same apply to the electricity moving through our spines, brains and nerves? They indeed form a magnetic field around us.

Just as magnetic fields and stellar winds determine planetary interactions at a macroscale, at a microscale, the neural electrical synapses in animals generate magnetic fields that, in conjunction with "spiritual winds" (the Holy Spirit), determine the interactions between the animal species. However, in beings with ego, this magnetic field constitutes a blueprint of the habits of thought and emotion as stored in memory (which is the ego itself). The *spontaneous* interplay of the natural world's attractions and repulsions does not fully bind the ego. Instead, the ego has its own SUBJECTIVE tendencies that, in natural terms, constitute a repulsion, or expulsion, from the animal kingdom. It is the pivot point that can allow us to transcend the animal kingdom.

The Alchemical Work does NOT consist in controlling thought nor feeling, but in FREEING the imprisoned *ether, or electricity,* through the direct perception of Truth.[2]

However, Truth can only be perceived through ABSOLUTE OBJECTIVITY, so one must FREE oneself from all EGO-SUBJECTIVITY: *the* ONLY THING *impeding objectivity.*

Like Socrates, one must strive "to know nothing": to keep the memory of sensory impressions at bay *so one can always perceive anew, fully free of memory conditioning,* which is the only cause of all the subjective biases that preclude impersonal objectivity and, thus, incapacitate direct perception of Truth. Only perception free of self-centred interest—that is, total impersonal perception—can provide *true* objectivity and reveal *actual* Truth. However, those emotionally attached to the subjectivity of their memories will naturally wish to believe that objectivity is attainable without fully detaching from the subjectivity of memory. *That is the vicious circle of Samsara.*

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[1] This is the *most superficial* INNER sphere, to the point that the BODY of the resurrection is made out of it.

[2] To stretch Ouroboros on a pole, to undo the Samsaric vicious circle and free all ether through the crown.

"And you shall know the Truth, and the Truth SHALL SET YOU FREE."—*John* 8:32.

Mu-t , the "Mother"-goddess of all Egypt, who in late times was said to possess, like Neith, the power of parthenogenesis; , Mut in the horizon of heaven

He who is attached to memory is attached to Time. He who is attached to Time is attached to mortality. And he who desires mortality is certainly unfit for immortality.

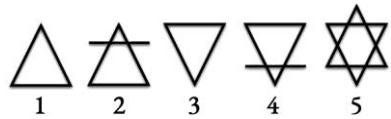
When one begins to cognise beyond language—through Emptiness and Absolute Objectivity—new wine is poured into the wineskin. This causes the wineskin to burst into pieces and spill the old wine, so all the social delusion stored in the memory of the ego-mask may be flushed out: Dionysus Zagreus is dismembered by the Titans.

"No one puts new wine into old wineskins. If he does, the wine will burst the skins, and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins."—*Mark* 2:22

The detachment of one's emotional field from the memory of animal sensory impressions shall still Aphrodite's rumorous seafoam and afford a CALM SEA, or STATIC MAGNETIC FIELD: the Virgin of the Sea. And, as it is known by modern science, *static magnetic fields magnetise iron and lodestone,* while the *attraction of amber—which is caused by rubbing—is the product of a* STATIC ELECTRIC CHARGE. In the East, the practice of stilling one's magnetic field is known as *meditation* or *Dhyana Yoga*.

Those realising Natural Truth directly through their own *static fields* will surely cherish Natural Truth *and begin to store it in memory*. First, it will taste sweet like wine, later sour like vinegar. Because if one *stores grain*, Persephone will eventually begin to thresh that grain into flour. Verily, verily, all that is needed is to honour the Sacred Law of Mother Demeter. But nobody will ever be able to tell another how to make Bread. Because although the same mythological archetypes surely apply to everybody, each Phanes is entangled in snake differently. Each *Gordian Knot* is different, purely personal, and can only be untangled by pulling *directly* from Ariadne's thread.

On the other hand, every magnetic field intruded by *artificiality* is very *naturally* unable to recognise NATURAL TRUTH. And, as long as it is in this state, it cannot even have the slightest interest in Truth nor stilling its rumorous seafoam. Hence, to these, Truth is given in parables and mystery speech so, by *rubbing themselves against a water with which it is impossible to relate through common memory*, their minds may be baffled and stupefied, *thus allowing a chance for the Virgin to dawn in their seas.*



"Unity in the quaternary of numbers is taken by fire [. . .] air corresponds to the number 2, water to the number 3, earth to the number 4; such is indeed the nature of elements according to their fineness or density, in such a way that fire is to air as 1 is to 2, to water as 1 is to 3, and to the earth as 1 is to 4."—THEON OF SMYRNA, *Mathematics useful for Understanding Plato.*

"Fire lives in the death of Earth, Air lives in the death of Fire, Water lives in the death of Air, and Earth in the death of Water. Fire coming upon all things, will sift and seize them. How can one escape that which never sets? LIGHTNING RULES ALL."—HERACLITUS, *Fragments* 25-28.

Union lives in the death of Flesh, the Holy Spirit lives in the death of Union, Mind lives in the death of the Holy Spirit, and the Flesh lives in the death of Mind. The Lightning of Zeus rules all, and Athena, born from Zeus' head, is True Life.

Life lives in the death of Materialism, Inspiration lives in the death of Life, Reason lives in the death of Inspiration, and Materialism lives in the death of Reason.

All solid natures must be subtilised by the abstracting power of that stone that floats on Poseidon's storm, the same that the Greeks called *elaphropetra* (ελαφρόπετρα) after Aphrodite's seafoam: a soft *vulcanic* stone that the ancient sages used to exfoliate layers of *earthly passions* from their feet. All solid natures must be liquefied, and all liquid natures must be vaporised. "All the waters of the flood must pass through our earth", as we read in *The Dwelling of the Philosophers* by master alchemist Fulcanelli.

Hence, the alchemists work only with *metals,* because among all solid materials, only metals can be melted by fire. And, just as pumice stone is the only stone that floats on water, Mercury is the only metal that retains liquidity at room temperature.

In the soul, or *psyche* (ψυχή), fire exists as raw creative power, air exists as inspiration, water exists as imagination and reason, and earth exists as sensory impressions.

And, within the sensory earthy base, sight is fiery, as it requires light. Hearing is airy because sound travels through the air. Smell and taste are watery, as neither can exist without moisture. And touch is earthy, as it can only occur through solid bodies.

However, the matter of the soul, *psyche,* or *nephesh* (נפש) itself manifests within the same sensory earthy base as *electricity* issuing from Osiris' Djed: a central Snake that is entangled in the Tree of Knowledge of our own spines, nerves, and brains.

To finish, let us briefly study the qualities and orders of each of the five elements, together with the Ancient Greek deities ruling them. Each element is endowed with a particular weight, gender, and two elemental qualities: one intrinsic and another extrinsic. The intrinsic quality is inherent to the element in itself, whereas the extrinsic quality works as a connecting medium with the intrinsic quality of another element. Weight, on the other hand, ranks elements after lightness or heaviness, while gender defines them as active (i.e., emitting or masculine) or passive (receptive or feminine).

Element	Intrinsic	Extrinsic	Weight	Gender
Ether	Divinity	Hot	Imponderable	Hermaphrodite
Fire	Hot	Dry	Lightest	Masculine
Earth	Dry	Cold	Heaviest	Feminine
Water	Cold	Moist	Heavy	Feminine
Air	Moist	Hot	Light	Masculine

When we allot deities to these orders, we will see that all watery and earthy orders are ruled by goddesses *except two*: the same two that Heraclitus said were the same god. And as we will also see, all *airy* and *fiery* orders are ruled by male gods *except one*. Such gender-meddling deities are *the key to the hermaphrodite.* Now, as we see in Agrippa's *Three Books on Occult Philosophy*, each element participates in three different orders:

The FIRST ORDER is the elements in their absolute, or pure, state, which is "neither compounded nor changed, nor admits of mixture, but are incorruptible, *and not of which, but through which,* the virtues of all natural things are brought forth into act."

The SECOND ORDER—as Henry Cornelius Agrippa testified in his books—are the elements in the "compounded, changeable and *impure*" state, "yet such as may by art be reduced to their pure simplicity, whose virtue, when they are thus reduced to their simplicity, do above all things perfect all occult and common operations of Nature."

The THIRD ORDER is the element "twice compounded, various, and changeable, one into the other. They are the infallible *Medium*, and called the middle nature."

So, the first order of any element is an ABSOLUTE QUALITY; the second order is the intrinsic nature, and the third order is the intrinsic and extrinsic natures flowing together toward transmutation into another element. If, like Agrippa, we surveyed only the four classic elements, this would render *twelve* orders of elements. But as we are also going to survey Ether, we are going to obtain *fifteen* orders of elements.

	Ether	Fire	Earth	Water	Air
First Order	Ouranos Sky or Heaven	Hephaestus Creative Conscious Spark	Demeter Emptiness-Space	Hades Death-Time	Poseidon Subconsciousness
Second Order	Hestia Conscious Spark	Ares Hot	Dionysus Dry	Artemis Cold	Hermes Moist
Third Order	Zeus Sparking Heaven	Apollo Hot & Dry	Hera Dry & Cold	Aphrodite Cold & Moist	Athena Moist & Hot

Let us note how lightning arises: warm and moist air (Athena) *evaporates from the Earth towards Ouranos, or Sky,* and, as it cools down, it forms droplets of frozen water (Artemis) and clouds (Hermes). These ice particles *rub* one against the other within the cloud, thus creating *static electricity* and positive and negative voltages. And, when the difference becomes great enough as to overcome the insulating properties of the air: BOOM! A flash of lightning, followed by the loud clap of the *Sons of Thunder.*

The very tree-like form of lightning evokes our nervous system. *As above, so below.*

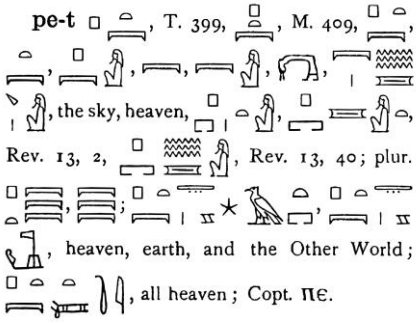
17.2. A VAST DESERT. In Sumerian, DIN, or TIN ( ), meant "wine", "beer", "life", or "to be cured", which, when combined with E ( )—"house", "temple", or "plot of land"—made E.DIN ( ), meaning "desert", "steppe", or "the grazing land between the two rivers". According to John A. Halloran's *Sumerian Lexicon,* E.DIN () also meant "back" or "SPINE". This word was later borrowed in Hebrew as (עֵדֶן) EDEN.

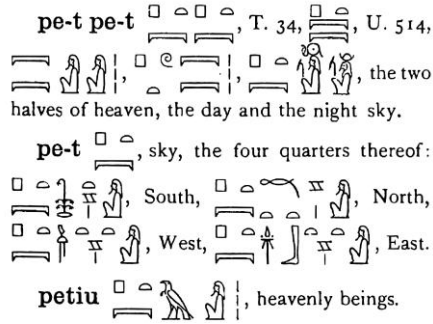
17.3. FOUR.

> "At the Fourth Hour, the soul revisits the tombs; the magical lamps are lighted at the four corners of the circle: it is the time of enchantments and illusions."—APOLLONIUS OF TIANA, *Nychthemeron.*
>
> "At the Fourth Hour, God breathes upon the face of man and imparts to him a soul."—*The Nychthemeron of the Hebrews.*

Four is twice two in two quite different ways: as 2+2 or as 2x2. And this is quite remarkable, for it is as if 2 was predestined to become 4 no matter the course of action.

Oddly enough to the modern view, the Ancient Egyptians conceived the sky as a square—as the hieroglyphs attest—which they parted in two halves and four quarters.





The Tetractys of Pythagoras—said to represent the all—is named after the Tetrad, or essence of the number Four, because it is formed by numbers arranged in four rows.

The cardinal winds are four, as are the faces of the Cherubim and the letters of the Ineffable Name of the Lord (יהוה). Four soldiers parted Jesus' *garments* in four parts.

The atomic number of the rare element beryllium is four. "Beryllium" derives from the Pali *veluriya,* meaning "lapis lazuli", and the Dravidian *velur*, "white town".

In *Mathematics Useful for Understanding Plato*, Theon of Smyrna said that:

> "The number 4 is the image of the solid, and it is the first square among the even numbers; it completes all the consonances."

According to Nicomachus of Gerasa, the Pythagoreans called the Tetrad:

> "The greatest miracle, a God after another manner (than the Triad,) a manifold, or rather, every divinity. It is also the fountain of natural effects, and is the key-bearer of nature. It is the introducer and cause of the constitution and permanency of the mathematical disciplines. It is likewise the nature of Aeolus, Hercules, and elevation, most robust, masculine, and virile. It is Hermes and Hephaestus, Dionysus and Soritas, Maiadeus or Maiades. For the Tetrad is the son of Maia, i.e., of the Duad. It is also Eriunius, Socus, and Dioscorus, Bassareus and Bimater, having the Duad for its mother. It is also of a feminine form, is effective of virility, and excites Dionysiac fury. It is likewise Harmonita or Harmonia, and among the Muses, Ourania."

The virtues of Christianity are four: justice, prudence, temperance and fortitude. Although the consideration of these four virtues derives from the theology of Plato.

In her work *Isis Unveiled*, Helena P. Blavatsky said that:

> "Plato, the ardent disciple of Pythagoras, realized it so fully as to maintain that the Dodecahedron was the geometrical figure employed by the *Demiurgus* in constructing the universe. Four, of which the Dodecahedron is the trine, was held sacred by the Pythagoreans. It is the perfect square, and neither of the bounding lines exceeds the other in length, by a single point. It is the emblem or moral justice and divine equity geometrically expressed. All the powers and great symphonies of physical and spiritual nature lie inscribed within the perfect square; and the ineffable name of Him, which name otherwise, would remain unutterable, was replaced by this sacred **4**, the most binding and solemn oath of the ancient mystics—the *Tetractys*."

According to the early doctor of the Christian Church, Irenaeus (130-202 A.D.):

> "It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds, while the church is scattered throughout all the world, and the 'pillar and ground' of the church is the gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh. From which fact, it is evident that the Word, the Artificer of all, he that sits upon the Cherubim, and contains all things, he who was manifested to men, has given us the gospel under four aspects, but bound together by one Spirit."—IRENAEUS, *Writings of.*

There are four holy books in Islam: Taurat, Zabur, Injil and Quran.

The Hindu Vedas are four: the Rigveda, Samaveda, Yajurveda and Atharvaveda.

The Noble Truths of Buddhism are four:

> "Monks, it is through not realizing, by not penetrating the Four Noble Truths that this long course of birth and death has been passed through and undergone by me as well as by you. What are these four? They are the Noble Truth of Suffering; the Noble Truth of the Origin of Suffering; the Noble Truth of the Cessation of Suffering; and the Noble Truth of the Way to the Cessation of Suffering."—GAUTAMA BUDDHA, *Maha-parinibbana Sutta.*

The operations of arithmetic are four: addition, subtraction, multiplication and division. The horsemen of the Apocalypse are four: white, red, black and pale-green.

The foremothers of Judaism are four: Sarah, Rebekah, Leah and Rachel. Just as four are the rivers of the Garden of Eden: Pison, Gihon, Hiddekel and Euphrates.

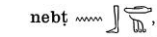
Brahma, the Hindu creator-god, is endowed with four faces, while Vishnu, the god of preservation, is endowed with four arms. Shiva sometimes also has four arms.

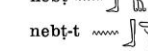
Hinduism contemplates four *yugas,* or ages: Satya, Dvapara, Treta and Kali Yuga. And the seasons of the year are universally four: winter, spring, summer and autumn.

There are four sacred cities in Judaism: Jerusalem, Hebron, Safed and Tiberias, just as there are four sacred cities in Islam: Mecca, Medina, Jerusalem and Damascus.

The hearts of mammals and birds have four chambers: two upper atria and two lower ventricles. *Most birds have four digits,* and most animals have four limbs.

Hexagram number 4 of the *I Ching* is 蒙 (*méng*), meaning "enveloping", "youthful folly", "young shoot" or "discovering". *Méng* is formed by the inner or lower trigram ☵ (坎 *kǎn*), "gorge", which is (水) water, and the outer or upper trigram ☶ (艮 *gèn*), "bound", which is (山) mountain.

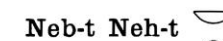
nebṭ  , to tie up the hair, to plait the hair, to twist

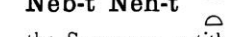
nebṭ-t  , twist, plait, a kind of cloud, tress, lock of hair

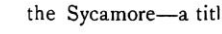
nebṭ , to forge, to hammer.

nebṭ , to plate, to overlay with metal

17.4. SYCAMORE. In Ancient Egypt, the sycamore was a very sacred tree consecrated to Hathor and Nut after their epithet *Neb-t Neh-t,* or "Ladies of the Sycamore". It is hardly surprising that modern Egyptologists should remain oblivious to the reason the sycamore tree was held so sacred in Ancient Egypt, as Mother Nature hides the reason herself. But the initiates of the gods may perhaps be quick to understand that the reason the Ancient Egyptians considered the sycamore to be the Tree of Knowledge concerned the manner in which *Ceratosolen*[1] *wasps* reproduce within sycamore figs.

Neb-t Neh-t  , Lady of the Sycamore—a title of Nut or Hathor

neb-t  , lady, mistress

neh-t, nehá-t  , sycamore-fig tree

, myrrh trees

Neb-t , Rec. 20, 91 = Nephthys.

The adult female *Ceratosolen wasp* enters the sycamore fig through its *narrow ostiole* while the fig is still green. The wasp *loses her wings* in the process of making her way into the inner recesses of the fig, from which she will never leave, but die therein.

Roughly after 30 days, the male wasps—which are *golden, wingless*, and very different from their female sisters—are the first to hatch from their eggs due to their *stronger mandibles*. Immediately, they begin to chew the egg-galls of the nearby female wasps, and then channel their distinctive telescopic *abdominal* segments into the egg-galls of the *still-unborn* female wasps to mate with them. As the number of adult female wasps entering the same sycamore fig to lay eggs is very limited, many of the newly born male wasps will mate with *their sisters* before they are even born.

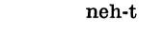
It is only after such a mating event that the female *Ceratosolen wasps*—which are black, larger, winged, and of weaker mandibles—start to emerge from their eggs by widening the holes that their brothers had helped open in their egg-galls. And, as the female wasps hatch, the male flower matures inside the fig. The female wasps then begin to collect pollen and store it in the distinctive thoracic pollen pockets that Nature has supplied them with, while the male wasps begin to chew a way out of the nearly developed sycamore fig. Eventually, the wingless male wasps will emerge into the air, but most of them will be eaten by ants drawn by the fragrance of the maturing fruit, while the female wasps—*larger, darker and winged*—will emerge from the fig shortly afterwards and fly away, *having already been fertilised within the fig.*

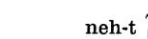
> "And the Lord said, 'If you had faith as a grain of mustard seed, you might say to this sycamore tree, 'Be uprooted AND BE PLANTED IN THE SEA;' and it should obey you."—*Luke* 17:6.

"According to the apocryphal Gospels, it was a fig of sycamore fig tree (*a.k.a.* the fig tree of the Pharaoh) which had the honour of sheltering the Holy Family during their flight to Egypt, of nourishing them with its fruit and of quenching their thirst, thanks to the clean and fresh water that the child Jesus had drawn from between its roots. Fig tree in Greek is συκῆ (*suke*), from σῦκον (*sukon*), fig, a word frequently used for κύσθος[2] (*kusthos*), with the root κῦω (*kuo*), to carry in the womb, to contain: it is the Virgin Mother who bears the child, and the alchemical emblem of the passive, chaotic, aquatic, and cold substance, the matrix and vehicle of the spirit incarnate."—FULCANELLI, *The Dwellings of the Philosophers.*

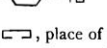
[1] *Ceratosolen* means "horned-tubed", as derived from *kéras* (κέρας), "horn", and *solen* (σωλήν), "tube".

[2] Greek for "pudenda muliebria", i.e., "vulva", "vagina".

neh-t  , defence, protection.

neh-t  , place of protection, refuge, asylum.

neḥṭ-t , tooth

neḥṭ-t  , grain or powder (?)

17.5. POMEGRANATE. A symbol of both Greek goddesses, Hera and Persephone.

Common wasps love to go into pomegranates, but they do not reproduce within.

The Greek word for "pomegranate" is ῥόα (*rhóa*), which connects to ῥέω (*rhéo*), "to flow", from which Plato derived the name of Rhea, equated by Plutarch to Nut.

The Titans Cronos and Rhea fathered all the Olympian senior gods, but, until the birth of Zeus, Cronos swallowed all their daughters and sons as soon as they were born. When Zeus was born, Rhea gave Cronos a stone[1] wrapped in white swaddling clothes instead of baby Zeus. And, later, Metis gave Cronos an emetic that caused him to vomit all the senior gods in the opposite order in which he had swallowed them. He first regurgitated Poseidon, whom he had swallowed last, followed by Hades, then Hera, Demeter and finally Hestia. And the last was the first, and the first was the last.

But the pomegranate was also a symbol of Persephone: the daughter of Demeter that was abducted by Hades and crowned queen of the Underworld against her will.

At first, Persephone was not happy with being abducted and married to Hades, but eventually she came to love him when Hades began to treat her as his equal.

However, when Demeter discovered that her missing daughter had been abducted by Hades and brought to the Underworld, she threatened *to bring the seasons to a halt* if her daughter was not returned to her. And, on hearing this, Zeus decreed that Hades' wife should be returned to her mother's house. But Hades—who was sincerely in love with Persephone—first tricked Persephone into eating pomegranate seeds—the Underworld's food—so Persephone would be obliged to return periodically to spend a third of each year in the Underworld with him. The Greeks said that the third of the year belonging to winter and the coldest part of autumn were so because Demeter—the goddess of the seasons—again wept for her missing daughter. The staggering delicate beauty of this myth—central to the Eleusinian Mysteries—is barely describable in human words. Only a grey moon pregnant with divine boon could ever remember the meaning of such long-forgotten runes; they were once hewn into stone by a groom in the month of June, but he went into a tomb and soon back into a womb.

"Semele was kept for a more brilliant union, for already Zeus ruling on high intended to make a new Dionysus grow up, a bull-shaped copy of the older Dionysus; since he thought with regret of the ill-fated Zagreus [the dismembered Dionysus]. This was a son born of Zeus in dragon-bed by Persephone, the consort of the black-robed king of the Underworld; when Zeus put on a deceiving shape of many coils, as a gentle dragon twining around her in lovely curves, and ravished the maidenhood of unwedded Persephone; though she was hidden when all who dwell in Olympus were bewitched by this one girl, rivals in love for the marriageable maid, and offered their dowers for an unsmirched bridal. Hermes had not yet gone to the bed of Peitho, and he offered his rod as a gift to adorn her chamber. Apollo produced his melodious harp as a marriage-gift. Ares brought spear and cuirass for the wedding, and shield as a bride-gift. Lemnian Hephaestus held out a curious necklace of many colors, newmade and breathing still of the furnace, poor hobbler! For he had already, though unwilling, rejected his former bride Aphrodite, when he spied her rioting with Ares; he displayed her to the Blessed and the woman-thief who had robbed his bed, when by information from Phaeton he had entangled them in a spider's net, naked Ares with naked Aphrodite."—NONNUS, *Dionysiaca*.

[1] This stone was called "omphalos", meaning "navel", just like the one guarded at the Oracle of Apollo.

 Bes , dwarf god; , a god of Sûdânî origin, who wears the skin of the leopard, , round his body. He was the god of:—(1) music, dancing, and pleasure; (2) war and slaughter; (3) childbirth and children.

Ḥensektit , a goddess with abundant hair.

Ḥensek-t-menà-t, etc. , the rope of the magical boat.

17.6. 'THERE, THERE,' SAID HERA PATTING APHRODITE'S HANDSOME MANE.

Let us never forget that, as Iamblichus said, "*the gods are all arranged as absolutely* ONE", lest we should lose the thread and never find ourselves in the Minotaur's Maze.

As all the gods are absolutely one, let us note that this chapter XVII and the following chapter XVIII are occurring concurrently with chapter XX: what Aphrodite is currently experiencing in the Fourth and Third Doors—with Hera, Angelos and Amphitrite—Dionysus will experience in chapter XX within the Ninth Door, in the company of Hecate, the Curetes and Apollo. As a natural result, it is the vision of Aphrodite's handsome MANE that will later fish Dionysus out of his darksome prison.

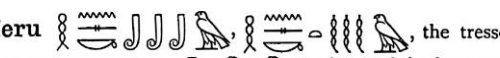
> "So as not to get lost, the philosophers advise him to mark his path from the starting point—for the operations, which we could call analytical—with the help of this Thread of Ariadne, without which he would be at great risk as he would not be able to make it back—that is to say, he would become lost in the work of synthetic unification. It is to the second state or period of the Work which the maze's Latin inscription "FATA VIAM INVENIENT" (The Fates will well find their way) applies. As a matter of fact, from the moment when the compost, formed of the vitalized bodies, begins its evolution, the most impenetrable mystery covers with its veil the order, the measure, the rhythm, the harmony and the progress of this admirable metamorphosis, that man has the ability neither to comprehend nor to explain. Resigned to its own fate, submitted to the torture of the fire in the darkness of its narrow prison, the regenerated matter follows the secret path mapped out by destiny."—FULCANELLI, *The Dwellings of the Philosophers.*

> "And Hephaestus, the famous Lame One, made Aglaea, youngest of the Graces, his buxom wife. And golden-haired Dionysus made brown-haired Ariadne, the daughter of Minos, his buxom wife: *and the son of Cronos made her deathless and unageing for him.*"—HESIOD, *Theogony.*

17.7. DIONE—Διώνη, "She-Zeus" or "the Divine One"—was Aphrodite's mother according to Homer, but not according to Hesiod, who considered Aphrodite to be a primeval goddess and the motherless daughter of *Ouranos*, i.e., of "Sky" or "Heaven".

> "We all know that it is the office of Love to attend always upon Aphrodite. If then there were only one Aphrodite, there had been no occasion for more than one Love. But since there are two Aphrodites, there must of necessity be two Loves. For it is undeniable that there are two different goddesses, each of whom is an Aphrodite, one of them elder, who had no mother, and was born only from Ouranos, or Heaven, her father; she is called Celestial Aphrodite (Aphrodite Ourania): the other, younger, daughter of Zeus and Dione; and to her we give the name of the Vulgar Aphrodite (Aphrodite Pandemos)."—PLATO, *The Banquet.*

17.8. THE GORGON'S SHIELD, featuring the face of the gorgon Medusa, was Athena's Shield. Medusa was said to turn into stone all those who looked directly at her. But Perseus—the son of Zeus and the mortal princess Danae—beheaded Medusa by looking at her through *a shield* that Athena had polished for him, so the shield could work as a mirror and reflect the above in the below and vice versa. From the *neck* of Medusa were born Pegasus and Chrysaor.

Ḥensektit Ḥeru  , the tresses of Horus; the "four spirits," , who dwelt in them were the four sons of Horus.

The word *gorgon* derives from *gorgos* (γοργός), which means "terrible", "fierce", "grim", "spirited", or "vigorous". *Gorgona* (γοργόνα) means "MERMAID", or "SIREN".

From *gorgos* derive words such as "gorgeous" or "gorge", (i.e., "throat"). If you look directly at what comes from throats (Diabolon), you shall be turned into stone.

The name "Medusa" (Μέδουσα) is formed by *médō* (μέδω), "to rule", "to protect", and ὕσᾰ, the aorist indicative first person of the verb *uo* (ὕω), "to rain" or "to drench".

Let us now examine the derivation of the name of the mother of Perseus:

Homer used the name "Danae" (Δανάη) to refer to the Greeks as *danaoi* (δαναοί).

The peoples that derived from Atlantis and worshipped Poseidon's throat above all did not write vowels. Instead, they made consonants the skeleton of words, and words sharing a common skeleton of consonants but filled with different vowels mirrored one another through Symbolon. This mode of writing was devised to *rule Diabolon* and *protect* Symbolon and was religiously adopted by Phoenicians and Ancient Egyptians, who did not write vowels. The very same is applicable to the Hebrew language, which was originally written without vowels until around the year 600 A.D., when the Masoretes first introduced vowels as signs and points and thus *confined* the Word. So, let us consider *Dione, Danae, Diana,* and remember that:

> "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that bites the horse heels, so that his rider shall fall backward. I have waited for your salvation, O Jehovah."—*Genesis* 49:16-18.

In Sumerian, DIN or TIN ( ) meant "wine", "beer", "life" or "to be cured", which, combined with E ( )—"house", "temple", or "land"—made E.DIN ( ), meaning "desert", "steppe", or "spine", according to Halloran's *Sumerian Lexicon.* This word was borrowed in Hebrew as (עֵדֶן) EDEN. *The mystics went to the desert of Osiris' Spine.*

> "But you, O *Daniel*, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge (דַּעַת; Da'at) shall be increased."—*Daniel* 12:4.

17.9. REUNION OF THE THIRD AND FOURTH GATES.

"This is the thirst which so many have missed, and have written great volumes about it: for all that comes from our Philosophic Gold, and has divided itself into three parts, the same must be brought into one, without any loss and diminution, which is to enter into a new form again, and become a meliorated substance, and nothing of it must be done away, but only the *faeces terrae* in which the glorious Salt had its dwelling. Therefore, do what I told you of, and join the Spirit with the body, bring the body also into a Spirit, dissolve and exalt it into the highest Spiritual power, in that dissolution the body turns to a Spirit, and the Spirit with the body unites and joins into one substance, that after the exchanging of all manner of colours, there comes a white body like snow, transcending all whiteness. This is the greatest mystery of this world, about which among the learned and supposed wits, such disputings in the world have been, that a palpable thing, and a visible one, could be reduced into its *Prima Materia,* and out of that may be made again a new clarified and better substance, by the bountiful nature leading the way thereunto. Thus, you have made and brought into the world the *Queen of Honour,* and the *First-Born Daughter* of Philosophers, which after her due perfection, is called the white *Elixir*, of which great volumes are extant. Having brought your work thus far, then you have deserved to be received into the *Turba* of Philosophers, and you get more Art, Wisdom, and Understanding than all sophists, which prate much of these mystical things, and yet know not the least thing of it."—BASILIUS VALENTINUS, *Last Will and Testament.*

17.10. ANGELOS (Ἄγγελος) was a daughter of Zeus and Hera, which makes her a FULL SISTER of Ares. But Angelos was raised by the nymphs, minor deities connected to the elements of earth and water. The English word "angel" derives precisely from the Greek *angelos*, which evinces an announcer or messenger. The name *"Angelos"* was often identified with Hecate and was also used as an epithet of Artemis in Syracuse.

Angelos was said to have stolen Hera's anointments "that made faces shine" and given them to Europa: an action that greatly infuriated Hera. So, to escape Hera's wrath, Angelos hid in *the house of a woman in labour* and among people carrying a *dead man.* Eventually, Zeus decreed that Angelos should be pardoned, and she was cleansed and purified in the waters of the underworld lake Acherusia.

The name "Acherusia" derives from "Acheron", ἄχος (*ákhos,* "pain, distress") and ῥέον (*rhéon,* "stream"). Acherusia shares etymology with the name of the hero Achilles, who in *The Iliad* fought against the river Xanthus[1] (Ξάνθος), which means *"*YELLOW*"*.

> "He spoke, and rushed tumultuously upon Achilles, raging on high and seething with foam and blood and dead men. And the dark flood of the heaven-fed River rose towering above him, and was at point to overwhelm the son of Peleus. But Hera called aloud, seized with fear for Achilles, lest the great deep-eddying River should sweep him away. And forthwith she spoke to Hephaestus, her dear son: 'Rise, Crook-foot, my child! For it was against you that we deemed eddying Xanthus to be matched in fight. Nay, bring your aid with speed, and put forth your flames unstintedly. But I will hasten and rouse from the sea a fierce blast of the West Wind and the White South, that shall utterly consume the dead Trojans and their battle gear, ever driving on the evil flame; and you do along the banks of Xanthus burn up his trees, and beset him about with fire, nor let him anywise turn you back with soft words or with threatenings; neither stay your fury, save only when I call to you with a shout; then do you stay your unwearied fire.' So she spoke, and Hephaestus made ready wondrous-blazing fire. First on the plain was the fire kindled, and burned the dead, the many dead that lay thick therein, slain by Achilles; and all the plain was parched, and the bright water was stayed. And as when in harvest-time the North Wind quickly parches again a freshly-watered orchard, and glad is he that tills it; so was the whole plain parched, and the dead he utterly consumed; and then against the River he turned his gleaming flame. Burned were the elms and the willows and the tamarisks, burned the lotus and the rushes and the galingale, that round the fair streams of the river grew abundantly; tormented were the eels and the fishes in the eddies, and in the fair streams they plunged this way and that, sore distressed by the blast of Hephaestus of many wiles. Burned too was the mighty River, and he spoke and addressed the god: 'Hephaestus, there is none of the gods that can vie with you, nor will I fight you, ablaze with fire as you are. Cease you from strife, and as touching the Trojans, let goodly Achilles forthwith drive them forth from out their city; what part have I in strife or in bearing aid?' So he spoke, burning the while with fire, and his fair streams were seething. And as a cauldron boils within, when the fierce flame sets upon it, while it melts the lard of a fatted hog, and it bubbles in every part, and dry faggots are set thereunder; so burned in fire his fair streams, and the water boiled; nor had he any mind to flow further onward, but was stayed; for the blast of the might of wise-hearted Hephaestus distressed him."—HOMER, *The Iliad.*

> "When Homer matched Hephaestus against the River and Apollo against Poseidon in battle, he did it rather as a philosopher than as a poet."—PLUTARCH, *The Principle of Cold.*

[1] The same applies to the difficult wife of Socrates, *Xanthippe* (Ξανθίππη), which means "yellow horse".

XVIII

18.1. THREE.

> "At the Third Hour, the serpents of the Hermetic caduceus entwine three times; Cerberus opens his triple jaw, and fire chants the praises of God with the three tongues of the lightning."—APOLLONIUS OF TIANA, *Nychthemeron.*
>
> "Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. [. . .] So they were all amazed and perplexed, saying to one another, 'Whatever could this mean?' Others mocking said, 'They are full of new wine.' But Peter, standing up with the eleven, raised his voice and said to them, 'Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. For these are not drunk, as you suppose, since it is only the THIRD HOUR of the day.'"—*Acts* 2:3[. . .]15.
>
> "At the Third Hour, the limbs of man, obeying the Law of Life, come forth of themselves and are completed by the generative organ, which is composed of one and two, emblem of the triadic number."—*The Nychthemeron of the Hebrews.*
>
> "And it was the THIRD HOUR, and they crucified him. And the inscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucified two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which said, 'And he was numbered with transgressors.' And those passing by railed on him, wagging their heads, and saying, 'Ha! You who would destroy the temple, and rebuild it in three days, save yourself, and come down from the cross!' Likewise, also the chief priests mocking said among themselves with the scribes, 'He saved others; himself he cannot save.'"
>
> —*Mark* 15:25-31.

Three can only arise from the Monad—the essence of One—as three times one.

There is a historical dispute between mathematicians and metaphysicians over whether the number two should be regarded as a prime number. Because number two behaves exactly like any other prime number, but the fact that it is an even number (all other prime numbers are odd numbers) caused some scholars to disregard it as a prime number in the past. If two is to be counted among the prime numbers, then three is the second prime number; otherwise, three is the first prime number.

The Pythagoreans settled this issue by saying that neither the Monad nor the Duad (the essences of one and two) were numbers, as they considered that numbers are of greater increase when multiplied by themselves than when added to themselves, and neither one nor two comply with this rule: (1+1>1x1; 2+2=2x2). Hence, with the Pythagoreans, three was not only the first prime number but also the FIRST NUMBER.

As any student of Hermeticism knows, Hermes is called "Trismegistus", which means "Thrice-great". This epithet refers to the three operations of the Great Work, whose completion makes one equal to the octopus: *the king, or mind, of the sea.*

Just like 3 is the first number, 8 is the first cube as 2^3. Let us note that octopuses, like spiders and scorpions, have eight legs, and that 8 is evoked by the interwoven snakes in Hermes' caduceus. However, eight is also the symbol of infinity (∞), straightened from a fallen position. Those lifting up entangled snakes on winged solar rods in waterless deserts become infinite and immortal instead of infinitely mortal.

But why should an octopus be *Trismegistus*? The reason is rather simple: because, apart from having eight legs, octopuses have *three hearts* (Ψ) and, behold, *nine brains*: one central and eight satellite brains, one for each of their tentacles. Yes, the octopus is truly an alien creature; it is as if *his kingdom did not belong to this world.*

Apart from this, octopuses also have blue blood: a sign of kingship since old times. No Adamic red blood flows through the veins of the octopus; their blood is instead dark blue, like Krishna.[1] But by *mixing both bloods, Phoenicians made Tyrian purple.*

The atomic number of Lithium is three. The word "lithium" derives from the Greek *lithos* (λίθος), which means "STONE". A similar word is *litós* (λιτός), which means "simple", "plain", "poor", or "humble" and was an epithet of Gaia, the Earth, as a plain stone. The Philosopher's Stone (λίθος), omphalos or navel, can only be λιτός.

Lithium is the metal with the lowest atomic number, for hydrogen (1) and helium (2) are gases. So we may say that lithium is the "humblest" of all solids or stones.

Lithium is also the least dense metal and solid element; it is highly reactive and flammable, and—although it does not occur freely in nature—it is present *in the waters of the oceans* and commonly obtained from *brines* or other highly *salted waters.*

In modern psychiatry, *lithium salts* are prescribed *to masquerade* major depressive disorders, as well as bipolar and schizoaffective disorders, so masks may continue to function in social charades. No true alchemist shall ever prescribe the intake of any superficial, short-lived and numbing remedy, only the INNER preparation of the one everlasting Elixir of Life. However, it is also true that some beasts belong to the circus.

The Pythagoreans considered three to be "an ideal number" and "a system of (three) monads", because it is the first number endowed with an initial, intermediate, and final part. This conception—which predates Pythagoras—is the root of the sacred triads that one may find in many religions, the Christian Trinity being no exception.

The mystery of Three and the Trinity is barely expressible in words. Nonetheless, in *Greetings from the White Aurora*, both Amphitrite and Hermes are made to say:

> All is united and One,
> so, Two without Three is not:
> for the Third unites Two
> and makes *one* which is a Fourth.
> Can you see your Mystery
> of Endless Union or Love?

The trinitarian conception is not a Christian innovation. The Ancient Egyptians worshipped not one but many triads or trinities, such as that of Osiris-Isis-Horus, Ptah-Sekhmet-Nefertem, Amen-Mut-Khonsu, Khnum-Satis-Anuket, etc.

The Hindus also worship a trinity of gods—the Trimurti—formed by Brahma

[1] The Hebrew name "*Adam*" (אדם) means "red"; the Sanskrit name "*Krishna*" (कृष्ण) means "dark blue".

Âmen-Rā-Ptaḥ , the triad Âmen + Rā + Ptaḥ.

(the creator), Vishnu (the preserver) and Shiva (the destroyer), and a trinity of goddesses—the Tridevi—formed by Shakti, Lakshmi and Sarasvati.

Taoism worships "the Three Pure Ones", regarded as the pure manifestations of the Tao. Zoroastrianism has Ahura Mazda, Mithra and Apam Napat, or Anahita. And the classical Olympic triad was formed by Zeus, Athena and Apollo. But the Greeks also had the Delian triad, formed by Leto, Artemis and Apollo, or the Eleusinian triad, formed by Demeter, Persephone and Triptolemus[1]. Cronos and Rhea had three sons —Zeus, Hades and Poseidon—and three daughters—Hestia, Demeter and Hera. And the Pythia of the Oracle of Apollo in Delphi delivered oracles while sitting on a *tripod.*

The number of dimensions of space that the human sight can perceive is three: height, width, and length. And there are three kinds of subatomic particles: protons, neutrons and electrons, each proton or neutron containing in turn three quarks.

There are three primary colours—red (Ares), yellow (Apollo) and blue (Artemis) —from which all other colours derive. From the mixture of yellow (Apollo) and red (Ares), orange (Aphrodite) arises. From yellow (Apollo) and blue (Artemis), green (Hermes) arises. From green (Hermes) and blue (Artemis), cyan (Poseidon) arises. And from the mixture of red (Ares) and dark blue (Artemis), purple (Dionysus) is born.

There are three *gunas,* or qualities, in Hinduism: *rajas* (activity, passion), *tamas* (inertia, ignorance) and *sattva* (balance, purity). These may be understood as Lucifer (rajas), Satan (tamas) and Christ (sattva). And they all serve a purpose in human life.

The main elements of medieval alchemy were three: Salt, Sulphur and Mercury.

Three "Magi from the East" (most probably Zoroastrian priests) visited Jesus when he was born and brought to him three presents: frankincense, gold and myrrh.

Zoroastrianism preaches three virtues: good thoughts, good words, good deeds.

Satan tempted Jesus three times, Jesus asked for the cup of his passion to be taken from him up to three times, Peter denied Jesus thrice, and Jesus rose from the dead on the third day. Paul was blind for three days after his conversion to Christianity.

The prophet Jonah spent three days and nights in the belly of a fish. Noah had three sons: Ham, Shem and Japheth. The patriarchs of Judaism are three: Abraham, Isaac and Jacob. The prophet Balaam beat his donkey three times. Candidates for conversion to Judaism were traditionally turned away three times to test their honesty.

Odin suffered three hardships (or quests) on the Yggdrasil before his attainment of the *Mead of Poetry*: he hanged, was wounded with a spear, and suffered from thirst.

> "I trow I hung on that windy Tree NINE whole days and nights, stabbed with a spear, offered to Odin, myself to mine own self given, high on that Tree of which none hath heart from what roots it rises to heaven. None refreshed me ever with food or drink, I peered right down in the deep; crying aloud I lifted the Runes then back I feel from thence."—HÁMÁVAL, *Rúnatal.*

Hexagram number 3 of the *I Ching* is 屯 (*zhūn*), "Initial Difficulty", "Sprouting", "Gathering Support" and "Hoarding". *Zhūn* is formed by the inner or lower trigram ☳ (震 *zhèn*), "shake", which is (雷) "thunder", and the outer or upper trigram ☵ (坎 *kǎn*), "gorge", which is (水) water.

3
SPROUTING

[1] Triptolemos (Τριπτόλεμος) means "tripartite warrior". Triptolemos was said to be either a son of the Titan Oceanus and the primeval goddess Gaia or of the legendary king and queen of Eleusis, Celeus and Metanira.

18.2. WHITE WATERS.

"Mercury is the original of all metals, and is a Spiritual body, and a fugitive servant, when it is cast into the fire, then it flies into his *Chaos*.[1] But he that can catch him, he gets then the Sulphur of Mercury, or Water of Sulphur, or *Aqua Benedicta*, the Key of the Art, which opens Metals philosophically. The Philosopher's Mercury, and not the Vulgar, being reduced into water, dissolves the Philosophic Salt together with the Purple Mantle, by putrefaction and distillation, for it is *Mercurius Duplicatus*.[2]"—BASILIUS VALENTINUS, *Last Will and Testament.*

"These *Bodies*, thus dissolved by our water, are called *Argent Vive,* which is not without *Sulphur*, nor *Sulphur* without the nature of the *Luminaries* (or lights) because the Lights (the *Sun and Moon*) are the principal means, or middle things, in the form, by which *Nature* passes in the perfecting and accomplishing the generation thereof. And this *Quicksilver*, is called the honoured *Salt*, and animated and pregnant, (or great with Child) and fire, seeing that it is nothing but *fire*, nor *fire*, but *Sulphur*, nor *Sulphur*, but *quicksilver*, drawn from the *Sun* and the *Moon* by our water, and reduced to a stone of great price; that is to say, it is the matter of the *Lights,* altered from baseness into nobleness. Note that this white Sulphur is the Father of *Metals*, and their Mother together, it is our *Mercury*; and the *Minera of Gold,* and the *Soul*, and the *ferment,* and the mineral virtue, and the living Body, and the perfect Medicine, our *Sulphur,* and our *Quicksilver*, that is, *Sulphur* of *Sulphur,* and *Quicksilver of Quicksilver*, and *Mercury of Mercury*. The property therefore of our water is that it melts *gold* and *silver*, and augments in them their native colour; for it turns the *Bodies* from *Corporeality*, into *Spirituality*, and this water it is which sends into the Body a white fume, which is the white soul, subtle, hot, and of much fieriness. This water is also called the *bloody stone*, and it is the virtue of the *spiritual blood*, without which nothing is done, and the subject of all liquable things, and of liquefaction, which agrees very well, and cleaves to the *Sun* and the *Moon*, but more to the *Sun* than to the *Moon*.

Note this well: it is also called the *mean* of conjoining the tinctures of the *Sun* and the *Moon* with imperfect *Metals*; for it turns the *Bodies* into a true *tincture* to tinge the other imperfect *Metals*, and it is the water which *whitens,* as it is white, which quickens as it is a *soul*; and therefore (as the *Philosophers* said) soon enters into its *body*. For it is a Living Water, which comes to moisten its *earth*, that it may bud, and bring forth fruit in his time, as all things springing from the *Earth*, are engendered by the *dew* or *moisture*. The *Earth*, therefore, buds not without watering and moisture: it is the water of *May-dew,* that cleans the *Bodies*, that pierces them like rain water, whitens them, and makes *one* new *Body* of *two Bodies.* This Water of Life being rightly ordered with his *Body,* whitens it and turns it into his white colour; for the *water* is a white fume, and therefore the Body is whitened by it: *whiten the Body then, and burn the Books*."—ARTEPHIUS, *Secret Book.*

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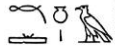
[1] Let the reader note that, in Greek, *Chaos* (χάος) meant "emptiness" or "void". It did NOT mean "disorder".

[2] "Adam in a Balneo resides where Venus like himself abides which was prepared at the old Dragod's cost, where he his greatest strength and power lost. It is nothing else says one Philosophus, but a *Mercurius Duplicatus*. I will say no more, its name I have shown, thrice happy is the man to whom it is known. Seek for it there, and spare not cost and pains, the end will crown the work with health and gains."
—BASILIUS VALENTINUS, *The Twelve Keys.*

meḥ-t ra , mouthful of bread;
 , fulfilment of affairs, *i.e.*, the day's work.

18.3. THE WHITE WATERS SOAKED APHRODITE'S TOES,
BUT HOW PROFOUND THOSE WATERS COULD GO, NOBODY KNOWS.

Let us remember that, in the *Homo Signorum,* or Zodiacal Man, Pisces is allotted to the feet, and that, as previously mentioned, Pisces is ruled by Aphrodite.

> "Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him."—*John* 13:3-5.

> "The artist has come a long way; he has taken false turnings and wandered on doubtful paths; but finally his joy bursts forth! The stream of *living water* flows at his feet; it gushes out bubbling from the *old hollow oak*. Our adept has hit the target. And so, scorning the bow and arrows with which, like Cadmus, he pierced the serpent, he watches the welling of this clear spring, whose virtue as a solvent and whose volatile spirit are indicated to him by a bird, perched on the tree. But what is this occult *Fountain*? What is the nature of this powerful solvent, capable of penetrating every metal—gold in particular—and, with the help of the dissolved body, of accomplishing the great task in its entirety? These are such deep riddles, that they have discouraged a considerable number of seekers. All, or almost all, have battered their heads against the impenetrable wall set up by the Philosophers to guard their citadel. In mythology it is called *Libethra*[1] and is said to have been a fountain of *Magnesia.* Near it was another spring, called the *Rock.* Both of them *issued from a large rock*, shaped like a woman's bosom, the water seeming *to flow like milk from her two breasts*. Now, we know that the ancient authors called the matter of the work our Magnesia and that the liquid extracted from this magnesia is called *Virgin's Milk*. Here, there is a clue. As for the allegory of the mixing combination of this primitive water, issuing from the Chaos of the Wise, with a second water, different in nature (although of the same kind), this allegory is clear enough and sufficiently expressive. This combination gives rise to a third water *which does not wet the hands*, which the Philosophers have sometimes called *Mercury*, sometimes *Sulphur*, according to whether they were considering the *quality* of this water or its physical *aspect*."—FULCANELLI, *The Mystery of the Cathedrals.*

18.4. THEY HAD NO LEGS BUT FISH-TAILS GREW FROM THEIR THIGHS!

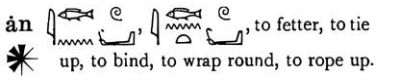
What do sirens and mermaids have to do with angels? In one word: *everything.*

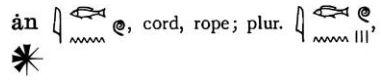
The Greek word for "siren" is σειρήν (*seirín*), which derives from σειρά (*seirá*), meaning "rope", "cord", or "braid". It may apply to the rope one would use to climb a mountain, to the umbilical cord that, issuing from *the navel,* allows a foetus to derive nourishment from his mother, or to the braided mane of Rapunzel.

> "And he dreamed, and behold, there was a Ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it!"—*Genesis* 28:12.

[1] Libethra (Λίβηθρα) was a city at the foot of Mount Olympus where Orpheus—the poet-prophet that founded the Orphic Mysteries—was said to have been first born and then buried by the muses. Libethra seems to derive from *libás* (λιβάς)—meaning "fount" or "anything that drips"—and *bothros* (βόθρος), "pit".

meḥ-t nub , the washing out of gold from quartz or mud.





As derived from the Latin *religare,* the very word "religion" means "to bind fast".

Like in Homer's *Odyssey,* one may bind oneself fast with ropes to the obelisk of one's pitch-black ark to listen to the sirens' song and climb through braided manes.

> "First you will come to the Sirens who enchant all who come near them. If anyone unwarily draws in too close and hears the singing of the Sirens, *his wife and children will never welcome him home again*, for they sit in a *green field* and warble him to death with the sweetness of their song. There is a great heap of dead men's bones lying all around, with the flesh still rotting off them. Therefore, pass these Sirens by, and stop your men's ears with wax that none of them may hear; but if you like you can listen yourself, for you may get the men to bind you as you *stand upright on* a *cross-piece* half way up the mast, and they must lash the rope's ends to the mast itself, that you may have the pleasure of listening. If you beg and pray the men to unloose you, then they must bind you faster."—HOMER, *Odyssey.*

The sirens, or mermaids, bestow the *philosophical death,* or *putrefaction,* required for resurrection. They betray us with an aphrodisiac kiss and in exchange for thirty coins as silver as the rank of the Mesopotamian moon-god Nanna, or ŠEŠ.KI ( ), while they pour expensive *spikenard* ROPE *incense*[1] to prepare our bodies for burial.

> "Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body, she has done it to prepare me for burial. Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her. Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said, 'What will you give me if I deliver him over to you?' And they paid him thirty pieces of silver."—*Matthew* 26:10-15.

In Islam, the Angel of Death (*Malak al-Maut*) is said to carry the faithful to Allah.

> "And it is he who takes your souls by night and knows what you have committed by day. Then he revives you therein that a specified term may be fulfilled. Then to him will be your return; then he will inform you about what you used to do. And he is the subjugator over his servants, and he sends over you guardian-angels until, when death comes to one of you, our Angels of Death take him, and they do not fail. Then they are returned to Allah, their true Lord."—QURAN 6:60-62.

Here is hidden—now revealed—the aim of the Athenian philosophers that were devoted to the *owl of Athena*: those whose "whole study was how to die and be dead".

The worshippers of Athena sought to enter into conscious communion with Hades before the moment of their physical death so *the virgin Angel of Death* could instruct them on "how to die and be dead", i.e., *how to transcend death, or resurrect.*

But this may surely shock those unable to understand that human beings are born to transcend death through communion with the soul-world. And that only the neglect of the inner world in favour of the sensory world can thwart the plan that natural evolution has designed for man. Man is born to die; thus, he should seek death.

In Abrahamic religions, the Angel of Death is called *Azrael* (עזריאל), literally meaning "help from God", and represented as a guider of souls after Hermes' fashion.

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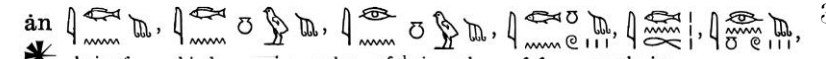
[1] The Indians have traditionally produced *spikenard* ROPE *incense* for religious purposes for millennia.
"Then took Mary a pound of ointment of SPIKENARD, very costly, and anointed the feet of Jesus, and wiped his feet WITH HER HAIR: and the house was filled with the odour of the ointment."—*John* 12:3.



Nonetheless, the Angel of Death is rather one half of ourselves: it is Artemis, the goddess of *sudden death* pouring down from the cloud of the Holy Ghost, for Mercury is nothing other than Silver liquefied by the heat of Apollo's sun. When the moon begins to drip on the sun, seafoam is formed, and the actual *Holy Communion* with the Holy Ghost begins as clouds begin to effervesce. Hence, Plotinus used to say:

> "Courage is but being fearless of the death which is but the parting of the soul from the body, an event which no one can dread whose delight is to be his UNMINGLED SELF."—PLOTINUS, *The Enneads.*

If, at the Churning of the Ocean of Milk, Ares goes to the desert—far away from the putrefying waters ruling the cities of men—and begins to listen to his mane, there is a good chance he may begin to hear the Word that cries in the wilderness, "Repent!"

And if, persuaded by inner *sirens* of caution and alarm, Ares begins to reject the *artificial* social conventions of men *for the sake of natural truth*, Isis may dawn on the Sea of Milk and—ministered by angels—begin the quest of seeking Osiris' pieces.

"Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, 'If you are the Son of God, throw yourself down, for it is written, "He will command his ANGELS concerning you, and on their hands they WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE." Jesus said to him, 'Again it is written, "You shall not put the Lord your God to the test."' Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, 'All these I will give you, if you will fall down and worship me.' Then Jesus said to him, 'Be gone, Satan! For it is written, "You shall worship the Lord your God and him only shall you serve."' Then the devil left him, and behold, ANGELS CAME AND WERE MINISTERING TO HIM."—*Matthew* 4:5-11

The verses above evince the two dangers of being born from the water: depression and sorcery. One is Apollo's doom; the other, which is even worse, is Artemis' doom.

"Let us finally point out that Strength bears other marks of the esotericism she reflects. The *braids of her hair*, hieroglyphs for the solar radiation, indicate that the Work, subjected to the influence of the heavenly body, cannot be performed without the dynamic collaboration of the sun. The braid, in Greek σειρά (seira), is adopted to represent the vibrational energy, because, among the ancient Hellenic people, the sun was called σείρ (*seir*). The regulated scales on the gorget of the corselet are those of a serpent, another emblem of the mercurial subject and replica of the dragon which is also scaly. Fish scales, set in a semi-circle, decorate her abdomen and evoke the joining of the human body of a mermaid's tail. The mermaid, fabulous monster and hermetic symbol, is used to characterize the union of the nascent sulphur, which is our fish, with the common mercury, called virgin, in the philosophical mercury or salt of wisdom. The same meaning is provided by the 12th Night cake, to which the Greeks gave the same name as to the moon, Selene: σελήνη; this word formed from the Greek roots σέλας (*selas*), brightness and ἕλη (*ele*), solar light, had been chosen by the initiates to show that the philosophical mercury drew its brightness from sulphur just as the moon received its light from the sun. An analogous reason caused the name σειρήν (*seiren*), siren to be attributed to the mythical monster resulting from the combination of a woman and a fish; *serein*, a contraction of σείρ (*seír*) sun and μήνη (*mene*), moon, also indicates the mercurial lunar matter combined with the sulphurous solar substance. Therefore it is a translation identical to that of the 12th Night cake, adorned with the sign of light and spirituality: the cross, evidence of the real incarnation of the solar ray, emanating from the universal father, into heavy matter, matrix of all things, and the *terra inanis et vacua* (worthless and empty earth) of the Scriptures."—*Dwellings of the Philosophers.*

18.5. ON TWO LEGS YOU RISE: YOUR LOVE IS WILD!

Love is the agency of union, of one and being one, but walking on two legs evokes *duality*. Hence, in *Greetings from the White Aurora*, the angels are made to shout, "On two legs you rise: your love is wild!" before joining Angelos' legs with one nail.

In the *Homo Signorum*, the legs embrace Pisces-Aphrodite (feet, the passions); Aquarius-Poseidon (lower legs, the subconscious); Capricorn-Dionysus (knees, the initiated ego); and Sagittarius-Apollo (thighs, symbolic cognition, higher mind able to commune with Nous). The legs—all these together—constitute our consciousness during the common state of vigil; in fewer words, "what we use *to walk* on the Earth".

Accordingly, the rest of the *Homo Signorum* applies to transcendental aspects of consciousness. For instance, the next sign is Scorpio-Hades, which, placed at the level of the genitalia, stands for the cause of death and rebirth, or resurrection, if the subconscious mind has attained *ruling capacity*. The difference between Hades and Poseidon is that Hades is married to a goddess, while Poseidon is married to a Nereid.

"You yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. *He that has the Bride is the Bridegroom*, but the friend of the Bridegroom, which stands and hears him, rejoices greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. *He must increase, but I must decrease.* He that comes from above is above all, he that is of the earth is earthly, and speaks of the earth, he that comes from heaven is above all. And what he has seen and heard, that he testifies; and no man receives his testimony. He that has received his testimony has set to his seal that God is true. For he whom God has sent speaks the words of God, for God gives not the Spirit by measure to him. The Father loves the Son, and has given all things into his hand. He that believes on the Son has everlasting life, and he that believes not the Son shall not see life; but the wrath of God[1] abides on him."—*John* 3:28-36.

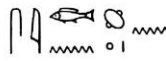
Poseidon stands for the subconscious patterns that rule the conscious mind. Hades and Dionysus—his microcosmic counterpart—stand for the conscious mind ruling the subconscious patterns. *Hence, the necessity of "turning water into wine at the Wedding of Cana".* The Bride and Bridegroom may stand for Hades and Persephone, Dionysus and Ariadne or Hermes and Aphrodite: the alchemical Hermaphrodite.

What we use to walk on the Earth gets muddied; hence, to learn to walk on the water-sign of Scorpio, our feet must be washed by the God of the Dead, and our legs must be turned into a fishtail by the force of one single nail. Only then—and provided one is truly born in the God of the Dead—shall one's legs not be broken at death but spared by the Angel of Death. But only if, at death, one is truly found "to be already dead" by having fulfilled the Socratic goal of "learning how to die and be dead".

> "Those who are conversant with Philosophy in a proper manner, seem to have concealed from others that the whole of their study is nothing else than how to die and be dead."—PLATO, *The Phaedo.*

> "But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out *blood and water*."—*John* 19:33-34.

[1] The Anger of Jehovah, which, as said in the Preface, is Ares: the uninitiated ego. As long as the ego is ruled by subconscious patterns, it will be *frenetic,* unable to stop the flow of thoughts and meet Emptiness. But when Emptiness is met, the waters are turned into wine, so water-nereids may begin to turn into goddesses.

sân en Uatch-ur  , the dolphin or sea-bull of the Mediterranean.

18.6. SEVEN DOLPHINS WENT TO APHRODITE FOR HER SAFETY AND GUARD.

The name of those noble sea-creatures we call "dolphins" derives from the Greek *delphys* (δελφύς), which means "womb". From *delphys* derives in turn the name of the Ancient Greek city of Delphi, where the Greek god Apollo had his famous oracle.

However, before being called Delphi, this city was called Pytho, after Python, the name of the serpent-like monster that Apollo was said to have slain there, and upon whose putrefying corpse he founded his oracle. At Delphi, the Pythias delivered oracles on behalf of Apollo while sitting on a tripod. The Delphian oracular temple also hosted the *omphalos,* or "navel stone", which is the same as the philosopher's stone that turns lead into gold. Let us note that the stone that Rhea gave Cronos in order to save baby Zeus from being swallowed by the jaws of time was also called *omphalos.*

Delphi was said to be the "navel of the world" because, according to myth, Zeus released two eagles from the east and the west, and they met there. This meeting echoes the dove and raven sent by Noah. Eventually, the dove came back to Noah's ark with an olive leaf: a sign of *anointment* and the *abating of waters.* If blessed by the Fates, the raven and the dove weave with Ariadne's thread the body of the resurrection on Neith's loom, whose name in hieroglyphs could be written by means of a loom evoking lightning or the Kabbalistic path on the Zeir Anpin.

"Sing in honour of Pythian Phoebus, golden-haired, skilled archer and musician, whom blessed Leto bore beside the celebrated marsh, grasping with her hands a sturdy branch of the grey-green olive tree in her time of travail."—DELPHIC HYMN.

"Then far-working Apollo answered them and said: 'Strangers who once dwelt about wooded Cnossos but now shall return no more each to his loved city and fair house and dear wife; here shall you keep my rich temple that is honoured by many men. I am the son of Zeus; Apollo is my name: but you I brought here over the wide gulf of the sea, meaning you no hurt; nay, here you shall keep my rich temple that is greatly honoured among men, and you shall know the plans of the deathless gods, and by their will you shall be honoured continually for all time. And now come, make haste and do as I say. First loose the sheets and lower the sail, and then draw the swift ship up upon the land. Take out your goods and the gear of the straight ship, and make an altar upon the beach of the sea: light fire upon it and make an offering of WHITE meal.

Next, stand side by side around the altar and pray: and in as much as at the first on the hazy sea I sprang upon the swift ship in the form of a dolphin, pray to me as APOLLO DELPHINIUS; also the altar itself shall be called DELPHINIUS and overlooking forever. Afterwards, sup beside your dark ship and pour an offering to the blessed gods who dwell on Olympus. But when you have put away craving for sweet food, come with me singing the hymn "Ie Paean" ("Hail, Healer!"), until you come to the place where you shall keep my rich temple.'"—HOMERIC HYMN TO PYTHIAN APOLLO.

"This mysterious fish is the *royal fish* par excellence. The one finding it in his slice of cake is given the title of *king* and is entertained like a king. Now, the name *royal fish* used to be given to the dolphin, the sturgeon, the salmon and the trout, because it was said that these species were reserved for the royal table. In point of fact, this name was only symbolical, since the *eldest son of a king*, the one who was to wear the crown, always bore the title of *Dauphin* (dolphin) the name of a fish and, what is more, a *royal fish*. It is, moreover, a dolphin, which the fishermen in the boat in the *Mutus Liber* are trying to catch with *net* and hook."—FULCANELLI, *The Mystery of the Cathedrals.*

sân , to rub, to rub in an unguent or medicament, to apply an unguent, to smear, to anoint, to salve, to rub down, to crush grain.

Uatch-ur , "the Great Green water," *i.e.*, the sea, the ocean; the islands of the Mediterranean.

18.7. ANGELOS' TWO FEET THEY HAD JOINED BY THE FORCE OF ONE SINGLE NAIL.

> "It should be noted that in the Byzantine basilicas Christ was sometimes represented, like the sirens, with a *fish*'s tail. [. . .] The *fish* is the hieroglyph of the Philosopher's Stone in its first state, because the stone, like the fish, is born and lives in water."—FULCANELLI, *The Mystery of the Cathedrals.*

18.8. SEVEN SEALS. According to the esoteric tradition, the Bible—as well as other world Scriptures—is sealed with seven seals. This means that it speaks about seven different matters *conjoining into one single matter*. One may find psychological, historical, anatomical, astrological, metaphysical, numerological, or prophetical seals.

> "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book, and to loose the seals thereof?' And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said to me, 'Weep not: behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book, and to loosen the seven seals thereof'. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."—*Revelation* 5:1-6.

> "This book, although quite common, and even though everyone can easily acquire it, cannot be opened without previous revelation. God alone, through the intercession of Monsieur St James, grants, only to those whom he deems worthy, the essential enlightenment. It is the *Book of Revelation*, whose pages are closed with seven seals, the initiatory book presented to us by the characters in charge of exposing the higher truths of science. St. James, disciple of the Saviour, always keeps it."—FULCANELLI, *The Dwellings of the Philosophers.*

> "Seek, my brothers, without becoming discouraged, since both here and at other obscure points you must make a great effort. You must have read in various parts of your works that the Philosophers speak clearly only when they want to divert the attention of the uninitiated from their Round Table. The descriptions they give of their processes and the symbolical colours they attribute to them are of perfect clarity. Therefore, you may conclude that these observations, so fully described must be false and illusory. Your books are sealed, like the book of the Apocalypse; they are sealed with cabalistic seals. You must break them, one by one. The task is hard, I know, but to conquer without danger is to triumph without glory."—FULCANELLI, *The Mystery of the Cathedrals.*

18.9. AMPHITRITE (Ἀμφιτρίτη)—known in Rome as Salacia, the goddess of *salt water*—was the Greek goddess (or Nereid) of the sea, as well as the wife of Poseidon.

The offspring of Amphitrite included seals, dolphins, sea-monsters and Triton: a merman endowed with a conch very similar to the one shown in one of the four hands of the Hindu Vishnu. The same conch is blown like a trumpet by Krishna and Arjuna in the *Bhagavad* Gita. The conch allows one "to hear the rumor of the sea", or the Word of God that is no human word, as it is uttered from Poseidon's sky-blue throat.

ȧfṭ-t , sweat of the god **ititi** , to sound a trumpet.

Amphitrite was not counted among the Olympians because, first, she actually was a Nereid and, second, because, esoterically, she rather seems to be an aspect of Apollo.

Amphitrite was the daughter of Nereus—Νηρεύς, meaning "he who shines" or "he who flows"—and Doris—Δωρίς, meaning "bounty". Here we have Matthew, whose name means "gift of Yah", a gift (or bounty) given by Hades-Pluto—the god of riches—to those he wills. This gift is analogous to *Odin's Mead of Poetry*, and all these gifts are connected to the gold of Apollo and the perception of Truth, or MAAT. Hence, the name "MATThew", as well as "MATThias", the disciple that replaced Judas Iscariot.

However, Apollodorus considers Amphitrite to be the daughter of Oceanus and Tethys[1] and, accordingly, a *Titaness.* Let us remember what was said earlier: that Dionysus Zagreus was dismembered by the Titans, that *all the gods are one*, and that what Aphrodite is experiencing here, Dionysus is experiencing at the Ninth Door. . .

According to myth, when Poseidon wished to marry Amphitrite, the Nereid fled to the ATLAS MOUNTAINS, wishing to protect her virginity. But, eventually, a *dolphin* found her and convinced her to marry Poseidon. As a sign of appreciation to dolphins, Poseidon created the constellation of Delphinus, which finds its starry abode *above* Aquarius and Capricorn, between Horse, Pegasus, Aquila's Eagle and Sagitta's Arrow.

> "The woman who is appropriate for the stone and who must be united to it is the Fountain of Living Water, whose source, entirely heavenly, and particularly which has its center in the sun and the moon, produces this clear and precious stream of the Sages, which flows into the sea of the philosophers *that surrounds the whole world*. It is not without foundation that this divine fountain is called by the author the wife of the stone: some have represented it in the form of a celestial nymph; others gave it the name of chaste Diana, whose purity and virginity were not soiled by the spiritual connection uniting her to the stone. In a word, this magnetic conjunction is the magical marriage of earth with heaven, about which some philosophers have spoken; so that the second source of the physical tincture which operates such wonders takes its birth from this all-mysterious marital union."—FULCANELLI, *The Dwellings of the Philosophers.*

18.10. THAT AND MORE I KNOW, AS THE THIRD ENCIRCLING THE SEA.

"Amphitrite" (Ἀμφιτρίτη) may be translated as "three times around", as derived from *amphi* (ἀμφί), meaning "around", or "on both sides"—hence the word "amphibious", one who is of both the side of water and the side of earth—and *tritos* (τρίτος), meaning "third". Amphitrite was called "the third one that encircles (on both sides)".

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[1] The name of the Titaness Tethys (Τηθύς) has been derived from *tethe* (τήθη), meaning "grandmother", as well as from the Indo-European root *dʰeh₁(y),* "to suckle" or "to nurse", from which also derives the English word "teat". The name of Oceanus (Ὠκεανός), on the other hand, has baffled etymologists to this very day.

As we are in the Third Door, let us contribute a grain of sand to their confusion: from *oka* (ὦκα), meaning "swift" or "immediate", and *ενός* (*enós*), meaning "one". Why? Well... "one swiftly emerging from three", which is also the emergence of "mortal man" or Enos (אנוש), the Biblical antediluvian patriarch whose name means "man" (like Adam). Enos is the son of Seth, who is the same as the Ancient Egyptian Set and Satan.

The first Adam (אדם; "red" or "man") was made "in the image and resemblance of Elohim", but Seth was in the image and resemblance of that Adam. "And Adam lived 130 years, and begat a son in his own likeness, after his image; and called his name Seth."—*Genesis* 5:3. "And to Seth, there was born a son; and he called his name Enos: *then began men to call upon the name of Jehovah.*"—*Genesis* 4:26. "And Jehovah said: 'My spirit shall not always strive with Adam, for he is also flesh, yet his days shall be 120 years.'"—*Genesis* 6:3.

qeres , to wrap a dead body in cloth and make it ready for burial; , two who are buried a double burial

18.11. A VERY UNCOMMON THREE-HEADED SEA-DOG.

Like Hercules in his twelfth labour, here I took the liberty of fetching Cerberus from the underworld. But I also dressed him in a swimsuit. . . I hope he does not mind.

Cerberus was the three-headed hound of Hades and terrible guardian dog of the Underworld. As the guardian of the threshold, he is the same as "the Angel of the Bottomless Pit"—*Apollo Lyceus*, or "Apollo wolf-like"—as well as, in alignment with everything previously said, the same as Amphitrite. But Cerberus is also the Hebrew Caleb, or Anubis, the Egyptian jackal-god that guided the soul through the Duat.

As it happens with the name of Oceanus, etymologists do not agree on the origin of the name of Cerberus (Κέρβερος). But it should not be too difficult to ascertain that it derives from *kér* (Κήρ), meaning "death" or "doom", and *Eros* (Ἔρως), the name of the god of love. If modern etymologists could not fathom it, it is only because they neglect that "those who are conversant with Philosophy in a proper manner seem to have concealed from others that their whole study is nothing else than how to die and be dead". But the true lovers of Sophia know that their love is with the Angel of Death: with the virgin moon of Artemis and the virgin owl of Athena. The "b", or *bêta*, between *Ker* and *Eros* stands for "house". Because, as is known, *bêta* (βῆτα) derives from the Phoenician word *bayt,* which means "house". In Sanskrit, *beta* (बेटा) means "son", and in Hebrew, *betah* (בטח) means "trust" or "to feel safe". This connects with Bethlehem (בית לחם; "house of bread"), where Jesus was delivered from a virgin. But all this is far too esoteric and unorthodox for serious etymologists, so let's move on.

18.12. FALL NOT, AND YOUR LEGS SHALL BREAK NO MORE.

The Gnostic sun-deity Abraxas was represented with a shield, a flail, the head of a rooster—which is the bird that worships the sun with song—and two *serpent legs.*

Now, as already mentioned, the BIFID TONGUE emerging from the ONE SPINE of the snake constitutes the universal symbol of *duality emerging from unity through speech.* So—apart from affording the outline of a siren—two serpent legs reunited by one single nail also evince the reunion of Symbolon and Diabolon and the return of the four-limbed man to trinity.

Hence, a merman nailed to the arms of the four winds symbolically represents the alchemical Rebis, the reunion of sun and moon, soul and mind, male and female, water and blood, or Hermes and Aphrodite.

> "For this Saturnia is the royal triumphant herb, for it is a little imperfect king, whom we raise up by a philosophic artifice to the degree of the greatest glory and honour. It is also the queen, that is to say the Moon and the wife of the Sun: it is therefore both male and female, and our hermaphrodite Mercury."—NICOLAS FLAMEL, *Testament.*

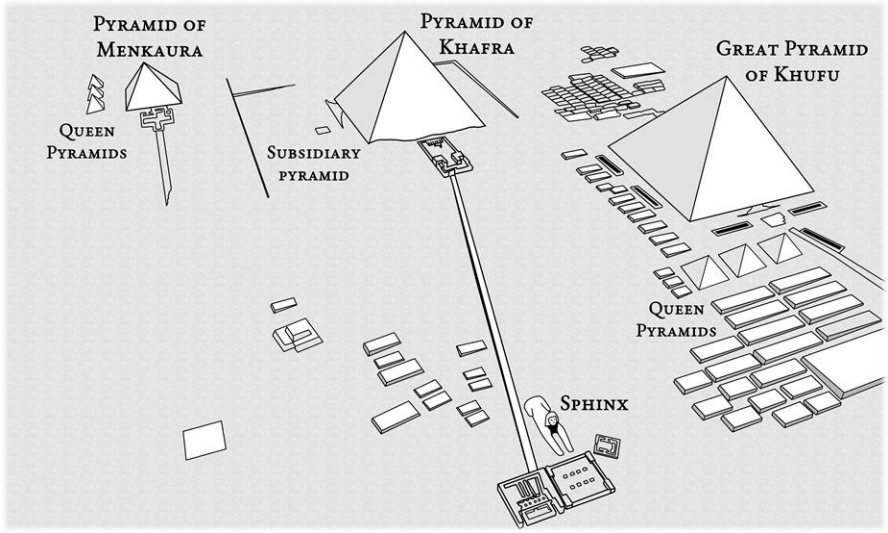
> "But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe."—*John* 19:33-35.

ber , eye; dual .

18.13. THE TRIANGLE TOUCHED EARTH'S STONY LIMIT; IT BECAME A PYRAMID!

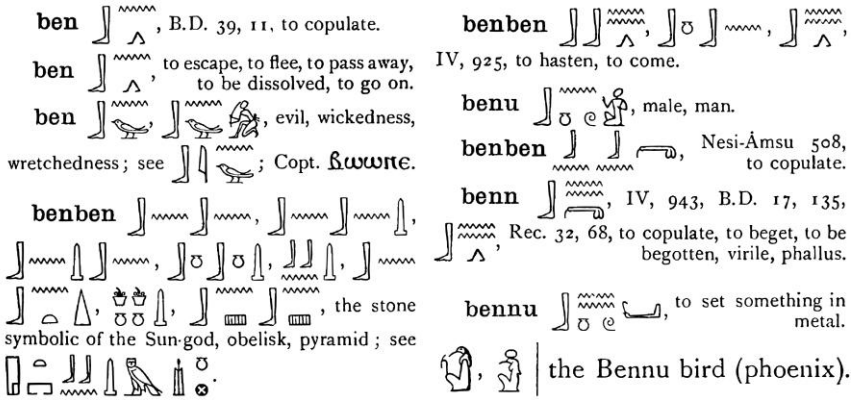
The Giza Plateau is formed by three main pyramids, the Sphinx, and seven other lesser pyramids, as both the Great Pyramid of Khufu and the pyramid of Menkaura have three other much smaller "queen pyramids" by their sides, while the Pyramid of Khafra had another subsidiary pyramid of which only the foundations remain today.

Hence, the general plan of Giza's Plateau is formed by *ten pyramids*, just as the Pythagorean Tetractys is formed by *ten numbers* disposed in a *triangle* and *four* rows.



As the Greeks had the *omphalos stone*, the Ancient Egyptians had the pyramidion, or *benben* stone: the pyramidal capstone of pyramids and *obelisks*. But *benben* was also the name of the *primordial mound* that emerged from the primeval waters of Nun at the beginning of the universe and where the Bennu Bird (or Phoenix) was said *to live.*

Joshua was *the Son of Nun,* and, in Hebrew, *ben* (בן) means "son". In Egyptian, however, the words "*benben*" and "*ben*" evoked "phallus", "copulation", "working with metals", "escaping", "being dissolved", or "passing away". As the times were becoming increasingly evil, obelisks were replaced with tower clocks like the *Big Ben*, but the Cave of Plato and the tombs of the Pharaohs are still symbolically analogous.


ben , B.D. 39, 11, to copulate.
ben , to escape, to flee, to pass away, to be dissolved, to go on.
ben , , evil, wickedness, wretchedness; see ; Copt. ϩⲱⲱⲡⲉ.
benben , , ,

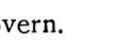
khu , cattle for sacrifice.

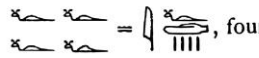
khu , fish.

A pyramid is a *three-dimensional* object, whereas a triangle is a *two-dimensional object.* And yet, neither the Ancient Egyptians nor the Mesoamericans, at the very opposite side of the *Atlantic,* ever worshipped the tetrahedron, or three-dimensional triangle with a triangular base. Instead, both peoples were fixated on the pyramid, or a two-dimensional triangle adopting three dimensions by means of a *square base*.

The pyramidal shape represents the *fiery* Bennu bird △ on the benben stone □, or primeval land on the waters of Nun, where the fiery Bennu bird was said to live.

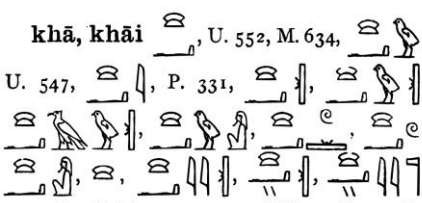
In fact, the Ancient Egyptian name *Khufu*—by which the Great Pyramid of Giza is known—could be translated as "to dress four" or "to rule or direct four." And not only that, but the very word for "four" *(fu)* was represented by *four snakes.*

Khufu **khu**  , rule, direct, govern.

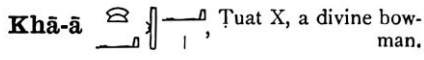
khu , to dress. **fu (fṭu)**  , four.

Khafra, the name of the second pyramid, is formed by *Khā,* which could mean "rising or dawning sun", "furnace", "fire-place", or "divine bowman", plus the name of the sun-god *Ra,* and the word "*fu",* contracted into "*f",* in the centre of both words.

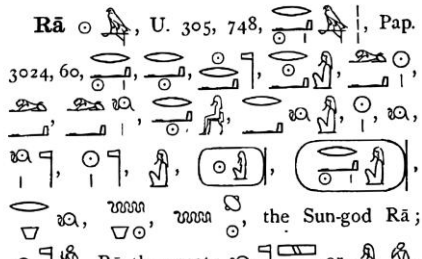
Khā-f-Rā (Χεφρῆν, Κεφρήν)

khā, khāi  , U. 552, M. 634, U. 547, P. 331, (in Nubian texts, *e.g.*, III, 140), to rise like the sun, or like a king on his throne, to ascend, to shine, to appear (of a god or king in a festal procession); , crowned; Copt.

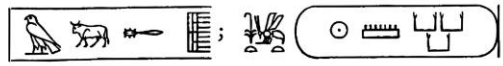
khā , furnace, fire-place, cauldron.

Khā-ā  , Ṭuat X, a divine bowman.

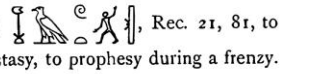
fu (fṭu) , four.

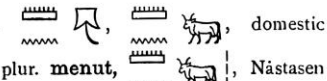
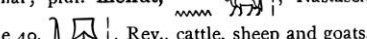
Rā  , U. 305, 748, Pap. 3024, 60, the Sun-god Rā; Rā the great; or Rā the little; Heb. רַע, Copt. ⲣⲏ.

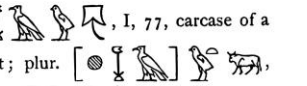
Finally, Menkaura, by far the smallest of the three main Pyramids of Giza, reeks of goatish Dionysiac wine from every pore after the sacrifice of the Lamb of God.

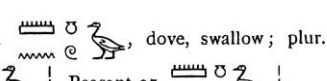
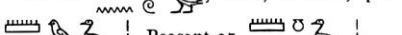
Men-kau-Rā (Μενχέρης) 

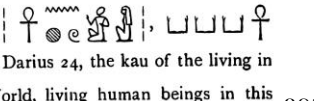
men , wine.

khau (?)  , Rec. 21, 81, to fall into an ecstasy, to prophesy during a frenzy.

men  , domestic animal; plur. **menut,** , Nâstasen Stele 40,  , Rev., cattle, sheep and goats.

kha  , I, 77, carcase of a sheep or goat; plur. , Rec. 29, 148, .

men  , dove, swallow; plur.  , Peasant 27, .

kau  , Hymn Darius 24, the kau of the living in the Other World, living human beings in this world.

18.14. Pour over your mane white waters almighty!

Aphrodite receives white baptism from Amphitrite, and the *manes* are purified.

The love of the initiate has been purged. Ares' brazen ram-helmet is whitened after the winged, silver Petasos of Mercury. The incessant flow of earth-bound thoughts is appeased, the waters become silent, and meditation becomes the natural state of mind.

> "White has also been used to denote purity, simplicity and innocence. White is the colour of the Initiates, because the man, who abandons darkness to follow light, passes from the profane state to that of the *Initiate*, the *Pure*. He is spiritually renewed [. . .] Those who have been reborn and washed in the blood of the Lamb are always represented with white garments. [. . .] Ptah, the *Regenerator*, was also clad in white, in order to show the new birth of the *Pure Ones* or the *White Ones*."—Fulcanelli, *The Mystery of the Cathedrals.*

The initiate is either silent or "geometrising about things beneath, and upon the earth, astronomising above the heavens, and perfectly investigating all the nature of the beings which every whole contains, but by no means applying himself to anything that is near," as Plato told us in regards to the Coryphaei in his *Theaetetus.* For, verily, verily, nobody ever reached Absolution without raising one's mind to absolutes.

> "Good, monks. It is fitting that you, as *sons of good families* who have gone forth out of faith from home to the homeless life, should gather for Dharma discussion. When you have gathered you have two duties: either Dharma discussion or Noble Silence."—Gautama Buddha, *Ariyapariyesana Sutta.*

18.15. Who is my mother? Who are my brethren?

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said to him, 'Behold, your mother and your brethren stand without, desiring to speak with you.' But he answered and said to him that told him, 'Who is my mother? And who are my brethren?' And he stretched forth his hand toward his disciples, and said, 'Behold my mother and my brethren! For whosoever shall *do the will of my Father which is in Heaven*, the same is my brother, and sister, and mother.'"—*Matthew* 12:46-50.

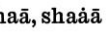
"Call no man your father upon the earth: for one is your Father, which is in Heaven (Οὐρανός; Ouranos). Neither be you called masters: for one is your Master, the Christ."—*Matth.* 23:9-10.

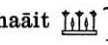
Aphrodite has heard the song of the sirens, and now, "her wife and children will never welcome her home again," for she is now bound to the Heavens, or Ouranos. A rose has flowered on a ladder of thorns, from the red modius of Lower Egypt's crown.

> "If anyone unwarily draws in too close and hears the singing of the Sirens, his wife and children will never welcome him home again, for they sit in a *green* field and *warble him to death* with the sweetness of their song."—Homer, *Odyssey.*

> "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follows me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it."—*Matthew* 10:37-40.

> "Now great crowds accompanied him, and he turned and said to them, 'If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple'."—*Luke* 14:25-27.

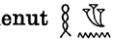
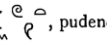
shaā, shaāā (shā)  , the source of life.

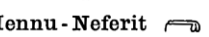
Shaāit  , the goddess of primeval matter—a form of Hathor.

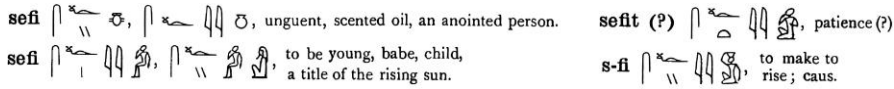
18.16. APHRODITE OURANIA AND APHRODITE PANDEMOS.

"In my opinion, Phaedrus, the subject was not fairly and distinctly set before us, when it was proposed in general terms, that we should make encomiums upon Love. This, indeed, would have been right, were there but one Love, or if Love were but of one kind. But since the truth is otherwise, the better way is to declare first, which Love it is our present business to praise. To put this matter, therefore, on a right footing, I shall, in the first place, distinguish that Love whose praises we ought to celebrate; and then do my best to celebrate them myself, in a manner worthy of this Deity. We all know that it is the office of Love to attend always upon Aphrodite. If then there were only one Aphrodite, there had been no occasion for more than one Love. But since there are two Aphrodites, there must of necessity be two Loves. For it is undeniable, that there are two different goddesses, each of whom is an Aphrodite: one of them elder, who had no mother, and was born only from Ouranos, or Heaven, her father; she is called the Celestial Aphrodite (Aphrodite Ourania): the other, younger, daughter of Zeus and Dione; and to her we give the name of Vulgar Aphrodite (Aphrodite Pandemos). Agreeably to this account, it is proper to call that Love that attends on the latter Aphrodite by the name of Vulgar Love, the other by the name of the Celestial. All the gods, indeed, it is our duty to honour with our praises, but we ought to distinguish, as well as we are able, each by his peculiar attributes; that we may give to each his due praise. For every action or operation is attended with this condition: the doing it, considered simply in itself, is neither base nor honourable, as for instance, every one of the things we are now doing, drinking, singing, or discoursing, is in itself a matter of indifference; but the manner of doing it determines the nature of the thing. Rightly performed, it is right and honourable; performed in a wrong manner, it is wrong and dishonourable. So likewise, not every Love is generous or noble, or merits high encomiums; but that Love only which prompts and impels men to love generously and nobly. The attendant of Aphrodite Pandemos is a love truly vulgar, suffering itself to be employed in any the meanest actions, and this Love it is that inspires the mean and the worthless. Those who are the most addicted to this love, are, in the first place, the least disposed to friendship; in the next place, they are more enamoured of the bodies than of the minds of their paramours; and besides, they choose from the objects of their passion the silliest creatures they can light on: for, confining their views to the gratification of their passion by the act of enjoyment, they are regardless in what manner they gratify it, whether basely or honourably. Hence it comes, that in the pursuit of their loves, and afterwards in the enjoyment, they are equally ready for any action which offers itself, whether good or bad, indifferently. For the Love which inspires them is born of that younger Aphrodite, in whose generation there is a mixture of the male and the female; whence it is that she partakes of both. But the other Love is sprung from the Celestial Aphrodite; from her whose properties are these:—in the first place, she partakes not of the female, but of the male only[1]; whence she is the parent of friendship: then, she is in age the elder, and a stranger to brutal lust; and hence it happens, that as many as are inspired by this love addict themselves to friendship, conceiving an affection for that which by nature is of greater strength and understanding. Now, whether the man who is under the influence of love feels the genuine impulse of this generous affection, is easy to discern. For, if so, he fixes not his love on any person who is no arrived at the maturity of her understanding."—PLATO, *The Banquet.*

[1] This means that she partakes of spirit only. In Perennial Philosophy, "male" conveys the activity of spirit and consciousness; "female" conveys the passive receptiveness of matter or the vehicles of consciousness. Accordingly, the Holy Spirit—the primaeval *vehicle* of the Father Spirit—is, by all means, feminine.

ḥenut  , pudenda. **ḥenn**  , phallus, penis

Ḥennu-Neferit  , a name of Hathor, any beautiful woman.



18.17. EUPHORIA. Nowadays, the word "euphoria" is commonly understood as "great happiness", even "ecstasy", but the actual etymology of this word derives from the Greek εὐ- (*eu-*, "well") and φέρω (*phérō*, "to bear"). In fact, the original meaning of the word is still used in medicine in the sense of "a disposition to bear pain well" and "of taking one's own cross". Hence, *euphoria* has much to do with patience, as the word is also used in medicine, for are not those suffering from illness called "patients"?

> "They that be whole need not a physician, but they that are sick [κακῶς, *kakós*, also "to speak ill"]. But you go and learn what that means.'"—*Matthew* 9:12-13.

> "'Patience is the Philosopher's ladder,' Valois tells us, 'and humility is the door to their garden; for whosoever will persevere without pride and without envy, on him God will show mercy.'"—FULCANELLI, *The Mystery of the Cathedrals.*

> "Again, the Oil of Christ or of crystal, the heraldic lizard, attracts, devours, vomits and feeds the flame, resting on his patience like the old phoenix on his immortality."—FULCANELLI, *The Dwellings of the Philosophers*

18.18. SAVED LIKE NOAH

> "Let us simply note that Noah, who has the same cabalistic meaning as Noël (in Greek Νῶε—*Noe*—Christmas in English), is a contraction of the Greek Νέος Ηλιος (*Neos-Helios*), New Sun. The ark ἀρχή (*arche*) indicates the beginning of the new era. The rainbow signifies the covenant that God makes with man, in a cycle which is just beginning; it is the reborn or renewed symphony Συμφωνία (Sumphonia): consent, agreement, union, pact. It is also the belt of Iris (ζώνη—*zone*), the privileged zone."—FULCANELLI, *The Dwellings of the Philosophers.*

18.19. APHRODITE CYTHERA. Aphrodite was *commonly* said to have been born in Cyprus or the nearby island of Cythera: the goddess returns to her *uncommon* nature.

Cythera (Κύθηρα) derives from *kutos* (κῦτος)—"vessel"—or *Cetus* (Κῆτος)—the sea monster—plus Hera (Ηρα). Cetaceans such as the whale that swallowed Jonah are named after Cetus. In Greek mythology, Perseus killed Cetus to save Andromeda, who had been chained to a rock by order of Poseidon as a sacrifice to the monster. The name Andromeda (Ἀνδρομέδα) could be translated as "mindful of her husband". The hero Hercules, or Herakles, saved the maiden Hesione in very similar circumstances.

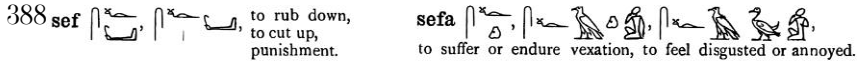
The name "Hesione" derives from ήσο (*heso*), "to know". Hesione Pronoia and Prometheus gave birth to Deucalion, who, just like Noah, was also said to have built an ark to be saved from a Universal Flood. The name "Deucalion" (Δευκαλίων) derives from δεῦκος (*deukos*), "sweet new wine", and ἁλιεύς (*alieús*), "a sailor" or "fisherman".

> "And Noah began to be a husbandman ("man of the soil;" איש האדמה) and he planted a vineyard."—*Genesis* 9:20.

> "I am the true vine and my father is the husbandman (γεωργὸς; *georgos*)."—*John* 15:1.

If taken more literally, the Hebrew expression איש האדמה (*ish adamah*), which is above translated as "husbandman", would mean "man (איש) of the soil (האדמה)".

And Jesus Christ began to be a man of ether and he planted a vineyard.



XIX

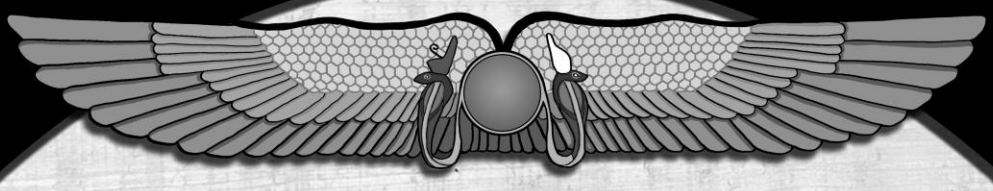
19.1. Give me a lever long enough and I will move the whole world.

"Archimedes, the famous and learned engineer and mathematician, a Syracusan by birth, was at this time an old man, in his seventy-fifth year. He constructed many ingenious machines, and on one occasion by means of a triple pulley launched with his left hand alone a merchant ship having a capacity of fifty thousand medimni. During the time when Marcellus, the Roman general, was attacking Syracuse both by land and by sea, Archimedes first hauled up out of the water some of the enemy's barges by means of a mechanical device, and after raising them to the walls of Syracuse, sent them hurtling down, men and all, into the sea. Then, when Marcellus moved his barges a bit farther off, the old man made it possible for the Syracusans, one and all, to lift up stones the size of a wagon, and by hurling them one at a time to sink the barges. When Marcellus now moved the vessels off Carthage an arrow can fly, the old man then devised a *hexagonal mirror*, and at an appropriate distance from it set small quadrangular mirrors of the same type, which could be adjusted by metal plates and small hinges. This contrivance he set to catch the full rays of the sun at noon, both summer and winter, and eventually, by the reflection of the sun's rays in this, a fearsome fiery heat was kindled in the barges, and from the distance of an arrow's flight he reduced them to ashes. Thus did the old man, by his contrivances, vanquish Marcellus. Again, he used to say, in the Doric speech of Syracuse: 'Give me a place to stand and with a lever I will move the whole world.' Now when Syracuse was, as Diodorus relates, suddenly betrayed to Marcellus, or according to Dio, sacked by the Romans while the citizens were celebrating a nocturnal festival of Artemis, this man was killed by one of the Romans, under the following circumstances. Engaged in sketching a mechanical diagram, he was bending over it when a Roman came upon him and began to drag him off as a prisoner of war. Archimedes, wholly intent on his diagram and not realizing who was tugging at him, said to the man: 'Away from my diagram!' Then, when the man continued to drag him along, Archimedes turned and, recognizing him for a Roman, cried out: 'Quick there, one of my machines, someone!' The Roman, alarmed, slew him on the spot, a weak old man, but one whose achievements were wondrous. As soon as Marcellus learned of this, he was grieved, and together with the noblemen of the city and all the Romans gave him splendid burial amid the tombs of his fathers."—Diodorus Siculus, *Library of History XI.*

19.2. Without violent might, the Stone moved from Dionysus' tomb.

"When the Sabbath was past, Mary Magdalene, Mary, the mother of James, and Salome[1] bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. And they were saying to one another, 'Who will roll away the stone for us from the entrance of the tomb?' And looking up, they saw that the stone had been rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. And he said to them, 'Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.' And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid. Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons."—*Mark* 16:1-11.

[1] Salome derives from *shalem* (שלם), "to be or make whole or complete", or "to be in a covenant of peace"



"O you female Souls of the Night, Marsh-dwellers, Women of the Domain of the Ram Lord of Osiris' Spine[1], you of the Fish-nome and of the Mansion of Iapu, Sunshade-bearers of the Adoration, who prepare beer of Nubia, do you know why Pe[2] was given to Horus? You do not know it, but I know it. It was Ra who gave it to him in compensation for the mutilation in his Eye; I know it.

It so happened that Ra said to Horus: 'Let me see your eye since this has happened to it.' He looked at it and said: 'Look at that black stroke with your hand covering up the sound eye which is there.' Horus looked at the stroke and said: 'Behold, I am seeing it as altogether white!' And that is how the oryx came into being. And Ra said: 'Look again at yonder black pig.' And Horus looked at this black pig, and Horus cried out because of the condition of his injured eye, saying: 'Behold, my eye is like that first wound which Set inflicted on my eye!' And Horus fainted before him. Then Ra said: 'Put him on his bed until he is well.'

It so happened that Set had transformed himself into a black pig and had projected a wound into his eye, and Ra said: 'The pig is detestable to Horus.' 'We wish he were well,' said the gods. That is how the detestation of the pig came about for Horus' sake by the gods who are in the suite.

Now, when Horus was a child, his sacrificial animal was a pig before his eye had suffered."

–The Ancient Egyptian Book of the Dead.

[1] *The city of Mendes, originally called Per-Banebdjedet, which means "The Domain of the Ram Lord of Djedet", the Djedet being Osiris' Spine.*

[2] *Pe, or Per, means "Double House", or "Seat of Government" ("Domain"). In this case it refers to the city known in Greek as Buto, but originally formed by two cities–Pe and Dep–and later known as Per-Wadjet, or "the Double House of the Cobra Goddess Wadjet". Per-Wadjet was a renowned oracular city and, most probably, the original source of all the oracular traditions of the ancient world. "Wadjet" means "The Green One". The Greek word "Buto" (Βουτώ) means "to plunge into water" or "to dive". However, it can also mean "to steal" or "to snatch away".*

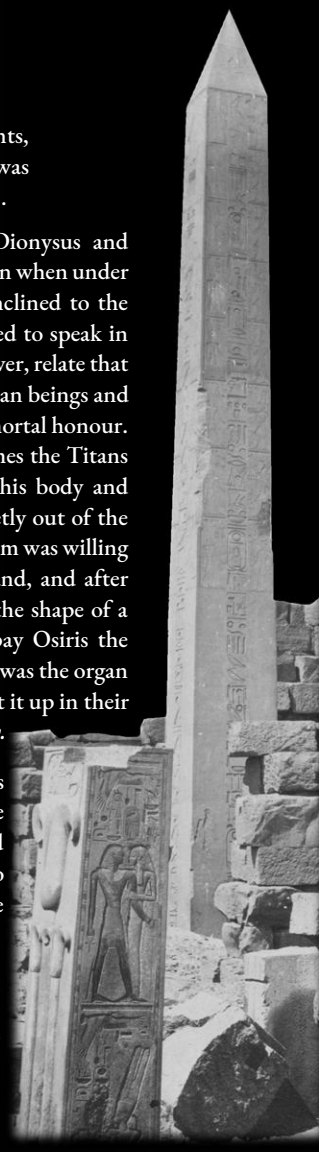
"Double House of the Green One".
As above, so below.

XX

20.1. CASTING LOTS.

> "And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And, it was the THIRD HOUR, and they crucified him."—*Mark* 15:24-25.

"The ancients record in their myths that Priapus was son of Dionysus and Aphrodite and they present a plausible argument for this lineage; for men when under the influence of wine find the members of their bodies tense and inclined to the pleasures of love. But certain writers say that when the ancients wished to speak in their myths of the male sexual organ, they called it Priapus. Some, however, relate that the generative member, since it is the cause of the reproduction of human beings and of their continued existence through all time, became the object of immortal honour. But the Egyptians in their myths about Priapus say that in ancient times the Titans formed a conspiracy against Osiris and slew him, and then, taking his body and dividing it into equal parts among themselves, they slipped them secretly out of the house, but this organ alone they threw into the river, since no one of them was willing to take it with him. But Isis tracked down the murder of her husband, and after slaying the Titans and fashioning the several pieces of his body into the shape of a human figure, she gave them to the priests with orders that they pay Osiris the honours of a god, but since the only member she was unable to recover was the organ of sex, she commanded them to pay to it the honours of a god and to set it up in their temples in an erect position."—DIODORUS SICULUS, *Library of History.*



"The mysteries of Dionysus are of a perfectly savage character. He was yet a child, and the Curetes were dancing around him with warlike movement, when the Titans stealthily drew near. First they beguiled him with childish toys, and then,—these very Titans—tore him to pieces, though he was but an infant. Orpheus of Thrace, the poet of the Initiation, speaks of the

> Top, wheel and jointed dolls, with beauteous fruit
> Of gold from the clear-voiced Hesperides.

And it is worthwhile to quote the worthless symbols of this rite of yours in order to excite condemnation: the knuckle-bone, the ball, the spinning-top, apples, wheel, mirror, fleece! Now Athena made off with the heart of Dionysus, and received the name Pallas from its palpitating.

But the Titans, they who tore him to pieces, place a caldron upon a tripod, and casting the limbs of Dionysus into it first boiled them down; then, piercing them with spits, they 'held them over Hephaestus.' Later on, Zeus appeared; perhaps, since he was a god, because he smelled the steam of the flesh that was cooking, which your gods admit they 'receive as their portion.' He plagues the Titans with thunder, and entrusts the limbs of Dionysus to his son Apollo for burial. In obedience to Zeus, Apollo carries the mutilated corpse to Parnassus and lays it to rest. If you would like a vision of the Corybantic orgies also, this is the story. Two of the Corybantes slew a third one, who was their brother, covered the head of the corpse with a purple cloak, and then wreathed and buried it, bearing it upon a brazen shield to the skirts of Mount Olympus."—CLEMENT OF ALEXANDRIA, *Exhortation to the Greeks.*

20.2. SON, USE YOUR VINEGAR AND OIL.

Vinegar is wine that has grown old and rotten.

> "Among the olive rows of the wicked they make oil; they tread the winepresses, but suffer *thirst*."—*Job* 24:11.
>
> "Then he said to the disciple, Behold you *mother! And from that hour that disciple took her into his own home.* After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, *I thirst*. Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon *hyssop*, and put it to his mouth."—*John* 19:28-29.
>
> "Behold, I was shaped in iniquity; AND IN SIN DID MY MOTHER CONCEIVE ME. Behold, YOU DESIRE TRUTH IN THE INWARD PARTS: and in the hidden part you shall make me to know wisdom. Purge me with HYSSOP, and I shall be clean: wash me, and I shall be WHITER *than snow*."—*Psalm* 51:5-7.
>
> "And Ra said, 'This son of Isis is injured by reason of what HIS OWN MOTHER HAS DONE TO HIM; let us fetch Sobek from the back of the waters, so that he may *fish them out* and that his mother Isis may cause them to grow again in their proper place.'"—THE ANCIENT EGYPTIAN BOOK OF THE DEAD.
>
> "Magnet contains that which common Mars has. Common Iron may easily be wrought, I need not to make words of it. Magnet has an attractive quality to draw iron. There, is made an Oil of Magnet and Mars, which is very effectual in deep wounds. With Magnet and Antimony is made Luna fixed, which with the Oil of Mars and Venus is graduated, and made Gold. It may be performed also with Antimony and Mars."
>
> —BASILIUS VALENTINUS, *Last Will and Testament.*

20.3. FATHER WHY HAVE YOU FORSAKEN ME AND MY *WHINES*?

"Now, from the SIXTH HOUR there was darkness over all the land until the NINTH HOUR. And about the NINTH HOUR Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is to say, 'MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?' Some of them that stood there, when they heard that, said, 'This man calls for Elijah'. And straightway one of them ran, and took a sponge, and filled it with VINEGAR, and put it on a reed,[1] and gave him to drink. The rest said, 'Let be, let us see whether Elijah will come to save him.' Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went to the holy city, and appeared to many"—*Matthew* 27:45-53.

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[1] What the *Gospel of John* says to be "hyssop"—*hussopos*, ὕσσωπος—becomes a "reed"—*kalamos*, κάλαμος—in the *Gospel of Matthew*: what the ancients used to write and measure things with. We already spoke about reeds, about how they are connected to the ancient Sumerians, the Wedding at Cana, and the name of Cain.

20.4. THE HUSBANDMAN WOULD NEVER FORSAKE HIS DEAREST VINE.

"I am the true vine and my father is the husbandman."—*John* 15:1.

20.5. NINE FULLY ARMED FIGURES. These are the Curetes, Kouretes (Κουρῆτες), or Korybantes, from *koryphé* (κορυφή), meaning "crown", "top", or "mountain peak". The word connects to Koré—an alternative name of Persephone—*and the coryphaei*.

The Curetes were nine armed and crested dancers born from Apollo and the muse Thalia (Θάλεια, "the flourishing") that guarded the infancy of Dionysus. According to Ovid's Metamorphoses, "the Kouretes sprang from a plenteous shower of rain."

20.6. THE CHILD'S BODY WAS RECOMPOSED, NO MORE TORN APART.

"Therefore, the effort to arrive at the Truth, and especially the Truth about the gods, is a longing for the divine. For the search for Truth requires for its study and investigation the consideration of sacred subjects, and it is a work more hallowed than any form of holy living or temple service; and, not least of all, it is well-pleasing to that goddess whom you worship, a goddess exceptionally wise and a lover of wisdom, to whom, as her name at least seems to indicate, knowledge and understanding are in the highest degree appropriate. For Isis is a Greek word,[1] and so also is Typhon, her enemy, who is conceited, as his name implies, because of his ignorance and self-deception. He tears to pieces and scatters to the winds the sacred writings, which the goddess collects and puts together and gives into the keeping of those that are initiated into the holy rites, since this consecration, by a strict regimen and by abstinence from many kinds of food and from the lusts of the flesh, curtails licentiousness and the love of pleasure, and induces a habit of patient submission to the stern and rigorous services in shrines, the end and aim of which is the knowledge of Him who is the First, the Lord of All, the Ideal One. Him does the goddess urge us to seek, since He is near her and with her and in close communion. The name of her shrine also clearly promises knowledge and comprehension of reality; for it is named *Iseion*, to indicate that we shall comprehend reality if in a reasonable and devout frame of mind we pass within the portals of her shrines."—PLUTARCH, *Isis and Osiris.*

20.7. IAO (ΙΑΩ; Ιαω) is an archaic Gnostic mystery expression that may derive from, or be connate to, the Aramaic יהו (IHW), which is in turn connected to the Hebrew יהוה, Adonai, Hashem or Jehovah. This mystery expression is connected to Iacchos—the phallus (I), the Alpha (A) and the Omega (Ω)—*the beginning and the end.* It refers to the last stage of initiation, when the initiate has already claimed the Flaming Sword (יהו) and only needs to go through Athena's last gate or door (ה).

> "I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come, the Almighty. I, John, who also am your brother and partner in the tribulation and in the kingdom and PATIENCE of Jesus Christ, was in the isle that is called Patmos[2] for the Word of God and for the testimony of Jesus Christ."—*Revelation* 1:8-9.

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[1] Plutarch derives *Isis* from ἴσα (*isa*), "even" or "straight", and *Typhon* from τυφόω (*tuphoo*), "to be conceited or foolish". Typhon—the Greek name of Set—is an anagram of Python. The feminine name *Isabella*—which is Elizabeth or Elisheba (אלישבע; "god of seven")—means "Isis (Isa) is Beautiful (Bella)". The Quran calls Jesus "Isa" (عيسَى), and, in Sanskrit, "Isa" (ईश) means "Lord", from which *Ishvara* derives his name.

[2] Patmos (Πάτμος) derives from *pateo* (πατεω), "to walk", *patos* (πατος), "path" or *phatne* (φατνη), "manger".

> "I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes, that they may have the right to the Tree of Life, and may enter *by the gates* into the city. Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the offspring of David, the bright Morning Star. AND THE SPIRIT AND THE BRIDE say, 'Come.' And let the one who hears say, 'Come.' And let the one who is *thirsty* come; let the one who wishes take the Water of Life without cost."—*Revelation* 22:13-17.

The Gnostic inscription IAO, IAΩ or Iαω can be commonly found in ancient Gnostic gems, together with the representation of the solar deity Abraxas, which rather represents Dionysus Bromios and his roaring tribulation than Dionysus Zagreus or Iacchos.

As seen in the image, Abraxas—the numerical value of whose name (ἀβραξάς) is 365—was represented as an armoured rooster-headed human being armed with a flail and a shield and with two snakes instead of legs.

The shadow cast by Athena and the Curetes may be easily apprehended by the keen eye. In fact, the mystery name "IAO" (Iαω) is also connected to the Argive princess Io (Ἰώ), the dear patron of the Argonauts and daughter of Inachus, which is the Ancient Greek equivalent of the Hebrew Enoch[1], "who walked with Elohim, and after 365 years, Elohim took him and he was not."

> "And all the days of Enoch were three hundred sixty and five years. And Enoch walked with Elohim, and he was not; for Elohim took him."—*Genesis* 4:23-24.

The rooster—which was sacred to Hermes—is the fowl that worships the sun with song every day at dawn. But the interior of a chicken egg also looks quite like the sun: as above, so below, Son of Man. Or should we say "as within, so without" in this case?

Abraxas' armour and shield are Athena's, while the flail is the grain thresher of Osiris, or Persephone. The two snakes with their bifid tongues are the caduceus, or the duality upon which bodies walk in the sensory world. Language and civilisation have made the human condition spiritually sick, and this is why "we owe a rooster to Asclepius"—the god of medicine—to close our mouths and eyes and go into *muesis.*

> "The chill had now reached the region about the groin, and uncovering his face, which had been covered, Socrates said—and these were his last words—'Crito, we owe a rooster to Asclepius. Pay it and do not neglect it.' 'That,' said Crito, 'shall be done; but see if you have anything else to say.' To this question he made no reply, but after a little while he moved; the attendant uncovered him; his eyes were fixed. And Crito when he saw it, closed his mouth and eyes."—PLATO, *Phaedo.*

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[1] Enoch (חנוך), meaning "trained" or "inaugurated", stands for "initiated by the gods (or Elohim)".

20.8. Are your dreams as dead as they seem?

"We have never asked ourselves why we dream at all. We have never asked ourselves whether we can give the mind complete rest, not only at those moments when we are alone in solitude with ourselves, but also when we are asleep—to have complete rest, without any dreams, without any conflict, without any problems. In that state the mind can renew itself, can become fresh, young, innocent. But if the mind is all the time tortured by problems, by conflict, by innumerable contradictory desires, then dreams are inevitable. . . Because if you are really awake during the day, watching every thought, every feeling, every movement of the mind, your angers, your bitterness, your envies, your hates, your jealousies, watching your reactions when you are flattered, when you are insulted, when you are neglected, when you feel lonely, watching all that, and the trees, the movement of the water, being greatly aware of everything outside you, inwardly, then the whole of the unconsciousness, as well as the conscious, is opened up. You don't have to wait for the night to sleep, to have the intimations of the unconscious. Then, if you do this, watch your mind in operation, your feelings, your heart, your reactions—that is, if you know yourself as you are in your relationships with the outer and with your own feelings—then you will see that when you go to sleep there is no dreaming at all. Then the mind becomes an extraordinary instrument which is always renewing itself because there is no conflict at all, it is always fresh."—Jiddu Krishnamurti, *Talks and Dialogues,* Saanen 1967.

"When the Tathagata [the Buddha]—worthy and rightly self-awakened—was still just an UNAWAKENED bodhisattva, five great dreams appeared to him. Which five? [. . .]

When the Tathagata—worthy and rightly self-awakened—was still just an UNAWAKENED bodhisattva, and this great earth was his great bed, the Himalayas, king of mountains, was his pillow, his left hand rested in the eastern sea, his right hand in the western sea, and both feet in the southern sea: this first great dream appeared to let him know that he would awaken to the unexcelled right self-awakening.

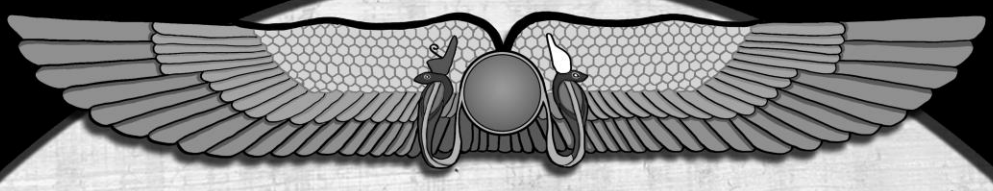
When the Tathagata—worthy and rightly self-awakened—was still just an UNAWAKENED bodhisattva, and A WOODY VINE GROWING OUT OF HIS NAVEL STOOD REACHING TO THE SKY: this second great dream appeared to let him know that when he had awakened to the Noble Eightfold Path, he would proclaim it well as far as there are human and celestial beings.

When the Tathagata—worthy and rightly self-awakened—was still just an UNAWAKENED bodhisattva, and white worms with black heads crawling up from his feet covered him as far as his knees: this third great dream appeared to let him know that many white-clothed householders would go for life-long refuge to the Tathagata.

When the Tathagata—worthy and rightly self-awakened—was still just an UNAWAKENED bodhisattva, and four different-coloured birds coming from the four directions fell at his feet and turned entirely white: this fourth great dream appeared to let him know that people from the four castes—brahmans, noble-warriors, merchants, and laborers—having gone forth from the home life into homelessness in the Dharma and Vinaya taught by the Tathagata, would realize unexcelled release.

When the Tathagata—worthy and rightly self-awakened—was still just an UNAWAKENED bodhisattva, and he walked back and forth on top of a giant mountain of excrement but was not soiled by the excrement: this fifth great dream appeared to let him know that the Tathagata would receive gifts of robes, alms food, lodgings, and medicinal requisites to cure the sick, but he would use them unattached to them, uninfatuated, guiltless, seeing the drawbacks of attachment to them, and discerning the escape from them.

When the Tathagata—worthy and rightly self-awakened—was still just an UNAWAKENED bodhisattva, these five great dreams appeared to him."—Gautama Buddha, *Supina Sutta.*



"I know the Mystery of Nekhen;[1] it is in the hands of Horus of his mother's making which were thrown into the water when she said: 'You shall be the two severed portions of Horus after you have been found.' And Ra said, 'This son of Isis is injured by reason of what his own mother has done to him; let us fetch Sobek from the back of the waters, so that he may fish them out and that his mother Isis may cause them to grow again in their proper place.' And Sobek from the back of the waters said: 'I have fished and I have sought; they slipped from my hand on the bank of the waters, but in the end, I fished them up with a fish trap.' That is how the fish-trap came into being."

"O you who are in Nekhen, power is given to me, and I know the Mystery of Nekhen; it is in the hands of Horus and what is in them, for I have been introduced to the Souls of Nekhen. Open to me, that I may join with Horus. I know the souls of Nekhen: they are Horus, Duamutef and Qebehsennuef.

Not to be said when eating pig."

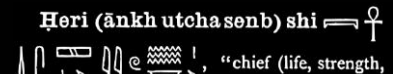
–The Ancient Egyptian Book of the Dead.

[1]*Nekhen is the name of the city the Ancient Greeks called Hierakonpolis, which means "City of the Falcon". Nekhen referred to Horus the Child in particular, but it was also a form of Ra (the sun-god) during spring. The word also meant "humility" and "lowly".*

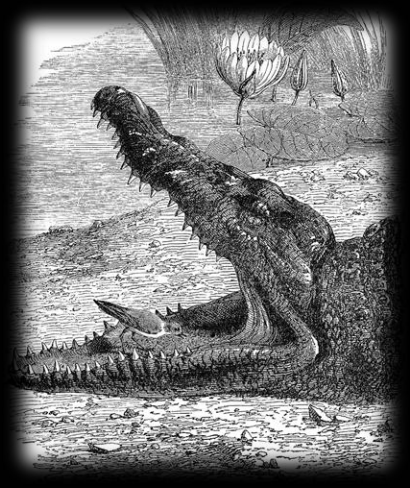
He who knows the Mystery of Nekhen also knows why the Eye of Horus is a protective amulet, although not for those who idly wear it, but for those who LIVE IT.

20.9. LEAP INTO MY JAWS AND I WILL TELL YOU.

The crocodile is the clearest testimony that "there were giants on the Earth"; hence, no creature can stir deeper, archaic terror than the crocodile. And yet, even if the Egyptians dwelt along the Nile—and the crocodile of the Nile is known to be an especially aggressive species—they chose to deify it. On the one hand, Ammit—a mix of crocodile, lion and hippopotamus—was the goddess that devoured the hearts of the deceased if these proved to be heavier than the feather of Maat on the Scales of the Duat. On the other hand, the crocodile-headed Sobek was a god of pharaonic power and protective magic.

Ḥeri (ānkh utcha senb) shi  , "chief (life, strength, health !) of the Lake," title of the priests of the Crocodile-god Sebek in the Fayyûm.

The priests of Sobek were said to be "the Ankh—life, strength or health—of the Lake." And the name "Sobek" meant "he who puts together" (the limbs of Osiris). Something similar we find in the etymology of the Hebrew word "Leviathan" (לויתן), which derives from *lawa* (לוה), meaning "to join" or "to connect". What kind of magic protection and divine wisdom could be attained if one could go into Ammit's guts to examine the nature of what serves her as food and return from there IN ONE PIECE?



"When the crocodile leaves the water, it reclines itself on the sand, and generally towards the west, with its mouth open: the *trochilus* entering its throat destroys the leeches; in acknowledgment for which service it never does the *trochilus* injury."—HERODOTUS, *Book II.*

20.10. THE NINE-COLOURED NIGHTMARE IS HEPHAESTUS' BLACK MARE.

Clumps of brownish, or olive-green, foetal waste known as *hippomanes* are formed during pregnancy in mares. The learnt alchemist Paracelsus referred to them as "horse-dung", but horsemen usually refer to them as *"the foal's bread"*. The word "hippomanes" (ἱπποµανές) derives from *hippos* (ἵππος), meaning "horse", and *manes* (µανές), which is the plural of *mána* (µάνα), meaning "mother". According to Pliny:

"Hippomanes has such virulent and magical properties that, added to the molten bronze of a figure of an Olympian mare, it maddens any stallions brought near with a raving sexual lust."

"The sexual passion of the mare is extinguished by cropping her mane; she is capable of bearing every year up to the fortieth. We have an account of a horse having lived to its seventy-fifth year. The mare brings forth standing upright, and is attached, beyond all other animals, to her offspring. The horse is born with a poisonous substance ON ITS FOREHEAD, known as hippomanes, and used in love philtres [love potions]; it is the size of a fig, and of a black colour; the mother devours it immediately on the birth of the foal, and until she has done so, she will not suckle it. When this substance can be rescued from the mother, it has the property of rendering the animal quite frantic by the smell."—PLINY THE ELDER, *Natural History Book 8.*

"And when he had opened the THIRD seal, I heard the THIRD beast say, 'Come and see.' And I beheld, and lo a BLACK HORSE; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, 'A measure of wheat for a penny, and THREE measures of barley for a penny; and see that YOU HURT NOT THE OIL AND THE WINE."—*Revelation* 6:5-6.

"Let the Sperm of a man by itself be putrefied in a gourd glass, sealed up, with the highest degree of putrefaction in Horse-dung,[1] for the space of forty days[2], or so long until it begin to be alive, move, and stir, which may easily be seen. After this time, it will be something like a Man, yet transparent, and without a Body. Now, after this, if it be every day warily and prudently nourished and fed with the *Arcanum* of Man's blood, and be for the space of forty weeks[2] kept in a constant equal heat of Horse-dung, it will become a true and living Infant, having all the Members of an Infant, which is born of a Woman, but it will be far smaller. This we call *Homunculus,* or Artificial. And this is afterwards to be brought up with as great care and diligence as any other Infant, until it come to riper years of understanding. Now, this is one of the greatest secrets that God ever made known to mortal sinful Man. For this is a miracle, and one of the greatest wonders of God, and secret above all secrets, and deservedly it ought to be kept amongst the secrets until the last times, when nothing shall be hidden, but all things be made manifest."—PARACELSUS, *Of the Nature of Things.*

20.11. HOW COME YOU CAN NOW SPEAK WITHOUT A FACE?

"And Jehovah spoke to Moses face to face, as a man speaks to his friend. And he turned again into the camp, but his servant Joshua, the Son of Nun, a young man, departed not out of the tabernacle. And Moses said to Jehovah, 'See, you say to me, "Bring up this people," and you have not let me know whom you will send with me. Yet you have said, "I know you by name," and "you have also found grace in my sight." Now, therefore, I pray you, if I have found grace in your sight, show me now your Way, that I may know you, that I may find grace in your sight, and consider that this nation is your people.' And he said, 'My presence shall go with you, and I will give you rest [נח; "Noah"]. And he said to him, 'If your presence goes not with me, carry us not up hence. For wherein shall it be known here that I and your people have found grace in your sight? Is it not in that you go with us? So, shall we be separated? I and your people, from all the people that are upon the face of the earth?' And Jehovah said to Moses, 'I will do this thing also that you have spoken, for you have found grace in my sight, and I know you by name.' And he said, 'I beseech you, show me your glory.' And he said, 'I will make all my goodness pass before you, and I will proclaim the Name of Jehovah before you; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.' But he said, 'YOU CANNOT SEE MY FACE, FOR THERE SHALL NO MAN SEE ME, AND LIVE.' And Jehovah said, 'Behold, there is a place by me, and you shall STAND UPON A ROCK: And it shall come to pass, while my glory passes by, that I WILL PUT YOU IN A CLEFT OF THE ROCK, and will cover you with my hand while I pass by. And I will take away mine hand, and you shall see my back parts, but my face shall not be seen."—*Exodus* 33:11-23.

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[1] The original Latin expression was *Venter Equinus,* meaning either "horse-womb" or "horse-dung".

[2] The Deluge went on for forty days, and Jesus Christ spent forty days in the desert where there is no water.

20.12. I HIDE IN THE GOLDEN BEAUTY OF SONG.

Thank you, oh Lord, for the Aurora's Blind Light,
Thank you, oh Lord, for the Aurora's Blind Light,
The City of Enoch rises from the sea,
Zeus had the splitting headache from which Athena is made.

20.13. KHEPRI—THE BEETLE—BROUGHT THE DAWN.

Khepri—the Ancient Egyptian beetle-god—was the form of the sun-god Ra during the Aurora or Dawn. John was the disciple that Jesus loved, and St Paul made Christianity palatable to all. St George sang hymns to Krishna and stretched the Dragon: the Ring of Stars that marks the rhythm of the seasons through the ecliptic path of the sun. So here comes the sun, reborn like the Beetle of the Dawn; let the Fabulous Four sing their song.

20.14. LONG AGO YOU HAD A RIB OR SHOULD WE SAY YOU WERE NOT SPLIT?

"And Adam (אדם)[1] gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And Jehovah-Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which Jehovah-Elohim had taken from Adam, he made a woman (אשה; *ishshah*), and brought her to Adam. And Adam said, 'This is now bone of my bones, and flesh of my flesh, she shall be called Woman (אשה; *ishshah*), because she was taken out of man (איש; *ish*). Therefore, shall a man (איש; *ish*) leave his father and his mother, and shall cleave to his woman (אשה; *ishshah*), and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."—*Genesis* 2:20-25.

20.15. THIS IS MY PITCH-BLACK ARK'S WOOD.

"The earth also was corrupt before Elohim, and the earth was filled with violence. And Elohim looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And Elohim said to Noah, 'The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make yourself an ark of gopher wood; you shall make rooms in the ark, and pitch it within and without with pitch."—*Genesis* 6:11-14

"As it was in the days of Noah, so it shall be at
the coming of the Son of Man."—*Matthew* 24:37.

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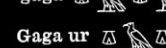
[1] Adam (אדם)—a name that derives from *dam* (דם), meaning "blood"—is often simply translated as "man", but it must be differentiated from *ish* (איש), which also means "man", and *enosh* (אנוש), which, apart from being the son of Set, also means "man". These "three men" evince metaphysical degeneration through the Ladder of Jacob. The first Man that had *ishshah* (or "woman") within himself is the Primeval Man, or Adam Kadmon, of the Kabbalah, whereas *enosh* is a mere social mask. Plutarch derives *Isis* from ἴσα (*isa*), meaning "even" or "straight". *Isabella*, which is Elizabeth, or Elisheba (אלישבע; "god of seven"), means "Isis (Isa) is Beautiful (Bella)." The Quran calls Jesus "Isa" (عِيسَى), and, in Sanskrit, "Isa" (ईश) means "Lord". Enosh (אנוש), on the other hand, derives from *anash* (אנש), which means "to be sick, weak, mortal or social".

g[a] , a suffocated child.

Geb , a god who came out of the chain that fetters Set, and who fettered Uamemti.

gaga , to cry (of a bird), to cackle

Gaga ur  , "Great Cackler"—a title of Geb.

20.16. Never allow Dionysus to sit on my throne—even less to wander in your forge alone—lest the sun should become Death instead of reborn.

Corruptio unius est generatio alterius
The Corruption of one is the Generation of another

"The horseman of the Apocalypse (Rev. 6:1), seated on a white horse, an emblem of purity, receives as the distinctive attributes of his high virtues a bow and a crown, gifts of the Holy Ghost. Our crown—the initiates know what we speak of—is precisely the favourite dwelling place of the spirit. It is a worthless substance, as we mentioned, barely materialized, but which contains an abundance of the latter. And this is what the philosophers from Antiquity have fixed in their *corona radiata* (radiant crown), ornamented with protruding rays only attributed to God, or to deified heroes. So shall we explain that this matter, the vehicle of the mineral light, reveals itself, thanks to the radiant signature of the spirit, as the Promised Land reserved for the chosen ones of Sapience."—Fulcanelli, *The Dwellings of the Philosophers.*

"Such is the chemical composition of the Kohl of oriental women, used by the ancient alchemists as a term of comparison to teach the secret preparation of their antimony. It is the solar eye Egyptians called *oudja*, which also figure among the Masonic emblems, surrounded by a halo, in the centre of a triangle. This symbol offers the same meaning as the letter G, seventh, of the alphabet, initial of the common name of the Subject of the sages, represented in the middle of a radiating star (N.B.—gold, gur, galena, graphite, gabbro, granite, gypsum, gneiss, garnet). This matter is Artephius' Saturnine Antimony, Tollius' regulus of antimony, and the true and only stibium of Michael Maier and all the Adepts. As for mineral stibnite, it possesses none of the required qualities, and whatever the manner in which we want to treat it, neither the secret solvent nor the philosophical mercury will ever be obtained from it. If Basil Valentine gives philosophical mercury the nickname of *pilgrim* or *traveller* (στιβεύς—*stibeus*), because it must, says he, go through six celestial cities before fixing its residence in the seventh; if Philalethes affirms it is our only path (στιβια—*stibia*), this is not sufficient to invoke that these masters claimed to designate common antimony as a regenerator of philosophical mercury. This substance is too far from perfection, from purity, and the acquired spirituality of the humid root or metallic seed—which one could anyway not find on earth—to be genuinely useful to us. The antimony of the sages, raw matter directly extracted from the mine, 'is not properly mineral, and even less metallic as Philalethes teaches us; but without partaking of these two substances it is something between one and the other. It is not corporeal however, because it is entirely volatile; it is not spirit because it liquefies like metal in fire. It is therefore a chaos which stands in stead of mother to all metals.' It is the metallic and mineral flower (ἄνθεμον—*anthemon*), the first rose, black in truth, which has remained down here as a part of the elementary chaos. From it, from this flower of flowers (*flos florum*) we first draw our frost (στίβη—*stibe*) which is the spirit moving on the surface of the waters and the white ornament of the angels; reduced to this bright whiteness, it is the mirror of the art, the torch (στιλβη—*stilbe*), the lamp or lantern, the brightness of stars and splendour of the sun (*splendor solis*); still, united to philosophical gold, it becomes the metallic planet Mercury (Στιλβων αστηρ—*Stilbon aster*), the *nest* of the bird (στιβάς—*stibas*), our Phoenix and its small stone (στία—*stia*); finally it is the root, subject, or pivot (*lat. stipes, stirps*) of the Great Work and not common antimony. Know then, brothers, so as to no longer err, that our term of antimony, derived from the Greek ανθεμον (*antemon*), designates through a pun familiar to philosophers, the *anetimon*, the guide which in the Bible leads the Jews to the Fountain. It is the mythical Aliboron ('Αελιφορος), horse of the sun."—Fulcanelli, *The Dwellings of the Philosophers.*

g[a] , to be in distress, to suffer want, to lack air, to be choked, suffocated; , a constricted windpipe; , a narrow way or path; , exhausted (?)

"Antimony comes from perfect Mercury, wrought of little salt and waterish fluid sulphur, though it shines black naturally, and its outside is of an antimonial form, yet it graduates and purifies the noble nature of gold, and does much good to men, being artificially prepared in its several ways; notwithstanding its colour, it keeps its high and mighty praise and virtue; for meeting with a Master, which can clarify it, and get its natural gold out of it, and extract a blood red oil from it, that serves against many chronic diseases: it must be reduced to a transparent glass. This black evaporated unripe metal represents to us God's majestic glory, who is not a regarder of persons, bestowing upon poor despised men rarities of virtue and knowledge!"—BASIL VALENTINE, *Last Will and Testament.*

20.17. THE SON OF MAN MUST HAVE NOWHERE TO LAY HIS HEAD.

"And Jesus said to him, 'Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head'."—*Matthew* 8:20.

The Sons of Man—those pilgrims journeying from the kingdom of men into the Kingdom of God—will not find home among men nor gods. Every time the Son of Man lays his head, he must be pricked by his own crown of thorns and move on.

"And there was life, vast, splendid, throbbing and stretching in all directions. It was life, always young and always dangerous; life that never stayed, that wandered through the earth, indifferent, never leaving a mark, never asking or calling for anything. It was there in abundance, shadowless and deathless; it didn't care from where it came or where it was going.[1] Wherever it was there was life beyond time and thought. It was a marvellous thing, free, light and unfathomable. It was not to be closed in; where they closed it, in the places of worship, in the market place, in the home, there was decay and corruption and their perpetual reform. It was there simple, majestic and shattering and the beauty of it is beyond thought and feeling. It is so vast and incomparable that it fills the earth and heavens and the blade of grass that's destroyed so soon. It is there with love and death.

[. . .] Everything has to be destroyed, not a stone left unturned, no foundation to stand on, but even then this emptiness must be without a tear, then perhaps the unknowable might pass by. It was there and beauty. All deliberate pattern of change is non-change; change has motive, purpose, direction and so it is merely a continuity, modified, of what has been. Such change is futile; it is like changing clothes on a doll but it remains mechanical, lifeless, brittle, to be broken and thrown away. Death is the inevitable end of change; economic, social revolution is death in the pattern of change. It is not a revolution at all, it is a continuity, modified, of what has been. Mutation, total revolution, takes place only when change, the pattern of time, is seen as false and in its total abandonment mutation takes place."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

"*Antimony* is of the parts of Saturn,[2] and has in every respect the nature thereof: so this *Saturnine Antimony* agrees with the *Sun*, having in itself *Argent Vive,* where in no metal is drowned but *gold*; that is to say; Gold only is drowned in *Antimonial Saturnine Argent Vive,* and without that *Argent Vive,* no metal can be whitened. It whitens thereof *Leton*, that is, *Gold*, and it reduces a perfect Body into its first matter, that is, into *Sulphur and Argent Vive* of a white colour, and shining more than glass. It dissolves, I say, the perfect

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[1] "The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So, it is with everyone who is born of the Spirit."—*John* 3:8.

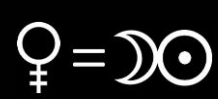
[2] i.e., Cronos, TIME. Read the last words of Krishnamurti again. And note the previous words of Basilius Valentinus: "Antimony is a bastard of Saturn, how much of Regulus it has, so much is turned into Sol."

Body, which is of his nature; for this water is friendly, and pleasant to the *Metals*, whitening the Sun, because it contains a white *Argent Vive*. And from hence you may draw a great secret, to wit, that the water of *Saturnine Antimony* ought to be *Mercurial* and *white*, to the end that it may whiten the *Gold*, not burning it, but dissolving and afterwards congealing it to the form of white *Cream.*

Therefore, says the *Philosopher,* that this water makes the Body be *volatile*, because after it has been dissolved in this water, and cooled again, it mounts aloft upon the surface of the water; *Take* (says he) *gold* crude, foliated, laminated, or calcined with *Mercury*, and put it into our *Vinegre Antimonical, Saturnine, Mercurial*, and drawn from *Sal Ammoniack* (as is said) in a broad vessel of glass, four fingers high or more, and leave it there in a temperate heat; and in short time you will see lifted up, as it were a liquor or oil swimming aloft, in manner of a thin skin. That gather with a spoon, or with a feather, dipping it in, and so doing many times in a day, until there does nothing more arise. Afterward, make the *water* VAPOUR A WAY BY THE FIRE, that is to say, the superfluous humour of the *vinegre,* and there will remain to you a fifth *essence of Gold*, in form of a white oil incombustible, wherein the *Philosophers* have placed their greatest secrets; and this oil is exceedingly *sweet*, and is of great power to mitigate the pain and grief of wounds.

All the secret then of this *Animonical Secret,* is that by virtue thereof we know how to extract and draw out of the body of the *Magnesia, Argent Vive,* not burning, (and this is *Antimony and Mercurial sublimate*) that is, we must draw a living water, incombustible, and then congeal it with the perfect *Body* of the *Sun*, which is dissolved therein, into a nature and substance white, congealed as if it were cream, which makes it all to become white. Nevertheless, first of all this *Sun* in his putrefaction and resolution in this water, in the beginning will lose his light, be darkened, and become *black*, and afterward will lift himself upon the water, and there swim upon it by little and little, a white colour in a white substance. And this is called to *whiten the red Leton,* to sublime it *Philosophically*, and to reduce it into his first matter, that is to say, into white *Sulphur,* incombustible, and into *Argent Vive* fixed; and so the terminated moisture, that is to say, *Gold*, our *Body,* by the reiteration of liquefaction in this, our dissolving water, is turned and reduced into Sulphur, and *Argent Vive* fixed. And so, the perfect *Body of the Sun* takes life in this water, is revived, inspired, increased, and multiplied in his kind, as all other things are; for in this water it comes to pass that the Body compounded of *two bodies*, of the *Sun* and the *Moon,* puffs up, swells, putrefies as a grain of Corn, becomes great with young, is lifted up, and increases, taking the substance and nature, living and vegetable.

Also, our water, or our aforesaid *vinegre,* is the *vinegre of Mountaines*, that is to say, of the *Sun* and *Moon*, and therefore it is mixed with the *Sun* and *Moon,* and cleaves to them perpetually: to wit, the *Body* takes from this *water* the tincture of *whiteness*; and with it (*the water*) shines with inestimable brightness. He therefore that knows how to turn the *Body* into white *silver* medicinal, he may afterwards by this white *gold*, easily turn all imperfect metals into very good and fine silver. And this *white gold*, is by the *Philosophers* called, their *white Moon*, the white *Argent Vive* fixed, the *Gold of Alchemy*, and the *white smoke.* Therefore, without this, our *Antimonial vinegre*, the *white gold of Alchemy* cannot be made. And because in our *vinegre* there is a double substance of *Argent Vive,* one of *Antimony,* and another of *Mercury* sublimed, it does therefore give a double weight and substance of *Argent Vive* fixed, and also augments therein (*in the gold*) the natural colour, weight, substance, and tincture thereof."—ARTEPHIUS, *Secret Book.*



THIS IS HEPHAESTUS' WORK

"Open your eyes mother, for the peril is past,
and father is wounded, he may soon away pass."

"Note further, if any of these Metallic and Mineral kinds shall be brought to a further propagation and augmentation, it must be reduced to its first seed and *prima materia*.

If you will transmute Metals, augment them, bring them into a tincture, or Philosophic stone, you must first understand, how you may destroy by a Spagyric Art, the Metallic and Mineral form and separate it into Mercury, Sulphur and Salt, these three must be purely separated, and brought to their first principles.

This separation is done in, and by a Mercurial spirit, sulphureous Soul and white Salt. These three in a due ordering of a true manual must be joined again, that they may be brought to the highest and most perfect purity. In which conjunction must exactly be observed the quantity: after this conjunction the whole substance is merely a liquid substance and philosophic water, in which all the Elements, first the heavenly, then the elemental, and lastly the earthly qualities are shut up and lie hid therein.

For the Mercurial spirit is cold and moist, the sulphureous Soul is warm and dry, and this liquor is the true *prima materia*, and first seed of Metals and Minerals, which by Hephaestus' Art is brought to a *plusquam perfection*, into a transcendent fixed Medicine, out of which is generated the true Philosophic stone, and must be produced in that way.

Therefore, observe and take notice, that all Metals and Minerals have only *one root*, from which generally their descent is. He that knows that rightly, needs not to destroy metals to extract the Spirit from one, the Sulphur from a second, and the Salt from a third. For there is a nearer place yet, in which these three, Spirit, Soul, and Body lie hid in one thing; well known, and may with great praise be gotten, it shall be nominated afterwards in several terms.

He that learns to know exactly this golden seed, or this *Magnet*, and searches thoroughly into its properties, he has then the true root of life, and may attain to that, his heart longs for."

—Basilius Valentius,
Last Will and Testament.

Khnem
the flat-horned Ram-god,
creator of the universe

khnem, smell, odour;

khnemu, builder, mason, cook.

khnem
to build,
to put together.

PART VI:
The Dawn of the Dusk.

"When Homer matched Hephaestus against the River and Apollo against Poseidon in battle, he did it rather as a philosopher than as a poet."

— Plutarch,
The Principle of Cold.

khnem, to unite with, to join, to join together, to reach or attain, to associate with

khnem, to nurse.

khnem åten, conjunction of the sun; , a conjunction of the disk morning and evening.

21.1. SHE SAID WHILE GOING TO EMBRACE HER CUB.

> "Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh[1] comes to him; and to him shall be the obedience of the peoples. Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes. His eyes are darker than wine, and his teeth whiter than milk."—*Genesis* 49:9-12.

21.2. A PITCH-BLACK SWIRL HARDENED INTO A MEAN BLACK STATUE OF STONE.

> "The vomitings of sulphur are the best clues of its dissolution and mortification. Arrived at this stage, the Great Work, on the surface, takes on the appearance of a "fat broth sprinkled with pepper," *brodium saginatum piperatum*, says the texts. From then on, the mercury blackens more and more each day and its consistency becomes syrupy, and then pasty. When the blackness reaches its maximum intensity, the putrefaction of the elements is accomplished and their union realized; everything appears firm in the vase until the solid mass cracks, chips, crumbles, and is finally reduced to an amorphous powder, black as coal. 'You will then see,' writes Philalethes, 'a remarkable black colour and the entire earth will be dried up. The death of the compound took place. The winds cease and all things come to rest. It is the great eclipse of the sun and the moon; no luminary shines on the earth any longer, and the sea disappears.'"[2]—FULCANELLI, *The Dwellings of the Philosophers*

> "When you see that the said water is about to become black, you know that the body is already liquefied. Place again in its vessel, and cook for forty days, until it drink up the moisture of the vinegar and honey. But certain persons uncover it, say, once in each week, or once in every ten nights; in either case, the ultimate perfection of pure water appears at the end of forty days, for then it completely absorbs the humour of the decoction. Therefore, wash the same, and deprive of its blackness, until, the blackness being removed, the stone becomes dry to the touch. Hence the envious have said: Wash the Magnesia with soft water, and cook diligently, until it become earth, and the humour perish. Then it is called copper. Subsequently, pour very sharp vinegar upon it, and leave it to be soaked therein. But this our copper, which the Philosophers have ordained should be washed with permanent water, wherefore they have said: Let the venom be divided into two parts, with one of which burn up the body, and with the other putrefy. [. . .] O all you investigators of this Art, take our copper; place with the first part of the water in the vessel; cook for forty days; purify from all uncleanliness; cook further until its days be accomplished, and it become a stone having no moisture. Then cook until nothing remains except faeces."—*Turba Philosophorum.*

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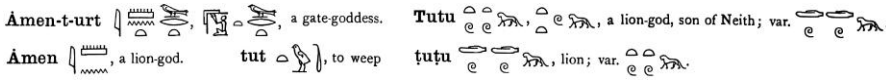
[1] Shiloh (שילה) means "pacificator" or "city of tranquillity". Shiloh derives from *shala* (שלה), "to extract from bondage" or "to be prosperous at rest". This "extraction" is analogous to Demeter's harvest. The Mesopotamian goddess of grain and the seasons ME.DIM$_2$.ŠA ( ) was known in later times as SHALA.

[2] "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; *and there was no more sea*."—*Revelation* 21:1



21.3. ARTEMIS PROPYLAEA—*Propylaia* or *Propylaie* (Προπυλαιη)—was one of Artemis' epithets and simply means "of the gate". The temple of *Artemis Propylaia* was in the city of Eleusis, where the Eleusinian Mysteries—the most revered and secret religious rites in Ancient Greece that ancient philosophers such as Plato often praised—were celebrated in honour of Demeter, the goddess of the grain and the harvest.

> "The Eleusinians have a temple of Triptolemos, of Artemis Propylaie (of the Gate), and of Poseidon Father."—PAUSANIAS, *Description of Greece.*

> "They saw the blessed sight and vision and were initiated into that which is rightly called the most blessed of mysteries, which we celebrated in a state of perfection, when we were without experience of the evils which awaited us in the time to come, being permitted as initiates to the sight of perfect and simple and calm and happy apparitions, which we saw in the pure light, being ourselves pure and not entombed in this which we carry about with us and call the body, in which we are imprisoned like an oyster in its shell."—PLATO, *Phædrus.*

Triptolemos (Τριπτόλεμος)—whose name means "triple warrior"—was the son of Oceanus and Gaia or, alternatively, of the king of Eleusis, Celeus, and Metaneira.[1]

According to myth, when Demeter was searching for her missing daughter Persephone—who had been kidnapped by Hades and taken to the Underworld—she disguised herself as an old woman called Doso[2] and went to the city of Eleusis[3], where she was welcomed by King Celeus. Celeus asked Demeter to take care of his sons: Triptolemos and baby Demophon (Δημοφῶν), whose name can be translated as "voice of the people", as derived from *demos* (δῆμος), "people", and *phōnḗ* (φωνή), "voice".

As the *Homeric Hymn* tells, Demeter taught Triptolemos, Celeus, and others "awful mysteries which no one may in any way transgress or pry into or utter, for deep awe of the gods checks the voice." But regarding baby Demophon, she instead secretly planned on making him immortal by gradually exposing him to the flames of the hearth[4] and the "*menos* (μένος) of fire" until he should be stripped of all mortal flesh.

> "Demophon, who was born to well-girded Metaneira, was nourished in the palace, and he grew up like a daimôn, not eating grain, not sucking from the breast. But Demeter used to anoint him with ambrosia, as if he had been born of the goddess, and she would breathe down her sweet breath on him as she held him to her bosom. At nights she would conceal him within the *menos of fire*, as if he were a smouldering log, and his parents were kept unaware. But they marvelled at how full in bloom he came to be, and to look at him was like looking at the gods."—HOMERIC HYMN TO DEMETER.

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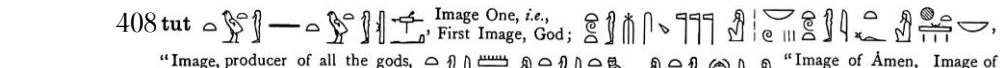
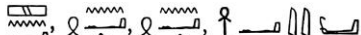
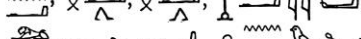
[1] Celeus (Κελεός) derives from *kólos* (κόλος), meaning "docked" or "hornless", while Metaneira (Μετάνειρα) derives from *meta* (μετά), meaning "beyond" or "after", and *Neaira* (Νέαιρα), a common name for nymphs.
[2] "Doso" (δώσω) is the first-person singular future active indicative of *didomi* (δίδωμι), "to gift". Hence, it means "I will gift". *Didymos* (δίδυμος) means "twin" or "double". But, *doso* (δώσω) is also the first-person singular dependent of *dído* (δίδω). And *Dido*—apart from being the name of the legendary Tyrian princess that founded Carthage—is the feminine counterpart of the name *David.* He who has *two* twin ears. . .
[3] Dido was also known as Elissa. The greatest Biblical prophet is Elijah; the disciple that he loved was Elisha.
[4] Remember the Goddess of the Hearth,
Son of Man, even if it feels like sacrifice.
For if you take her into your heart,
it will be set in flames like that of Jesus Christ.



shnā  , to repulse, to drive back, to turn away

shnā  , granary, barn

The *fire of the hearth* is analogous to the Sanskrit *prakriti* (प्रकृति), while the *menos* (μένος)—meaning "mind", "desire", "courage", "strength" or "power"—is *prana* (प्राण).

The *menos* is connected to the *manes*, the *manna* that the Israelites ate in the desert, and the ME ( ) that Inanna stole from Ea-Enki. Let us also note that, in Greek, *mana* (μάνα) means "mother", and *manes* (μάνης) means "mothers". *Prakriti* is the "true bread" that Jesus contrasts to Moses' in *John* 6:32. Accordingly, the archaic *Homeric Hymn* tells that Demeter's efforts were thwarted by Metaneira's foolishness.

"Now Demeter would have made him ageless and immortal if it had not been for the heedlessness of well-girded Metaneira, who went spying one night, leaving her own fragrant bedchamber, and caught sight of what Demeter was doing. She let out a shriek and struck her two thighs, afraid for her child. She had made a big mistake in her spiritedness. Weeping, she spoke these winged words: 'My child! Demophon! The stranger, this woman, is making you disappear in a mass of flames! This is making me weep in lamentation. This is giving me baneful anguish!' So she spoke, weeping. And the resplendent goddess heard her. Demeter, *she of the beautiful garlands in the hair*, became angry at her. She took Metaneira's little boy, who had been born to her mother in the palace, beyond her expectations—she took him in her immortal hands and put him down on the floor, away from her. She had taken him out of the fire, very angry in her spiritedness, and straightaway she spoke to well-girded Metaneira: 'Ignorant humans! Heedless, unable to recognize in advance the difference between future good fortune and bad fortune. In your heedlessness, you have made a big mistake, a mistake without remedy. I swear by Styx, the witness of oaths that gods make, as I say this: immortal and ageless for all days would I have made your little boy, and I would have given him imperishable honour. But now there is no way for him to avoid death and doom. Still, he will have imperishable honour for all time, because he had once sat on my knees and slept in my arms. At the right season, every year, the sons of the Eleusinians will have a war, a terrible battle among each other. They will do so for all days to come. I am Demeter, the holder of honour. I am the greatest boon and joy for immortals and mortals alike. But come! Let a great temple, with a great altar at its base, be built by all the people. Make it at the foot of the acropolis and its steep walls. Make it loom over the well of Kallikhoron, on a prominent hill. And I will myself instruct you in the sacred rites so that, in the future, you may perform the rituals in the proper way and thus be pleasing to my *Nous*." So, saying, the goddess changed her size and appearance, shedding her old age, and she was totally enveloped in beauty. And a lovely fragrance wafted from her perfumed robes. The radiance of her immortal complexion shone forth from the goddess. Her blond hair streamed down her shoulder. The well-built palace was filled with light, as if from a flash of lightning. She went out of the palace, and straightaway Metaneira's knees buckled. For a long time, Metaneira was speechless. She did not even think of her treasured little boy, to pick him up from the floor. But his sisters heard his plaintive wailing, and they quickly ran downstairs from their well-cushioned bedrooms. One of them picked up the child in her arms, clasping him to her bosom. Another one rekindled the fire. Still another one rushed, with her delicate feet, to prop up her mother as she was staggering out of the fragrant room. They all bunched around the little boy, washing him as he gasped and spluttered. They all kept hugging him, but his vital spirit could not be comforted. He was now being held by nursemaids who were far inferior. All night they prayed to the illustrious goddess, trembling with fear. And when the bright dawn came, they told Celeus, who rules far and wide, exactly what happened, and what the goddess Demeter, *the one with the beautiful garlands in the hair*, instructed them to do. Then Celeus assembled the masses of the people, from this end of the public place to the other, and he gave out the order to build, for Demeter *with the beautiful hair*, a splendid temple, and an altar too, on top of the prominent hill."—HOMERIC HYMN TO DEMETER.

shnā , lion.

shnā , warder, guard, guardian.

shnā , the side of a road.

shnā-t , cord, tie, rope.

shnà , fish spawn, stinking fish.

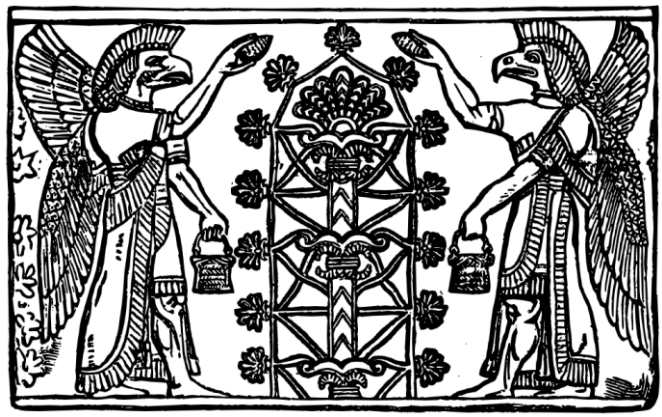
This is how the Eleusinian complex, with its temples—among which there was one consecrated to *Artemis Propylaea*—was built. And its highly secret and revered mysteries in honour of Demeter and her fair daughter Persephone were inaugurated.

But the Ancient Mesopotamians also worshipped the *scythe* and the harvest in their own particular but similar way. So did the *Scythians*, who knew Artemis as Artimpasa, Demeter as Api, and Hestia as Tabiti. Accordingly, we can see those bird-headed winged figures—called Nisroch—harvesting fruits from a GATE-SHAPED[1] tree.

The Gospel of John is the gospel of the eagle, and the fruit of the tree of knowledge is YOU, but only provided you are neither green nor rotten, but ripe for harvest. Some birds of the air—such as doves and crows—feed on fruits from trees and bushes. But other regal birds—such as falcons, eagles and owls—are birds of prey, feeding on flesh.

If you eat from the Tree of Life, you shall burn to ashes like the Phoenix bird.

> "So Sennacherib king of Assyria broke camp and withdrew. He returned to NINEVEH[2] and stayed there. And it came to pass, as he was worshipping in the house of Nisroch, his god, that Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead."—2 *Kings* 19:36-37.



As already said, the eagle is the animal of John—or Jonah—the Evangelist.

> "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of NINEVEH shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah; and, behold, one greater than Jonah is here. The Queen of the South shall rise up in the judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, one greater than Solomon is here."—*Matthew* 12:40-42.

> "Therefore now, O Jehovah, I beseech you, take my life from me; for it is better for me to die than to live."—*Jonah* 4:3.

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[1] Artemis Propylaea means "Artemis of the Gate". "Enter by the narrow gate."—*Matthew* 7:13.

[2] Nineveh (𒉌𒆠𒀭), or rather "NI.NU.A", meant "oil, not water", as formed by NI (𒉌), meaning "oil", NU (𒆠), meaning "not", and A (𒀭), meaning "water". "Nineveh" (or Ninua) has also been interpreted as meaning "Place of Fish", as derived from the Hebrew *nun* (נוּן). Jonah was swallowed by the Lord's Fish.

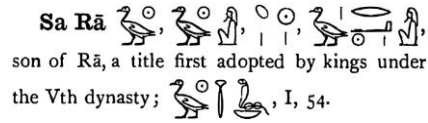
The Queen of the South is the Queen of Sheba that visited Solomon.

> "And when the Queen of Sheba heard of the fame of Solomon concerning the Name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bore spices, and very much gold, and precious stones. And when she was come to Solomon, she communed with him of all that was in her heart. And Solomon answered all her questions; there was nothing hidden from the king that he could not explain to her. And when the Queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his burnt-offerings that he offered at the house of Jehovah; there was no more spirit (*ruah*, רוח) in her. And she said to the king, 'It was a true report that I heard in mine own land of your Word (*dabar*, דבר) and of your wisdom (*chokmah*; חכמה).'"—1 *Kings* 10:1-6.

Sheba (שבע) means "seven" or "oath". To the Kabbalist, the Queen of Sheba is *Binah* (Understanding), while Solomon is *Chokmah* (Wisdom). To the pagan, the Queen of Sheba is Artemis-Athena, and Solomon is Hephaestus, for David is Apollo.

The feminine name *Isabella,* which in Hebrew is Elizabeth or Elisheba (אלישבע; "goddess of seven"), means "Isis (Isa) is beautiful (Bella)". The Quran calls Jesus "Isa" (عِيسَى), and, in Sanskrit, *Isa* (ईश) means "Lord", from which in turn derives the name of the Hindu god *Ishvara*, formed by (ईश) "Ish/Isa"—meaning "capable of" or "owner, ruler, lord, chief"—and *vara* (वर), which may mean "best, excellent, beautiful, choice, wish, blessing, boon, gift" or "pretender, lover, one soliciting a maiden in marriage".

In Sumerian, ISIŠ$_3$ ( ) meant "laughter", but I.SI.IŠ ( ) meant "sorrow", "tears", or "wailing". In Hebrew, Isaac (יצחק) means "laughter". "Sarah" would have meant "Son of Ra" in Egyptian, and "Solomon" is the name of the sun in three different languages:



Sol: "sun" in Latin

Om (ॐ): "sun" in Sanskrit

On: "sun", "pillar", or "abode of the sun" (אן) in Hebrew, after the Egyptian *Iunnu*.

> "I am Khepri at dawn, Ra at high noon and Atum at eventide."—*Ancient Egyptian Book of the Dead.*

However, if strictly derived from the Hebrew, *Solomon* (שלמה) means "made whole or pacified by the abode of the sun", as derived from *shalem* (שלם), "peace" or "make whole", and *on* (אן), meaning "abode of the sun" or "pillar". Let us recall that the original name of Heliopolis (Ἡλιούπολις; "City of the Sun") was *Iunnu*, meaning "Pillars" in Egyptian, and that the pillars of Jachin and Boaz—which are central to the Kabbalah—are respectively crowned by Chokmah and Binah. Binah, which crowns the pillar of Boaz, is analogous to the *Virgin of the Pillar* that appeared to James the Apostle in Zaragoza, a city that was first called Caesar-Augusta, then *Sara*qusta and Medina Albaida—"white city" in Arabic—then *Sara*gusa and, finally, *Zara*goza.

21.4. THE HOUR THAT NOBODY KNEW IS COME: WE OBEY THE FATHER'S WISH.

> "From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, *at the very gates*. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away. ***But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.*** For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the Flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the Flood came and swept them all away, so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will be grinding at the mill; one will be taken and one left. Therefore, stay awake, for you do not know on what day your Lord is coming."—*Matthew* 24:32-42.

"And Noah began to be a man of the soil and he planted a vineyard."—*Genesis* 9:20.

And Jesus Christ began to be a man of ether and he planted a vineyard.

21.5. GABRIEL (גבריאל) means "Mighty One of God", as derived from *gabar* (גבר), "to be mighty", and *-el* (אל), "god". The archangel Gabriel is considered to be the announcer of the "Will of God". Gabriel is the one granting the understanding of the Music of the Spheres or, what is the same, the understanding of the Divine Plan. Accordingly, he is naturally connected to Apollo, the god of knowledge and prophecy.

> "When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. And I heard a man's voice between the banks of the Ulai[1], and it called, 'Gabriel, make this man understand the vision.' So, he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, 'Understand, O Son of Man, that the vision is for the time of the end."—*Daniel* 8:15-17.

As the announcing archangel, Gabriel is said to have appeared to the Virgin Mary to announce the birth of Jesus Christ. Gabriel is the first to come to the initiate because, in a sense, Gabriel is the agency of initiation, inspiration, or intuition.

[1] The Greeks called this river nearby the Mesopotamian city of Susa *Eulaois* (Εὐλαῖος), from ελαια (*elaia*), "olive tree", or ευελαια (*euelaia*), "well-olived". The Ulai River also appears in the Epic of Gilgamesh.

> "May the holy river U.LA.A, along whose banks we grandly used to stroll, mourn you (Enkidu)."

gab , place of rest.

gab , , to look with evil design, malign glance.

mikh , fight ; Copt. ⲙⲁⲭⲉ.

21.6. LET THE DEAD BURY THE DEAD.

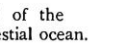
> "And Jesus said to him, 'Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.' Another of the disciples said to him, 'Lord, let me first go and bury my father.' And Jesus said to him, 'Follow me, and let the dead to bury their dead.'"—*Matthew* 8:20-22.

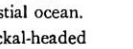
21.7. MICHAEL (מיכאל) means "Who is like God?" or "Waters of God-likeness". It derives from *mi* (מי), meaning "who?" or "waters of", plus *ke* (כ) "like", and *-el* (אל) "god". The name is esoterically connected to the *manna* (מן) that the Israelites ate in the desert: a word that means "what?" and implies inquest. The mystics used to go to the desert to face Set, or Satan, and Michael is claimed to be the overcomer of Satan.

Michael and the *manna* (מן) imply the mystical life of those rigorously reflecting on divine matters, an activity capable of *turning water into wine*, which is the true Blood of Christ or "water of God-likeness". The mystic drinks from this in the desert, as Dionysus is born and gains strength to carry Hephaestus back to Mount Olympus.

Accordingly, Michael has a lot to do with Dionysus: the child-god of wine that was called to replace Zeus on the throne and rule all nations one day. Michael is often represented slaying the dragon and armed with a spear, a sword, or a flaming sword.

> "And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up to God, and to his throne. And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there 1260 days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world, he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, 'Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night.' And they overcame him by the blood of the Lamb, and by the Word (λόγος) of their testimony; *and they loved not their lives unto the death*."—*Revelation* 12:5-11.

Geb , god of the celestial ocean. **geb**  , the celestial ocean or Nile.

Geb , a jackal-headed stake of torture. **Gebb**  , U. 382, , the Earth-god.

But, Son of Man, as happens with all the gods and angels, Michael and the dragon *are within you*. So, if Michael triumphs within you and casts Satan out, then Satan will, very naturally, "appear" without you, just as it appeared to Job and Jesus, or as *Mara* to Gautama Buddha. And then you, as Michael, must defeat him again. This is when the Inner Holy War, crusade, or *jihad* begins. This is when one must stand up as a philosopher consecrated to Athena—the goddess of wisdom and war—or as a member of the *kshatriya* caste, the warrior caste to which Gautama Buddha belonged.

The dragon, or Satan, that will be sent to you is Hephaestus, but also Aphrodite, Artemis, Dionysus, and Ares. It is Set, but also Hathor and Horus. It is Satan, but also Lucifer and Mary. And it is Hermes, as the outer sensory world is *māyā. The brighter you shine, the darker the shadows outside*, Son of Man. Embrace the dark and be not afraid of the light. For the shadow of things is always more ethereal, or intangible, than the things themselves. Hence, in the shadow you shall find a more faithful reflection of the formless, or spiritual, nature of things than in the things themselves.

Remember, the God of the Dead is a *black god* bestowing life beyond form.

> "In the Egyptian temples, when a new member was about to undergo the initiatory ordeals, a priest approached him and whispered this mysterious sentence in his ear: 'Remember that Osiris is a *black god*!' This is the symbolical colour of the shades and the *Cimmerian darkness*, the colour of Satan, to whom black roses were offered."—FULCANELLI, *The Mystery of the Cathedrals.*

Do not let fear drown you like a stone in the waters below; do not let the vision of the dragon scare you, for the dragon is little else than *your snake climbing* ON A ROPE.

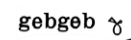
> "At dawn, I salute the true Self that is beyond all darkness, brilliant as the sun, the infinite, eternal reality, the highest, on whom this whole universe of infinite forms is superimposed. It is like a snake on a rope. The snake seems so real, but when you pick it up, it's just a rope."—ADI SHANKARACHARYA, *Prātah Smaraṇa Stotram.*

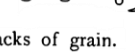
The threshold of the transcendental does not give according to the mundane.

> "Peace I leave with you, my peace I give to you: not as the world gives, I give to you. Let not your heart be troubled, neither let it be afraid."—*John* 14:27.

21.8. THE ARCHANGELICAL HOST dwells in the pitch-black darkness of Noah's ARK. The sirens kill with sweet song, but the archangels simply kill. They kill for the sake of the ARK of the Covenant. Touch the Ark and you'll die on the spot like Uzzah.

"Mercury being purged, is precipitated with the blood of *Venus*, it is well digested with distilled Vinegar, and thus his corroding quality is taken off. Have a care what quantity you minister, if it being given in a true dose, then it does its part very well: but for its operation, it is not equally sublimed to the fixed, its coagulation is found in Saturn, his malleability is apparent when he is robbed of his life. He contains his own tincture upon white and red, being brought in his fixed coagulation into a white body, is tinged again by Vitriol water, and being reduced into Gold, is graduated by Antimony. Though that blood-thirsty *Iron Captain* with his spear assaults *Mercury* very much, yet he alone cannot conquer him, unless cold *Saturn* come in to hide him, and *Jupiter* command the peace with his Sceptre. Such processes being finished, then the Angel *Gabriel*, the strength of the Lord, and *Uriel* the light of God have shown mercy to humble *Michael,* then *Raphael* can make use of the highest medicine, nothing can prevail against that medicine."—BASILIUS VALENTINUS, *Last Will and Testament.*

gebgeb , to overthrow, to slay;  , the overthrown, slain; Copt. ϭⲓⲃϭⲓⲃ.

geb , sacks of grain. **geb**  , to fail, to collapse, to be helpless

The word "archangel" derives from *archángelos* (ἀρχάγγελος), which is formed by *angelos* (ἄγγελος)—the name of Zeus' and Hera's daughter, meaning "announcer" or "messenger"—and *arch* (ἀρχ), which may stand for *arkhi* (ἀρχι) or *arkhos* (ἀρχός)—meaning "leader", "chief", or "ruler"—or for *arkhe* (ἀρχή), which denotes "origin" or "source of action". Thales of Miletus referred to the *arkhe* (ἀρχή) as a primaeval *water* and first principle, which is the *water,* or *first matter,* of the alchemists. However, this conception is only fitting after that of Philalethes, *who only recognised two elements*:

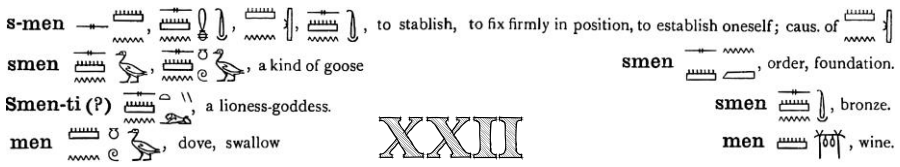
> "When the Peripatetic finds here but three—nay, but two genuine—elements, earth and water—FOR THE AIR IS SOMETHING MORE—will he not cry out I have committed sacrilege against Nature and *stole the fire from her altar*? [. . .] I have now handled the two elements and more I cannot find. I know the Peripatetics pretend to four—with the help of their master's quintessence—to a fifth principle."—PHILALETHES, *Anthroposophia Theomagica.*

The *arkhe* is the Virgin of the Sea, the watery Abzu of Ea, the Egyptian primaeval water-god Nun and the parent of Joshua, the Son of Nun. What is a "nun" in English?

The *arkhe* is the virgin mind, saved from the FLOW of thoughts. Thought is a mundane thing, so make a *covenant* with the *Lord of Hosts* and enter the *Ark* of Noah.

"O *wisdom*! How do you make *Gold* to be *volatile* and fugitive, although by nature it be most *fixed!* It behoves therefore to dissolve and melt these *Bodies* by our water, and to make them a permanent water, a *golden water* sublimed, leaving at the bottom the gross, earthly, and superfluous dry. And in this sublimation the *fire* ought to be soft, and gentle; for if in this sublimation the *Bodies* be not purified in a lent or slow fire, and the grosser earthly parts (*note well*) separated from the uncleanness of the *dead*, you shall be hindered from ever making your work perfect; for you need only this subtle and light nature of the dissolved *Bodies*, which our water will easily give you, if you proceed with a slow fire, for it will separate the *Heterogeneous,* (or that which is all of another kind) from the *Homogeneous,* (or that which is all of one kind).

Our compound, therefore, receives mundification or cleansing by our *moist fire,* that is to say, dissolving and subliming that which is pure and *white*, and casting aside the *faeces, like a voluntary vomit* (said *Azinaban*). For in such a dissolution, and natural sublimation, there is made a losing, or an untying of the *Elements*, a cleansing and a separation of the pure from the impure, so that the pure and white ascends upwards, and the impure and earthly fixed remains in the bottom of the *water* or the *vessel,* which must be taken away and removed, because it is of no value, taking only the middle *white substance*, flowing and melting, and leaving the *feculent earth*, which remained below in the bottom, which came principally from the water, and is the dross, and the *damned earth*, which is worth nothing, nor can ever do any good, as does the pure, clear, white and clean matter, which we ought only to take. [. . .] It is therefore most certain in this *Art*, that this *soul* drawn from the *Bodies* cannot be lifted up, but by the putting to of a volatile thing, which is of his own kind; by the which the *Bodies* are made volatile and spiritual, lifting up, subtiliating, and subliming themselves, against their own proper nature, which is *bodily*, heavy and ponderous. And by this means, they are made no *Bodies*, but incorporeal, and a *fifth essence*, of the nature of the *Spirit*, which is called *Hermes* his *Bird*, and *Mercury* drawn from the *red* servant; and so the earthy parts remain below, or rather the grosser parts of the *Bodies*, which cannot by any wit or device of man be perfectly dissolved. And this *white fume*, this *white gold*, that is, this *quintessence*, is also called the compound *Magnesia*, which as a *man*, contains, or like a *man* is compounded of a *Body,* a *Soul*, and a *Spirit*. For the *Body* is the fixed *earth* of the *Sun*, which is more than most fine, ponderously lifted up, by the force of our divine water. The soul is the tincture of the *Sun* and of the *Moon,* proceeding from the conjunction or communication of these two."—ARTEPHIUS, *Secret Book.*



XXII

22.1. TWO.

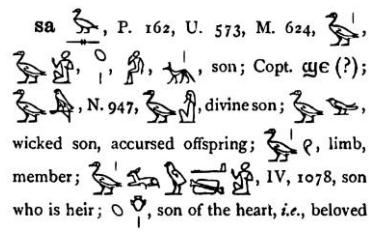
> "At the Second Hour, the Zodiacal fishes chant the praises of God; the fiery serpents entwine about Hermes' caduceus, and the thunder becomes harmonious."—APOLLONIUS OF TIANA, *Nychthemeron.*
>
> "At the Second Hour, God designs the form of the human body; He separates it into two sections, so that the organs may be double, for all force and all life result from two, and it is thus the Elohim made all things."—*The Nychthemeron of the Hebrews.*

Two is the only prime number that is even, and this is a very remarkable thing.

At the Second Hour, *copper* begins to mix with *tin* and *arsenic* to make *Arsenical Bronze* and the wine is firmly established in the Sacred Law of the archangelical hosts.

Two is the atomic number of Helium, a noble gas highly characteristic of the activity of the sun. The word "helium" derives from the name of the Greek Titan *Helios* (ἥλιος), meaning "sun". The Greek "*Helios*" and the Hebrew "*Elohim*" (אלהים) may share a common etymology. And when we say "hello", we may be saying "dawn".

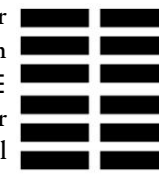
In fact, the Cretans called the sun-god "*Abelios*", after a syncretic form of the sun-god of shepherds, Apollo, and the solar titan Helios. And it is well known that the offerings of the *good shepherd* Abel "were respected by the Lord." Two is characteristic of Hades' Bident, Osiris' shepherd's crook and flail, and the SONS OF GOD: the archangelical host. Hence, the outline of the number 2 evokes a duck, after the Egyptian hieroglyph of a goose, or duck, meaning "son".



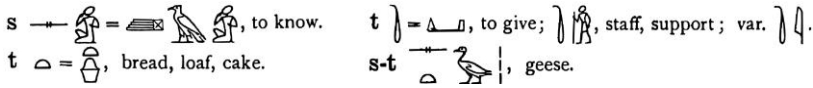
In *Theoretic Arithmetic,* Thomas Taylor says:

> "The Duad [the essence of number Two] was called by the Pythagoreans, as we learn from Nicomachus, 'audacity, matter, the cause of dissimilitude, and the interval between multitude and the monad [the essence of number One]. This alone produces equality from composition and mixture, on which account also it is equal."
>
> "It was denominated *Erato,* 'because [. . .] it attracts to itself through *love* the accession of the monad, as of form, and thus generates the remaining effects."
>
> "It is also called Phanes, or intelligible intellect, *as being the occult power of it.* But it may be said generally, that it is Justice, Isis, Nature, Rhea, &c. because, as being of a feminine nature, it is the fountain of all divinities that are of a female characteristic. It likewise appears that it was called Cupid for the reason above assigned, for its being denominated Erato, *viz.* from *desiring* the accession of the monad."

Hexagram № 2 is 坤 (*kūn*), "field", "receptive", "acquiescence" or "flow". Let us remember that Plato derives the name of *Rhea* from ῥέω (*rhéo*), "to flow". *Kūn* is formed by the inner or lower trigram ☷ (坤 *kūn*), "field", which is earth (地), and an identical outer or upper trigram. The result is a "wide-open channel of reception", "the veil rent in twain from top to bottom", like in *Matthew* 27:51. Lightning tears the heavens apart to be received by the earth: HOLY GHOST.



2
RECEPTION



22.2. HOLY GHOST, also known as Holy Spirit, from the Latin *Spiritus Sanctus.* The original Greek term, however, is *Pneuma* (πνεῦμα), which conveys "air in motion; breath or wind". The Holy Spirit is identified with the "Spirit of Truth" mentioned in the Gospels and with the "Counsellor", "Comforter", or "Paraclete", which is intimately connected to Apollo and Athena, or with what *is poured* from them.

> "But when the Paraclete [Παράκλητος; "Comforter", "Helper"] comes, whom I will send to you from the Father, the Spirit of Truth, who proceeds from the Father, he will bear witness about me."—*John* 16:12-14.

Some early Fathers of the Church considered the Holy Spirit to be of a feminine character: the Holy Wisdom, or Sophia, of the "lovers of wisdom", of the ancient philosophers who loved (*philo*) Wisdom (Sophia). "To love Sophia" entails loving wisdom for wisdom's sake, not as a means to attain anything else in exchange, such as utilitarian gain, renown or wealth. "To love Sophia" entails seeking truth for truth's sake, not as a means for any other end. Those who only love Sophia for secondary ends treat Sophia like a harlot. Accordingly, the prefix *philo-* ("love") is removed from their denomination, and they are called "sophists", as they worship sophistry, which, in Judeo-Christian terms, is the Harlot of Babylon and the confusion of tongues at the Tower of Babel. Sophists only care about the shape of their discourses, not the truth of their content. And their discourses are always directed towards the attainment of personal gain within human societies. Sophists gain the support of others by trading in words—by flattering, threatening and appealing to basic emotions—never by exposing any Truth, unless Truth should perchance align with any of their true ulterior motives, all of which coalesce into the social promotion of themselves for the mere sake of themselves. Modern politics is, almost without exception, bare sophistry.

> "Pray be not disturbed if I speak my mind without disguise: Whoever offers frankly and generously to oppose the whole body of a people, whether you or others, and endeavours to prevent the commission of iniquity in the city; will never escape with impunity. It is absolutely necessary that he who stands up for justice, should live a plain and private life, and remote from public stations."—PLATO, *The Apology of Socrates.*

Only those brave enough to seek and proclaim Truth for Truth's sake—regardless of whether such a proclamation and quest are socially useful for them—can be inspired by the Holy Ghost. And usually such a quest is not useful at all, as human societies have a long-standing history of being constantly deluded by sophists. But verily, verily, only those seeking Truth for Truth's sake shall stir the Gnostic Barbelo.[1]

The inspiration, or *afflatus*—from the Latin *afflare,* "to blow upon"—of the Holy Ghost transcends the common mind made of the *flow* of human thoughts and words. Accordingly, this "breath", "spirit", "air", or "wind"—*ruah* (רוח) in Hebrew—is represented at the beginning of *Genesis* as "moving upon the face of the waters".

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[1] "Barbelo" derives from *ba'ar* (באר), which denotes "writing on tablets of stone made clear and distinct", and Bel (בעל), "Lord". In other words, "the Lord's writing made distinct and clear (through Holy Ghost)". However, באר (*bo'r* or *be'er*) also means "cistern", "pit", or "well". In Greek, *bar-bar* (βαρ-βαρ) denoted "incomprehensible speech", and *baros* (βάρος) meant "influence", "power", "sorrow" or "grief". Hence, the *barbaros* were also sophists "speaking influence and grief", whereas the *barbelos* spoke after *Belos* (Βῆλος): the son of Poseidon and father of Egypt in Greek mythology. Belos connects to Bel-Enlil and the 50 names.

This is the hieroglyph ( ) that determined Isis (or Ast) as "Queen of the Throne". We may connect this to the Sanskrit word "sat" (सत्)—meaning "eternal", "pure", "truth", or "godly"—or even to the fact that Christian saints are referred to by the acronym "St".

"And the earth was *without form, and void*; and *darkness* was upon the face of the deep. And the Spirit of God (רוח אלהים; *Ruah-Elohim*) moved upon the face of the waters."—*Genesis* 1:2

This inspiration, or *afflatus,* carries the *formless* spark of genius that triggered every single *Eureka moment* that led to every scientific discovery and true piece of art in history. It carries the *fiery* spark of creativity, or revelation: it is a primaeval, totally free, and unconditioned movement from the Creator, Lord, or Universal Creative Agent. This spark descends *through the air*, *but it originates in the fire*. It is the fire brought by Prometheus; in another sense, it is Hephaestus' fire or Dionysus' wine.

Hence, *the Apocryphon of John* speaks of *Prognosis* (Πρόγνωσις), "Foreknowledge", and *Pronoia* (Πρόνοια), "Forethought", as an attempt to convey the inspiration that transcends words, or the mechanical knowledge and operations of the animal brain. Let us note that the very name "Prometheus" (Προμηθεύς) means "Foreknowledge" or "Forethought"; it thus conveys what comes BEFORE knowledge or thought, *i.e.,* the formless spark that creates anew, *out of nothing*, NOT out of any existing pieces.

> "She—that is Barbelo—requested from the Invisible, Virginal Spirit to give her Foreknowledge. And the Spirit consented. And when he had consented, the Foreknowledge came forth, and it stood by the Forethought; it originates from the thought of the Invisible, Virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being. And she requested again to grant her Indestructibility, and he consented. When he had consented, Indestructibility came forth, and it stood by the thought and the Foreknowledge. It glorified the Invisible One and Barbelo, the one for whose sake they had come into being. And Barbelo requested to grant her Eternal Life. And the Invisible Spirit consented. And when he had consented, Eternal Life came forth, and they attended and glorified the Invisible Spirit and Barbelo, the one for whose sake they had come into being. And she requested again to grant her Truth. And the Invisible Spirit consented. And when he had consented, Truth came forth, and they attended and glorified the Invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being. This is the Pentad of the Aeons of the Father, which is the First Man, the image of the Invisible Spirit; it is the Forethought, which [is] Barbelo, and the thought, and the Foreknowledge, and the Indestructibility, and the Eternal Life, and the Truth. This is the androgynous Pentad of the Aeons, which is the Decad of the aeons, which is the Father. And he looked at Barbelo with the Pure Light which surrounds the Invisible Spirit, and with his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the Pure Light. And the Invisible, Virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his Forethought, which is Barbelo. And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the Invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the Holy Spirit and the Perfect Forethought, for whose sake it had come forth. And it requested to give it a fellow worker, which is the Mind [Nous; Νοῦς], and he consented gladly. And when the Invisible Spirit had consented, the Mind [Nous; Νοῦς] came forth, and it attended Christ, glorifying him and Barbelo. AND ALL THESE CAME INTO BEING IN SILENCE."—*The Apocryphon of John.*

22.3. RAPHAEL (רפאל) means "God heals" or "God has healed"—as derived from the Hebrew *rapa* (רפא), "to heal", and *-el* (אל), "god"—or "God sinks down", as derived from *rapa* (רפה), "to sink".

Raphael is the archangel of equanimity and spiritual healing through emotional suffering, or *catharsis* (κάθαρσις): "purification" or "cleansing".

Like in the story of Tobit, when Raphael *sinks down*, he often comes in disguise to make us hurt and hear us sigh. But Raphael always comes with Hermes' caduceus in his hand to stir our minds and lead the blind towards the Promised Land, even if that may require troubling their hearts further for a little while. Raphael will show you how to make Holy Talaria, so join his voice in aria.

According to tradition, Raphael was the angel that stirred the waters of Bethesda[1].

> "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue 'Bethesda', having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water, and whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he said to him, 'Will you be made whole?' The impotent man answered him, 'Sir, I have no man, when the water is troubled, to put me into the pool, but while I am going, another steps down before me.' Jesus said to him, 'Rise, take up your bed, and walk.' And immediately the man was made whole, and took up his bed, and walked."—*John* 5:2-9

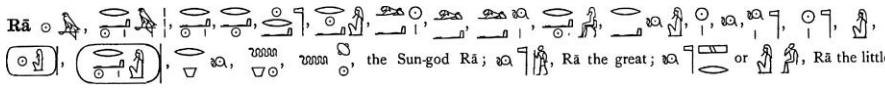
In the *Book of Tobit*, Raphael is revealed to be quite a *trickster*—one who hides in many disguises and forms—a knower of ways and roads, just like Hermes.

> "Outside he found Raphael the angel standing facing him, though he did not guess he was an angel of God. He said, 'Where do you come from, friend?' The angel replied, 'I am one of your brother Israelites; I have come to these parts to look for work.' Tobias asked, 'Do you know the road to Media?' The other replied, 'Certainly I do, I have been there many times; I have knowledge and experience of all the ways."—*Tobit* 5:4-6

Thanks to Raphael's advice, Tobias could defeat the demon Asmodeus, whose name most probably derives from the Avestan *aēšma-daēva*, literally meaning "demon of wrath", i.e., Ares. The plan of Raphael consisted of "FISH, HEART AND LIVER".

> "Tobias remembered Raphael's advice; he went to his bag, took the fish's heart and liver out of it and put some on the burning incense. The reek of the fish distressed the demon, who fled through the air to Egypt. Raphael pursued him there, shackled him and strangled him forthwith."—*Tobit* 8:2-3.

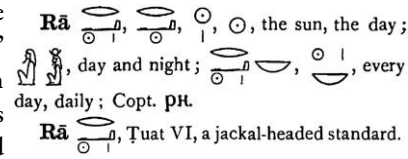
[1] "House of Mercy", as derived from *beth* (בית) "house", and *hasad or hesed* (חסד), "to be kind or merciful". Raphael is obviously pointing to the Kabbalistic Sephira of Hesed, which is opposite to Gabriel's Geburah.



22.4. WEPWAWET was an Ancient Egyptian deity represented as a human figure with the head of a *white* wolf or jackal. Wepwawet meant "opener of the ways".

In the Pyramid Texts he is referred to as "Ra having gone up from the horizon".

22.5. ANPU was the original name of the deity that the Ancient Greeks called "Anubis" and was represented as a human figure with the head of a *black* wolf or jackal. Anpu was nicknamed "Lord of the Sacred Land" and "Master of Secrets", but his name meant "decaying royal child". Esoterically, Anubis is Set when void of his donkeyness and piggishness. In fact, Anubis was a form of Ra and the very God of the Dead until the Middle Kingdom, when Osiris took over the role. What Anubis was to the deceased in the inspection of the Underworld, Caleb (כלב)—which means "dog"—was to Joshua in the inspection of the Promised Land.

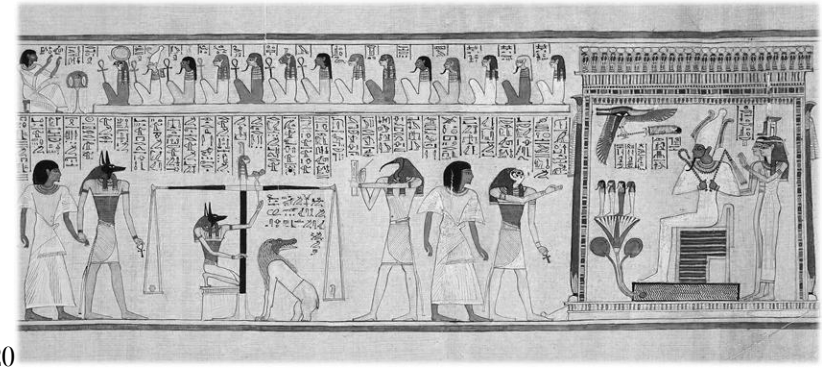


> "And Jehovah spoke to Moses and to Aaron, saying, 'How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say to them, 'As truly as I live,' said Jehovah, 'as you have spoken in mine ears, so will I do to you. Your corpses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from TWENTY YEARS OLD and upward, which have murmured against me. Doubtless *you shall not come into the Land*, which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the Son of Nun.'"—*Numbers* 14:26-30.

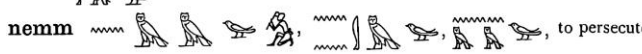
Moses and Aaron were denied access to the Promised Land; only Caleb and Joshua were allowed to enter. The Bible is again speaking in Mesopotamian mystery speech. Twenty was the rank of Utu ( ), the sun-god. The Promised Land is *beyond the sun.* In one of the Amarna letters, the name of Anubis is rendered in cuneiform as A.NA.PA (). Apart from "water" or "seed", A () also meant "child", NA () meant "stone", and PA () meant either "wing", "feathers", "to beat", or "to make tremble".

22.6. DIONYSUS' HEART'S CONSCIENCE.

The Weighing of the Heart was key to the *Ancient Egyptian Book of the Dead.* The deceased was led by Anubis to the Scales of Toth—Hermes (Libra)—and his heart was weighed against the Feather of Maat (Truth). If his heart was lighter than the feather, the soul was granted access to Osiris; otherwise, the heart was devoured by Ammit.



nemi , wrong-doer.

nemm  , to persecute.

22.7. NEMESIS (Νέμειν)—also called *Rhamnousia* (Ῥαμνουσία)—was a goddess of justice. She was said to be implacable against the sin of *hubris* (ὕβρις), which referred to any proud or insolent action that, through ego-will, violated the natural order of things and attempted against the Sacred Law of the gods personified in Demeter.

"Nemesis" means "to give what is due", so it should not be too difficult to ascertain that this is intimately connected to what Eastern devotees call *karma* (कर्म), or "action".

"Rhamnousia", on the other hand, may be translated as "goddess of the thorny bush". This "thorny bush" may be connected to the *crown of thorns*, as well as with the burning thorny bush (סנה; *seneh*) from which Moses heard the voice of Elohim.

"And the angel of Jehovah appeared to him in a flame of fire out of the midst of a bush, and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, Elohim called to him out of the midst of the bush, and said, 'Moses, Moses.' And he said, 'Here I am.' And Elohim said, 'Draw not nigh hither: put off your shoes from your feet, for the place whereon you stand is holy ground."—*Exodus* 3:2-5.

The Old Testament does not specify what kind of "thorny bush" Moses saw. And, although the Biblical account should certainly be taken *mystically*, on the same mystical basis, we could build a case for such a "thorny bush" being *acacia*.

Firstly, because "acacia" derives from the Greek *akakia* (ἀκακία), which means "thorny". But secondly because *a-kakia* may also be conceived to mean "without evil" if the prefix "*a-*" is conceived to be negating the Greek *kakia* (κακία), meaning "evil".

However, the actual origin of this word may be found in the Ancient Egyptian word *akhakh*—"darkness" or "night"—which implied the occult fact that *evil begins with the visible sun*[1] *and goodness will only be found* with the Invisible Light and the Invisible Realms, which are "darkness" symbolically.

ākhākh , flowers of the sky, *i.e.*, the stars.

ākhākh , darkness, night.

> "Gum acacia is produced also from the white and black thorns of Egypt, and from a green thorn as well; the produce, however, of the former trees is by far the best."—PLINY THE ELDER, *Natural History.*

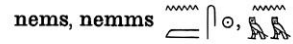
The same word also evokes the Sanskrit *akasha* (आकाश), which means "ether", "sky" or "heaven". The Ark of the Covenant was made of *shittim wood*: a kind of acacia.

"Thee, Nemesis I call, almighty queen, by whom the deeds of mortal life are seen:
Eternal, much revered, of boundless sight, alone rejoicing in the just and right:
Changing the counsels of the human breast forever various, rolling without rest.
To every mortal is thy influence known, and men beneath thy righteous bondage groan;
For every thought within the mind concealed is to thy sight perspicuously revealed.
The soul unwilling reason to obey by lawless passion ruled, thy eyes survey.
All to see, hear, and rule, O power divine whose nature Equity contains, is thine.
Come, blessed, holy Goddess, hear my prayer, and make thy mystic's life, thy constant care:
Give aid benignant in the needful hour, and strength abundant to the reasoning power;
And far avert the dire, unfriendly race of counsels impious, arrogant, and base."

—HOMERIC HYMN

[1] In Hebrew, *ra* (רע)—the name of the Egyptian sun-god, not to be confused with Amen-Ra—means "evil".

nemā , to destroy, to overthrow, to punish.

nems, nemms  , to illumine, to enlighten.

"*Man shall come to the Judgment of God: certainly that shall be terrible*. That is as if I should have said; It behoves that this come to the colour of perfection, to be judged and cleansed from his blackness and filth, and to be *spiritualized* and *whitened. Surely that day will be terrible*, yet certainly, as you shall find in the *Allegory of Aristaeus*, Horror holds us in prison by the space of *fourscore days,* in the darkness of the waters, in the extreme heat of the *Summer,* and in the troubles of the *Sea.* All which things ought first to pass before our *King* can become *white*, coming from death to life, to overcome afterwards his enemies."—NICOLAS FLAMEL, *Hieroglyphical Figures.*

22.8. THE MUSIC OF THE SPHERES is an expression referring to the naturally harmonious balance of the universe. In this age, we tend to emancipate from such a balance very early in life by acquiring vain social conditionings that are alien to nature.

Hermes—the ruler of the Balance of Libra—whispers the Music of the Spheres; Apollo whistles it. But only a mind capable of silencing the mundane noise that began with the clang of the forges will be able to liquefy the moon and hear a single note.

"Since, however, it appears unaccountable that we should not hear this music, they explain this by saying that the sound is in our ears from the very moment of birth and is thus indistinguishable from its contrary silence, since sound and silence are discriminated by mutual contrast. What happens to men, then, is just what happens to coppersmiths, who are so accustomed to the noise of the smithy that it makes no difference to them."—ARISTOTLE, *De Caelo.*

As long as one is constantly chattering in his mind—as long as the *flow* of thoughts never stops, and one is constantly attaching to memories and social circumstances—the Music of the Spheres cannot be heard nor the perfume of the Holy Spirit smelt.

Wisdom is shouting in our face: human knowledge makes us base.
To Nature's Spheres' Musical Clef, human knowledge makes us deaf.

Every time the human ego commits *hubris* against the Music of the Spheres and becomes an unbalancing factor, Nemesis is forced to retaliate to restore the harmony.

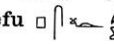
Every human being is born to listen to the seasons, make bread, and resurrect. But this simply cannot happen as long as one remains deaf to Demeter's silent Sacred Law.

"The intense energy of life is always there, night and day. It is without friction, without direction, without choice and effort. It is there with such intensity that thought and feeling cannot capture it to mould it according to their fancies, beliefs, experiences and demands. It is there with such abundance that nothing can diminish it. But we try to use it, to give it direction, to capture it within the mould of our existence and thereby twist it to conform to our pattern, experience and knowledge. It is ambition, envy, greed that narrow down its energy and so there is conflict and sorrow; the cruelty of ambition, personal or collective, distorts its intensity, causing hatred, antagonism, conflict. Every action of envy perverts this energy, causing discontent, misery, fear; with fear there is guilt and anxiety and the never ending misery of comparison and irritation. It is this perverted energy that makes the priest and the general, the politician and the thief. This boundless energy made incomplete by our desire for permanency and security is the soil in which grow barren ideas, competition, cruelty and war; it is the cause of everlasting conflict between man and man."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

persen , cake; see **pasen**.

pesen , , a cake of bread.

pefsu , baked cakes.

pesefu  , cook.

22.9. PHEREPAPHA.

> "With respect to the names Φερρέφαττα [Pherrephatta], or Persephone, and Apollo, many are terrified at them, through unskillfulness as it appears in the rectitude of names. And indeed, changing the first of these names, they consider Φερσεφόνη [Persephone]; and this appears to them as something terrible and dire. But the other name, Φερρέφαττα, signifies that this goddess is wise: for that which is able to touch upon, handle, and pursue things which are borne along, will be wisdom. This goddess therefore may, with great propriety, be named Φερέπαφα [Pherepapha], or something of this kind, on account of her wisdom, and contact of that which is borne along: and hence the wise Hades associates with her, because of these characteristics of her nature. But men of the present times neglect this name, valuing good pronunciation more than truth; and on this account they call her Φερρέφαττα."—PLATO, *The Cratylus.*

Persephone, Pherepapha and Pherrephatta—Proserpine in Rome—are one and the same. The name "Persephone" has been derived from the rare Avestan and Vedic term *parṣa*—which means "ear of grain"—and the Proto-Indo-European *phatta,* meaning "to strike", "to beat", or "to kill". Hence, Persephone is "she who beats the ears of grain" or "the thresher of grain". The "terrifying etymology" mentioned by Plato, nonetheless, was from *pherein phonon* (φέρειν φόνον), meaning "to bring death".

Let us note that Artemis was the goddess of *sudden death*, and the occult connection between Persephone and Artemis will hardly be a mystery.

Persephone is the bringer of everything the true philosopher seeks. Osiris held a crook and a *grain flail,* and Hades was said to have abducted Persephone—Demeter's daughter—and made her Queen of the Underworld. But when Demeter found out*, she threatened to bring the seasons to a halt*, which caused Zeus to send Hermes to Persephone's rescue.

> "But Demeter's heart was not moved. Then again the father sent forth all the blessed and eternal gods besides: and they came, one after the other, and kept calling her and offering many very beautiful gifts and whatever rights she might be pleased to choose among the deathless gods. Yet no one was able to persuade her mind and will, so wroth was she in her heart; but she stubbornly rejected all their words: for she vowed that she would never set foot on fragrant Olympus nor let fruit spring out of the ground, until she beheld with her eyes her own fair-faced daughter. Now when all-seeing Zeus the loud-thunderer heard this, he sent the Slayer of Argus [the slayer of *Argus Panoptes*, *i.e.,* Hermes] whose wand is of gold to Erebus, so that having won over Hades with soft words, he might lead forth chaste Persephone to the light from the misty gloom to join the gods, and that her mother might see her with her eyes and cease from her anger. And Hermes obeyed, and leaving the house of Olympus, straightway sprang down with speed to the hidden places of the earth. And he found the Lord Hades in his house seated upon a couch, and his shy mate with him, much reluctant, because she yearned for her mother."—*Homeric Hymn.*

22.10. DEMETER

> "Do you not say, 'There are yet four months, and then comes harvest?' Behold, I say to you: lift up your eyes, and look on the fields; for they are white already to harvest. And he that reaps receives wages, and gathers fruit into Life Eternal, that both he that sows and he that reaps may rejoice together. And herein is that saying true: one sows, and another reaps."—*John* 4:35-37.
>
> "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then he said to his disciples, 'The harvest is truly plenteous, but the labourers are few; pray therefore the Lord of the harvest, that he will send forth labourers into his harvest.'"
>
> —*Matthew* 9:36-38.
>
> "Alchemy was called *Celestial Agriculture* and its Adepts were called *Labourers.*"—FULCANELLI, *The Mystery of the Cathedrals.*
>
> "It appears that Demeter was so called from the donation of aliment, being, as it were, διδοῦσα μήτηρ [*didousa méter*], or a *bestowing mother*."—PLATO, *The Cratylus.*

"Demeter" (Δημήτηρ) can be derived in several ways. Apart from the etymology already given by Plato—which is obviously most propitious—scholars derive her name from *ge*[1] (γῆ), meaning "earth", and *meter* (μήτηρ), meaning "mother". For my part, I shall bring attention to one of the epithets of Dionysus being *dimetor* (διμήτωρ)—which means "twice-born"—and evinced the god of wine as one "born from water", "turned into wine" and, accordingly, taken into the care of Demeter and Persephone.

An esoteric etymology—which probably will not be accepted by most scholars—would be from *demos* (δῆμος), which means "land" or "district", and *aether* (αἰθήρ), which means "ether". However, in Greek, the particle *dé* (δή) may also be used to add emphasis of certainty or obviousness, as if one were saying "indeed" or "truly". Hence, when added to *meter*, *dé-meter* (δή-μήτηρ) may convey the idea of "true mother".

Nonetheless, *meter* (μήτηρ) also means "source" or "origin" apart from "mother", so "Demeter" may also simply imply "true source or origin". And, as "*demos-meter* (δῆμος-μήτηρ)", she may be conceived as the "source of land" or "source of people". Because, apart from "land" or "district", *demos* (δῆμος) also refers to the *people* of the land or district. However, it implies groups of people demographically *separated* from one another—like one country from another—*and the beginning of division is Two.*

Demeter—known as Ceres in Rome—was the second oldest of the Olympian gods after Hestia. She was the goddess of the harvest, agriculture, fertility, the Sacred Law and the seasons that preside over the cycles of birth and death. Demeter was also the mother of Persephone: the Queen of the Underworld that was kidnapped by Hades.

Demeter was also called *Sito* (Σιτώ), meaning "she of the grain", as the giver of food and grain, and *Thesmophoros* (Θεσμοφόρος), meaning "Bringer of Divine Order".

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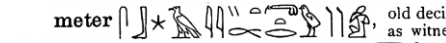
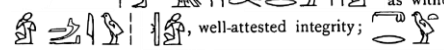
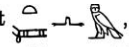
[1] From *ge* (γῆ) derives in turn Gaia (Γαῖα), the name of the Ancient Greek primeval Earth-goddess.

meter  , old decisions brought forward as witnesses, old saws quoted;  , well-attested integrity; , well-seasoned trees.

Ṭemṭria-t ,
Rec. 6, 5, 33, 3, the name Demetria.

tem, tem-t  , no, not, none, not at all, by no means, nothing, nought, not any, nothingness, without

As ruler over the cycles of life and death, Demeter was worshipped at Eleusis, where the most secret and highly revered religious mysteries were celebrated. The very English word "mystery" derives from the Greek μυστήριον (*mysterion*), which means "mystery or secret rite", a word that is connected to the noun μύστης (*mystes*), which referred to those initiated in the mysteries, and from which the word "mystic" derives.

Mist is water turned into vapour, or air. The true *mystic*, he who wears a crown of *thorny acacia*, has been born from the water and only needs to be born from the Spirit, which, in a sense, is Mother Demeter: the *Darkness of Akhakh*, Emptiness and Silence. For Emptiness is Space (*Akasha*), and Time is the very nature of the thinking mind.[1]

"The symbol, the word must be destroyed, not destroyed in order to have peace but they must be shattered for they are an impediment to understanding. Peace is not for sale, a commodity of exchange. Conflict, in every form, must cease and then perhaps it is there. There must be total negation, the cessation of demand and need; then only does conflict come to an end. In emptiness there is birth. All the inward structure of resistance and security must die away; then only is there emptiness. Only in this emptiness is the peace whose virtue has no value nor profit." [...] "Meditation is not a search; it's not a seeking, a probing, an exploration. It is an explosion and discovery. It's not the taming of the brain to conform, nor it is a self-introspective analysis; it is certainly not the training in concentration which includes, chooses and denies. It's something that comes naturally, when all positive and negative assertions and accomplishments have been understood and drop away easily. It is the total emptiness of the brain. It's the emptiness that is essential, not what's in the emptiness; there is seeing only from emptiness; all virtue, not social morality and respectability, springs from it. It's out of this emptiness love comes, otherwise it's not love. Foundation of righteousness is in this emptiness. It's the end and beginning of all things."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

As boldly implied in the Eleusinian myth of Demophon, only Demeter has the power of bringing the final and ultimate dissolution of our mortal nature; hence, the alchemists referred to Demeter's agency as "poison", "universal solvent", "alkahest", or "arsenic", which is a notoriously toxic heavy metal of atomic value THIRTY-THREE.

"Know, also, that the arcanum of the work of gold proceeds out of the male and the female, but I have shown you the male in the lead, while, in the like manner, I have discovered for you the female in orpiment.[2] Mix, therefore, the orpiment with the lead, for the female rejoices in receiving the strength of the male, because she is assisted by the male. But the male receives a tingeing spirit from the female. Mix them, therefore, together, place in a glass vessel, and pound with Ethelia and very sharp vinegar; cook for seven days, taking care lest the arcanum smoke away, and leave throughout the night. But if you wish it to put on mud (colour), seeing that it is already dry, again imbue with vinegar. Now, therefore, I have notified to you the power of orpiment, which is the woman by whom is accomplished the Most Great Arcanum. Do not show these to the evil, for they will laugh. It is the Ethelia of vinegar which is placed in the preparation, by which things God perfects the work, whereby also spirits take possession of bodies, and they become spiritual."—*Turba Philosophorum.*

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[1] Listen, Son of Man! Like a spermatozoon of the Most High, that is the very nature of your mind.
And the Womb that you can impregnate is the Virgin Emptiness within yourself:
This is how the Creator was once born, and with Him the universe and this world!

[2] "Orpiment" is just another name for arsenic—for yellow arsenic blende—to be more precise. "Orpiment" derives from the Latin *auripigmentum*, literally meaning "golden pigment". This is the END of the Work.

tem, temm , to die, to perish, the end, death.

"Arsenic is in the kindred of Mercury and Antimony, as a Bastard in a Family may be: its whole substance is poisonous and volatile, even as the former two, in its external colour to the eye, it is white, yellow, and red, but inwardly it is adorned with all manner of colours, like to its Metals, which it was fain to forsake, being forced thereunto by fire. It is sublimed *per se,* without addition, and also in its subliming there are added several other matters, as occasion requires. If it be sublimed with Salt and Mars, then it looks like a transparent Crystal, but its poison stays still with it, unfit to be joined, or added to Metals, has very little efficacy to transmute any metal.

The Subterranean Serpent binds it in the Union of fire, but cannot quite force it, that it might serve for a Medicine for man and beast, if it be further mixed, with the Salt of a Vegetable stone, which is with Tartar, and is made like unto an Oil, it is of great efficacy in wounds, which are of a hard healing: it can make a Coat for deceitful *Venus* to trim her handsomely, that the inconstancy of her false heart may be disclosed by her wavering servants, without gain, with her prejudice and damage.

When *Antimony* and *Mars* are made my companions, and I am exalted by them to the top of *Olympus,* then I afford a Ruby in transparency and colour to that, which comes from *Orient*, and I am not to be esteemed less than it. If I am proved by affliction, then I fall off like a flower, which is cut off and withers. Therefore, nothing can be made of me to fix any Metal, or tinge it to any profit, because I forsook my body totally, and distributed my Coat, to play, and lots to be cast for it. Therefore, let no man neither praise or despise me, unless he have for very hunger taken a pound of me into the body; through it he gets an antidote to save his life; however, he shall get nothing out of Metals by it: in other things he may have a Treasure in it, unto which few are comparable to it.

I, Arsenic, say of myself at the closing hereof, that it is a very difficult thing to find my right and due preparation, my operation is felt exceedingly, if made trial of, and it is a great danger, if ignorant men make use of me. He that can be without me, let him go to my kindred. And if you equalize me with them, that I may share with them in the inheritance, then all the world shall acknowledge that my descent is from their blood. But it is a very hard task for any man to set a shepherd into a royal seat to make him King. But Patriarchs being descended from shepherds, and were preferred to royal dignities, I will therefore prescribe no limits, nor pass any judgement: for wrong and right may be found in this leaf."—BASILIUS VALENTINUS, *Last Will and Testament.*

For his part, Fulcanelli, returning to the origin of the word *Baphomet*, says that:

"The Latin word *Bapheus*, dyer, and the verb *meto*, to gather, collect, harvest, also indicate the special quality possessed by mercury or the moon of the sages, of collecting the tincture gradually as it emitted during the immersion of the king's bath, and which the mother keeps in her bosom for the required time. It is the Grail containing the eucharistic wine, liquor of spiritual fire, vegetative liquor, living and vivifying, introduced into material things. [. . .] Βαφη Μητεος (*Baphe Meteos*) could be translated as "baptism of Mete". Precisely a rite of this name has been established among the Ophites. Mete was an androgynous divinity representing Nature. Proclus says verbatim that Metis, also called Ερικαρπαιος (*Erikarpaios*) or Germinating Nature, was a hermaphroditic god of the Snake worshippers. We also know that the Greeks venerated Prudence, designated by the word Metis, as Jupiter's wife. In a word, this philosophical discussion indisputably confirms that the Baphomet was the pagan expression of Pan. And like the Templars, the Ophites had two baptisms: one, exoteric, the baptism of water, the other esoteric, that of the spirit, or fire. The latter was called the Baptism of Mete. St Justin and St Irenaeus called it illumination. It is the Freemasons' baptism of Light."—FULCANELLI, *The Dwellings of the Philosophers.*

ur , Anastasi I, 27, 8, , very , great two times, twice great; uri , to be hairy; , very much, very many many times; , because of the greatness of. ur , flame, fire.

22.11. URIEL (אוריאל) means "Light or Flame of God", as derived from *'or* (אור), "to be or give light" or "to shine", and *-el* (אל), "God". Uriel is the archangel of wisdom, also considered the master of knowledge. Just like Michael, Uriel is often represented holding a Flaming Sword or, alternatively, a book, a mirror or any other solar or lunar symbol. Uriel is a rather controversial archangel because, although he is accepted in all Rabbinical and Christian traditions, his name does not appear in the Bible. This may well be so because, as Uriel is the archangel of "the *Invisible* Light, or Flame of God"—the Invisible transcendental Sun, or Amen-Ra—it was accordingly found to be symbolically propitious that his name should not appear in canonical texts, which are not occult but visible "under the light of the common sun" and available for everybody to see. His name, however, is commonly found in the so-called "apocryphal texts".

> "Uriel, the angel of God shall bring forth the souls of those sinners who perished in the Flood, and of all that dwelt in all idols, in every molten image, in every love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them in everlasting fire."—*Apocalypse of Peter.*

The above refers to Uriel destroying idolatry or *porneia* (πορνεία), i.e., attachment to the memory of sensory impressions, and thus purging Aphrodite from harlotry. "Those who perished in the flood" are the water-dwellers or "angels", which are made of memory or time. Accordingly, Hephaestus burns the River Xanthus in *The Iliad.*

"Oh holy Saint Uriel, intercede for us that our hearts may burn with the fire of the Sacred Heart of Jesus. Assist us in co-operating with the graces of our confirmation that the gifts of the Holy Spirit may bear lots of fruit in our souls. Obtain for us the grace to use the Sword of Truth to pare away all that is not in conformity to the most adorable Will of God in our lives, that we may fully participate in the army of the Church Militant. Amen."—*Anglican Prayer.*

According to the *Book of Enoch*, it was Uriel who warned Noah about the Flood:

> "The Holy and Great One spoke, and sent Uriel to the son of Lamech and said to him: 'Go to Noah and tell him in my Name 'Hide thyself!,' and reveal to him the end that is approaching: that the whole earth will be destroyed and a Deluge is about to come upon the whole earth and will destroy all that is on it."—*Book of Enoch* 10:1-2.

Uriel also informed Enoch about the dubious nature of the watery angelical host, among which there are both uplifting and drowning natures. The Greeks made no distinction between angels and demons and called them all *daemons*: *agathodaemon* (noble spirit) or *kakodaemon* (evil spirit). They are manes, lemurs and larvae.

> "And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits, assuming many different forms, are defiling mankind, and shall lead them astray into sacrificing to demons as gods, here shall they stand till the day of the Great Judgement in which they shall be judged till they are made an end of. And the women also of the angels who went astray *shall become sirens*."—*Book of Enoch* 19:1-2.

Uru , a group of gods who lightened the darkness

Ur , a great god Urit , a name of an eye of Horus, the moon.

22.12. MAY THE LORD FIND YOU AND REBUKE YOU.

"'BE SILENT, O all flesh, before Jehovah, for he is raised up out of his holy habitation. And he showed me, Joshua, the high priest standing before the Angel of Jehovah, and Satan standing at his right hand to resist him. And Jehovah said to Satan, '*Jehovah rebuke you, O Satan*; even Jehovah that has chosen Jerusalem rebuke you. Is not this a brand plucked out of the fire?' Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spoke to those that stood before him, saying, 'Take away the filthy garments from him.' And to him he said, 'Behold, I have caused your iniquity[1] to pass from you, and I will clothe you with change of raiment.' And I said, 'Let them set a fair headdress upon his head.' So, they set a fair headdress upon his head, and clothed him with garments. And the Angel of Jehovah stood by. And the Angel of Jehovah protested to Joshua, saying, 'Thus says the Lord of Hosts: if you will walk in my ways, and if you will keep my charge, then you shall also judge my house, and shall also keep my courts, and I will give you places to walk among those here standing by.'"—*Zechariah* 2:13 - 3:1-7.

Jude confesses this "Angel of the Lord", and Lord of Hosts, to be Michael.

"Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, 'The Lord [Jehovah] rebuke you.'"—*Jude* 1:8-9.

22.13. WITH THE WAYS OF THE ONE DO NOT ARGUE.

"And the angel that was sent to me, whose name was Uriel, gave me an answer, and said, 'Your heart has gone too far in this world, and you think to comprehend the Way of the Most High?' Then I said, 'Yea, my lord.' And he answered me, and said, 'I am sent to show you three ways, and to set forth three similitudes before you: whereof if you can declare me one, I will show you also the Way that you desire to see, and I shall show you from whence the wicked heart comes.' And I said, 'Tell on, my Lord.' Then he said to me, 'Go your way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.' Then I answered and said, 'What man is able to do that, that you should ask such things of me?' And he said to me, 'If I should ask you how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise, peradventure you would say to me, "I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven." Nevertheless, now I have asked you but only of the fire and wind, and of the day through which you have passed, and of things from which you cannot be separated, and yet you can give me no answer of them.' He said moreover to me, 'Your own things, and such as are grown up with you, you cannot know, how should your vessel then be able to comprehend the Way of the Highest, and, the world being now outwardly corrupted, to understand the corruption that is evident in my sight?"—2 *Esdras* 4:1-11.

[1] "Wash me thoroughly from my iniquity, and cleanse me from my sin! For I acknowledge my transgressions, and my sin is ever before me. Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified when you speak, and be clear when you judge. Behold, I was shaped in iniquity, and in sin did my mother conceive me. Behold, you desire truth in the inward parts, and in the hidden part you shall make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."—*Psalms* 51:2-7.

22.14. HEARKEN AND NO EVIL SHALL TOUCH YOU.

"Then Raphael took them both aside and said, 'Bless God, utter his praise before all the living for the favour he has shown you. Bless and extol his Name. Proclaim before all people the deeds of God as they deserve, and never tire of giving him thanks. It is right to keep the secret of a king, yet right to reveal and publish the works of God as they deserve. Do what is good, and no evil can befall you.'"—*Tobit* 12:6-7.

22.15. FEAR NOT, FOR TODAY GOD FAVOURED YOU.

"And the angel said to her, 'Fear not, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call his name JESUS. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.' And Mary said to the angel, 'How will this be, since I am a virgin?' And the angel answered her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the holy thing which shall be born of you shall be called the Son of God.'"[1]—*Luke* 1:30-35.

22.16. WHOSOEVER SHALL SPEAK AGAINST THE SON OF MAN AND IDLY BOAST.

"Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Ghost will not be forgiven, either in this age or in the age to come."—*Matthew* 12:32.

22.17. THE BREATH OF TRUTH WILL GUIDE YOU INTO ALL TRUTH.

"But when the Spirit of Truth, comes, He will guide you into all Truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."—*John* 16:13.

22.18. EITHER MAKE THE TREE GOOD AND ITS FRUIT GOOD.

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt, for the tree is known by his fruit." —*Matthew* 12:33.

22.19. ANIMA MUNDI literally means "World Soul", in the sense of the Universal Soul of the world. What could one say about the Anima Mundi, or World Soul? Nothing. For the Anima Mundi exists to be listened to, not spoken of. So. . .

"ENOUGH WITH THE RACKET, GODDAMMIT!
ALL SHUT UP, BE SECRET AND QUIET!
To speak to me is a shame
unless I call you by name.
So, how should I call you, dame?

"At once, Michael burst in anger and threat,
his sword against the child again he held,
and with forbidding voice, he fiercely said:
'Don't you dare speak unless you are addressed:
to Mother DEMETER show due respect!'"

"Our Redeemer—the Lord of Hosts is his name—is the Holy One of Israel. Sit in silence, and go into darkness, O daughter of the Chaldeans; for you shall no more be called the mistress of kingdoms."—*Isaiah* 47:4-5.

"When the Lamb opened the SEVENTH SEAL, there was Silence in heaven for about half an hour."—*Revelation* 8:1.

"Do not be heedless of Noble Silence. Establish your mind in Noble Silence. Make your mind unified in Noble Silence. Concentrate your mind in Noble Silence."—BUDDHA, *Kolita Sutta.*

[1] "The Sons of God saw that the daughters of Adam were fair; and took as wives any they chose."—*Gn.* 6:2

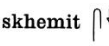
"ANIMA MUNDI (*Lat.*) The "Soul of the World", the same as the *Alaya* of the Northern Buddhists; the divine essence which permeates, animates and informs all, from the smallest atom of matter to man and god. It is in a sense the "seven-skinned mother" of the stanzas in the *Secret Doctrine*, the essence of seven planes of sentience, consciousness and differentiation, moral and physical. In its highest aspect it is *Nirvâna*, in its lowest Astral Light. It was feminine with the Gnostics, the early Christians and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes. Of igneous, ethereal nature in the objective world of form (and then ether), and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi,* it means, esoterically, that our higher Egos are of an essence identical with *It,* which is a radiation of the ever unknown Universal ABSOLUTE."—H. P. BLAVATSKY, *Theosophical Glossary*.

AN EAR OF GRAIN IN SILENCE REAPED.

"The Phrygians, however, assert, he says, that he is likewise 'a green ear of grain reaped.' And after the Phrygians, the Athenians, while initiating people into the Eleusinian Rites, likewise display to those who are being admitted to the highest grade at these mysteries, the mighty, and marvellous, and most perfect secret suitable for one initiated into the highest mystic truths: I allude to AN EAR OF GRAIN IN SILENCE REAPED. But this ear of grain is also considered among the Athenians to constitute the perfect enormous illumination that has descended from the Unportrayable One, just as the hierophant himself declares; not, indeed, emasculated like Attis, but made a eunuch by means of hemlock, and despising all carnal generation. Now, by night in Eleusis, beneath a huge fire, the Celebrant enacting the great and Secret Mysteries, vociferates and cries aloud, saying, 'August Brimo has brought forth a consecrated son, Brimus;' that is, 'a potent (mother has been delivered of) a potent child.' But revered, he says, is the generation that is spiritual, heavenly, from above, and potent is he that is so born. For the Mystery is called 'Eleusin' and 'Anactorium.' 'Eleusin,' because, he says, we who are spiritual come flowing down from Adam above; for the word '*eleusesthai*' is, he says, of the same import with the expression 'to come.' But 'Anactorium' is of the same import with the expression 'to ascend upwards.' This, he says, is what they affirm who have been initiated in the mysteries of the Eleusinians. It is, however, a regulation of law, that those who have been admitted into the lesser mysteries should again be initiated into the Great Mysteries. For greater destinies obtain greater portions. But the inferior mysteries, he says, are those of Proserpine [Latin name of Persephone] below; in regard of which mysteries, and the path which leads there, which is wide and spacious, and conducts those that are perishing to Proserpine, the poet likewise says: 'But under her a fearful path extends, Hollow miry, yet best guide to Highly-honoured Aphrodite's lovely grove.'

These, he says, are the inferior mysteries, those appertaining to carnal generation. Now, those men who are initiated into these inferior mysteries ought to pause, and then be admitted into the great and heavenly ones. For they, he says, who obtain their shares in this Mystery, receive greater portions. For this, he says, is the Gate of Heaven; and this a House of God, where the Good Deity dwells alone. And into this Gate, he says, no unclean person shall enter, nor one that is natural or carnal; but it is reserved for the spiritual only. And those who come hither ought to cast off their garments, and become all of them bridegrooms, emasculated through the virginal spirit. For this is the virgin who carries in her womb and conceives and brings forth a son, not animal, not corporeal, but blessed for evermore. Concerning these, it is said, the Saviour has expressly declared that 'straight and narrow is the way that leads unto life, and few there are that enter upon it; whereas broad and spacious is the way that leads unto destruction, and many there are that pass through it.'"—HIPPOLYTUS, *The Refutation of all Heresies*.

Skhemit , a lioness-headed goddess, the consort of Ptaḥ, sister of Bast, and mother of Nefer-Temu.

skhemit  , strong woman or goddess.

Let those who have ears to hear, listen to the World Soul. However, those without *an ear of grain in silence reaped* may wish to hear others speak about what must *cease to be* as soon as pronounced by a human tongue. Hence, I will let Agrippa talk the talk:

"Platonists say that all inferior bodies are exemplified by the superior *Ideas.* Now they define an *Idea* to be a form, above bodies, souls, minds, and to be one, simple, pure, immutable, indivisible, incorporeal and eternal; and that the nature of all *Ideas* is the same. Now they place *Ideas* in the first place in very goodness itself (*i.e.*), God, by way of cause; and that they are distinguished amongst themselves by some relative considerations only, lest whatsoever is in the world should be but one thing without any variety, and that they agree in essence, lest God should be a compound substance. In the second place, they place them in the very Intelligible Itself (i.e.), in the *Soul of the World,* differing the one from the other by absolute forms, so that all the IDEAS IN GOD INDEED ARE BUT ONE FORM, BUT IN THE SOUL OF THE WORLD THEY ARE MANY. They are placed in the minds of all other things, whether they be joined to the body or separated from the body, by a certain participation, and now by degrees are distinguished more and more. They place them in Nature, as certain small Seed of Forms infused by the *Ideas*, and lastly, they place them in matter, as shadows. Hereunto may be added, that in the Soul of the World there be as many Seminal Forms of things as *Ideas* in the mind of God, by which forms she did in the Heavens above the Stars frame to herself shapes also, and stamped upon all these some properties. On these Stars therefore, shapes and properties, all virtues of inferior species, as also their properties do depend; so that every species has its Celestial Shape, or figure that is suitable to it, from which also proceeds a wonderful power of *operating*, which proper gift it receives from its own *Idea,* through the Seminal Forms of the Soul of the World. For *Ideas* are not only essential causes of every species, but are also the causes of every virtue, which is in the species; and this is that which many philosophers say, that the properties which are in the nature of things (which virtues, indeed, are the operations of the *Ideas*) are *moved* by certain virtues, *viz.,* such as have a certain and sure foundation; not fortuitous, nor casual, but efficacious, powerful and sufficient—doing nothing in vain. Now these Virtues do not err in their actings, but by accident, *viz.,* by reason of the impurity or inequality of the matter [. . .] every individual, when it begins to be under a determined Horoscope, and Celestial Constellation, *contracts* together with its essence a certain wonderful virtue both of doing and suffering something that is remarkable, even besides that which it receives from its species; and this it does partly by the influence of Heaven, and partly through that obedientialness of the matter of things to be generated, to the Soul of the World [. . .] So, in things, various effects, inclinations and dispositions are occasioned not only from the matter variously disposed, as many suppose, but from a various influence, and diverse form; not truly with a specific difference, but peculiar and proper. And the degrees of these are variously distributed by the first cause of all things, God himself, who being unchangeable, distributes to every one as he pleases, with whom, notwithstanding, second causes, Angelical and Celestial, co-operate, disposing of the corporeal matter and other things that are committed to them. All virtues, therefore, are infused by God, through the Soul of the World, yet by a particular power of resemblances and intelligences overruling them, and concourse of the rays, and aspects of the Stars in a certain peculiar harmonious consent."—HENRY C. AGRIPPA, *Three Books of Occult Philosophy, Vol I.*

22.20. UGH! IT'S MOIST!

> "Humidity is a venom, and when venom penetrates a body, it tinges it with an invariable colour, and in no wise permits the soul to be separated from the body, because it is equal thereto."—*Turba Philosophorum.*

22.21. THE MOTHER OF BREAD, LEAVEN AND HEAVEN.

"He told them another parable: 'The Kingdom of Heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.' All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. This was to fulfil what was spoken by the prophet: 'I will open my mouth in parables; I will utter what has been hidden since the foundation of the world.' Then he left the crowds and went into the house. And his disciples came to him, saying, 'Explain to us the parable of the weeds of the field.' He answered, 'The one who sows the good seed is the Son of Man. The field is the world, and the good seed is the Sons of the Kingdom. The weeds are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. Then, the righteous will shine like the sun in the Kingdom of their Father. He who has ears, let him hear."—*Matthew* 13:33-43.

22.22. HEPHAESTUS' OVEN.

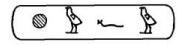
"He that has the Matter will soon find a Furnace, he that has Meal can soon find an Oven, and needs take no further care for the baking of the bread. There is no need to write peculiar books on this subject, only to observe the Regimen of the Fire, to know how to distinguish between cold and hot. If you attain to this you have done the Work, and brought the Art to a conclusion: for which let the Creator of Nature be praised forever, *Amen.*"—BASILIUS VALENTINUS, *Last Will and Testament.*

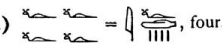
22.23. ONLY FOUR CAN RETURN TO ONE.

Just like the four sides of the Great Pyramid of Giza ascend towards an *invisible* unified point in the sky—a *pyramidion* or *benben* stone, which either has been lost or perhaps was never there in the first place—in a similar way the Son of Man must be lifted up, without neglecting any of the four cardinal winds or faces of the Cherubim.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the Seal of the Living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' And I heard the number of them which were sealed, and there were sealed one hundred and forty and four thousand of all the tribes of the children of Israel."—*Revelation* 7:1-4.

"Sulphurs are souls which are hidden in four bodies, and, extracted by themselves, do contain one another, and are naturally conjoined. For if you rule that which is hidden in the belly of sulphur with water, and cleanse well that which is hidden, then nature rejoices, meeting with nature, and water similarly with its equal. Know you also that the four bodies are not tinged but tinge."—*Turba Philosophorum.*

Khufu  **khu** | rule, direct, govern.

khu , to dress. **fu (fṭu)**  , four.

22.24. ON THE EARTH THE SMALL SEED OF A TREE THE GODS PLANTED.

"'Hear then the parable of the sower: When anyone hears the Word of the Kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. As for what was sown on rocky ground, this is the one who hears the Word and immediately receives it with joy, yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the Word, immediately he falls away. As for what was sown among thorns, this is the one who hears the Word, but the cares of the world and the deceitfulness of riches choke the Word, and it proves unfruitful. As for what was sown on good soil, this is the one who hears the Word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.'

He put another parable before them, saying, 'The Kingdom of Heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So, when the plants came up and bore grain, then the weeds appeared also. And the servants of the master of the house came and said to him, "Master, did you not sow good seed in your field? How then does it have weeds?" He said to them, "An enemy has done this." So the servants said to him, "Then do you want us to go and gather them?" But he said, "No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, 'Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" He put another parable before them, saying, 'The Kingdom of Heaven is like a grain of *mustard seed* that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, *so that the birds of the air come and make nests in its branches*."—*Matthew* 13:18-32.

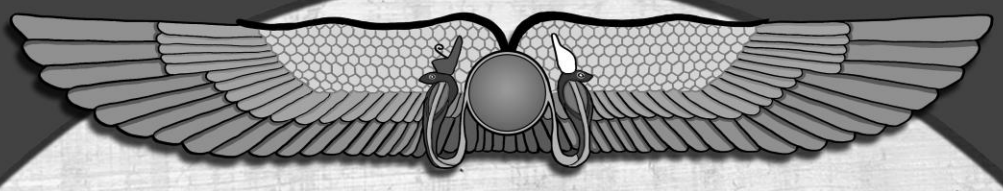
"I shall describe the initiation rite, which yields everything. Hari ("the god that takes away") should be worshipped in the lotus in a circle. Having gathered the articles for the sacrifice on the tenth lunar day, assigning and consecrating hundred times with the basic syllables of the Man-Lion[1] form, one should scatter on all sides the *mustard seeds*, destructive of demons, ending the act with the syllable *phaṭ*.[2] The female energy, contained in every being, in the form of grace is assigned there."—*Agni Purāna.*

"[. . .] And going to a second and a third house, her madness left her and her right mind was established thanks to the power of the Buddha. She thought, 'This is the way it will be in the entire city. By means of the Blessed One's compassion for my welfare, this will be what is seen.' And having gained a sense of spiritual urgency from that, she went out and covered her son in the charnel ground. She uttered this verse: 'It is not just a Truth for one village or town, nor is it a Truth for a single family. But for every world settled by the gods. This indeed is what is true: impermanence.' And so saying, she went into the presence of the master. Then the Buddha said to her, 'Have you obtained, Gautami, the *mustard seed*?' 'Finished, sir, is the matter of the mustard seed' she said. 'You have indeed restored me.' And the Buddha then uttered this verse: 'A person with a mind that clings, deranged, to sons or possessions, is swept away by death that comes, like mighty flood to sleeping town.'"—*Skinny Gotami & the Mustard Seed.*

Yellow mustard is made out of *mustard seeds, water, salt and vinegar.*

[1] This Man-Lion refers to the fourth Avatar of Vishnu: the so-called *Narasimha Avatar.*

[2] An onomatopoeic syllable (फट्)—in Sanskrit something like "crack!"—that is used as a call against demons.



"I am a swallow, I am a swallow, I am that Scorpion goddess, the daughter of Ra. O you gods, may your savour be sweet; a flame has gone up from the horizon. O you who are in the city, I have brought him who guards his coils; give me your hands, for I have spent the day in the Island of Fire, I have gone on an errand and I have returned with a report. Open to me; then I will tell what I have seen. Horus is in command of the Sacred Bark, and the Throne of his father Osiris has been given to him, while that Set, the son of Nut, is in bonds because of what he has done. What is in Letopolis[1] has been allotted to me, and I have made obeisance to Osiris. I have gone to make inspection and I have returned to speak; let me pass, that I may report on my errand. I am one who goes in esteem and who goes distinguished at the portal of the Lord of All; I am pure on that Great Tomb-Plateau, for I have got rid of my evil, I have discarded my wrongdoing, I have cast to the ground the ills which were on my flesh. O, you keepers of the Gate, make a way for me, for I am one like you. I go out into the day, I walk on my feet, I have power in my strides. O You of the sunshine, I know the secret ways of the Portals of the Field of Rushes. See, I have come, having felled my enemies to the ground, and my corpse is buried.

As for him who knows this chapter, he shall go out into the day, and he shall not be turned away at any Portal in the Realm of the Dead, and he shall assume the shape of a swallow. A matter a million times true."

–The Ancient Egyptian Book of the Dead.

[1]Letopolis–which means "City of Leto" in Greek–was called "Khem"–meaning "to be ignorant" or "to have no knowledge"–in Ancient Egyptian. "Khem" phonetically evokes the very name of Egypt in Ancient Egyptian, which was "Kemet", or "Black Soil". Leto was the mother of Apollo and Artemis; her name derived from "Lethe", which meant "Obliviousness".

XXIII

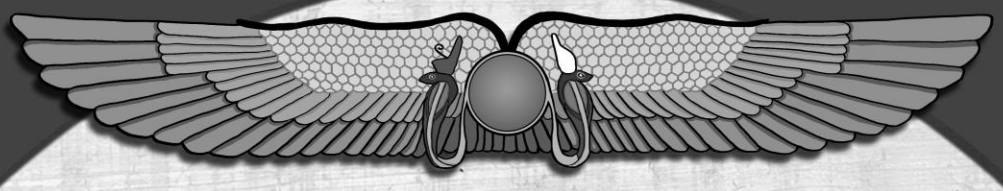
23.1. Artemis' visage now evoked the Holy Ghost, as grand and majestic, as it's dreadful to behold.

"And after six days Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart, and he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared to them Moses and Elijah talking with him. Then answered Peter, and said to Jesus, 'Lord, it is good for us to be here: if you will, let us make here three tabernacles; one for you, and one for Moses, and one for Elijah. While he yet spoke, behold, a bright CLOUD overshadowed them, and behold a voice out of the CLOUD, which said, 'This is my beloved Son, in whom I am well pleased; hear him.' And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, 'Arise, and be not afraid.' And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no man, until the Son of Man be risen again from the dead.' And his disciples asked him, saying, 'Why then say the scribes that Elijah must come first?' And Jesus answered and said to them, 'Elijah shall truly come first, and restore all things. But I say to you, that Elijah is come already, and they knew him not, but have done to him whatsoever they listed. Likewise, shall also the Son of Man suffer of them.' Then the disciples understood that he spoke to them of John the Baptist."—*Matthew* 17:1-13.

23.2. "Who?"—said Dionysus. "Mother, Father, Aphrodite and me?"

"Then is made the key and the sabre which opens and cuts through all metals, but chiefly Sun, Moon and Venus, which it eats, devours and keeps in his belly, and by this means you are in the right road of truth, if you have operated properly. For this Saturnia is the royal triumphant herb, for it is a little imperfect king, whom we raise up by a philosophic artifice to the degree of the greatest glory and honour. It is also the queen, that is to say the Moon and the wife of the Sun: it is therefore both male and female, and our hermaphrodite Mercury."—Nicolas Flamel, *Testament.*

"Sulphurs are souls which are hidden in four bodies, and, extracted by themselves, do contain one another, and are naturally conjoined. For if you rule that which is hidden in the belly of sulphur with water, and cleanse well that which is hidden, then nature rejoices, meeting with nature, and water similarly with its equal. Know you also that the four bodies are not tinged but tinge. And the Turba: Why do you not say like the ancients that when they are tinged, they tinge? And he: I state that the four coins of the vulgar populace are not tinged, but they tinge copper, and when that copper is tinged, it tinges the coins of the populace. Moyses said: This one thing of which you have told us, O Dardaris, the Philosophers have called by many names, sometimes by two and sometimes by three names! Dardaris answered: Name it, therefore, for posterity, setting aside envy. And he: The one is that which is fiery, the two is the body composed in it, the three is the water of sulphur, with which also it is washed and ruled until it be perfected. Do you not see what the Philosopher affirms, that the quicksilver which tinges gold is quicksilver out of Cambar? Dardaris answered: What do you mean by this? For the Philosopher says: sometimes from Cambar and sometimes from Orpiment. And he: Quicksilver of Orpiment is Cambar of Magnesia, but quicksilver is sulphur ascending from the mixed composite."—*Turba Philosophorum.*



"O Hotep,[1] I acquire this field of yours which you love, the Lady of Air. I eat and carouse in it, I drink and plow in it, I reap in it, I copulate in it, I make love in it, I do not perish in it, for my magic is powerful in it. I will not be aroused in it, my happy heart is not apprehensive in it, for I know the wooden post of Hotep, which is called Bequtet; it was made firm on the BLOOD OF SHU and it was lashed with the Bowstring of the Years on that day when the years were divided; my mouth is hidden and his mouth is silent. I say something mysterious, I bring eternity to an end, and I take possession of everlasting."

"This great magic of mine is powerful in this body of mine, in these seats of mine; I am one who recalls to himself that of which I have been forgetful. I plow and I reap, and I am content in the City of God."

"Being in Hotep. O Field I have come into you, my soul behind me and authority before me. O Lady of the Two Lands, establish my magic power for me, that by means of it I may recall what I had forgotten. I am alive without harm of any kind, and joy is given to me, peace is mine, I create seed, I have received air."

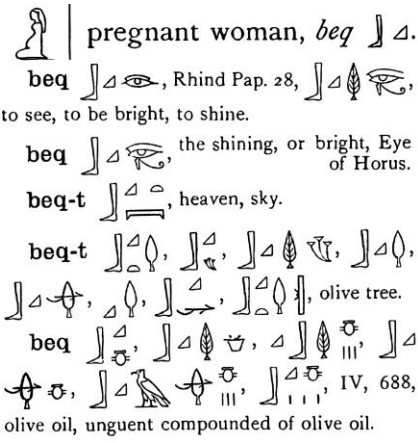
–THE ANCIENT EGYPTIAN BOOK OF THE DEAD.

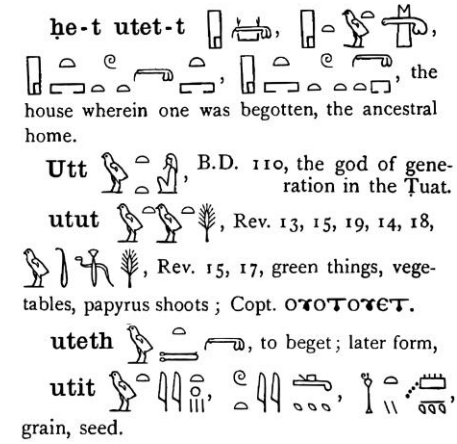
[1] *"Hotep" means "to be satisfied", "to be at peace" or "to be content".*

23.3. THE WOODEN POST BEQUTET MADE FIRM ON THE BLOOD OF SHU.

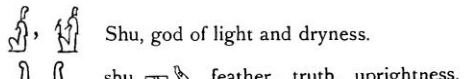
"Bequtet" may be conceived as meaning "pregnant with seed", "pregnant with the vegetable kingdom"—which, as said in the preface, mirrors the archangelical realm here below—or "pregnant with the ancestral home", which is to mean the same. Another interpretation would be "pregnant with the Green Language, or *the Word*".

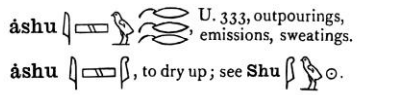
The hieroglyphical presence of the triangle, so characteristic of the Theorem of Pythagoras, the same that we find in the name of *Heq* (Hecate), is also noteworthy.





Shu—*"with whose blood the wooden post of Hotep is made firm"*—was the first-born son of the primaeval god Atum. He was the god of light and dryness, and his characteristic symbol was the feather of Truth, or Maat, against which the heart was weighed in the Duat. The name of *Shu* was used to refer to "outpourings", "to dry up" or "to elevate"; hence, the mystics went to the desert to face Set and "dry up".





Asu (असु) refers to "the breath of life" in Sanskrit, from which the word *asura* (असुर) derives. Those who do not understand that *Life is in the Breath,* and that "the God of the Dead is the God of the Living" greatly err by confusing *asuras* with demons, just as they confuse the actual INVISIBLE LIGHT (*Asu*) with mere solar visible light (*Ra*).

The Assyrians adopted AŠUR—AN.ŠAR (✷ ●) in Sumerian—as their national god.

"ASURAS (Sk.). Exoterically, elementals and evil, gods—considered maleficent; demons, and no gods. But esoterically—the reverse. For in the most ancient portions of the Rig Veda, the term is used for the Supreme Spirit, and therefore the Asuras are spiritual and divine It is only in the last book of the *Rig Veda*, its latest part, and in the *Atharva Veda*, and the *Brâhmanas,* that the epithet, which had been given to Agni, the greatest Vedic Deity, to Indra and Varuna, has come to signify the reverse of gods. *Asu* means breath, and it is with his breath that Prajâpati (Brahmâ) creates the Asuras. When ritualism and dogma got the better of the Wisdom religion, the initial letter *a* was adopted as a negative prefix, and the term ended by signifying "not a god", and Sura only a deity. But in the Vedas the Suras have ever been connected with Surya, the sun, and regarded as inferior deities, devas."—HELENA BLAVATSKY, *Theosophical Glossary.*

23.4. THE STATUE BEGAN TO WAIL ON BEHALF OF MILLIONS OF DISTANT BRAINS.

"All soul whether without mind or with it, when it has issued from the body is destined to wander in the region between earth and moon but not for an equal time. Unjust and licentious souls pay penalties for their offences; but the good souls must in the gentlest part of the air, which they call 'the meads of Hades,' pass a certain set time sufficient to purge and blow away the pollutions contracted from the body as from an evil odour. Then, as if brought home from banishment abroad, they savour joy most like that of initiates, which attended by glad expectation is mingled with confusion and excitement. For many, even as they are in the act of clinging to the moon, she thrusts off and sweeps away; and some of those souls too that are on the moon they see turning upside down as if sinking again into the deep. Those that have got up, however, and have found a firm footing first go about like victors crowned with wreaths of feathers called wreaths of steadfastness, because in life they had made the irrational or affective element of the soul orderly and tolerably tractable to reason; secondly, in appearance resembling a ray of light but in respect of their nature, which in the upper region is buoyant as it is here in ours, resembling the ether about the moon, they get from it both tension and strength as edged instruments get a temper, for what laxness and diffuseness they will still have is strengthened and becomes firm and translucent. In consequence they are nourished by any exhalation that reaches them, and Heraclitus was right in saying: 'Souls employ the sense of smell in Hades.'

First, they behold the moon as she is in herself: her magnitude and beauty and nature, which is not simple and unmixed but a blend as it were of star and earth. Just as the earth has become soft by having been mixed with breath and moisture and as blood gives rise to sense-perception in the flesh with which it is commingled, so the moon, they say, because it has been permeated through and through by ether is at once animated and fertile and at the same time has the proportion of lightness to heaviness in equipoise. In fact, it is in this way too, they say, that the universe itself has entirely escaped local motion, because it has been constructed out of the things that naturally move upwards and those that naturally move downwards. This was also the conception of Xenocrates who, taking his start from Plato, seems to have reached it by a kind of superhuman reasoning. Plato is the one who declared that each of the stars as well was constructed of earth and fire bound together in a proportion by means of the two intermediate natures, for nothing, as he said, attains perceptibility that does not contain an admixture of earth and light; but Xenocrates says that the stars and the sun are composed of fire and the first density, the moon of the second density and air that is proper to her, and the earth of water (and air) and the third kind of density and that in general neither density all by itself nor subtility is receptive of soul. So much for the moon's substance. As to her breadth or magnitude, it is not what the geometers say but many times greater. She measures off the earth's shadow with few of her own magnitudes not because it is small but she more ardently hastens her motion in order that she may quickly pass through the gloomy place bearing away the souls of the good which cry out and urge her on because when they are in the shadow they no longer catch the sound of the harmony of heaven. At the same time too with wails and cries the souls of the chastised then approach through the shadow from below. That is why most people have the custom of beating brasses during eclipses and of raising a din and clatter against the souls, which are frightened off also by the so-called face when they get near it, for it has a grim and horrible aspect. It is no such thing, however; but just as our earth contains gulfs that are deep and extensive, one here pouring in towards us through the Pillars of Heracles and outside the Caspian and the Red Sea with its gulfs, so those features are depths and hollows of the moon. The largest of them is called 'Hecate's Recess,' where the souls suffer and exact penalties for whatever they have endured or committed after having already become Spirits; and the two long ones are called 'the Gates,' for through them pass the souls now to the side of the moon that faces heaven and now back to the side that faces the earth. The side of the moon towards

heaven is named 'Elysian plain,' the hither side 'House of counter-terrestrial Persephone.'

Yet not forever do the Spirits tarry upon the moon; they descend hither to take charge of oracles, they attend and participate in the highest of the mystic rituals, they act as warders against misdeeds and chastisers of them, and they flash forth as saviours manifest in war and on the sea. For any act that they perform in these matters not fairly but inspired by wrath or for an unjust end or out of envy they are penalized, for they are cast out upon earth again confined in human bodies. To the former class of better Spirits the attendants of Cronos said that they belong themselves as did afore-time the Idaean Dactyls in Crete and the Corybants in Phyrgia as well as the Boetian Trophoniads in Udora and thousands of others in many parts of the world whose rites, honours, and titles persist but whose powers tended to another place as they achieved the ultimate alteration. They achieve it, some sooner and some later, once the mind has been separated from the soul. It is separated by love for the image in the sun through which shines forth manifest the desirable and fair and divine and blessed towards which all nature in one way or another yearns, for it must be out of love for the sun that the moon herself goes her rounds and gets into conjunction with him in her yearning to receive from him what is most fructifying. The substance of the soul is left upon the moon and retains certain vestiges and dreams of life as it were; it is this that you must properly take to be the subject of the statement

"Soul like a dream has taken wing and sped."—HOMER, *Odyssey.*

for it is not straightway nor once it has been released from the body that it reaches this state but later when, divorced from the mind, it is deserted and alone. Above all else that Homer said his words concerning those in Hades appear to have been divinely inspired.

"Thereafter marked I mighty Heracles—
His shade; but he is with the deathless gods. . . ."—HOMER, *Odyssey*

In fact the self of each of us is not anger or fear or desire just as it is not bits of flesh or fluids either but is that which we reason and understand; and the soul receives the impression of its shape through being moulded by the mind and moulding in turn and enfolding the body on all sides, so that, even if it be separated from either one for a long time, since it preserves the likeness and the imprint it is correctly called an image. Of these, as has been said, the moon is the element, for they are resolved into it as the bodies of the dead are resolved into earth. This happens quickly to the temperate souls who had been fond of a leisurely, unmeddlesome, and philosophical life, for abandoned by the mind and no longer exercising the passions for anything they wither quietly away. Of the ambitious and the active, the irascible and those who are enamoured of the body, however, some pass their time as it were in sleep with the memories of their lives for dreams as did the soul of Endymion; but, when they are excited by restlessness and emotions and drawn away from the moon to another birth, she forbids them to sink towards earth and keeps conjuring them back and binding them with charms, for it is no slight, quiet, or harmonious business when with the affective faculty apart from reason they seize upon a body. Creatures like Tityus and Typho and the Python that with insolence and violence occupied Delphi and confounded the oracle belonged to this class of souls, void of reason and subject to the affective element gone astray through delusion; but even these in time the moon took back to herself and reduced to order. Then when the sun with his vital force has again sowed mind in her she receives it and produces new souls, and earth in the third place furnishes a body. In fact, the earth gives nothing (in giving back) after death all that she takes for generation, and the sun takes nothing but takes back the mind that he gives, whereas the moon both takes and gives and joins together and divides asunder in virtue of her different powers, of which the one that joins together is called Ilithyia, and that which divides asunder Artemis."

—PLUTARCH, *On the Face on the Moon.*

23.5. ARTEMIS TRIVIA. In Ancient Rome, Selene (the moon), Diana (the Roman Artemis) and Hecate (the goddess of crossroads and transitions) formed a triad known as *Trivia,* which is Latin for "three ways". *Trivia* was one of the earliest epithets of Diana, already used by Virgil in the *Aeneid.* Just like Hermes, Hecate and Diana Trivia were protectresses of travellers, "of all those that have nowhere to lay their heads".

Hecate's shrines were at *cross*roads, where sacrifices of blood were offered.

"'To thee I offer these wreaths wrought with bloody hands, each entwined with NINE serpent coils; to thee, these serpent limbs which rebellious Typhoeus wore, who caused Jove's throne to tremble. In this is the blood which Nessus, that traitor ferryman, bestowed as he expired. With these ashes the pyre on Oeta sank down which drank in the poisoned blood of Hercules. Here thou seest the billet of a pious sister but impious mother, Althaea, the avenger. These feathers the Harpy left in her trackless lair when she fled from Zetes. Add to these the quills of the wounded Stymphalian bird which felt the darts of Lerna. You have given forth your voice, ye altars; I see my tripods shaken by the favouring deity.

I see Trivia's swift gliding car, not as when, radiant, with full face, she drives the livelong night, but as when, ghastly, with mournful aspect, harried by Thessalian threats, she skirts with nearer rein the edge of heaven. So do thou wanly shed from thy torch a gloomy light through air; terrify the peoples with new dread, and let precious Corinthian bronzes resound, Dictynna, to thy aid. To thee on the altar's bloody turf we perform thy solemn rites; to thee a torch caught up from the midst of a funeral pyre has illumed the night; to thee, tossing my head and with bended neck, I have uttered my magic words; for thee a fillet, lying in funeral fashion, binds my flowing locks; to thee is brandished the gloomy branch from the Stygian stream; to thee with bared breast will I as a maenad smite my arms with the sacrificial knife. Let my blood flow upon the altars; accustom thyself, my hand, to draw the sword and endure the sight of beloved blood.' (*She slashes her arm and lets the blood flow upon the altar*). 'Self-smitten have I poured forth the sacred stream.

But if thou complainest that too often thou art called on by my prayers, pardon, I pray; the cause, O Perses' daughter [Hecate], of my too oft calling on thy bows is one and the same ever, Jason.

Do thou now (*she takes a phial*) poison Creusa's robe that, when she has donned it, the creeping flame may consume her inmost marrow. Within this tawny gold (*she takes a casket*) lurks fire, darkly hid; Prometheus gave it to me, even he who expiates with ever-growing liver his theft from heaven, and taught me by his art how to store up its powers. Mulciber [another name of Vulcan] hath also given me fires which subtly lurk in sulphur; and bolts of living flame I took from my kinsman, Phaëthon. I have gifts from Chimaera's middle part, I have flames caught from the bull's scorched throat, which, well mixed with Medusa's gall, I have bidden to guard their bane in silence.

Give sting to my poisons, Hecate, and in my gifts keep hidden the seeds of fire. Let them cheat the sight, let them endure the touch; let burning fire penetrate to heart and veins; let her limbs melt and her bones consume in smoke, and with her blazing locks let the bride outshine her wedding torches.

My prayers are heard: thrice has bold Hecate bayed loud, and has raised the accursed fire with its baleful light.

Now all my power is marshalled; hither call my sons that by their hands thou mayst send these costly gifts unto the bride.'"—SENECA, *Medea.*

"Approach Strong Tykhe[1] with propitious mind,
and rich abundance, to my prayer inclined.
Placid and gentle Trivia,
mighty named, imperial Diana
born from Pluto famed.
Mankind unconquered endless praise is thine,
sepulchral, widely wandering power divine!
In thee, our various mortal life is found,
and some from thee high copious wealth abound;
while others mourn thy hand averse to bless,
in all the bitterness of deep distress.
Be present, Goddess, to thy votary kind,
and give abundance with benignant mind."—ORPHIC HYMN.

23.6. APHRODITE APOTROPHIA was one of the many epithets of Aphrodite.

Apotrophia (Ἀποτροφία) means "expeller" or "rejecter"; the goddess of love was worshipped under this epithet in Thebes. Aphrodite Apotrophia was said to expel the desire for sinful pleasure from the hearts of men, *i.e.,* to expel Aphrodite Pandemos.

> "At Thebes there are three WOODEN images of Aphrodite, so very ancient that they are actually said to be votive offerings of Harmonia, and the story is that they were made out of the wooden figure-heads on the ships of Cadmus. They call the first Heavenly [*Ourania*], the second Common [*Pandemos*] and the third Rejecter [*Apotrophia*]. Harmonia gave to Aphrodite the surname of Heavenly [*Ourania*]."—PAUSANIAS, *Description of Greece* 9.16.3.

Harmonia was the good daughter of Ares and Aphrodite for whom Hephaestus made the *Necklace of Eriphyle,* which caused misfortune, eternal youth and beauty.

Let us note that *atrophia* (ἀτροφία) means "atrophy", "lack of food", or "starvation diet". The term clearly points towards some kind of abstinence, asceticism or physical decay, just as the term *apotrophia* points to the *renouncing*—or the being *expelled* from—the world: "My kingdom does not belong to this world."—*John* 18:36.

Such an "abstinence" refers to detachment from sensory and social desire, which should emerge as the natural outcome of being expelled from the illusory nature of the lower human condition. Abstinence should NOT be imposed by Ares' willpower—*the lower nature that should atrophy*—instead, it should arise as the direct outcome of detachment, while detachment should arise as the direct outcome of understanding.

Ancient sages were detached ascetics or stoics, but that was a *consequence* of their wisdom*, not the cause.* However, as such sages were socially well-considered in old days, the sophists and the shallow-minded often imitated such superfluous attributes: the shallow-minded began to imitate them because that is all they could grasp, while the sophists imitated them to deceive the shallow-minded and gain social influence.

The only thing one can gain by forcefully abstaining from sensory impulses is willpower. And—although a degree of willpower is necessary to initiate the taking of the Kingdom of Heaven by force—the willpower of the ego-mask cannot reach very far, and it very easily becomes a stumbling block feeding on effort and pride.

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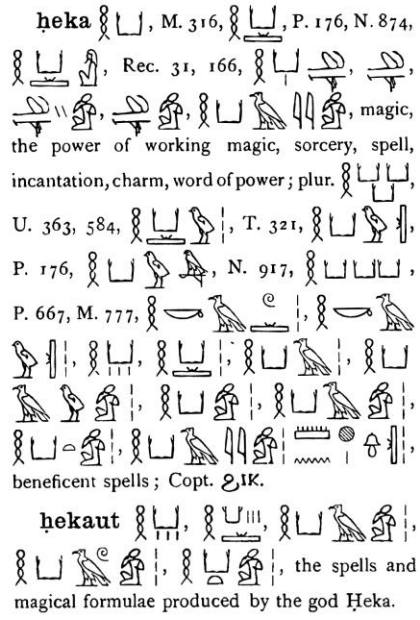
[1] Τύχη, the goddess of fortune, fate or providence.

23.7. HECATE (Ἑκάτη), the daughter of Perses (Πέρσης; "destroyer") and Asteria (Ἀστερία; "the starry one"), was the three-headed goddess of boundaries, transitions, crossroads, magic, the new moon, necromancy and ghosts. Hecate was called *Soteira* (Σώτειρα), "Saviour", and said to be the mother of angels and the *Anima Mundi* itself.

Apollo and Artemis were often nicknamed *Hecatos* (Ἑκατός), or "far-shooters".

Scholars usually derive the name of Hecate from the Greek *ekón* (ἑκών), which means "willing". And, although one could not say this to be wrong—for will is indeed the agency behind all magical operations—it would be much easier to derive the name of Hecate from the Ancient Egyptian god of magic and medicine, *Heka*, and the many Ancient Egyptian derivations of this name. For instance, *Hekait*—which is most probably the actual original Ancient Egyptian utterance from which the Greeks derived the name "Hecate"—meant "sorceress", which greatly resonates with Hecate.



The Ancient Egyptian god Heka was conceived as a "supernatural energy that the gods possessed" and that the pharaoh had to *devour* in order to acquire divine and magical power. Apart from this, the Ancient Egyptians also had a frog-headed goddess called *Heqet*, which was related to fertility and the seasonal flooding of the Nile.

As the goddess of magic, Hecate was naturally given many different names:

She was called *Aenaos* (Αἰώνιος), meaning "eternal" or "ever-flowing"; *Aglaos* (Αγλάος), meaning "beautiful" or "bright"; *Brimo*[1] (Βριμώ), "furious", "avenging",

[1] This term is connected to *brime* (βρίμη), meaning "potent", "roaring", or "bellowing." And from both—*brimo* and *brime*—derives the epithet of Dionysus *Bromios*: the intermediate, or "roaring Dionysus".

"Now, by night in Eleusis, beneath a huge fire, the Celebrant enacting the great and Secret Mysteries, vociferates and cries aloud, saying, 'August Brimo has brought forth a consecrated son, Brimus;' that is, 'a potent (mother has been delivered of) a potent child.' But revered, he says, is the generation that is spiritual, heavenly, from above, and potent is he that is so born.'"—HIPPOLYTUS, *The Refutation of all Heresies*.

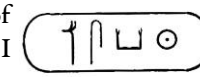
"dreaded" or "crackling flame"; *Erototokos* (Ερωτοτόκος), meaning "producer or bearer of Love"; *Kleidouchos* (Κλειδοῦχος), meaning "key holder"—as the holder of the keys of Hades—or *Kourotrophos* (Κουροτρόφος), meaning "nurse of children", an epithet connected to the *Kouretes*: those NINE fully armoured goddesses that presided upon the infancy of Dionysus-Bacchus. But Hecate was also called *Propylaia* (Προπύλαια)—which means "before the gate" and evokes *Artemis Propylaea*—and *Trimorphe* (Τρίμορφη), which means "three-formed" and evokes *Artemis Trivia,* as well as *Athena Tritogeneia*—Athena "born" (*geneia*) from *three* (τρία)—or Triton: the *merman-son* of Poseidon and Amphitrite. Athena was born from Zeus' head; Hecate was three-headed, and the symbol of psychology is the trident (Ψ) of Poseidon.

"And she conceived and bore Hecate whom Zeus the son of Cronos honoured above all. He gave her splendid gifts, to have a share of the earth and the UNFRUITFUL SEA. She received honour also in starry heaven, and is honoured exceedingly by the deathless gods. For to this day, whenever anyone of men on earth offers rich sacrifices and prays for favour according to custom, he calls upon Hecate. Great honour comes full easily to him whose prayers the goddess receives favourably, and she bestows wealth upon him; for the power surely is with her. For as many as were born of Earth and Ocean amongst all these she has her due portion. The son of Cronos did her no wrong nor took anything away of all that was her portion among the former Titan gods: but she holds, as the division was at the first from the beginning, privilege both in earth, and in heaven, and in sea. Also, because she is an only child, the goddess receives not less honour, but much more still, for Zeus honours her. Whom she will she greatly aids and advances: she sits by worshipful kings in judgement, and in the assembly whom she will is distinguished among the people. And when men arm themselves for the battle that destroys men, then the goddess is at hand to give victory and grant glory readily to whom she will. Good is she also when men contend at the games, for there too the goddess is with them and profits them: and he who by might and strength gets the victory wins the rich prize easily with joy, and brings glory to his parents. And she is good to stand by horsemen, whom she will: and to those whose business is in the grey discomfortable sea, and who pray to Hecate and the loud-crashing Earth-Shaker [Poseidon], easily the glorious goddess gives great catch, and easily she takes it away as soon as seen, if so she will. She is good in the byre with Hermes to increase the stock. The droves of kine and wide herds of goats and flocks of fleecy sheep, if she will, she increases from a few, or makes many to be less. So, then, albeit her mother's only child, she is honoured amongst all the deathless gods. And the son of Cronos made her a nurse of the young who after that day saw with their eyes the light of all-seeing Dawn. So, from the beginning she is a nurse of the young, and these are her honours."—HESIOD, *Theogony.*

"EINODIAN Hecate, Trivia, lovely dame,
Of earthly, watery, and celestial frame,
Sepulchral, in saffron veil arrayed,
Pleased with dark ghosts that wander through the shade;
Persæa, solitary goddess, hail!
The world's key-bearer, never doomed to fail;
In stags rejoicing, huntress, nightly seen,
And drawn by bulls, unconquerable queen;
Leader, nymph, nurse, on mountains wandering, hear
The suppliants who with holy rites thy power revere,
And to the herdsman with a favouring mind draw near."—ORPHIC HYMN.

Around the year 1650 B.C., Ancient Egypt suffered an Eastern invasion that conquered a great part of the country "without striking a blow". These invaders—today called *Hyksos*, but known in Ancient Egyptian as *heqau khasut*—are one of the greatest mysteries of history. Historians have hypothesised about the nature of these people that jeopardised Ancient Egypt, but their origin remains a mystery, for they certainly did not belong to any of the ancient powers, such as Mesopotamia, Hatti, Nubia, etc. The Ancient Egyptian historian Manetho spoke of them in these terms:

> "Tutimaeus. In his reign, for what cause I know not, a blast of God smote us; and unexpectedly, from the regions of the East, invaders of obscure race marched in confidence of victory against our land. By main force they easily *seized it without striking a blow*; and having overpowered the rulers of the land, they then burned our cities ruthlessly, razed to the ground the temples of the gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others. Finally, they appointed as king one of their number whose name was Salitis."—MANETHO, *Aegyptiaca.*



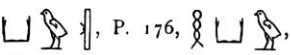
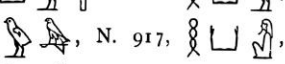
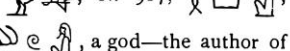
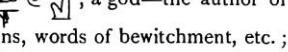
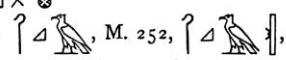
user , IV, 972, strong one, *i.e.*, oppressor.

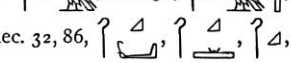
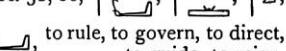
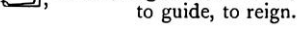
Salitis was recorded as *User-Ka-Ra*, the name of a pharaoh of the early Sixth Dynasty who had suffered *damnatio memoriae*. I believe this was not the original name of this pharaoh but how the priests chose to "immortalise" him: "*User*" meant "oppressor"—the hieroglyph is a sceptre with *Set's face*—and "*Salitis*" may be an esoteric translation of "*User*" via the Greek *sálos* (σάλος), "a strong shaking of the sea".

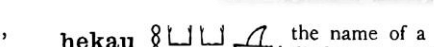
Most scholars believe that the words of Manetho regarding the Hyksos "seizing the land without striking a blow" simply mean that they were superior at archery. But although archery—or aiming with one eye—indeed symbolised wisdom and magic, if scholars cannot conceive of Manetho's words in any other way than that the Hyksos were *Hecatos* (Ἑκατός), or "far-shooters", it is because they do not believe that words are magical spells with mesmerising power, as *this is not what they have been told.*

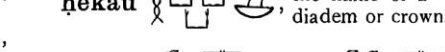
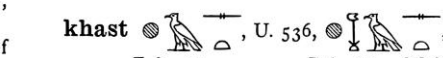
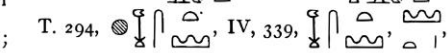
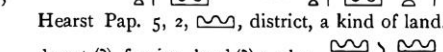
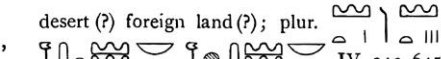
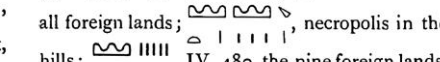
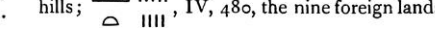
Little is known of the Hyksos, but the Egyptian priests represented them tending goats, and that is already a good clue for the one-eyed. Another clue may be in the hieroglyphs of their name—a shepherd's staff, a triangle and three mountains—which was read as *heqau khasut* in Ancient Egyptian and which scholars very competently translate as "foreign rulers".

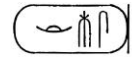
Eventually, the Hyksos were defeated by Kamose—"Ka is born"—and his son Ahmose—"IAH (the moon-god) is born".

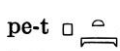
Ḥekau  , P. 176,  , M. 316,  , N. 917,  , B.D.G. 537, , a god—the author of spells, incantations, words of bewitchment, etc.; his shrine was  .

ḥeq, ḥeqa  , M. 252,  , Rec. 32, 86,  , to rule, to govern, to direct, to guide, to reign.

ḥekau  , the name of a diadem or crown.

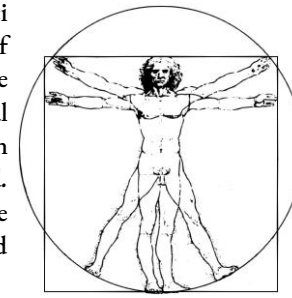
khast  , U. 536,  , T. 294,  , IV, 339,  , Hearst Pap. 5, 2,  , district, a kind of land. desert (?) foreign land (?); plur. ;  , IV, 343, 645, all foreign lands;  , necropolis in the hills; , IV, 480, the nine foreign lands.

KAMOSE

AHMOSE

pe-t  , the sky, heaven

Rā , the Sun-god Rā

23.8. THE ELYSIAN NAVEL. When Leonardo da Vinci drew his famous Vitruvian Man, he placed the needle of his compass on the *navel* and drew a man within a circle and a square. A circle with a central dot is the astrological sign of the sun, which is inherent to the sun-god Ra in Egyptian hieroglyphs and the alchemical symbol of gold.



Let us remember that, for the Ancient Egyptians, the sky was square. Only by means of the navel of the world shall the mystery of "squaring the circle" be ever solved.

The navel is the Tree of Knowledge in the *middle of the Garden,* from which fruit, if you eat, you shall surely die. In Greek, "navel" is *omphalos* (ὀμφαλός)—the name of the stone given by Rhea to Cronos to save baby Zeus—and the Pythias were said to derive their prophetic skill from the *Omphalos Stone*, a relic that they kept in the adytum of the Oracle of Apollo in Delphi, a city said to be "the navel of the world".

But the Greeks were not the only ones to allot prophetic properties to the navel: the Hindus also regard the navel as "the circle of the sun" and the seat of internal divine light. In Sanskrit, *nâbhâ* (नाभ) means "navel", and, in Hebrew, *naba* (נבא) means "to prophesy". The Mesopotamian god Marduk had a son called Nabu (𒀭𒀝), meaning "messenger", "to do", "to act", or "to build"; Gautama Buddha spoke about "growing a vine from his navel"; and Moses died at Mount Nebo, from where Joshua took over.

> "And as for your birth, on the day you were born *your cord was not cut*, nor were you washed with water to cleanse you, nor rubbed with salt, *nor wrapped in swaddling clothes*. No eye pitied you, to do any of these things to you out of compassion for you, but you were cast out on the open field, for you were abhorred, on the day that you were born. And when I passed by you and saw you wallowing in your blood, I said to you in your blood, 'Live!' I said to you in your blood, 'Live!'"—*Ezekiel* 16:4-6.

> "When the Tathagata [the Buddha]—worthy and rightly self-awakened—was still just an unawakened bodhisattva, and a *woody vine growing out of his navel stood reaching to the sky* [. . .]"—GAUTAMA BUDDHA, *Supina Sutta.*

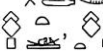
> "Grant ye that the Ba-soul of the Osiris Ani, whose Word is Truth before the gods, may come forth *with your navel cords* in the eastern part of the sky, and that it may follow Ra to the place where he was yesterday, and may set in peace in Amentet."
>
> —*The Ancient Egyptian Book of the Dead.*

23.9. THE STATUE'S VOICE YOU AUSPICIOUSLY TAMED.

"To be free of the word and not to give too much importance to it; to see that the word is not the thing and the thing is never the word; not to get caught in the overtones of the word and yet use words with care and understanding; to be sensitive to words and not be weighed down by them; to break through the verbal barrier and to consider the fact; to avoid the poison of words and to feel the beauty of them; to put away all identification with words and to examine them, for words are a trap and a snare. They are the symbols and not the real. The screen of words acts as a shelter for the lazy, the thoughtless and the deceiving mind. Slavery to words is the beginning of inaction which may appear to be action and a mind caught in symbols cannot go very far. Every word, thought, shapes the mind and without understanding every thought, mind becomes a slave to words and sorrow begins. Conclusions and explanations do not end sorrow."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

Peṭ, Peṭ-ra ; see **Ḥepṭ-ra.**

ḥepṭ-ra shut the mouth (in chewing?).

ḥep-t  , boat.

Geb , an Earth-god, the son of Shu and Tefnut, the husband of Nut, and the father of Osiris, Isis, Set, Nephthys, Horus. As the creator of the Cosmic Egg he is called the "Great Cackler,"

23.10. APOLLO'S STONY EGG-THRONE TURNED TO GOLD.

"Petra" is "stone", "rock", or "boulder" in both Latin and Greek (πέτρα).

"I signify to posterity that air is a tenuous matter of water, and that it is not separated from it. It remains above the dry earth, to wit, the air hidden in the water, which is under the earth. If this air did not exist, the earth would not remain above the humid water [. . .] The air which is hidden in the water under the earth is that which sustains the earth, lest it should be plunged into the said water; and it, moreover, prevents the earth from being overflowed by the water. The province of the air is, therefore, to fill up and to make separation between diverse things, that is to say, water and earth, and it is constituted a peacemaker between hostile things, namely, water and fire, dividing these, lest they destroy one another. *The* TURBA *said*:—"If you gave an illustration hereof, it would be clearer to those who do not understand. *He answered*:—An egg is an illustration, for therein four things are conjoined; the visible cortex or shell represents the earth, and the albumen or white part, is the water. But a very thin inner cortex is joined to the outer cortex, representing, as I have signified to you, the separating medium between earth and water, namely, that air which divides the earth from the water. The yolk also of the egg represents fire; the cortex which contains the yolk corresponds to that other air which separated the water from the fire. But they are both one and the same air, namely, that which separates things frigid, the earth from the water, and that which separated the water from the fire. But the lower air is thicker than the upper air, and the upper air is more rare and subtle, being nearer to the fire than the lower air. In the egg, therefore, are four things—earth, water, air, and fire. But the point of the Sun, these four excepted, is in the centre of the yolk, and this is the chicken. Consequently, all philosophers in this most excellent art have described the egg as an example, which same thing they have set over their work."—*Turba Philosophorum.*

"Oh Ra, in thine Egg, who risest up in thine orb, and shinest from thine Horizon, and swimmest over the firmament without a peer, and sailest over the sky; whose mouth sendeth forth breezes of flame, lightening up the Two Earths with thy glories" [. . .]

"I shine forth out of the Egg which is in the UNSEEN world. Let there be given my mouth that I may speak with it in the presence of the great god, Lord of the Duat. Let not my hand be repulsed by the Divine Circle of the great god." [. . .]

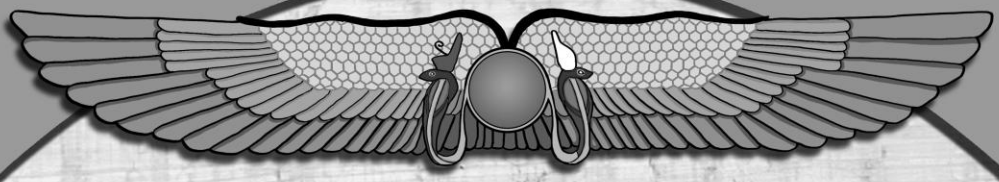
"Oh Atum! Give me that delicious air which is in thine own nostrils. It is I who hold that great station which is in the heart of Heracleopolis. I watch over the Egg of the Great Cackler, my strength is the strength thereof, my life is the life thereof, and my breath is the breath thereof." [. . .]

"Oh thou Sycamore of Nut, give me of the water and of the wind which are within thee. It is I who hold that abode which is in Heracleopolis, I watch over that Egg of the Great Cackler. My strength is the strength thereof, my life the life thereof, and my breath the breath thereof." [. . .]

"I set myself to view: I set myself to view as the Golden Hawk, which cometh out from its Egg; and I fly and I hover as a Hawk of four cubits across the back. My two wings are of the green gem of the South." [. . .]

"Thy limbs have been given thee, thou takest hold of thy bones, I have set for thee thy limbs; the earth is bent upon protecting thy flesh. Thou art Horus who was within the Egg; when thou art raised, thou seest the divine body, thou marchest towards the horizon, to the place where thou likest to be; and when thou art there, there are hailings and cries of welcome, with all which appear on the altar."—*Egyptian Book of the Dead.*

Gaga ur ,
"Great Cackler"—a title of Geb.



"To be said over (a figurine of) Mut having three heads: one being the head of Pakhet wearing plumes, a second being a human head wearing a Double Crown, the third being the head of a vulture wearing plumes. She also has a phallus, wings and the claws of a lion. Drawn in dried myrrh with fresh incense, repeated in ink upon a red bandage. A dwarf stands before her, another behind her, each facing her and wearing plumes. Each has a raised arm and two heads, one is the head of a falcon, the other a human head.

Wrap the breast therewith: he shall be a god among gods in the God's Domain. He shall not be repulsed forever. His flesh and bones shall be sound like one who does not die. He shall drink water from the river; land shall be given to him in the Field of Reeds; a star of the sky shall be given to him.

He shall be preserved from the serpent, the hot-tempered one who is in the Duat. His soul shall not be imprisoned. The Djeriu-bird shall rescue him from the one at his side and no maggot shall eat him."

–The Ancient Egyptian Book of the Dead.

"At the Day of Judgement, the world shall be judged by Fire, that which was made by the Creator of nothing, must by Fire be burnt to Ashes, out of which Ashes the Phoenix produces her young. For in those Ashes lie the true and genuine Tartar which must be dissolved, and when that is dissolved, the strongest Lock of the King's Palace may be opened. After that burning, a new Heaven and a new Earth shall be formed, and the new Man shall more gloriously shine forth than ever he lived in the old world, for he shall be purified."—BASILIUS VALENTINUS, *Twelve Keys.*

"Learn, you who already know, that all our purifications are igneous, that *all our purifications are made in fire, by fire, and with fire*. This is the reason why some authors have described these operations under the chemical title of *calcinations*, because the matter, long subjected to the action of the flame, yields its impure scorched parts to it. Know also that our *rock*—veiled in the form of the dragon—at first allows a dark, evil-smelling, and poisonous liquid to flow, whose thick volatile smoke is extremely toxic. This water, symbolized by the *crow*, cannot be washed or whitened except by means of fire. This is what the philosophers gave us to understand when, in their enigmatic style, they recommend that the artist *cuts off its head*. By these fiery ablutions, the water discharges its black coloration and takes on a white colour. The crow, decapitated, gives back its soul and loses its feathers. Thus fire, by its frequent reiterated action on water, forces the latter to better defend its specific qualities by abandoning its superfluities. The water contracts, tightens itself to resist Vulcan's tyrannical influence; it is nourished by fire which aggregates its pure and homogeneous molecules, and finally it is coagulated into a dense corporeal mass, fiery to the extent that the flame remains powerless to further exalt it.

For you, unknown brothers of the mysterious City of the Sun, we have formed the resolution of teaching the diverse and successive modes of our purifications. You will be thankful to us, we are certain, to have pointed out to you these reefs of the hermetic sea, against which so many inexperienced Argonauts have been shipwrecked. If you want to possess the *griffin*—which is our *astral stone*—by tearing it from its arsenical gangue, take two parts of *virgin earth*, our *scaly dragon*, and one part of the igneous agent, which is that valiant *knight* armed with the lance and shield. Ἄρης (*Ares*), more vigorous than *Aries*, must be in a lesser quantity. Pulverise and add the fifteenth part of this pure, white, admirable salt, washed and crystallized several times, which you must necessarily know. Intimately mix it; and then, following the example of the painful Passion of Our Lord, crucify it with *three* iron nails, so that the body dies and can then be resurrected. This done, drive away the coarsest sediments from the corpse; crush and triturate the bones; mix the whole thing on a slow heat with a *steel rod.* Then throw into this mixture half of this second salt, extracted from the dew that fertilizes the earth in the month of May, and you will obtain a body clearer than the preceding one. Repeat the same technique *three times*; you will reach the matrix of our mercury, and you will have climbed the first rung of the ladder of the sages. When Jesus resurrected the *third* day after his death, *a luminous angel clothed in white* alone occupied the empty sepulchre. . ."—FULCANELLI, *The Dwellings of the Philosophers.*

PART VII:
Baptism by Fire.

"I have come to cast fire upon the earth; and how I wish it were already kindled! But I have a baptism to undergo, and how distressed I am until it is accomplished!"

— Jesus of Nazareth, Luke 12:49-50

XXIV

24.1. ONE.

> "At the First Hour, in unity, the demons chant the praises of God: they lose their malice and fury."—APOLLONIUS OF TIANA, *Nychthemeron.*
>
> "At the First Hour, God combines the scattered fragments of earth; He kneads them together and forms one mass, which it is His will to animate."—*The Nychthemeron of the Hebrews.*

One is the *king* of all prime numbers, all of which derive their nature from One.[1]

All numbers contain One and the agency of One—which is Love—for *Love is the agency of union and being One*: THIS PROVES THE LOVE OF ONE TO BE OMNIPRESENT.

As One is OMNIPRESENT—because all numbers contain One—all numbers can in turn be divided by One: THIS PROVES ONE TO BE OMNIPOTENT. But as the agency of division is alien to the agency of union and One—which is Love—One divides *without divisive violence*, so numbers always remain whole, or unhurt, when divided by One.

In *Mathematics useful for understanding Plato,* Theon of Smyrna said that:

> "Unity is the principle of all things and the most dominant of all that is: all things emanate from it and it emanates from nothing. It is indivisible and it is everything in power. It is immutable and never departs from its own nature through multiplication (1 x 1 = 1). Everything that is intelligible and not yet created exists in it: the nature of ideas, God himself, the soul, the beautiful and the good, and every intelligible essence, such as beauty itself, justice itself, equality itself, for we conceive each of these things as being one and as existing in itself."

And in Thomas Taylor's *Theoretic Arithmetic,* we read that:

> "The monad, as we learn from the extracts preserved by Photius from Nicomachus, was called by the Pythagoreans intellect, male and female, God, and in a certain respect matter. They also said, that it in reality mingled all things, is the recipient and capacious of all things, is Chaos, confusion, commixture, obscurity, darkness, a chasm, Tartarus, Styx, and horror, and void of mixture, a subterranean profundity, Lethe, a rigid virgin, and Atlas. It is likewise called by them the axis, the Sun, and Pyralios, Morpho, the tower of Zeus, and spermatic reason. Apollo, likewise, the prophet, and ambiguous. [. . .] They called it confusion, commixture, obscurity, and darkness, because in the ineffable principle of things of which it is the image, all things are profoundly one without any separation or distinction, as being all things prior to all, and in consequence of being involved in unfathomable depths, are concealed in unknown obscurity and darkness [. . .] the Egyptians asserted nothing of the first principle of things, but celebrated it as thrice unknown darkness transcending all intellectual perception. As Tartarus too subsists at the extremity of the universe, in a descending series, it is dissimilarly similar to the ineffable which is the extremity of things in an ascending series. [. . .] As with respect to the ineffable likewise, knowledge, as Damascius beautifully observes, is refunded into ignorance, the monad, which is the image of it, is very appropriately called Lethe or oblivion. But from the purity of its nature, the monad is denominated a rigid virgin. And it is called Atlas, because the ineffable supports, connects, and separates all things; for of this the fabulous pillars of Atlas are an image. [. . .] Besides these appellations the Pythagoreans also called the monad Apollo [. . .] from its privation of multitude. They likewise denominated it Prometheus [. . .] for there is nothing beyond the ineffable."

[1] The very word "prime" derives from *primus,* which is Latin for "first".

In the Monad we will find the river *Lethe* (Λήθη), meaning "oblivion" or "forgetfulness", from which we derived the name of Leto (Λητώ), the mother of Artemis and Apollo, as we will also find Hestia, *the rigid virgin*.

Leto is brass; Hestia is orichalcum. The difference is in whether the latten has been whitened, whether Apollo has returned to her mother and thus become equal to the Invisible Sun, "the visible sun in obliviousness", or "the moon has eclipsed the sun in their mother's abode". Brass is an alloy of copper and zinc, while orichalcum was a legendary metal, often conceived as an alloy of gold and either brass, copper or bronze.

As Plato said, orichalcum was "much celebrated" in Atlantis:

> "In the first place, the island supplied them with such things as are dug out of mines in a solid state, and with such as are melted: and orichalcum, which is now but seldom mentioned, but then was much celebrated, was dug out of the earth in many parts of the island, and was considered as the most honourable of all metals except gold. [. . .] They likewise covered the superficies of the wall which enclosed the most outward zone with tin: and lastly, they covered that which enclosed the acropolis with orichalcum, which shines with a fiery splendour. [. . .] With respect to the internal parts, the roof was entirely formed from ivory, variegated with gold, silver and orichalcum; but as to all the other parts, such as the walls, pillars, and pavement, these were adorned with orichalcum. [. . .] The mandates were delivered to them by their ancestors inscribed on a pillar of orichalcum, which was erected about the middle of the island, in the Temple of Poseidon."—PLATO, *The Critias.*

The atomic number of hydrogen is one. Hydrogen is the lightest and most abundant chemical element in the universe. In a plasma state, hydrogen glows in violet, while a pure flame of hydrogen in oxygen burns in ultraviolet light and is barely visible to the naked human eye. The word "hydrogen" means "origin of water", as derived from the Greek *udor* (ὕδωρ), "water", and *genes* (γενής), which implies origin.

All fishers of men dwell in the THREEFOLD Unity of God. Their heads dwell with the fiery Seraphim, at the origin (*genes*; γενής) of the *arkhe*—the "water" (ὕδωρ) that Thales believed to be the principle of all *visible*[1] things (*hydro-genes*)—their hearts are *light* like Maat's feather on Ra's Solar Barque (*helios, helium*), and their feet stand on the Philosopher's Stone, the *lithos* (λίθος; *lithium*) of Lethe on the *Waters of Oblivion.*

Hexagram number One of the *I Ching* is 乾 (*qián*), known as "Force", "Creative", "Powerful Action", "the Key", or "God". *Qián* is formed by the inner or lower trigram ☰ (乾 *qián*), "force", which is (天) heaven, and an identical outer or upper trigram. The result evokes as much nothing as it evokes everything: the sky, a blank canvas, an unsupported and unconditioned creative potentiality, the seed of everything and nothing in itself, a paradox, the beginning and the end, the Mother and the Father.

[1] "I am now to speak of the water. This is the first element we read of in Scripture, the most ancient of principles and the mother of all things amongst VISIBLES. Without the mediation of this the earth can receive no blessing at all, for moisture is the proper cause of mixture and fusion. [. . .] 'The congealed spirit of invisible water is better than all the earth,' saith the noble and learned Sendivogius."

—EUGENIUS PHILALETHES, *Anthroposophia Theomagica.*

24.2. HIGH FEVERS.

"God the Father is the Metaphysical, Supercelestial Sun;[1] the Second Person is the Light; and the Third is Fiery Love, or a Divine Heat proceeding from both. Now, without the presence of this Heat there is no reception of the Light and by consequence no influx from the Father of Lights. For this Love is the medium which unites the Lover to that which is beloved, and probably this is the Platonic's 'Chief Daimon, who doth unite us with the Prefects of Spirits.' I could speak much more of the offices of this Loving Spirit, but these are 'grand mysteries of God and Nature' and require not our discussion so much as our reverence. Here also I might speak of that Supernatural Generation whereof Trismegistus: 'The Monad begetteth the Monad and doth reflect upon itself its own fervour.' But I leave this to the Almighty God as His own essential, central mystery. It is my only intention in this place to handle exterior actions, or the process of the Trinity from the centre to the circumference; and that I may the better do it you are to understand that God—before His work of creation—was wrapped up and contracted in Himself. In this state the Egyptians style Him the Solitary Monad and the Kabbalists Dark Aleph; but when the decreed instant of creation came, then appeared Bright Aleph, and the first emanation was that of the Holy Ghost into the bosom of the matter. Thus we read 'darkness was upon the face of the deep' and 'the Spirit of God moved upon the face of the waters.'[2] Here you are to observe that, notwithstanding this process of the Third Person, yet was there no light, but darkness on the face of the deep, illumination properly being the office of the Second. Wherefore God also, when the matter was prepared by Love for Light, gives out His *Fiat Lux,* which was no creation—as most think—but an emanation of the Word, in Whom was life, and that life is the light of men. This is that light whereof St John speaks, that it 'shineth in darkness; and the darkness comprehended it not.' But lest I seem to be singular in this point I will give you more evidence. Pymander informing Trismegistus in the work of creation tells him the self-same thing. 'I am the Light, the Mind, thy God, more ancient than the watery nature which shone forth out of the shadow.'[3] And Georgius Venetus in his book *De Harmonia Mundi*: 'Whatsoever ever liveth doth subsist by virtue of its inward heat. Thence that substance of heat, indifferently distributed through the world, is held to contain within itself a vital strength. Yea, Zoroaster witnesseth that all things were made out of fire when he saith: all things were produced from a single fire, from that fire, namely, which God, the dweller in the fiery essence—as Plato hath it—did ordain to appear in the substance of heaven and earth, at that time created rude and formless, that it might assume life and form. Hereupon the Fabricator did straightway give forth the *Sit Lux,* for which a mendacious rendering hath substituted *Fiat Lux*.[4] For the Light is in no wise made but is communicated and admitted to things heretofore obscure, that they may be brightened and glorified in their forms.'

But to proceed: No sooner had the Divine Light pierced the bosom of the matter but the idea or pattern of the whole material world appeared in those primitive waters, like an image in a glass. By this pattern, it was that the Holy Ghost framed and modelled the universal structure."—EUGENIUS PHILALETHES, *Anthroposophia Theomagica.*

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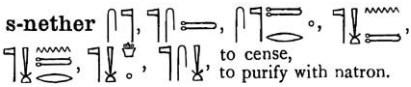
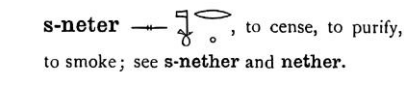
[1] Read "the Invisible Sun", or Amen-Ra in Ancient Egyptian terms.

[2] *Genesis* 1:2.

[3] More ancient than Thales of Miletus' *arkhe* and the waters on which the Ark of Noah sailed.

[4] "*Sit Lux"* would be "Let there be light", whereas "*Fiat Lux"* would be "Let light be made". The important difference lies in the fact that Light was not *made*, for Light is *consciousness* and rather the *action of making.*

s-nether  , to cense, to purify with natron.

s-neter  , to cense, to purify, to smoke; see **s-nether** and **nether.**

24.3. HOLY SMOKE.

I sang, and I coughed, and I saw with due Pain and Love
that the otherworldly sacredness of the First Door
was belittled by the splendour of the Holy Ghost!
The Word of the Lord then turned into Black Holy Smoke,
and my heart pitied the Snake that crawled on the floor.
The Serpent of Eden tried to tell the Truth to all,
and yet that Serpent will always speak a Cloud of Smoke. . .
But behold! Holy, Holy, Holy, shall be that Smoke
as long as it comes from the ashes of the Phoenix's corpse!
Who will be next to throw himself into this white pyre?
Come crawling to Hestia if for heaven you aspire;
come crawling here to burn wine and vinegar in her Fire!

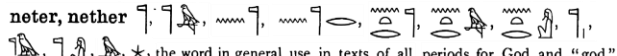
"Trismegistus, having first expressed his vision of light, describes the matter in its primitive state thus: 'And in a short time after'—he saith—'the darkness was thrust downwards, partly confused and dejected, and tortuously circumscribed, so that I appeared to behold it transformed into a certain humid substance and more agitated than words could express, vomiting forth smoke as from fire and emitting an inexpressible and lugubrious sound.' Certainly, these *tenebrae* he speaks of, or fuliginous spawn of Nature, were the first created Matter, FOR THAT WATER WE READ OF IN GENESIS WAS A PRODUCT OR SECONDARY SUBSTANCE. Here also he seems to agree further with the Mosaic tradition. For this 'smoke' which ascended after the transmutation can be nothing else but that darkness which was upon the face of the deep."—EUGENIUS PHILALETHES, *Anthroposophia Theomagica.*

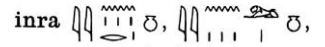
"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and amazing are your deeds, O LORD God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O LORD, and glorify your Name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.' After this I looked, and the sanctuary of the tent of witness in heaven was opened, and out of the sanctuary came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests. And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever, and the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were fulfilled."—*Rev.* 15:3-8.

"The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, in the day when the LORD (יהוה; Jehovah) binds up the brokenness of his people, and heals the wounds inflicted by his blow. Behold, the Name of the LORD (יהוה; Jehovah) comes from afar, burning with his anger, and in thick rising smoke; his lips are full of fury, and his tongue is like a devouring fire; his breath is like an overflowing stream that reaches UP TO THE NECK; to sift the nations with the sieve of destruction, and to place on the jaws of the peoples a bridle that leads astray. You shall have a song as in the night when a holy feast is kept, and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the LORD (יהוה), to the ROCK OF ISRAEL."—*Isaiah* 30:26-29.

"Then Moses brought the people out of the camp to meet Elohim, and they took their stand at the foot of the mountain. Now, Mount Sinai was wrapped in smoke because the LORD (יהוה; Jehovah) had descended on it in fire. The smoke of it went up LIKE THE SMOKE OF A FORGE, and the whole mountain trembled greatly."—*Exodus* 19:17-18.

s , to know.

neter, nether  , the word in general use in texts of all periods for God and "god"

inra 
pot, vessel, wine jar.

24.4. THE EGYPTIAN ANKH is the Key or Cross of Life, a Tau-Cross topped by an *oval* handle: the "Eye of the Needle" where the letters INRI were written on the cross.

"And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, KING OF THE JEWS."—*John* 19:19.

Crucify the human words that the kings of men use to rule the nations, free yourself from the influence of all institutions of power, and learn to read the Word of God—*that is no human word*—directly from the Earth and for the sake of Truth. Verily I say to you that as long as one is not totally immutable to both social praise and blame, one cannot pursue divine fame and make for oneself an Ineffable Name.

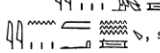
"Thus, Reader, have I made a plenary but short inquisition into the mysteries of Nature. It is more than hitherto hath been discovered and, therefore, I expect the more opposition. I know my reward is calumny; but he that hath already condemned the vanity of opinion is not like to respect that of censure."—EUGENIUS PHILALETHES, *Anthroposophia Theomagica.*

"If for that reason others revile, abuse, scold and insult the Perfect One, on that account, O monks, the Perfect One will not feel annoyance, nor dejection, nor displeasure in his heart. And if for that reason others respect, revere, honour and venerate the Perfect One, on that account the Perfect One will not feel delight, nor joy, nor elation in his heart. If for that reason others respect, revere, honour and venerate the Perfect One, He will think: 'It is towards this (mind-body aggregate) which was formerly fully comprehended, that they perform such acts.'

Therefore, O monks, if you, too, are reviled, abused, scolded and insulted by others, you should on that account not entertain annoyance, nor dejection, nor displeasure in your hearts. And if others respect, revere, honour and venerate you, on that account you should not entertain delight nor joy nor elation in your hearts. If others respect, revere, honour and venerate you, you should think: 'It is towards this (mind-body aggregate) which was formerly comprehended, that they perform such acts.'"—GAUTAMA BUDDHA, *Alagaddupama Sutta.*

"If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love his own, but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the Word that I said to you, 'The servant is not greater than his Lord.' If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things they will do to you for my Name's sake, because they know not him that sent me. If I had not come and spoken to them, they had not had sin, but now they have no cloak for their sin. He that hates me, hates my Father also. If I had not done among them the works which none other man did, they had not had sin, but now they have both seen and hated both me and my Father. But this comes to pass, that the Word might be fulfilled that is written in their Law, 'They hated me without a cause.' But when the Comforter (Paraclete) is come, whom I will send to you from the Father, even the SPIRIT OF TRUTH, which proceeds from the Father, he shall testify of me. And you also shall bear witness, because you have been with me from the beginning."—*John* 15:17-27.

When Pilate asked Jesus whether he was a king, Jesus answered, "You SAY that I am a king". Jesus said so because *he was the Word made flesh*, whereas Pilate was subjected to Diabolon: a model of fanciful word categories. This is also why Pilate could not know Truth, because everything he ever said was that he had made speech—an *invented model of knowledge—his king.* At best, words are a *model* of Truth; at worst, they are mere tools for the spreading of lies, for language and the spreading of lies were invented at the same time. Either way, *Truth shall never be a model nor lie.*

inm' ,  , sea; Heb. יָם. **ri** , lion. **ri** , cord, rope, bandage. **ri** , , , , door, doorway, entrance, forecourt of a house or temple.

> "Then Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this purpose, I was born and for this purpose I have come into the world—to bear witness to the Truth. Everyone who is of the Truth listens to my voice.' Pilate said to him, 'What is Truth?'"—*John* 18:37-38.

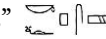
According to the Rosicrucian tradition, the inscription INRI may stand for "Igne Natura Renovatur Integra"—which is Latin for "Fire Renovates Nature Wholly"—a reference to "Baptism by Fire", or the death of the Phoenix that resurrects from its own ashes. "Phoenix"—*phoinix* (φοῖνιξ)—means "purple", "crimson", or "palm tree".

The Ankh evinced the *sustaining of life* and the *reviving of souls.* When the gods granted the Ankh, *they granted it to the mouth,* because what the gods granted was the Word of God, which belongs to no human tongue, as it *transcends human words.*

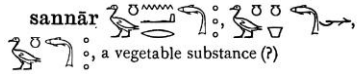
The Ancient Egyptians performed on their dead a very solemn rite known as the "Opening of the Mouth" that involved the "*Peseshkef*", a ceremonial blade shaped like a *fishtail* (𓋴). This rite called for the bestowment of life in the afterlife through the reception of the life-bestowing Ankh and is analogous to the reception of the Judeo-Christian Holy Spirit. In other words, the knowledge of the Word of God, the above and the below, through the agency of Symbolon or the reception of the Holy Ghost.

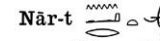
But the same *fishtail* blade was used *to cut the umbilical cord of infants at birth.* And, hieroglyphically, the sign of the *Peseshkef*—in conjunction with the duck, or goose, which meant "son", and the *Vase of Nut*—meant "acacia", the *shittim wood* that the Jews were told to use in building the Ark of the Covenant that was to contain the Word of God. menu-nār (?) , acacia wood or gum (?)

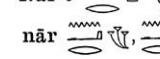
In "*The Liturgy of Funerary Offerings",* E. A. Wallis Budge translates "*Peseshkef*" as "the overcomer of divisions". Such divisions are none other than those of Diabolon.

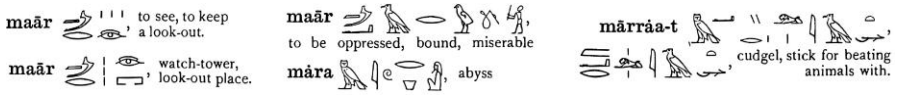
> "The Sem Priest took in his hands the instrument called "KEF PESESH,"  i.e., 'the overcomer of the divisions,' the shape of which was 𓋴, and presented it before the face of the mummy, or touched it with it. Meanwhile, the Kher heb said these words:—
>
> 'O Unas, thy two jawbones which were separated have been established.'
>
> As the result of these words the jawbones resumed their former positions, and power was given to them to masticate food."—E. A. WALLIS BUDGE, *The Liturgy of Funerary Offerings.*

The reunion of the jaws *is the reunion of the above and below, and the food is bread.*

sannār  , a vegetable substance (?)

Nār-t  , sycamore tree in the Ṭuat sacred to Osiris.

nār  , writing reed.



24.5. ORANGE ROBES—SO DISTINCTIVE OF THE DAWN.

The monks of the Theravada school—the oldest Buddhist school—dress in orange robes, like the Hindu sadhus. Mahāyāna and Tibetan monks, however, dress in red.

Love is most commonly associated with red or pink in Western countries, whereas in Asia it is also associated with orange. In truth, red is the colour of *passion* rather than love, and while passion and love are kindred, we also intuitively associate red with violence, fury, and aggression, which is the opposite of love. Pink is created when the passionate fury of red is combined with the purity of white; yet, pink is not one of the seven prismatic colours. As a result, the prismatic colour that best portrays love devoid of all violence is possibly the warmth of orange: the colour that is distinctive of dawn.

Catholic priests dress in black—the colour of Saturn and Hades—but wear a white collar because Jesus Christ—*the Word*—is represented in the purity of white and often covered by a mantle of red: the colour of his spiritual PASSION and crucifixion.

Azure is the colour of calm seas and calm skies: Poseidon (below) and Zeus (above). In fact, all shades of blue are the result of *illuminated black*; hence, the Hindus taint in sky-blue the *skin* of their gods. But blue is also characteristic of the veil of the Virgin Mary, who is often represented within an oval: *the entrance into the Eye of the Needle*. For it is only by going through this *narrow gate* that virginal rebirth from the water and the spirit may be attained. The name "Mary" may be derived from the Latin *mare,* meaning "sea", from the name of the Hindu demon *Mara*, or from the Hebrew *Miriam* (מרים), which partakes of a rather complex etymology,[1] which is perhaps best summarised as "Bitter Waters" or "Waters of Strength".

When Hermes' heart dresses in Aphrodite's colour, the Divine Hermaphrodite is born.

The Greek word for orange is *portokáli* (πορτοκάλι), which is formed by *pórta* (πόρτα), meaning "door" or "gate", and *kali,* from *kalós* (καλός), meaning "beautiful". The last word is connate to the Sanskrit *kalya* (कल्य), "healthy", "instructive", "clever", or "auspicious". On the right, the Hindu goddess Kali (काली)—or Salome if you prefer—steps on Shiva's—or Poseidon's—body *with the head of the Baptist.* I told you "to cauterise by the throat or neck"; the alchemists said, *"cut off the crow's head*".

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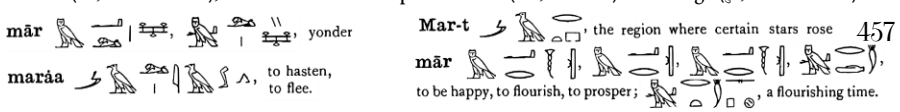
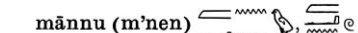
[1] *Marar* (מרר) means "strong" or "bitter", while *Mara* (מרה) conveys rebellious behaviour against God—this is the Hindu Satan, the demon Mara that tempted Gautama Buddha—while *mor* (מור) means "to change" or "myrrh", *a bitter and fragrant spice*. However, *yam* (ים)—which is in the last part of the name *Miriam* (מרים), or Mary—means "sea", just like "mare" in Latin. In English, "a mare" is a *female horse.*

Three-headed Hecate has one most sacred, one most bitter and one most beautiful face. After Sati—meaning "truthful" or "virtuous" in Sanskrit (सती), but "memory" (स्मृति) in Pali—killed herself, Shiva married Parvati (पर्वत, "mountain"), said to contain the aspects of Kali (काली, "black") and Durga (दुर्गा, "invincible").





24.6. HOLY, HOLY, HOLY!

> "In the year that king Uzziah died, I saw Adonai sitting on a throne, lofty and exalted, with the train of his robe filling the temple. Seraphim stood above Him, each having six wings; with two they covered their faces, and with two they covered their feet, and with two they flew. And one called out to another and said, 'Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of His glory.' And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke."—*Isaiah* 6:1-4.

24.7. DIDYMI is Greek for "twins", the plural of *Didymus* (δίδυμος), or "twin".

The Ineffable Name of the Lord, or Jehovah (יהוה), is formed by the union of the feminine particle *havah* (חוה)—which means "life" but is also the *name of Eve*—and the verb *hayah* (היה), meaning "to be". Initially, Eve was as much a part of Adam as Adam was of Eve, but when Life (or "Eve") was taken away from Adam, Adam became of mortal dust. To complete the alchemical reunion, or REBIS, the seed buried in the dust of Adam must become the Tree of Life (the Tree of Eve) and BE LIFE (יהוה).

Now, although the Work is triple and requires three operations, they may all be represented by the second one—the reunion of *the twins,* or Apollo and Artemis—even if the fuel that must be constant is the secret fiery love that Hephaestus feels for Athena: the longing of the Seed for the ripening of the Living Fruit of the Tree.

> "It is easy to recognize here the first phase of the second work, when the hermetic *Rebis*, enclosed in the centre of the Athanor, suffers the dislocation of its parts and tends to be mortified. It is the active and gentle beginning of the *fire of the wheel*, symbolized by cold and by winter, the embryonic season when the seeds, shut up in the womb of the philosophic earth, are subject to the fermentative influence of humidity. It is the *reign of Saturn*, which is going to appear, the emblem of radical dissolution, of decomposition and of the colour black. 'I am old, weak and sick,' Basil Valentine makes him say, 'for this reason I am shut up in a grave. . . . The fire torments me greatly and death tears at my skin and my bones.' Demetrius, a traveller quoted by Plutarch—the Greeks beat everyone, even at bragging—relates seriously that, in one of the islands which he visited off the coast of England, Saturn was imprisoned and wrapped in a deep sleep. The giant Briareus (Aegaeon)[1] was the jailor of his prison."—FULCANELLI, *The Mystery of the Cathedrals.*

> "Arrived at this point, we must stop for a moment and wonder; the path, bushy and covered with brambles and thorns, becomes impassable. Instinctively we guess a gaping precipice, barely a few steps away. Cruel uncertainty. To continue to advance, holding the disciple's hand, would be an act of wisdom? In truth Pandora accompanies us, but alas! What can we expect from her? The fatal box imprudently opened is empty now. Nothing is left to us except hope! At this point, the authors who already are rather enigmatic about the preparation of the solvent, remain obstinately silent. Shrouding the process of the second operation in secrecy, they move directly into descriptions of the third one, namely the phases and regimens of coction. Then resuming the terminology used for the first one, they let the beginner believe that the *common mercury* is the same as *Rebis or compost* and as such must be evenly cooked in a sealed container."—FULCANELLI, *The Dwellings of the Philosophers.*

[1] Aegaeon (Αἰγαίων) means "goatish", or "stormy". Briareus may be derived from *bria* (βρία), the Thracian word for "town", plus *reo* (ῥέω), "to flow", from which Plato derives the name of Saturn's wife, Rhea.

"Let us pause a moment at the hieroglyph of the *Crow*, because it conceals an important point of our science. In fact, in the coction of the philosophical Rebis, it represents the *colour black* of the first appearance of decomposition, resulting from the perfect mixture of the matters of the *Egg*. According to the Philosophers, that is a certain indication of future success; the outward sign of the exact preparation of the compost. The *Crow* is, in a sense, the official seal of the Work, in the same way that the star is the signature of the initial subject. However, this blackness which the Artist hopes to obtain, which he anxiously awaits, the sight of which satisfies his desires and fills him with joy, does not appear only during the coction. The black bird shows itself several times and this frequency makes it possible for the authors to introduce confusion into the order of the operations. According to Le Breton, 'There are *four putrefactions* in the philosophic work. The first is the first separation; the second in the first conjunction; the third in the second conjunction of the heavy water with its salt; finally, the fourth is the fixation of the sulphur. In each of these putrefactions, the blackness comes.'

So, our old masters have had sport in covering the secret with a heavy veil, in mixing the specific qualities of the various substances during the four operations which show the black colour. Thus, it becomes very laborious to separate them and to define clearly what belongs to each one of them. Here are some quotations, which may enlighten the investigator and enable him to find his way through this murky labyrinth.

'In the second operation,' writes Le Chevalier Inconnu, 'the wise artist fixes the general soul of the world in common gold and purifies the earthly and immobile soul. In this operation the putrefaction, which they call the *Crow's Head,* is very long. This is followed by a third multiplication, by adding the philosophic matter or the general soul of the world.' Two successive operations are clearly indicated here, the first of which ends and the second begins after the appearance of the black coloration—which is not the case in coction.

A valuable anonymous manuscript of the eighteenth century speaks as follows of this first putrefaction, which must not be confused with the others:

'If the matter is not corrupted and mortified,' says this work, 'you cannot extract our elements and our principles; and, in order to help you in this difficulty, I will give you signs by which to recognise it. Some Philosophers have also pointed this out. Morien says: 'It must show some acidity and have a certain *smell of the grave.*' Philalethes says that it must appear like *fish's eyes,* that is to say little bubbles on the surface, and it must appear to foam; for that is a sign that the matter is fermenting and boiling. This fermentation is extremely lengthy and you must have plenty of patience, because it is done by our *secret fire*, which is the only agent capable of opening, subliming and putrefying.'

But, of all the descriptions, those referring to the *crow* (or black colour) of the coction are by far the most numerous and the most fundamental, because they embrace the character of all the other operations. Bernard Trévisan expresses himself thus:

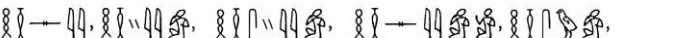
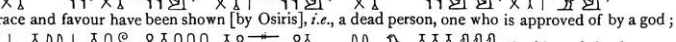
'Note that when our compost begins to be stepped in our permanent water, then all the compost becomes like melted pitch and is all blackened like coal. And at this point our compost is called*: black pitch, burnt salt, molten lead, impure latten, Magnesia and John's Blackbird*. For now a *black cloud* is seen, floating sweetly and gently through the middle part of the vessel and being raised above the vessel; and at the bottom of the latter is the matter, melted like pitch, and remaining totally dissolved.' Jacques du Bourg St. Saturnin speaks of this cloud, saying: 'Oh blessed cloud which floats through our vessel! This is the eclipse of the sun, of which Raymond speaks. And when this mass is thus blackened, it is said to be dead and deprived of its form. . . The humidity is shown coloured like quicksilver, black and stinking. Formerly it was dry, white, sweet-smelling and ardent, freed from sulphur in the first operation and now to be purified by this second operation."—*The Mystery of the Cathedrals.*

"These two sperms said *Democritus*, are not found upon the *earth of the living*. The same said *Avicenna*, but he added that they gather them from the dung, ordure, and rottenness of the *Sun* and *Moon*. O happy are they that know how to gather them; for of them they afterwards make a *triacle,* which has power over all grieves, maladies, sorrows, infirmities, and weaknesses, and which fights puissantly against death, lengthening the life, according to the permission of *God*, even to the time determined, triumphing over the miseries of this world, and filling a man with the riches thereof. Of these two Dragons or Metallic Principles, I have said in my afore-alleged *Summary*, that the Enemy would by his heat inflame his enemy, and that then if they take not heed, they should see in the air a venomous fume and a stinking, worse in flame, and in poison, than the envenomed head of a *Serpent*, and *Babylonian Dragon*. The cause why I have painted these two *sperms* in the form of *Dragons*, is because their stench is exceedingly great, and like the stench of them, and the *exhalations* which arise within the glass, are dark, *black, blue*, and *yellowish* (like as these two *Dragons* are painted) the force of which, and of the *bodies* dissolved, is so venomous, that truly there is not in the world a ranker poison; for it is able by the force and stench thereof, to mortify and kill every living thing. The *Philosopher* never feels this *stench*, if he breaks not his vessels, but only judges it to be such, by the sight, and the changing of colours, proceeding from the rottenness of his confections."—NICOLAS FLAMEL, *Hieroglyphical Figures*

"The soul is the tincture of the *Sun* and of the *Moon*, proceeding from the conjunction or communication of these two. But the spirit is the mineral virtue of the two *Bodies*, and of the *water* which carries the *soul*, or the white tincture upon the *Bodies*, and out of the *Bodies,* as the tincture of *Dyers* is carried by water upon the *cloth*. And that *Mercurial* spirit is the Bond or Tie of the soul of the *Sun*. And the *Body* of the *Sun* is the *Body* of fiction, containing with the *Moon* the spirit and soul. The *spirit* therefore pierces, the *body* fixes, the *soul* couples, colours and whitens. Of these three united together, is our *Stone* made, that is, of the *Sun,* and *Moon*, and *Mercury*. [. . .] When you see the *bodies* dissolved into a *viscous* water then know that they are turned into a *vapour*, and that you have the *souls* separated from the *dead bodies*, and by sublimation brought into the order and estate of *spirits*, whereupon both of them with a part of our water, are made *spirits*, flying and climbing into the *air*, and that there the body compounded of the *male* and *female*, of the *Sun* and *Moon*, and of that most subtle nature, cleansed by *sublimation*, takes life, is inspired by his moisture, that is, by his *water*, as a man by the *Air*, and therefore from henceforth it will multiply, and increase in his kind, like all other things. And therefore, in such an *elevation* and *Philosophical* sublimation they are all joined one with another, and the new body inspired by the *Air*, lives vegetably, which is a wonder. Wherefore, unless the Bodies be subtilized and made thin by *fire* and *water*, until they do arise like *spirits*, and be made like water and fume, or like *Mercury*, there is nothing done in this *Art*."—ARTEPHIUS, *Secret Book.*

Thomas is called *Didymos*—"twin"—in the Gospels, and when Jesus resurrected and blew the Holy Spirit on his disciples, Thomas was not among them. Thomas did not believe by means of Holy Spirit, *but by putting his fingers in the wounds of Christ.*

> "Then Jesus told them plainly, 'Lazarus has died, and for your sake I am glad that I was not there, so that you may believe. But let us go to him.' So, Thomas, called Didymus (*the Twin*), said to his fellow disciples, 'Let us also go, THAT WE MAY DIE WITH HIM.'"—*John* 11:14-16.

ḫesu  ,
one to whom grace and favour have been shown [by Osiris], *i.e.*, a dead person, one who is approved of by a god ;
plur.  , the blessed dead.

"Then the same day at evening, being the first day of the week, when *the doors were shut* where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said to them, 'Peace be unto you.' And when he had so said, he showed to them his hands and his side. Then the disciples were glad, when they saw the Lord. Then said Jesus to them again, 'Peace be unto you: as my Father has sent me, even so send I you.' And when he had said this, he breathed on them, and said to them, 'Receive the Holy Ghost: whosoever sins you remit, they are remitted to them; and whosoever sins you retain, they are retained. But Thomas, one of the twelve, called *Didymus* (Twin), was not with them when Jesus came. The other disciples therefore said to him, 'We have seen the Lord.' But he said to them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.' And after eight days again his disciples were within, and Thomas with them. Then came Jesus, *the doors being shut*, and stood in the midst, and said, 'Peace be unto you.' Then he said to Thomas, 'Reach hither your finger, and behold my hands; and reach hither your hand, and thrust it into my side, and be not faithless, but believing.' And Thomas answered and said to him, 'My Lord and my God.' Jesus said to him, 'Thomas, because you have seen me, you have believed: blessed are they that have not seen, and yet have believed.'"—*John* 20:19-29.

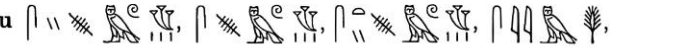
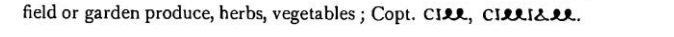
24.8. Weep not for me nor yourselves, but the children of the Earth.

> "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning to them said, 'Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, "Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." Then shall they begin to say to the mountains, "Fall on us;" and to the hills, "Cover us." For if they do these things in a green tree, what shall be done in the dry?'"—*Luke* 23:26-31.

Some early Christian Gnostic sects—such as the Basilideans—defended that Christ was not crucified because, as they considered Christ to be an *intangible, purely spiritual* Power, they could not conceive that Christ could ever suffer or be held.

Accordingly, they proclaimed that Christ shaped an illusory *twin* to be crucified in his stead. The early bishop Irenaeus recorded this early Gnostic doctrine thus:

> "He did not indeed suffer, but that one Simon a Cyrenian, being *compelled* bore His Cross for Him; and that while he was crucified in error and ignorance, his form being changed by Him, that men should suppose him to be Jesus, Jesus Himself took the form of Simon, and stood and derided them. For being an incorporeal Power, and the Mind of the unborn Father, His form was changed according to His own will: and so (they say) He ascended to Him that sent Him, mocking them, since He could not be held, and was invisible to all. And that such as know this are accordingly delivered from the Princes who made the world. And that we ought not to confess Him that was crucified, but him that came in man's form and was thought to be crucified, and was called Jesus, and sent by the Father, that by this arrangement he might do away with the works of the makers of the world. If any man, therefore, saith he, confess the Crucified, that man is yet a slave, and under the power of those who made our bodies; while he who denies Him is free from them, and knows the ordinance of the unborn Father."—Irenaeus, *Against Heresies.*

simu 
field or garden produce, herbs, vegetables ; Copt.  .

This peculiar Gnostic conception is also found, almost verbatim, in the Quran:

> "And we cursed them for their breaking of the Covenant and their disbelief in the signs of Allah and their killings of the prophets without right and their saying, 'Our hearts are wrapped' [i.e., sealed against reception]. Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few. And we cursed them for their disbelief and their saying against Mary a great slander. And for their saying, 'Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but another was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. And there is none from the People of the Scripture but that he will surely believe in him [i.e., in Jesus] before his death. And on the Day of Resurrection he will be against them a witness."—NOBLE QURAN 4:155-159.

"Simon" means "he who hears", as derived from the Hebrew *shama* (שמע), "to hear", while Cyrene (Κυρηνη) means "the powerful one" or "he of high standing".

The name "Simon" seems to have been very popular in those days because, apart from *Simon of Cyrene*, the Gospels mention *Simon Peter* and *Simon the Zealot*—among Jesus' disciples—as well as other Simons, such as *Simon the Leper* or *Simon the Pharisee.* And, in the *Book of Acts*, we learn about yet another Simon: *Simon Magus.*

The name of Thomas may be derived from the Hebrew *to'am* (תואם), meaning "twin", but also from the Greek "Thaumas" (Θαύμας), the name of a primeval sea-god born from Gaia and Pontus. From Thaumas derives the appellation "thaumaturge".

> "Jesus said, 'Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man.'"—*Thomas* 7
>
> "Jesus said, 'I tell my mysteries to those who are worthy of my mysteries. Do not let your left hand know what your right hand is doing.'"—*Gospel of Thomas* 62.
>
> "Jesus said, 'Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him.'"—*Thomas* 108.

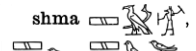
24.9. THE TWIN-LOVERS WALKED USING ARES' SPEAR AS A FIFTH LEG.

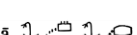
> "Jesus said, 'Blessed is that which existed before coming into being. If you exist as my disciples and listen to my sayings, these stones will minister to you. Indeed, you have FIVE trees in paradise, which do not move in summer or winter, and whose leaves do not fall. Whoever is acquainted with them will not taste death.'"—*Thomas* 19.

24.10. THE WHITE LIGHT FOUND AT THE ELYSIAN FIELDS SPREAD OUTBOUND FROM THE EYE OF THE NEEDLE LOOKOUT, UNTIL ENGULFED BY A TRIANGLE WITHIN THE EIGHTH HOUSE, WHERE IT DIVERSIFIED AND THE SEVEN COLOURS AROUSED.

> "Come, Mother of the Seven Houses, that your rest
> may be in the Eighth House."—*Acts of Thomas* 27.

shma , to pray, to make a vow.
Shma (shmai) , "fighter"—a title of Horus.

shma ,  , demon, evil spirit

shmā  , grain of the South.
shmā-t , a plant.

24.11. COME BY THE FIRE, AND WE SHALL SHARE A STORY.

"Come, thou Holy Name of the Christ that is above every name.
Come, thou power of the Most High, and the compassion that is perfect.
Come, Gift of the Most High.
Come, Compassionate Mother.
Come, communion of the male.
Come, She that reveals the hidden mysteries.
Come, Mother of the seven houses, that thy rest may be in the Eighth House.
Come, Elder of the Five members: mind, thought, reflection, consideration, reason; communicate with these young men.
Come, Holy Spirit, and cleanse their reins and their heart, and give them the added seal, in the name of the Father and Son and Holy Ghost.
And when they were sealed, there appeared unto them a youth holding a lighted torch, so that their lamps became dim at the approach of the light thereof. And he went forth and was no more seen of them. And the apostle said unto the Lord: 'Thy light, O Lord, is not to be contained by us, and we are not able to bear it, for it is too great for our sight.'"—*Acts of Thomas* 27.

24.12. A FIERY PEACE SEIZED THEIR HEARTS.

"Jesu, the hidden mystery that has been revealed to us, you are he that has shown to us many mysteries; you who called me apart from all my fellows and spoke to me three words[1] wherewith I am inflamed, and am not able to speak them to others. Jesu, man that was slain, dead buried! Jesu, God of God, Saviour that quickens the dead, and heals the sick! Jesu, that were in need like a poor man and saves as one that has no need, that caught the fish for the breakfast and the dinner and made all satisfied with a little bread. Jesu, that rested from the weariness of wayfaring like a man, and walked on the waves like a God. Jesu Most High, voice arising from perfect mercy, Saviour of all, the right hand of the light, overthrowing the evil one in his own nature, and gathering all his nature into one place; you of many forms, that are only begotten, first-born of many brethren, God of the Most High God, man despised until now. Jesu Christ that neglects us not when we call upon you, that are become an occasion of life to all mankind, that for us was judged and shut up in prison, and freed all that are in bonds, that was called a deceiver and redeem your own from error: I beseech you for these that stand here and believe on you, for they entreat to obtain your gifts, having good hope in your help, and having their refuge in your greatness; they hold their hearing ready to listen to the words that are spoken by us. Let your peace come and tabernacle in them and renew them from their former deeds, and let them put off the old man with his deeds, and put on the new that now is proclaimed to them by me."—*Acts of Thomas* 47.

24.13. ARTEMIS SAW THAT HER BREATH WAS A BURDEN IN THAT LAND.

If you want Truth in a few words, take these fiery words and no more: the universe is not divided into human words; we divided it, quite arbitrarily, and, when dividing it, we only divided ourselves, not the universe. The UNIverse knows no human words, and there is no room in UNIty for your name or the innately divisive nature of words.

[1] "He took him aside and told him *three things.* When Thomas returned to his companions, they asked, 'What did Jesus say to you?' Thomas said to them, 'If I tell you one of the things he said to me, you will pick up stones and cast them at me, and fire will come out of the stones and burn you up.'"—*Thomas* 13.

All division stems from the tongue of the snake that deceived the whole world.

"And he said to them, 'Are you so without understanding also? Do you not perceive, that whatsoever thing from without enters into the man, it cannot defile him; because it enters not into his heart, but into the belly, and goes out into the draught, purging all meats?' And he said, 'That which comes out of the man, that defiles the man.'"—*Mark* 7:18-20.

"And the great dragon was cast out, that ancient snake, who is called the devil and Satan, the deceiver of the whole world—he was cast out to the earth, and his angels were cast out with him. And I heard a loud voice in heaven, saying, 'Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren has been cast down, who accused them day and night before our God.'"—*Rev.* 12:9-10.

"Jesus said to them, 'If you fast, you will bring sin upon yourselves, and if you pray, you will be condemned, and if you give to charity, you will harm your spirits. When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and heal the sick among them. After all, what goes into your mouth will not defile you; rather, it is what comes out of your mouth that will defile you.'"—*Thomas* 14.

One should not desire to use the Name poured on *one's* mane to be "a good person"—"a good mask" bound to invented systems and VAIN social charades that grow from inherently dualistic stems—but to be *at peace*, *real, whole, One and the same* by transcending the divisive, the invented, and the fake. "And let the dead bury their dead." "You shall not use the Name of Jehovah, your Elohim, IN VAIN."

24.14. APOLLO SAW THAT IF HE SURRENDERED HIS SOLAR PANG, BY THE HEAT OF THAT HOLY PLACE, HE COULD EASILY ABIDE.

"He who has mollified the dry Sun by means of the wet moon to the extent that one has become similar to the other and that they remain united, has found the holy water which flows in the Garden of the Hesperides."—J.F. HENCKEL, *Flora Saturnisans.*

24.15. BECAUSE YOU HAVE FELT THE HEAT OF MY HEART, YOU HAVE BEEN HEALED, BUT BLESSED BE THOSE WHO HAVE NOT YET FOUND ME AND YET BELIEVE.

"Then he said to Thomas, 'Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."—*John* 20:27-29.

24.16. I FIRST POURED THEM INTO HEAT-HUSKS.

"A flame has a form, a line, but inside the flame there is only intense heat without form and line."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

Fire is the prime natural mystery: when burning directly from air or gas, it is blue, but when burning from a navel wick and beeswax, it reveals Apollo's yellow flame sitting on Artemis' bluish chair. And yet—when burning from dust—Apollo's yellow flame sits on Ares' and Aphrodite's names. We feel and use the heat of fire daily, and yet, nobody can say what fire is made of, as fire is not made of any chemical elements. The empiricist—who is satisfied with VAIN and empty words—will say that "fire is combustion" and then return to his realm of shallowness, *but fire is made of nothing.*

Fire is "the Light that shines in darkness; and the darkness comprehends it not."

"To claim that fire results from combustion is to notice a fact commonly observed, yet without providing its explanation. The gaps in modern science for the most part result from this indifference, voluntary or involuntary, toward such an important and widespread agent. What would we think of this strange obstinacy that certain scientists maintain, in failing to recognize the point of contact it constitutes, the connecting link it creates, between Science and Religion? If heat is born from movement, as it is claimed, who then, shall we ask, generates and maintains the movement productive of fire, if not fire itself? A vicious circle out of which materialists and sceptics will never be able to escape. As for us, fire could not be the result or effect or combustion, but rather its true cause. It is by disengagement from the heavy matter which held it imprisoned that fire manifests and that the phenomenon appears that is known under the name of combustion. And whether this disengagement is spontaneous or provoked, a common sense forces us to admit and to sustain that combustion is the result of the igneous disengagement and not the primary cause of fire.

Imponderable, elusive, always in motion, fire possesses all the qualities we acknowledge in Spirits; fire is nevertheless material as we see its light when it shines and, even when it is dark, our sensitivity can detect the presence of its radiating heat. Is not the spiritual quality of fire revealed to us by the flame? Why does the flame always tend to rise as a true spirit, in spite of our efforts to force it to go down to the ground? Is this not a formal manifestation of this will which, by liberating it from material hold, moves it away from the earth and brings it nearer to its celestial native land? And what is the flame if not the fire's true visible form, signature, and effigy?

Above all, we must remember, as a priority in the science which interests us, the high purifying virtue that fire possesses. In the highest sense of the word, a pure physical manifestation of purity itself, it signifies in this manner its spiritual origin and uncovers its divine affiliation. As a rather singular observation, the Greek word πῦρ (*pur*) which designates fire has exactly the same pronunciation as the French word *pure*; and the hermetic philosophers, by joining the nominative to the genitive case, created πῦρ-πυρός (*pur-puros*), the fire of fire, or phonetically, *le pur du pur* (the pure of the pure) and regarded the Latin *purpura*, and the French *pourpre* (purple) as the seal of the perfection of the philosopher's stone's own colour."

—FULCANELLI, *The Dwellings of the Philosophers*

"We can realise warmth without coming in contact with it externally. What is essential is that we can realise warmth by touching a body which has a certain degree of warmth: we can perceive it externally in the same way as we realise the three other elements, but we also feel it in our inward conditions. Therefore, ancient science says that earth, water, air, can be realised only in the outer world, but warmth is the first element which can also be felt within oneself. Thus, fire or warmth has, so to speak, two sides to it. An outer, which it shows when we take cognisance of it in the outer world and an inner when we feel that we ourselves are in a certain state of warmth. Man feels his own condition of warmth; he is hot, or he freezes; but consciously he is not much concerned with the gaseous or liquid or solid substances —the air, water, or earth—which are in him. He begins to 'feel' himself in the element of warmth. The element of warmth has an inner and an outward side."

—RUDOLF STEINER, *The Spiritual Hierarchies*, Lecture II.

24.17. IN THOSE HOARY DAYS THERE WAS NEITHER FIRE, DAWN NOR DUSK.

"And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the Glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defiles, neither whatsoever that works abomination, or makes a lie: but they which are written in the Book of Life of the Lamb."—*Revelation* 21:21-27.

"Now, as soon as the Holy Ghost and the Word—for it was not the one nor the other but both, 'the Formative Mind conjoined with the Word,' as Trismegistus hath it: I omit that speech, 'Let us make man,' which effectually proves their union in the work—had applied themselves to the Matter, there was extracted from the bosom of it a thin, spiritual, celestial substance, which, receiving a tincture of heat and light, proceeding from the Divine Treasuries, became a pure, sincere, innoxious fire. Of this the bodies of angels consist, as also the empyreal heaven, where intellectual essences have their residence. This was the 'primeval marriage of God and Nature,' the first and best of compositions. This extract—being thus settled above and separated from the mass—retained in it a vast portion of light and made the first day without a sun.[1] But the splendour of the Word expelling the darkness downwards it became more settled and compact towards the centre and made a horrible, thick night. Thus God—as the Hebrew hath it—was between the light and the darkness, for the Spirit remained still on the face of the inferior portion, to extract more from it. In the second separation was educed 'the nimble atmosphere'—as Trismegistus calls it—a spirit not so refined as the former but vital and in the next degree to it. This was extracted in such abundance that it filled all the space from the mass to the empyreal heaven, under which it was condensed to a water, but of a different constitution from the elemental; and this is the body of the interstellar sky. [. . .] The inferior portion of this second extract from the moon to the earth remained air still, partly to divide the inferior and superior waters, but chiefly for the respiration and nourishment of the creatures. This is that which is properly called the firmament, as it is plain out of Esdras: 'Upon the second day thou madest the spirit of the firmament,' for it is 'the bond of all Nature,' and in the outward geometrical composure it answers to 'the middle substance,' for it is spread through all things, hinders vacuity and keeps all the parts of nature in a firm, invincible union.' This is 'the sieve of Nature,' as one wittily calls it, a thing appointed for most secret and mysterious offices."—E. PHILALETHES, *Anthroposophia Theomagica.*

24.18. YOUR FACE THEY CAN SPARE TO VISIT THE FORGE AND MAKE THE BREAD.

Indeed! As Dionysus and Hades are the same god, it is best to spare Dionysus' face from the making of Bread, for "you cannot see his face and live."—*Exodus* 33:20.

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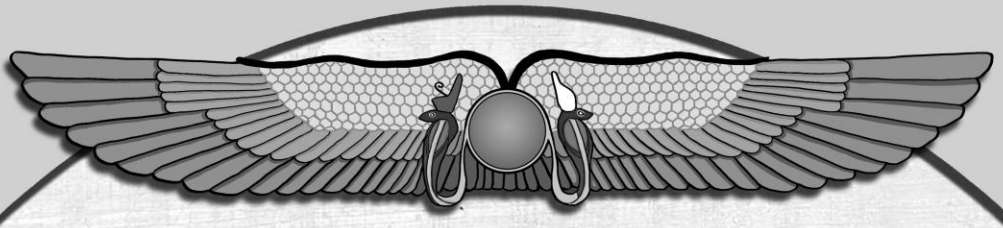
[1] In the *Book of Genesis*, Elohim creates the Light, the Firmament that divides the waters above and below, and *vegetation*—i.e., *the Archangelical Host—before* creating the sun and the moon on the FOURTH day.

> "And Elohim set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness, and Elohim saw that it was good. And the evening and the morning were the fourth day."—*Genesis* 1:17-19.



"O Atum, spiritualize me in the presence of the Double Lion, the Great God; may he open for me the Portal of Geb, that I may do homage to the Great God who is in the Realm of the Dead; may you induct me into the presence of the Ennead who preside over the Westerners.

O you door-keeper of the City of the Bee which is in the West, may I eat and live by air, may he who is safe and great guide me to the Great Bark of Khepri, and may I speak to the evening crew; may I come and go, may I see who is there; I will raise him up, I will speak the words to him, when my throat is constricted. May I live, may I be saved after sleeping.

O Bringer of offerings who open your mouth, confirm the writings for offerings, establish Maat on her throne for me; confirm the tablets, establish the goddesses in the presence of Osiris the Great God, the ruler of eternity, who reckons up his seasons, who listens to them of the islands, who raises his right arm when he commissions the great ones whom he sends into the great tribunal which is in the God's Domain."

"O Great One, Lord of provisions; O Great One who presides over houses; O You who are above, who give bread to Ptah, the Great One, who is on the Great Throne; may you give me bread, may you give me beer."

"You are the Lion, you are the Double Lion, you are Horus the Protector of his Father, you are the fourth of these four mighty gods who belong to those who make acclamation and who make shouting, who bring water by means of their power. Raise yourself upon your right side, lift yourself upon your left side, for Geb will open for you your blind eyes, he will straighten your bent knees, and there will be given to you your heart which you had from your mother, your heart which belongs to your body. Your soul is bound for the sky, your corpse is beneath the ground; there is bread for your belly, water for your throat, and sweet air for your nose. Those who are in their tombs will be kind to you, those who are in their coffins will be open to you, they will bring to you your members when you are re-established in your original shape. You shall go up to the sky, the cord shall be knotted for you in the presence of Ra, you shall close the net in the river, you shall drink water from it, you shall walk on your feet, you shall not walk upside down!"

–*The Ancient Egyptian Book of the Dead.*

XXV

25.1. KNOCK AND IT SHALL BE OPENED TO YOU IS THE LAW.

"Seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives; and he who seeks finds; and to the one who knocks it shall be opened. Or what man is there of you, whom if his son asks for Bread, he will give him a Stone?"—*Matthew* 7:7-9.

25.2. HEPHAESTUS' VISAGE BLUSHED RED.

"As for *red,* the symbol of fire, it shows exaltation, predominance of spirit over matter, sovereignty, power and apostleship. The Philosophic Stone, obtained in the volatile and fusible form of crystal or red powder, becomes penetrating and capable of curing leprosy; that is to say of transmuting into gold those ordinary metals whose tendency to rust renders them inferior, imperfect, 'sick or infirm.'"—FULCANELLI, *The Mystery of the Cathedrals.*

"The solution of the sulphur, or, in other words, its absorption by the mercury, has given rise to a great diversity of emblems; but the resulting body, which is homogeneous and perfectly prepared, retains *Philosopher's Mercury* as its name, and the caduceus as its symbol. It is the first-class matter or *compound*, the *vitriolated egg*, which requires only gradual cooking in order to be transformed into *red sulphur,* then into *Elixir,* and the third time into the *universal Medicine*."—FULCANELLI, *The Mystery of the Cathedrals.*

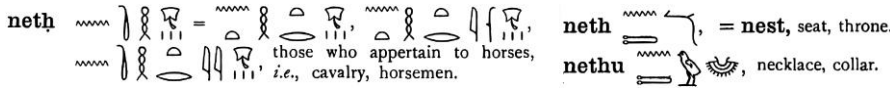
"*Rubigo*[1] is according to the work, because it is from gold alone. *The* TURBA *answered*: Why, then, have the Philosophers referred it to the leech? *He answered:* Because water is hidden in sulphureous gold as the leech is in water; rubigo, therefore, is rubefaction in the second work, but to make rubigo is to whiten in the former work, in which the Philosophers ordained that the flower of gold should be taken and a proportion of gold equally."—*Turba Philosophorum.*

"'Burn the copper, burn the silver, burn the gold.' HERMIGANUS *replies*: 'Behold something darker than ever! The TURBA *answered*: 'Illumine, therefore, that which is dark.' *And he:* 'As to that which he said—Burn, burn, burn, the diversity is only in the names, for they are one and the same thing.' *And they:* 'Woe unto you! How shortly have you dealt with it! Why are you poisoned with jealousy?' *And he:* 'Is it desirable that I should speak more clearly?' *And they:* 'Do so.' And he: 'I signify that to whiten is to burn, but to make red is life. For the envious have multiplied many names that they might lead posterity astray, to whom I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body, seeing that copper, like a man, has a soul and a body. Therefore, it behoves you, O all you Sons of the Doctrine, to destroy the body and extract the soul therefrom!"—*T. Philosophorum.*

"Now you have notified to posterity that Rubigo attaches itself to copper after the blackness is washed off with permanent water. Then it is congealed and becomes a body of magnesia. Finally, it is cooked until the whole body is broken up. Afterwards the volatile is turned into a cinder and becomes copper without its shadow."—*Turba Philosophorum.*

"This, therefore, is the redness which all the Philosophers signified, because however they said: Take gold and it becomes gold of coral; Take gold of coral and it becomes purple gold—all these things are only names of those colours, for it behoves them that vinegar be placed in it, because these colours come from it. But by these things which the Philosophers have mentioned under various names, they have signified stronger bodies and forces. It is taken, therefore, once, that it may become rubigo and then vinegar is imposed on it."—*Turba Philosophorum.*

[1] "*Rubigo*" is Latin for "rust", from which derives "rubiginous": of a rusty colour. Rust is *oxidation of* IRON.



25.3. IN MY DREAMS I CAN SEE HER CRUSHING ARES ON A WHITE HORSE.

"And I saw when the Lamb opened one of the seals, and I heard, as it were the *noise of thunder*, one of the four beasts saying, 'Come and see.' And I saw, and behold a *white horse*, and he that sat on him had a bow; and a crown was given to him, and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, 'Come and see.' And there went out another horse that was *red*, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given to him a great sword."—*Revelation* 6:1-4.

"And I saw heaven opened, and behold a *white horse*; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon *white horses*, clothed in fine linen, white and clean. And out of his mouth goes a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and *he treads the winepress* of the fierceness and wrath of Almighty God. And he has on his vesture and on *his thigh*[1] a name written, KING OF KINGS, AND LORD OF LORDS."—*Revelation* 19:11-16.

25.4. APHRODITE SAID: LET US NOT DESPAIR, FOR SURELY FATHER ZEUS MUST BE AWARE AND HE WILL HELP US REPAIR AND RESTORE THE WORLD'S WELFARE.

"'How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?' Then Mary [Magdalene] stood up, greeted them all, and said to her brethren, 'Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you. But rather, let us praise His greatness, for He has prepared us and made us into Men.'[2] When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour. Peter said to Mary, 'Sister we know that the Saviour loved you more than the rest of women. Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.' Mary answered and said, 'What is hidden from you I will proclaim to you.' And she began to speak to them these words: 'I,' she said, 'I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me, "Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure." I said to Him, "Lord, how does he who sees the vision see it, through the soul or through the spirit?" The Saviour answered and said, 'He does not see through the soul nor through the spirit, but the mind [*the nous*] that is between the two, that is what sees the vision.'"—*Gospel of Mary Magdalene.*

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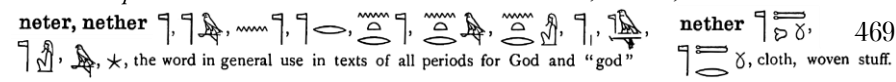
[1] "And Jacob called the name of the place Peniel: for *I have seen God face to face*, and my life is preserved. And as he passed over Penuel, the sun rose upon him, and he halted upon his *thigh*. Therefore, the children of Israel eat not of the sinew which shrank, which is upon the hollow of the *thigh,* unto this day: because he touched the hollow of Jacob's *thigh* in the sinew that shrank."—*Genesis* 32:30-31.

According to Greek mythology, after Hephaestus ejaculated on Athena's *thigh*, a half-snake son named Erichthonius was born, whom Athena tended in secret for fear somebody could doubt her virginity. After the death of Semele, Zeus sewed baby Dionysus to his *thigh* so the gestation of the god could continue. In Sumerian, HAL meant "crotch", "upper thigh", or "divination expert". See J. Halloran's *Sumerian Lexicon.*

In the *Homo Signorum,* or Zodiacal Man, Sagittarius corresponds to the *thigh*. And, as I have already said several times, Sagittarius is ruled by Apollo: the god of prophecy and knowledge, among many other things.

[2] This means *spiritual*. With the ancients "male" meant consciousness; "female", vehicles of consciousness.



25.5. ARTEMIS SAID: "BUT TIME WE CAN'T SPARE. SO, LET US NOT SIT IDLY NOR IMPAIRED, BUT REMEMBER THAT HERE WE HAVE BEEN LED TO MAKE THE BREAD."

"And Desire said, 'I did not see you descending, but now I see you ascending.[1] Why do you lie since you belong to me?' The Soul answered and said, 'I saw you. You did not see me nor recognize me. I served you AS A GARMENT and you did not know me.' When it said this, the Soul went away rejoicing greatly. Again, it came to the third power, which is called Ignorance. The power questioned the Soul, saying, 'Where are you going? In wickedness are you bound. But you are bound; do not judge!' And the Soul said, 'Why do you judge me, although I have not judged? I was bound, though I have not bound. I was not recognized, but I have recognized that the All is being dissolved, both the earthly things and the heavenly.' When the Soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms. The first form is Darkness, the second Desire, the third Ignorance, the fourth is the Excitement of Death, the fifth is the Kingdom of the Flesh, the sixth is the Foolish Wisdom of Flesh, the seventh is the Wrathful Wisdom. These are the seven powers of wrath.[2] They asked the Soul, 'Whence do you come slayer of men, or where are you going, conqueror of space?' The Soul answered and said, 'What binds me has been slain, and what turns me about has been overcome, and my Desire has been ended, and Ignorance has died. In an aeon I was released from a world, and in a type from a type, and from the fetter of oblivion which is transient. From this time on I will attain to the rest of the time, of the season, of the aeon, in silence.'[3] When Mary had said this, she fell silent, since it was to this point that the Savior had spoken with her."—*Gospel of Mary Magdalene.*

25.6. EMERALD LIGHT SPREAD EVERYWHERE — THE GOLDEN EGG OF APOLLO.

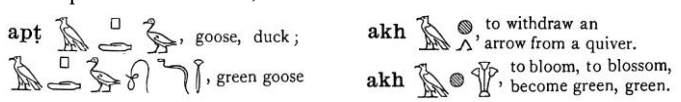
"This essential and very secret vessel has been given various names, chosen in such a manner as to mislead the uninitiated not only as to its real purpose but also as to its composition. Initiates will understand me and will know what vessel I am talking about. Generally, it is called the *philosopher's egg* and the *green lion.* By the term *egg,* the Wise mean their compound, prepared in its own vessel and ready to undergo the transformations which the action of the fire will produce in it. In this sense, it really is an egg, since its covering or its shell, encloses the philosopher's *rebis*, composed of white and red in the same proportion as in a bird's egg. [. . .] The Cosmopolite, insisting further on the quality of the vase and its indispensability in the operation, asserts that in the Work 'there is this one *green Lion*, which closes and opens the seven indissoluble seals of the seven metallic spirits and which torments the bodies, until it has entirely perfected them, by means of the artist's long and resolute patience.' G. Aurach's manuscript shows a glass matrass, half filled with *green liquid*, and adds that the whole art is based on the acquisition of the single *green Lion* and that its very name indicates its colour.

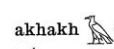
This is the *vitriol* of Basil Valentine. The third figure of the golden Fleece is almost identical with Aurach's picture. It shows a philosopher, dressed in red under a purple cloak and wearing a green cap, pointing with his right hand to a glass *matrass* containing a green liquid. Ripley is nearer to the truth when he says: 'Just a single unclean body enters our magistery; the Philosophers call it the *green Lion.* It is the medium or means of joining the tinctures between the sun and the moon.'"—FULCANELLI, *The Mystery of the Cathedrals.*

[1] This seems to evoke the transition from Aphrodite Pandemos to Aphrodite Ourania.

[2] These are also the "seven heads", or "demons", that possessed Mary Magdalene and Jesus took out of her.

[3] "When the Lamb opened the *seventh* seal, there was Silence in heaven for about half an hour."—*Rev.* 8:1



akhakh  , to become green, to put forth shoots, to blossom.

akhakh , flowers (of heaven), *i.e.*, stars.

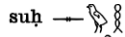
akhakh , night, darkness.

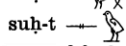
"NEC TE NEC SINE TE (NOT YOU, BUT NOTHING WITHOUT YOU).

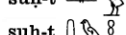
It is an allusion to the Sun, the Father of the Stone, following in this belief Hermes, and the many hermetic philosophers. The symbolical heavenly body represented in its radiant splendour, holds the place of the metallic sun, or sulphur which many artists have believed to be natural gold. It is a serious mistake; all the less excusable because all other authors clearly establish the difference existing between the gold of the sages and the precious metal. It is indeed of the sulphur of metals that the masters speak when they describe the manner of extracting and of preparing this first agent, which furthermore offers no physico-chemical resemblance to common gold. And it is also this sulphur joined to mercury which contributes to the generation of our egg by giving it its vegetative faculty. This real father of the stone is therefore independent from it, since the stone comes from it, hence the first part of the inscription: *nec te* (not thee), and since it is impossible to obtain anything without the help of sulphur, the second proposition is also justified, *nec sine te* (nothing without you). And what we say of sulphur is true of mercury. So that the egg, the manifestation of the new metallic form emanated from the mercurial principle, while it owes its substance to mercury or the hermetic Moon, draws its vitality and its potential growth from sulphur, or the Sun of the sages."—FULCANELLI, *The Dwellings of the Philosophers.*

"This Vessel of *earth* in this form is called by the *Philosophers* their *triple Vessel*, for within it there is, in the midst, a Stage, or floor, and upon that a dish or platter full of luke-warm ashes, within the which is set the *Philosophical Egg,* that is a vial of glass full of *confections of Art*, (as of the scum of the *Red Sea*, and the fat of the *Mercurial* wind) which you see painted in form on a *Penner and Inkhorn*. Now this Vessel of *earth* is open above, to put in the *dish* and the *vial*, under which by the open gate, is put in the *Philosophical fire*, as you know. So, you have *three vessels*; and the threefold vessel, the envious have called *an Athanor, a sieve dung, Balneum Mariae, a Furnace, a Sphere, the green Lion, a prison, a grave, a urinal, a phial*, and a *Bolts head*. I myself in my *Summary,* or *Abridgement of Philosophy*, which I composed four years and two months past, in the end thereof name it the *house* and *habitation* of the *Poulet*, and the *ashes* of the Platter, the *chaff* of the Poulet.[1] The common name is an *Oven*, which I should never have found if *Abraham* the *Jew* had not painted it, together with the fire proportionable, wherein consists a great part of the secret. For it is as it were the *belly*, or the *womb,* containing the true natural heat to animate our *young King*. If this *fire* be not measured *Clibanically*, said *Calid the Persian*, *son of Jasichus,* if it be kindled with a sword, said *Pythagoras*; if you fire the Vessel, said *Morien*, and make it feel the heat of the fire, it will give you a box on the ear, and burn his *flowers* before they be risen from the depth of his *marrow,* making them come out *red,* rather than *white*, and then your work is spoiled; as also, if you make too little fire, for then you shall never see the end, because of the *coldness* of the *natures*, which shall not had sufficient motion to digest them together."—NICOLAS FLAMEL, *Hieroglyphic Figures.*

[1] "The *swallow* builds its nest of mud, and strengthens it with straws. If mud happens to fail, it soaks itself with a quantity of water, which it then shakes from off its feathers into the dust. It lines the inside of the nest with soft feathers and wool, to keep the eggs warm, and in order that the nest may not be hard and rough to its young when hatched. It divides the food among its offspring with the most rigid justice, giving it first to one and then to another. With a remarkable notion of cleanliness, it throws out of the nest the ordure of the young ones, and when they have grown a little older, teaches them how to turn around, and let it fall outside of the nest."—PLINY THE ELDER, *The Natural History.*

suḥ  , air, wind.

suḥ-t  , egg

suḥ-t  , bowl, vessel.

suh , to utter words as the result of some great or sudden emotion, to speak in an ecstasy, to prophesy.

negg , to cackle, to quack.

25.7. DO NO DOUBT THE WORD OF THE CRAFTSMAN! FOR HE ONLY TOILS AS FATHER'S ZEUS HANDS, AND SPEAKS ON THE WHITE AURORA'S BEHALF.

"HERMOGENES: But what will you say concerning Hephaestus?
SOCRATES: Do you enquire concerning the noble arbiter of light? "—PLATO, *The Cratylus.*

> "I am come a light into the world, that whosoever believes on me should not abide in darkness. And if any man hears my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejects me, and receives not my words, has one that judges him: the Word [λόγος] that I have spoken, the same shall judge him in the last day. I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said to me, so I speak. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—*John* 12:46-49.

25.8. PROMETHEUS (Προμηθεύς) means "forethought", as derived from *pro* (πρό), meaning "before", and *manthano* (μᾰνθᾰ́νω), "to learn" or "to know". But *manthano* (μᾰνθᾰ́νω) can also mean "to have a habit", so it may also be interpreted as "before learnt habit". Hence, *I say* that Prometheus also means "before skill", as derived from *pro* (πρό), "before", and *metis* (μῆτις), which means "plan", "skill", or "counsel".

Metis is also the name of the Oceanid that helped Zeus free the gods from Cronos' belly and that Zeus took as his first wife before Hera. However, when it was *fore*told that Metis would conceive children mightier than him, Zeus in turn swallowed Metis.

> "Zeus, king of the gods, made Metis his wife first, and she was wisest among gods and mortal men. But when she was about to bring forth the bright-eyed goddess Athena, Zeus craftily deceived her with cunning words and put her in his own belly, as Gaia and starry Ouranos advised. For they advised him so, to the end that no other should hold royal sway over the eternal gods in place of Zeus; for very wise children were destined to be born of her, first the maiden bright-eyed Tritogeneia, equal to her father in strength and in wise understanding; but afterwards she was to bear a son of overbearing spirit, king of gods and men. But Zeus put her into his own belly first, that the goddess might devise for him both good and evil."—HESIOD, *Theogony.*

But the very swallowing of Metis eventually caused Athena's birth from Zeus.

> "But Hera was very angry and quarrelled with her mate. And because of this strife she bore without union with Zeus who holds the Aegis a glorious son, Hephaestus, who excelled all the sons of Heaven in crafts. But Zeus lay with the fair-cheeked daughter of Oceanus [i.e., with Metis] and Tethys apart from Hera . . . [*very propitious lacuna in the text*] . . . deceiving Metis although she was full wise. But he seized her with his hands and put her in his belly, for fear that she might bring forth something stronger than his thunderbolt: therefore did Zeus, who sits on high and dwells in the aether, swallow her down suddenly. But she straightway conceived Pallas Athena, and the father of men and gods gave her birth by way of his head ON THE BANKS OF THE RIVER TRITO. And she remained hidden beneath the inward parts of Zeus, even Metis, Athena's mother, worker of righteousness, who was wiser than gods and mortal men. There the goddess [Athena] received that whereby she excelled in strength all the deathless ones who dwell in Olympus, she who made the host-scaring weapon of Athena. And with it, Zeus gave her birth, arrayed in arms of war."—HESIOD, *Theogony.*

Prometheus stole the fire of the gods and brought it to humanity. Because of this,

per-meṭu , house of speech, council chamber (?)

Zeus bound Prometheus to a rock and commanded that his liver—the seat of passions in Ancient Greece—should be eaten by an eagle every day and grow back every night to be eaten again the next day. Prometheus was eventually freed from this torture by the demigod Hercules—or Heracles (Ἡρακλῆς)—whose name means "glory of Hera".

> "Iapetus took to wife the neat-ankled mad Clymene, daughter of Oceanus, and went up with her into one bed. And she bore him a stout-hearted son, Atlas, also she bare very glorious Menoetius and clever Prometheus, full of various wiles, and scatter-brained Epimetheus[1] *who from the first was a mischief to men who eat bread*; for it was he who first took of Zeus the woman, the maiden whom he had formed.[2] But Menoetius was outrageous, and far-seeing Zeus struck him with a lurid thunderbolt and sent him down to Erebus because of his mad presumption and exceeding pride. And Atlas through hard constraint upholds the wide heaven with unwearying head and arms, standing at the borders of the earth before the clear-voiced Hesperides; for this lot wise Zeus assigned to him. And ready-witted Prometheus he bound with inextricable bonds, cruel chains, and drove a shaft through his middle, and set on him a long-winged eagle, which used to eat his immortal liver; but by night the liver grew as much again everyway as the long-winged bird devoured in the whole day. That bird Heracles, the valiant son of shapely-ankled Alcmene, slew; and delivered the son of Iapetus from the cruel plague, and released him from his affliction—not without the will of Olympian Zeus who reigns on high, that the glory of Heracles the Theban-born might be yet greater than it was before over the plenteous earth."—HESIOD, *Theogony.*

As the "bringer of the fire of the gods", Prometheus is analogous to the Latin "Bringer of Light", Lucifer, who must be distinguished from Satan: the rather undesirable—*although also necessary*—consequence of Lucifer. The figure of Lucifer embraces the Titan Iapetus, together with all his sons—Atlas, Menoetius, Prometheus and Epimetheus—as well as Hephaestus, who is the Olympian reflection of Iapetus.

But I wonder, apart from the Nimrods of old—the hoary "mighty men of renown" with "ears to hear"—can anybody understand a single word of any of this, or shall only the sons of Clymene[3] be able to understand the wise counsel of Metis?

No creative invention ever dawned without Prometheus' Forethought—"the fire that is brought before the inspiration of air and the moisture of thought"—for it is this—and nothing else than this—that allowed the *Eureka Moments* that preceded

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[1] The name of the *scattered-brained* Epimetheus (Ἐπιμηθεύς) means "afterthought" or "after-plan". He is the opposite of Prometheus and the common psychological state in the present age. Atlas (Ἄτλας) means "sufferer, bearer", from *etlen* (ἔτλην); Menoetius (Μενοίτιος) means "defying fate" or "doomed might". All the Atlanteans were said to derive from Atlas and his twin brother Gadirus, which is Cádiz, or Tartessos.

[2] Epimetheus took Pandora—the first woman Hephaestus created—as a wife. Pandora means "gift of Pan".

> "The sexes were originally three, men, women, and the union of the two [. . .] Zeus hit upon an expedient. 'Let us cut them in two,' he said; then they will only have half their strength, and we shall have twice as many sacrifices. He spoke, and split them as you might split AN EGG WITH A HAIR; and when this was done, he told Apollo to give their faces a twist and re-arrange their persons, taking out the wrinkles and tying the skin in a knot about the NAVEL. The two halves went about looking for one another, and were ready to die of hunger in one another's arms. [. . .] But if Hephaestus were to come to them with his instruments and propose that they should be melted into one and remain one here and hereafter, they would acknowledge that this was the very expression of their want. For love is the desire of the whole, and the pursuit of the whole is called love."—PLATO, *The Symposium.*

[3] Clymene (Κλυμένη) derives from the Greek κλέος (*kléos*), "fame", or from the Proto-Indo-European root *klew-,* which means "to hear". Clymene was also the name of the mother of Phaethon through Helios.

every single scientific discovery, artistic inspiration and philosophic thought to dawn.

The "light brought by Lucifer"—or "the fire brought by Prometheus"—is the spark of genius that always dawns devoid of form, even if the Craftsman may later choose to bestow form in his forge. Prometheus' Fire allows creation *ex nihilo*—i.e., out of nothing—not from any existing pattern of thought—like the scatter-brained Epimetheus may do—but *outside the Box* of Pandora: the box of existing thoughts.

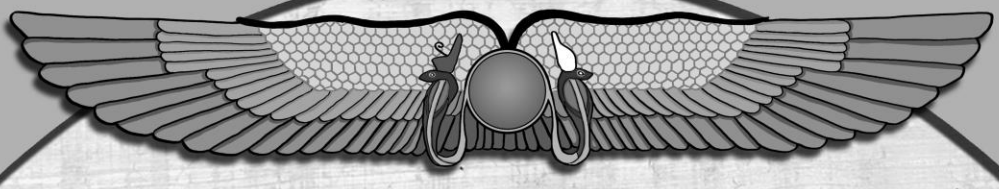
This Fire is the Fire of Hephaestus' Forge; a fire which is no common fire at all.

> "We have properly *three fires,* without the which the *Art* cannot be done, and he that works without them, takes a great deal of care in vain. The first is the fire of the *Lamp*, which is *continuous, moist, vaporous, airy*, and artificial to find; for the Lamp ought to be proportioned to the closure (or enclosure) and herein we must use great judgement, which comes not to the knowledge of the workman of a stiff neck: for if the fire of the *Lamp* be not *geometrically* and duly proportioned and fitted to the *Furnace*, either for lack of heat you will not see the expected signs in their times, and so you will lose your hope by too long expectation, or else with too much heat you will burn the flowers of the *Gold*, and so sadly bewail your lost labour. The *second fire* is the fire of *ashes*, in which the vessel *hermetically* sealed is shut up; or rather it is that most gentle heat, which proceeding from the temperate vapour of the *lamp*, goes equally round about the vessel. This *fire* is not *violent,* if it be not too much stirred up, it is digesting, altering, it is taken from another *Body* than the matter, it is but one, or alone, it is moist and unnatural, etc. The third is the natural fire of our water, which for this cause is also called *fire against nature*, because it is the *water*; and yet nevertheless it makes a mere spirit of *Gold*, which common fire cannot do; this fire is mineral, equal, and partakes of *Sulphur,* it breaks, congeals, dissolves, and calcines all, this is piercing, subtle, not burning, and it is the Fountain of *Living Water*, wherein the *King* and *Queen* bath themselves, whereof we have need in the whole work, in the *beginning, middle*, and *ending*, but the other two abovesaid, we do not always need, but only sometimes. Join, therefore, in the reading of the Books of *Philosophers,* these *three* sorts of fire, and without doubt you shall understand all their cavillations concerning their fires."—ARTEPHIUS, *Secret Book.*

As civilisation is the direct product of science, philosophy and art—the fruit of discovery derived from the creative fire of Prometheus—Lucifer's, or Iapetus's, stock are as much "the awakeners of nations" as they are those "who laid the nations low".

> "How are you fallen from heaven, O Lucifer [הילל; *helel* "shining one"], Son of the Dawn! How are you cut down to the ground, you who laid the nations low! For you have said in your heart, I will ascend to heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north, I will ascend above the heights of the clouds; I will be like the Most High. Yet you shall be brought down to Sheol [Hades], to the sides of the pit. They that see you will stare at you and ponder, saying, 'Is this the man that made the earth tremble, the one who shook kingdoms?'"—*Isaiah* 14:12-16

This is so because the Luciferian Light brought by Prometheus' Fire—which is the creative fire fallen from heaven to illumine the animal mind—is inherently creative. As a result, it creates *Boxes of Pandora*—framing models—that tend to scatter animal brains after the inventions of others and render them unable to *think outside the box*. Hence, those living *within the boxes of civilisation* tend to become Epimethean—Prometheus' afterthoughts—masks estranged from the fiery light of the Creator. . .



"The doors of the sky are opened for me, the doors of the earth are opened for me, the door-bolts of Geb are opened for me, the shutters of the sky-windows are thrown open for me. It is he who guarded me who releases me, who binds his hand on me and thrusts his hand on to me on earth."

A god replies: "Surely, it will be according to what you say to me. You shall live on the bread of Geb, and you shall not eat what you detest. You shall live on bread of white emmer and beer of red barley of Hapi in the pure place; you shall sit under the branches of the Tree of Hathor, who is preeminent in the wide solar disk when she travels to the Pillars of City of the Sun,[1] bearing the script of the divine words: the Book of Thoth."

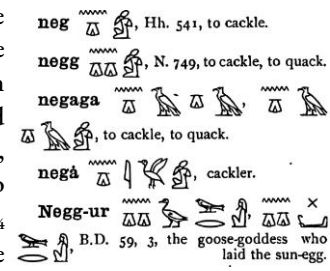
–The Ancient Egyptian Book of the Dead.

[1]*Heliopolis is "City of the Sun" in Greek; Iunnu, "The Pillars", in Ancient Egyptian.*

This cuneiform sign (𒄑) stood for the *Philosopher's Stone* in itself.
The word is formed by (𒄑), "oil", and (𒁹), "sun", or "to be white".

XXVI

26.1. EGGS.



The English word "egg" is said to derive from the Old Norse "egg", and—although this may be in part the case—the fact is that the name of the Ancient Egyptian goose-goddess that laid the Solar Egg was Negg-ur, and the verb for "cackling" was "negg". Also, in Sumerian, "egg" was NUS, or NUNUZ (𒀭)—which, according to John Halloran's *Sumerian Lexicon*, derived from NA_4 (𒉿), "stone", and US (𒍪), "goose"—so while the Sumerians considered eggs to be "goose-stones", the Egyptians said that the Solar Egg of Ra had been laid by a goose-goddess. . . In Greek mythology, geese were sacred to Aphrodite, and Aphrodite Ourania was said to have been born when Cronos severed the testicles (𒀭) of his father—the primaeval sky god Ouranos—and threw them into the ocean. Curiously, in Sanskrit, *muska* (मुष्क) means "testicles", and, in Sumer, the vizier of EN.LIL was NUS.KA (𒀭𒂗), who, like Hermes, was connected to roosters.

The hieroglyph of Geb—the Egyptian earth-god and father of snakes—was a goose; in Sanskrit, "goose" is *hamsa* (हंस), and the *hamsa* hand is an amulet in many religions. Finally, what Nicolas Flamel called *poulet,* or *chicken*, Artephius called *goose.*

"These ashes then is that of which the *Philosophers* have said so much, which remain in the lower part of the vessel, *which we ought not to despise*, for in it is the *Diadem* of our *King*, and the *Argent Vive,* black and unclean, from whence the *blackness* must be purged by continuous decoction in our water, until it be lifted up in a *white colour*, which is called the *Goose*, and the *Poulet of Hermogenes*.[1] He, therefore, that makes the *red Earth black*, and then *white,* has the *Magistery*, as also he that *kills the living*, and *quickens* the *dead*."—ARTEPHIUS, *Secret Book.*

"This universe existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine Self-existent Svayambhu, himself indiscernible, but making all this, the great elements and the rest, discernible, appeared with irresistible creative power, dispelling the darkness. He who can be perceived by the internal organ alone, who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own will. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them. That seed became a *golden egg, in brilliancy equal to the sun*; in that egg he himself was born as Brahman, the progenitor of the whole world."—*Manusmṛti*, 1:5-9.

Geese are migratory birds that use *noisy cackling* as a *flight call,* and—just like ducks, swans, pelicans, cranes or ibises—they also adopt a *triangular* pattern, or V-formation, in flight. Such mysterious riddles cackled in the green language of birds! But the Green Lion must devour the sun, for, just like a bird gestates between the yolk and the albumen, the little king gestates between the sun and the moon. And the *solar* peregrine falcon surely knows the way innately and migrates instinctually, but both *earthy* geese and *lunar* ibises must learn the migration route from their parents.

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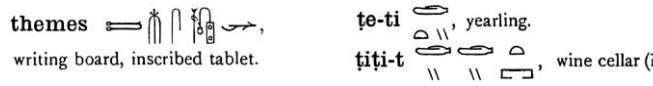
[1] Hermogenes (Ἑρμογένης) literally means "born from Hermes"; Socrates had a close friend by that name.

It is also noteworthy that US (𒍪), the Sumerian word for "goose", was formed by ŠE (𒐈), which meant "grain", and MUŠEN (𒄩), which meant "bird" and roughly evoked the name of Inanna (𒀭𒈹).



26.2. THEMIS (Θέμις) was a Titaness whose name conveys "law", or rather "divinely ordained justice". Themis was said to be the mother of the Horae and the Moirai—the goddesses of the seasons and destiny, respectively—who were fathered by Zeus.

Let us now note something that seems to have escaped many: if the 12 Olympian gods are compared to the 12 primaeval Titans—those said to have been born directly from Heaven (Ouranos) and Earth (Gaia)—each of the 12 Olympian gods will be found to mirror, or "be a revolution of", one of such 12 original Titans. Hence, it is as if each of the twelve Olympian gods had *taken over* one of the twelve primaeval Titans.

In the case of Themis, it will be rather easy to ascertain that the Olympian deity that took over the attributes of Themis was Demeter: the goddess of the Sacred Law and the seasons. As a result, I say that Demeter mirrors, or "*is a revolution of*", Themis.

26.3. TETHYS (Τηθύς) was a Titaness whose name derives from *théthe* (τήθη), meaning "grandmother". Tethys was the wife of Okeanos—or Oceanus—and she was inherently connected with water. In fact, she is often found in the mosaics of ancient pools and baths, as she was the mother of a large number of Oceanids and river-gods.

In this case, it is not so easy to ascertain the Olympian deity mirroring Tethys, but Tethys' "aqueous promiscuity" is mirrored in Aphrodite's seafoam and promiscuity.

26.4. MNEMOSYNE (Μνημοσύνη) is the mother of the muses, and her name means "remembrance". The Olympian bestowing remembrance of divine matters and Truth, or ἀλήθεια—*a-letheia*: without (*a-*) *Lethe,* or "Obliviousness"—is the messenger of the gods, Hermes. The *Homeric Hymn* that sings about the birth of Hermes and how he made a lyre for Apollo, the leader of the muses, hints at Hermes being her revolution:

> "First among the gods he honoured Mnemosyne, mother of the Muses, in his song; for the son of Maia [i.e., Hermes] was of her following."—*Homeric Hymn.*

26.5. IAPETUS (Ἰαπετός) derives from *iaptein* (ἰάπτειν), which means "to hurl", "to send forth", or "to throw". Hence, Iapetus means "the one hurled down" or "the one sent forth, or thrown". However, let us note that *apto* (ἅπτω) means "to set on fire".

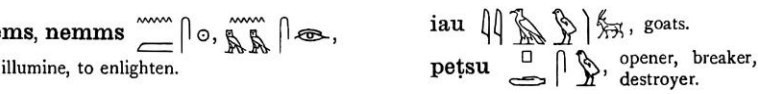
Here, it is not difficult to ascertain that Iapetus' revolution among the Olympians is Hephaestus, who was hurled down from Mount Olympus by his own mother, Hera.

The very names of Hephaestus and Iapetus co-share a phonetic relationship with Ptah, the Ancient Egyptian god of metallurgy, crafts, and architecture. Nonetheless, archetypically, Lucifer—the "fallen angel *hurled down* from heaven", according to the Abrahamic traditions—also belongs to this same lot, which, in Greek terms, embraces Hephaestus, Iapetus and his children, Prometheus, Atlas, Menoetius and Epimetheus.

Some scholars have equated the Biblical Japheth—one of the three sons of Noah—with Iapetus and, by extension, also envisioned the Greek poet Homer in Gomer.

> "The sons of Japheth; Gomer, and Magog, and Madai, and Javan [יָוָן, *Ionia* or Greece], and TUBAL, and Meshech, and Tiras."—*Genesis* 10:2.

Scholars may be right this time, but poets may see Iapetus in Geppetto: the father of Pinocchio, who was swallowed by the Fish of *Ionia* and came out by kindling a fire.



26.6. COEUS AND PHOEBE.

Coeus (Κοῖος) was a Titan whose name means "questioning" or "intelligence", while Phoebe (Φοίβη) was a Titaness whose name conveyed "purity" or "brightness".

Coeus and Phoebe were the parents of Leto and, by extension, the grandparents of Apollo and Artemis, who undoubtedly are their Olympian revolutions, but it may not be so easy to determine who is mirrored in whom. . . Given that Phoebe was female and Coeus was male, one could simply infer that Apollo is Coeus' revolution and Artemis is Phoebe's. However, the artist may understand why a confusion of genders could be so appropriate here, and there certainly seems to be some confusion. . .

For starters, "*Phoebus*" was probably the most common epithet given to Apollo. And although we could suppose that he was called "*Phoebus*"—"bright" or "pure"—simply because Apollo is the sun-god, and the sun is bright, that is not what the poets said. Aeschylus said that Apollo was called Phoebus because his grandmother, Phoebe, gave him the Oracle of Delphi as a birthday gift, an oracle that she had inherited from Themis—of whom Demeter is the revolution—but had originally belonged to Gaia.

> "First, in this prayer of mine, I give the place of highest honour among the gods to the first prophet, Gaia; and after her to Themis, for she was the second to take this oracular seat of her mother, as legend tells. And in the third allotment, with Themis' consent and not by force, another Titan, child of Gaia, Phoebe, took her seat here. She gave it as a birthday gift to Phoebus, who has his name from Phoebe."—AESCHYLUS, *Eumenides.*

And then, there is the fact that Artemis was sometimes nicknamed "*Coryphaea*".

So, controversy is served. Who is the inquirer, and who is the shining?

Does it matter, Son of Man? These two are either one and the same or none.

26.7. HYPERION (Ὑπερίων) was a Titan whose name is formed by *hyper* (ὑπέρ), meaning "above", "beyond", "over", "in defence of", or "on behalf of", and *ion* (ἰών), which in Boeotian meant "I", or *ego* (ἐγώ), but could also mean "he who goes" or "he who watches". Hyperion was the father of Helios (sun), Eos (Aurora or Dawn) and Selene (moon). The consort of Hyperion was Theia (Θεία), which means "divine".

So, who is the revolution of Hyperion?

Fulcanelli half unveiled the mystery by telling us that *ion* (ἴον) means "violet".

> "Basil Valentine, who is usually clearer, did not use the symbol of the Christian ΙΧΘΥΣ (*Ichtus*), which he preferred to humanize under the cabalistic and mythological name of *Hyperion.* He signifies his knight in this way, presenting the three operations of the Great Work in an enigmatic formula containing three succinct phrases, thus set forth:
>
> 'I issued from Hermogenes, Hyperion chose me, without Jamsuph, I am forced to perish.'[1]
>
> We have seen how, and as a result of what reaction, the griffin is born, that comes from the *Hermogene* of the prime mercurial substance. Hyperion, in Greek Ὑπερίων, is the father of the sun; he releases, out of the second white chaos formed by the art

[1] "Jamsuph" stands for *Yam Suph* (ימה סוף), or "sea of reeds". This is the sea that Moses and the Israelites crossed when fleeing from slavery in Egypt, and that is usually translated in English as the "Red Sea".

and represented by the griffin, the soul that he holds imprisoned, the spirit, fire, or hidden light, and clears the doorway above the mass in the form of a clear and limpid water: *Spiritus Domini ferebatur super aquas*. For the prepared matter, which contains all the elements needed for our Great Work, is nothing but a fertilized earth where some confusion still reigns; a substance which holds within itself scattered light, which the art must gather together and isolate by imitating the Creator. We must mortify and decompose this earth, which amounts to killing the griffin and fishing the fish, or *separating the fire from the earth, the subtle from the gross*, 'gently, with great skill and prudence,' as Hermes teaches in his Emerald Tablet.

Such is the chemical role of Hyperion. His very name formed from Υπ (*Hyp*), contraction of Ὑπερ (*Hyper*), *above*, and ἠρίον (*erion*)—meaning *sepulchre, tomb*, which has for root ερα (*era*), earth, indicates that which rises from the earth, above the sepulchre of matter. We can, if we prefer, choose the etymology according to which Ὑπερίων (Hyperion) derives from ὕπέρ (*Hyper*), beyond and from ἴον (*ion*), violet."—FULCANELLI, *The Dwellings of the Philosophers.*

♀ 26.8. PALLAS ATHENA.

"The children of this world marry and are given in marriage. But those who are accounted worthy to attain that world [αἰών; *aeon*] and the resurrection from the dead neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels and are the Sons of God, being Sons of the Resurrection."—*Luke* 20:34-37.

"SOCRATES: One of the names of Athena, therefore, it is by no means difficult to explain.

HERMOGENES: Which do you mean?

SOCRATES: Do we not call her 'Pallas'?

HERMOGENES: Certainly.

SOCRATES: This name, therefore, we must consider as derived from *leaping in armour*; and in so doing, we shall as it appears to me, think properly: for to elevate oneself, or something else, either from the earth or in the hands, is denominated by us to vibrate and be vibrated, and to dance and be made to dance.

HERMOGENES: Entirely so.

SOCRATES: The goddess, therefore, is on this account called 'Pallas'.

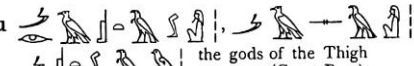
HERMOGENES: And very properly so. But how will you explain her other name?

SOCRATES: Do you mean that of Athena?

HERMOGENES: I do.

SOCRATES: This name, my friend, is of greater moment; for the ancients appear to have considered Athena in the same manner as those of the present day, who are skilled in the interpretation of Homer: for many of these explain the poet as signifying, by Athena, *intellect* and *cogitation*. And he who instituted names seems to have understood some such thing as this about the goddess, or rather something yet greater, expressing, by this means, the intelligence of the goddess, as if he has said that she is θεονόη (*theonói*), or deific intelligence, employing after a foreign mode α instead of η, and taking away ι and σ. Though perhaps this was not the case, but he called her θεονόη (*theonói*), as understanding divine concerns in a manner superior to all others. Nor will it be foreign from the purpose to say that he was willing to call her ἠθονόη (*ithonói*), as being intelligence in manners. But either the original founder of this name, or certain persons who came after him, by producing it into something which they thought more beautiful, denominated her Athena."

—PLATO, *The Cratylus.*

Mastiu  , the gods of the Thigh (Great Bear).

Athena—known in Ancient Rome as Minerva—is the goddess of wisdom and war. Her symbols included the owl, the serpent, the spider, the horse, the helmet, the Aegis, the spear, armour, the chariot, the Gorgon's Shield and the olive tree.

After Zeus swallowed Metis (Μῆτις)—which means "counsel", "wisdom", "skill", or "craft"—he began to suffer from severe headaches until, one day, he asked Hephaestus to strike his head open to see what was inside. And when the Divine Craftsman struck Zeus' head, Athena leapt forth fully grown and clad in armour.

> "In Roman antiquity, the *peplum*—in Greek πέπλος (*peplos*) or πέπλα (*pepla*)—was a veil ornamented with embroidery used to dress the statue of Minerva, daughter of Jupiter, and the only goddess whose birth was miraculous. Indeed, mythology says that she sprung forth fully armed from the brain of her father, whose head, by order of the Master of Olympus, Vulcan had split. Hence, the Hellenic name of Athena (Ἀθηνᾶ), formed from the privative prefix *ἀ,* and τιθήνη (*tithene*), *wet nurse, mother*, meaning *born without a mother*. A personification of the Wisdom or Knowledge of things, Minerva, must be regarded as the divine and creative thought, materialized in all nature, latent in ourselves as it is in everything that surrounds us."—FULCANELLI, *The Dwellings of the Philosophers.*

Hephaestus was in desperate love with Athena, who always rejected his advances. One day, Athena went to Hephaestus' Forge for some weapons, and the Divine Craftsman tried to sexually force her. Athena easily fended the poor hobbler off, but, nonetheless, the seed of Hephaestus fell on Athena's *thigh.* The goddess wiped away Hephaestus' seed in disgust with a scrap of *wool* and threw it to the Earth, but from the combination of the *hair of the lamb*, together with Hephaestus' seed and Athena's touch, a son named Erichthonius[1] was born. Athena then wished to raise the child in secret—lest her virginity be put in doubt—so she placed the child *in a box,* which she entrusted to Herse (Ἕρση; "dew"), Aglaurus (Ἄγλαυρος; "dewfall") and Pandrosus (Πάνδροσος; "all bedewed"). They were the daughters of Cecrops, whose top half was like that of a man, but his bottom half was said to be either *serpent-like* or *fishtail-like.*

> "We also know that the dew of May or *Emerald of the philosophers* is green and that the Adept Cyliani metaphorically declares this vehicle to be essential for the work. Thus, we do not claim to insinuate that it is necessary to collect, as certain spagyrists and characters of the *Mutus Liber*, the nocturnal dew of the month of Mary, by attributing to it qualities which we know it does not have. The dew of the sages is a salt, not a water, but it is the special coloration of this water which is used to designate our subject."—FULCANELLI, *The Dwellings of the Philosophers*

> "Know ye that nothing is more precious or more excellent than the red sand of the sea, for the Sputum of Luna is united with the light of the Sun's rays. Luna is perfected by the coming on of night, and by the heat of the Sun the dew is congealed. Then, that being wounded, the dew of the death-dealer is joined, and the more the days pass on the more intensely is it congealed, and is not burned. For he who cooks with the Sun is himself congealed, and that signal whiteness causes it to overcome the terrene fire."—*Turba Philosophorum.*

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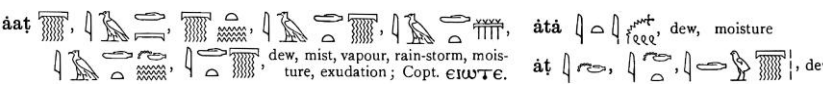
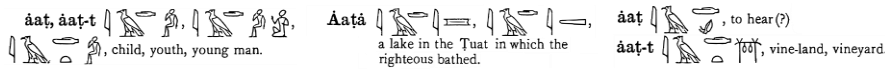
[1] Erichthonius (Ἐριχθόνιος) derives from *erion* (ἔριον), meaning "wool"—or from *eris* (Ἔρις), "strife"—and *chthôn* (χθών), "earth", from which *chthonic* (χθόνιος)—"referring to the Underworld"—derives in turn.





"She is more precious than rubies: and all the things you can desire are not to be compared to her. Length of days is in her right-hand; and in her left-hand wealth and glory. Her ways are ways of pleasantness, and all her paths are peace. She is a Tree of Life to them that lay hold upon her, and happy is every one that retains her. Jehovah by wisdom has founded the earth; by understanding he has established the heavens. By his knowledge the depths are broken up, and the clouds drop down *the dew*. My son, let not them depart from your eyes: keep sound wisdom and discretion. So shall they be life to your soul, and grace to your neck. Then you shall walk in your way safely, and your foot shall not stumble. When you lay down, you shall not be afraid, yea, you shall lay down, and your sleep shall be sweet."—*Proverbs* 3:15-22

"Odysseus covered himself with leaves. And Athena shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness."—HOMER, *Odyssey.*

"I have then made to be painted here, a *Body*, a *Soul*, and a *Spirit*, all *white*, as if they were rising again to show you, that the *Sun,* the *Moon* and *Mercury* are raised again in this operation, that is to say, are made *Elements* of air, and whitened: for we have heretofore called the *Blackness, Death*; and so continuing the *Metaphor,* we may call *Whiteness, Life*; which comes not, but with, and by a *Resurrection*: the *Body*, to show this more plainly, I have made to be painted lifting up the stone of his tomb, wherein it was enclosed: The *Soul*, because it cannot be put into the *earth*, it comes not out of a *tomb*, but only I have made it be painted among the *Tombs*, seeking its body, in the form of a *woman*, having her hair dishevelled. The *Spirit* which likewise cannot be put in a grave, I have made to be painted in the fashion of a man coming out of the earth, not from the Tomb. They are all white, so the *blackness*, that is, *death* is vanquished, and they being whitened, are from henceforward incorruptible."—NICOLAS FLAMEL, *Hieroglyphical Figures.*

"This field *violet* and *dark*, tells us that the *stone* has obtained her full decoction, the fair Garments, that are wholly *Citrine and red*, which she demanded of *Saint Peter*, who was clothed therewith, and that her complete and perfect *digestion* (signified by the entire *Citrinity*) has made her leave her old robe of *orange colour*. The *vermillion red* colour of this *flying Lion*, like the pure and clear *scarlet* in grain, which is of the true *Granadored*, demonstrates that it is now accomplished in all right and equality. And that she is now like a *Lion*, devouring every pure *metallic* nature, and changing it into her true substance, into true and pure gold, finer than that of the *best mines*. Also, she now carries this man out of this vale of miseries, that is to say, out of the discommodities of *poverty* and *infirmity*, and with her wings gloriously lifts him up, out of the dead and standing waters of *Egypt* (WHICH ARE THE ORDINARY THOUGHTS OF MORTAL MEN) making him despise this life and the riches thereof, and causing him night and day to meditate on *God,* and his Saints, to dwell in the *Imperial Heaven*, and to drink the sweet springs of the Fountains of *everlasting hope*. Praised be God eternally, which has given us grace to see this most fair and all-perfect *purple* colour; this pleasant colour of the *wild poppy* of the *Rock*, this *Tyrian,* sparkling and flaming colour, which is incapable of *Alteration* or *change*, over which the *heaven* itself, nor his *Zodiac* can have no more domination nor power, whose bright shining rays, that dazzle the eyes, seem as though they did communicate to a man some supercoelestial thing, making him (when he beholds and knows it) to be astonished, to tremble, and to be afraid at the same time. *O Lord, give us grace to use it well, to the augmentation of the Faith, to the profit of our Souls and to the increase of the glory of this noble* REALM, *Amen.* FINIS."—NICOLAS FLAMEL, *Hieroglyphical Figures.*

āṭen , beauty.

"Woke up early this morning with an enormous sense of power, beauty and incorruptibility. It was not something that had happened, an experience that was past and one woke up to remember it as in a dream, but something that was actually taking place. One was aware of something utterly incorruptible, in which nothing could possibly exist that could become corrupt, deteriorate. It was too immense for the brain to grasp, to remember; it could only register, mechanically, that there is such a 'state' of incorruption.

Experiencing such a state is vastly important; it was there, limitless, untouchable, impenetrable. Because of this incorruptibility, there was in it beauty. Not the beauty that fades nor something put together by the hand of man, nor the evil with its beauty. One felt that in its presence all essence exists and so it was sacred. It was a life in which nothing could perish. Death is incorruptible, but man makes of it a corruption as, for him, life is. With it all, there was that sense of power, strength as solid as that mountain which nothing could shatter, which no sacrifice, prayer, virtue could ever touch. It was there, immense, which no wave of thought could corrupt, a thing remembered. It was there and the eyes, the breath were of it."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

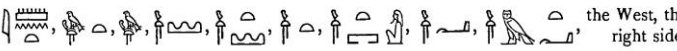
26.9. AMENT, or Imentet, meaning "She of the West", was the Ancient Egyptian goddess of the necropolises found at the *west* bank of the Nile.

right, right-hand side, the West, *Ament.*

As a *Goddess of the Dead*, Ament was said to live in a tree—like owls often do—that looked towards the entrance of the Ancient Egyptian Duat, or Underworld. She was also said to offer nurture to the *newly dead* so they could reach the *Aaru Fields,* the "Field of Reeds" ruled by Osiris. Ament was closely connected to Hathor and Isis, and her name in hieroglyphs was formed by a falcon and the feather of Maat standing on a vase that had been turned upside down to pour some kind of red liquid, most probably blood or wine. This hieroglyph also stood for "west" and "right-hand side".

> "So then, after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God."—*Mark* 16:17.

The Egyptian Underworld was called *Duat* or *Amenti*. Generally, the east wind is cold and dry, the south wind is hot, the northern is cold, and the western is *variable.*

âmen-t  , the West, the right side.

âmen-t , the right eye.

âmen-t , the west wind.

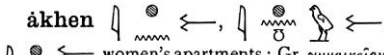
26.10. THE ATEN OLD AKHENATEN WISHED TO TEND.

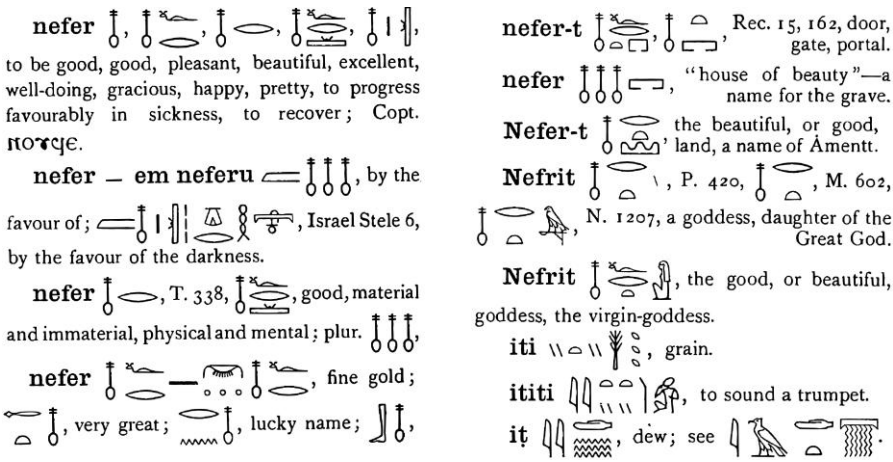
Akhenaten is probably the most controversial pharaoh in the history of Ancient Egypt. As the tenth ruler of the 18th Dynasty, Akhenaten ruled for about 20 years, roughly between the years 1350 and 1330 B.C. His father, Amenhotep III, had ruled during the most economically prosperous period in the history of Ancient Egypt.

The royal consort of Akhenaten was the no less renowned Nefertiti, and one of his many sons was the no less celebrated Tutankhamen, whose golden funerary mask is probably the most iconic item of Ancient Egyptian archaeology nowadays.

But what made Akhenaten such a controversial figure was the promotion of a new religious movement today known as *Atenism*. Together with his royal consort Nefertiti, Akhenaten began to promote the worship of one single god: Aten, which was represented by a sun disc from which rays emanated. This was truly revolutionary because—although the ancient theurgists of every nation always worshipped the gods as absolutely one—*Atenism* was the first outright public declaration of monotheism in history. What moved Akhenaten to do this, which was destined to cause him so much trouble, is unclear to scholars, especially when he could have simply worshipped the sun-disc of Ra, which, to superficial effects, was pretty much the same.

But the reason may be clear to the *right eye that finds favour in darkness*: Akhenaten did not wish to worship the disc of the *visible sun* but the disc of the Invisible Sun—*the* ATEN OF ATHENA. For Akhenaten had gone to the *women's compartments* through the *narrow oval gate* at the top of the Egyptian cross, or "*nefert-t",* and become equal to Ra by working on his boat. Hence, his wife had heard the "beautiful sound of Gabriel's trumpet", or "*Nefer-itit",* that announces the *Promised Land of Ament,* or "*Nefer-t".*

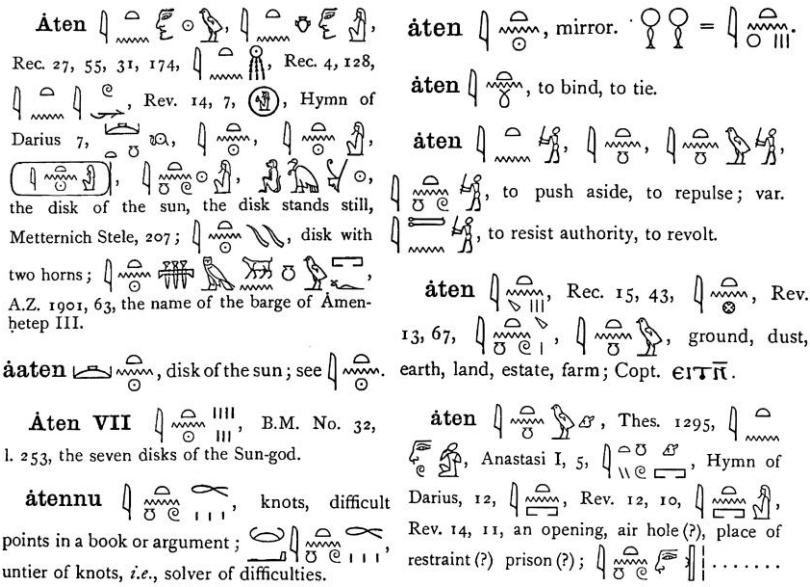




In hieroglyphs, the Aten (see next page) was written by means of the feather of Maat, , the primeval mound, , and the waters of Nun, . And, at times, a solar disc, , was placed *below* the waters of Nun together with *seven* lines: *four above and three below*, . The four above are the purple, dark-blue, cyan and green strips of the visible light; the three below refer to the *midday* yellow solar nature

of the Angel of the Bottomless Pit, the orange of the *dawn* and the red of the *dusk.*

However, the word *"atennu"*—which refers to the difficulty of freeing Phanes from his Gordian Knot—shows the four lines above as a *fish*—the original symbol of Christianity—while the visible sun below is replaced by Nut's Vase and ram's horns.



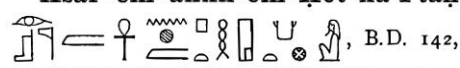
But *"aten"* also meant "mirror", for it is Athena who provides the Mirror of Perseus by *polishing a stone—or piece of dust*—until it becomes light enough to float on the seafoam of the waters below. And *"aten"* also meant "to bind; to tie", which is the purpose of true *religion*, as the word "religion" derives from the Latin "religare", meaning "to bind" or "to tie". However, "*aten*" also meant "to resist authority" or "to revolt", which—apart from referring to the mythological character of Athena—is also the historical character of every single founder of religion. Because just like Akhenaten and Moses revolted against the institutional religion of Egypt, and Jesus revolted against the Mosaic religion, the Buddha revolted against the Brahmans, Muhammad revolted against the Quraishi, etc. The true religious sentiment can only be stirred by a total inner revolution against the words of men and in favour of the Word of God.

"Who makes seed grow in women, who creates people from sperm?
Who feeds the son in his mother's womb, who soothes him to still his tears?
Nurse in the womb, giver of breath, to nourish all that he made.
When he comes from the womb to breathe,
On the day of his birth, you open wide his mouth, you supply his needs.
When the chick in the egg speaks in the shell,
You give him breath within to sustain him;
When you have made him complete, to break out from the egg,
He comes out from the egg, to announce his completion,
Walking on his legs he comes from it.
How many are your deeds, though hidden from sight.
O Sole God beside whom there is none!"—GREAT HYMN TO THE ATEN, *translated by M. Lichtheim.*

26.11. KEMET was one of the names of Egypt in the Ancient Egyptian tongue.

The English name "Egypt" derives from the Greek *Aigyptos* (Αἴγυπτος): the manner in which the Ancient Greeks referred to Ancient Egypt. But *Aigyptos* (Αἴγυπτος) in turn derived from *Hikuptah*, or *Het-ka-ptah,* which was actual Ancient Egyptian for "the temple, or house—*het*—of the Soul—*ka*—of Ptah".

Åsår-em-ānkh-em-Ḥet-ka-Ptaḥ



, B.D. 142, 95, Osiris in the Ka-house of Ptaḥ (Memphis).

Why the Ancient Greeks referred to Egypt in such an elaborate manner is a mystery, but it may be connected to the fact that, as the Old Testament says, the Greeks—"Javan" or Ionian—derived from Japheth, who is one with Iapetus and Ptah.

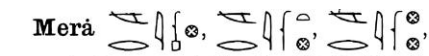
> "The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."—*Genesis* 10:2.

Another name for Ancient Egypt was *Mera.* Scholars usually say that this was how the Semites referred to Egypt—and so it may be, for the Hebrew name for Egypt is *Mizraim* (מצרים), as derived from *mesar* (מצר), "distress" or "strait"—but the name *Mera* was deeply rooted in the Egyptian tongue, and with quite esoteric ramifications.

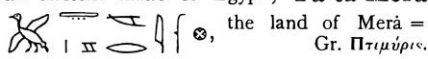
For starters, *mer* was the word for "pyramid", while *mera* referred to "ships" or a "fleet". Let us note that in Sumerian the ME (𒈨) were the Divine foundational decrees.

Now, a conjunction of temples and pyramids was called *nu-t*, like the goddess of the starry sky, Nut, who was pregnant with five gods. But *nu-t* also meant "cord" or "thread", like *seira* (σειρά) in Greek, from which *siren* (σειρήν) derived. And we have previously spoken at length about Ariadne's thread—the spider's cobweb—and the beautifully sinister enterprise of *making bonds* with *angelical sirens.* But *nu-t* also meant "hunting ground"—which perfectly connects with Artemis, the goddess of the hunt—as it also referred to the *secret shrine of Osiris and "his underground passage".*

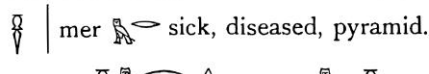
Merå



an ancient name of Egypt; **Pa-ta-Merå**



the land of Merå = Gr. Πτιμύρις.

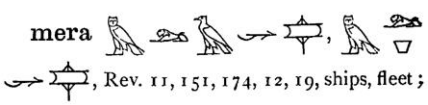


mer sick, diseased, pyramid.

mer

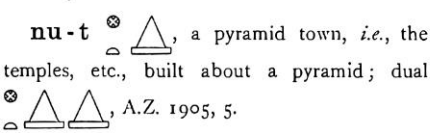
, M. 202, , N. 681, , N. 682, , Åmen. 2, 9, pyramid, tomb; plur. ,

mera



, Rev. 11, 151, 174, 12, 19, ships, fleet;

nu-t

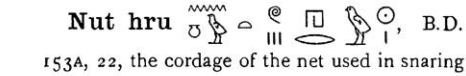


, a pyramid town, *i.e.*, the temples, etc., built about a pyramid; dual , A.Z. 1905, 5.

nu-t

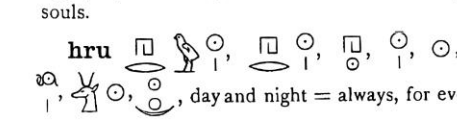
, Rechnungen 17, 2, 11, 12, cord, thread, rope, material for making cord or twine, bast; plur. , .

Nut hru



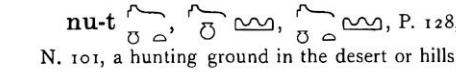
, B.D. 153A, 22, the cordage of the net used in snaring souls.

hru



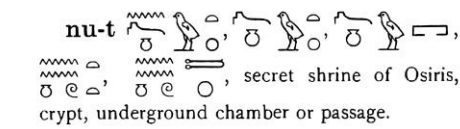
, day and night = always, for ever

nu-t



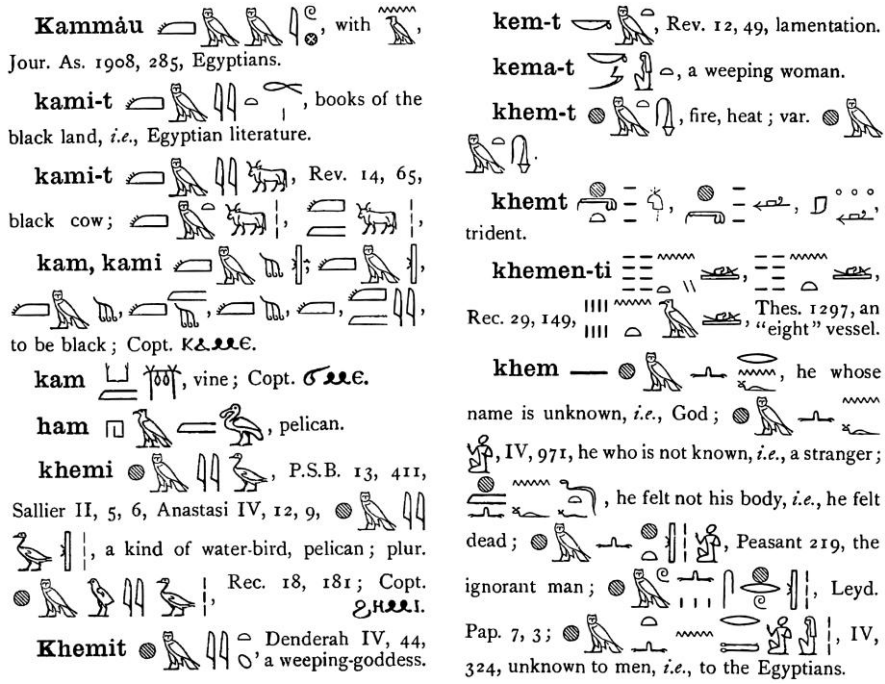
, P. 128, N. 101, a hunting ground in the desert or hills.

nu-t



, secret shrine of Osiris, crypt, underground chamber or passage.

The name of Ancient Egypt that concerned us—*Kmt, Kemet*, or *Kamit*—may now be revealed to us by *Our Black Lady in the Underground Chamber*. Scholars have determined that this name meant "black soil" due to the EXTREMELY FERTILE BLACK SOIL that the Nile's yearly *flood* provided Egypt with. However, should we expect our learnt academicians to draw any *dark* connections between the black soil of *Kemet, Mera*, the black-headed people and their shepherd Enlil, Black Saturn, or the *Black Virgins*, which, until relatively recent times, rested in Christian *crypts*? Probably not.



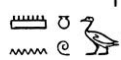
So, what should we say to scholars? Perhaps that "*khem*" was "to know nothing", like Socrates, and "to be a fool in the eyes of society", like the Coryphaei. And that the Old Testament rightly claims Mizraim—or the Egyptians—to derive from Ham (חם) —meaning "hot" in Hebrew—because "*khem-t*" meant "heat" in Ancient Egyptian.

> "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done to him. And he said, 'Cursed be Canaan; a servant of servants shall he be to his brethren.'"—*Genesis* 9:22-25.

"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan [. . .] And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before Jehovah."

And that if they wish to know further—and, who knows, perhaps even build an "eight-vessel" for themselves to be saved from the Flood like Noah—they should seek to marry Ptah to Nut, because the Hamites only bleed for their own little pelicans.

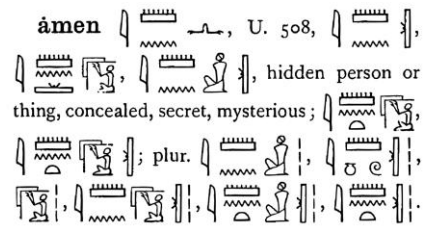
men , wine.

men  , dove, swallow

26.12. AMEN.

> "God is the archetype on which laws are modelled: He is THE SUN OF THE SUN, in the realm of mind what that is in the realm of sense, and from invisible fountains He supplies the visible beams to the sun which our eyes behold."—PHILO OF ALEXANDRIA, *The Special Laws* I, 278.

In Hebrew, *amen* (אמן) means "verily", or "truly", but in Ancient Egyptian, "Amun", "Amon", or "Amen" referred to "the hidden one", "secret", "concealed", or "mysterious".



Analogously, when one reads *Amun-Ra, Amon-Ra,* or *Amen-Ra*, it should be noted that it refers to a HIDDEN SUN, not to the sun that is visible by means of our physical eyes. Amen is *verily*, *verily*, the *True* Sun.

> "How many are your deeds, though hidden from sight.
> O Sole God beside whom there is none!"—*The Great Hymn to the Aten.*

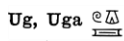
If there were a giant sun at the centre of our galaxy, one around which all the other stars revolved, one that illumined Nut's nightly skies, even if its lofty majesty had been divinely decreed to remain invisible to animal eyes—for this sun's light was only bright in their insides—such a sun would surely appear to be a black hole to the eyes of moles.

Infrared light may *burn your eyes*, and ultraviolet light can produce *melanoma*: literally "black tumours", from the Greek words *melas* (μέλᾱς), *black,* and *oma* (-ωμα), "morbid outgrowth", i.e., skin CANCER. Hermit crabs must change their shells, and serpents cannot resurrect without a full shedding of their skin. *As above, so below.*

26.13. OCEANUS, or rather *Okeanos* (Ὠκεανός), or *Ogenos* (Ὠγενός), was said to be "the river that encircled the whole Earth and the seas by flowing back *upon himself*." This is Samsara, or Ouroboros: the snake that eats its tail. But it is also the Leviathan, or Python, which māyāvically manifests to the senses as the night skies and the Milky Way. Hence, it is linked to Styx, Nut, Athena, Artemis, Hecate and the number nine.

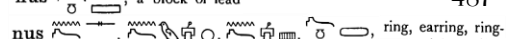
Oceanus and Tethys gave birth to the Oceanids, among which we find Metis, Styx, and Theia: the name of an Oceanid *but also of a primaeval Titan*, as we shall soon see.

> "Far under the wide-pathed earth a branch of Oceanus flows through the DARK NIGHT out of the holy stream, and a tenth part of his water is allotted to her [Styx]. With NINE SILVER-SWIRLING streams he winds about the earth and the sea's wide back, and then falls into the main; BUT THE TENTH FLOWS OUT FROM A ROCK, a sore trouble to the gods. For whoever of the deathless gods that hold the peaks of snowy Olympus pours a libation of her water is forsworn, lies breathless until a full year is completed, and never comes near to taste ambrosia and nectar, but lies spiritless and voiceless on a strewn bed: and a heavy trance overshadows him. But when he has spent a long year in his sickness, another penance and harder follows after the first. For NINE years he is cut off from the eternal gods and never joins their councils or their feasts, NINE full years. But in the tenth year he comes again to join the assemblies of the deathless gods who live in the house of Olympus. Such an oath, then, did the gods appoint the eternal and primaeval water of Styx to be: and it spouts through a rugged place."—HESIOD, *Theogony.*

Ug, Uga  , a title of the Nile-god.

ug , to be burned, to burn.

nus , a block of lead

nus  , ring, earring, ring-weight, weight

Scholars do not agree upon the etymology of the name of *Oceanus* (Ὠκεανός), or *Ogenos* (Ὠγενός), nor will they ever agree unless they stop swallowing their own words.

In Greek *enos* (ενός) means "one", but *énos* (ἔνος) indicates "belonging to the former of two cycles", while *eanos* (ἠάνός) referred to a "fine robe worn by women" or the "sail of a ship or boat", and the similar root *eānos* (ἠᾶνός) was used to determine "fine fabrics for weaving robes and dresses" or "metals that were easily melted and malleable".

On the other hand, Ὠκ (*Ok*) is the direct transliteration of the Hebrew name *Og* (עוג), "the last of the giants known as Rephaim", *whose bedstead was nine* cubits long.

> "For only Og (עוג) king of Bashan[1] remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man."—*Deuteronomy* 3:11.

In Hebrew, *og* (עוג) is a primitive root that means "to gyrate", but it was only used as a denominative form of *ugah* (עגה), "a feminine disc or *round* cake of bread".

Rephaim (רפאים) may be derived from *rapa* (רפה), "to sink", or from *rapa* (רפא), meaning "to heal"; the name of RAPHAEL (רפאל) derives from these same roots.

In *Genesis* 6:3, we see Jehovah saying, "My spirit shall not always strive with Adam, for he is also flesh, yet his days shall be 120 years." Jehovah is here determining the extension of some kind of human *cycle* represented by 120 years. Moses lived 120 years and then *died* on Mount Nebo, which is in Abarim, south of the Bashan region.

> "And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab [מואב; "Father-Water"] thirty days, so the days of weeping and mourning for Moses were ended. And Joshua the Son of Nun [נון; "Fish"] was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened to him, and did as Jehovah commanded Moses."—*Deuteronomy* 34:7-9.

Now, let us remember what Jehovah said about Adam and read this carefully:

> "And Adam lived 130 years, and begat a son in his own likeness, after his image; and called his name Seth."—*Genesis* 5:3

Adam was made "in the image and resemblance of Elohim", but at the age of 130 years, *ten years* after the age of 120 years—when Jehovah said that his spirit would stop striving with Adam—Adam had a son in HIS OWN image and resemblance.

And next, behold, ENOS was born from Seth, and he began "to call upon Jehovah".

> "And to Seth, to him also there was born a son; and he called his name Enos, then began men to call upon the name of Jehovah."—*Genesis* 4:26.

In Greek, *enos* (ενός) means "one", while *énos* (ἔνος) refers to the first of two cycles. In Hebrew, however, *Enos* (אנוש) means "man", just like Adam (אדם) can also mean "man". However, while *Adam* derives from *dam* (דם), which means "blood", *Enos* derives from *anash* (אנש), meaning "to be sick, mortal, or weak". In Arabic, *anas* (أنس) means "to be social, domesticated, or tame". The revolution of Oceanus is Poseidon.

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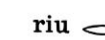
[1] Bashan (בשן) means "fruitful". Bashan was a highly fertile land allotted to the half-tribe of Manasseh.

kh[i] , to be high, to rise (of the Nile). **riu**  , emanations, effluxes.

26.14. CRIUS (Κριός) was yet another of the twelve primaeval Titans. He was the father of Astraeus, Pallas and Perses, and his consort was Eurybia (Εὐρυβίη)—whose name means "wide force" or "broad sway"—and was said to have "a flint-heart." Crius (Κριός) means "ram"; his revolution among the Olympians is the ram-headed Ares.

"Ariane (Ariadne) is a form of *airagne* (airagnée, the spider) by metathesis of the *i*. In Spanish *ñ* is pronounced *gn*; αραχυη (the spider) can thus be read *arahne, arahni, arahgne*. Is not our soul the spider, which weaves our own body? But this word appears in other forms. The verb αίρω means to take, to seize, to draw, to attract; whence αἰρην, that which takes, seizes, attracts. Thus, αἰρην [*airen*] is the *lodestone*, that virtue shut up in the body, which the Wise call their Magnesia. Let us continue. In Provençal iron is called *aran* and *iran*, according to the different dialects. This is the masonic *Hiram*, the divine *ram*, the architect of the *Temple of Solomon*. The félibres called the spider *aragno* and *iragno, airagno*; the Picard version is *aregni.* Compare all that with the Greek Σἰδηρος which may mean either iron or lodestone."—FULCANELLI, *The Mystery of the Cathedrals.*

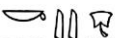
"Try to separate the pure part of it, or its *metallic soul* as the sacred expression has it, and you will have the *kirmis*, the Hermes, the mercury dye which has within it the *mystic gold*, just as St. Christopher carries Jesus and the ram carries its own fleece. You will understand why the *Golden Fleece* is hung on the oak, like the gall and the *kirmis*, and you will be able to say, without violating the truth, that *the old hermetic oak acts as mother to the secret mercury*. By comparing legends and symbols, light will dawn in your mind and you will know the close affinity which unites the oak to the ram, St. Christopher to the Child-King, the Good Shepherd to the lamb, the Christian counterpart of Hermes Criophorus (the ram bearer), etc."—FULCANELLI, *The Mystery of the Cathedrals.*

"It is well known to all that there is a certain virtue in the Loadstone by which it attracts iron, and that the Diamond does by its presence take away that virtue of the Loadstone. So also, Amber, and Jet rubbed, and warmed, draw a straw to them; and the stone Asbestos being once fired is never or scarce extinguished" [...]

"So the loadstone draws iron, because, in its order, it has a superior degree of the Celestial Bear. So, the Diamond hinders the Loadstone, because, in the order of Mars, it is superior to it."—H. C. AGRIPPA, *Three Books of Occult Philosophy, I.*

"This pure fire, of the same essence as the specific sulphur of gold but less digested, is, on the other hand, more abundant than that of the precious metal. This is why it easily unites with the mercury of minerals and imperfect metals. Philalethes affirms that it is found hidden in the belly of Aries, or the Ram, constellation which the sun crosses in the month of April. Finally, to even better designate it, we will add that this Ram, 'which hides within itself the magical steel,' ostensibly bears on its shield the image of the hermetic seal, the star of six rays. So it is in this very common matter, which may seem merely useful to us, that we must look for the mysterious solar fire, a subtle salt and spiritual sulphur, a celestial light diffused in the darkness of the body, without which nothing can be done and which nothing could replace."—FULCANELLI, *The Dwellings of the Philosophers.*

"X [Roman numeral, 10] denotes sal ammoniac of the sages or salt of Ammon (αμμωνιακός—*ammoniakos*), in other words, salt of the Ram, which was formerly written, more accurately, *harmoniac,* because it realizes the harmony, the agreement of water with fire."—FULCANELLI, *The Dwellings of the Philosophers.*

keriu  , mules (?) goats.

♄ 26.15. CRONOS (Κρόνος) was the leader of the Titans; his name is said to derive from *kraino* (κραίνω), "to bring to fulfilment". Nonetheless, the ancients made very clear the existing correlation between his name and *Chronos* (Χρόνος), meaning "time".

> "The Greeks who say that Cronos is but a figurative name for Chronos (Time)."—PLUTARCH, *Isis and Osiris.*

Cronos is also the same as the Roman Saturn, whose revolution among the Olympians sits somewhere between Zeus and Hades as well as, in a sense, between Hades and Poseidon. And, as every alchemist should know, Saturn rules over lead.

> "Everyone knows that iron and lead are placed under the rule of Aries and of Chronos, and that they receive their respective planetary influences from Mars and from Saturn; tin and gold, ruled by Zeus and Apollo, take up the vicissitudes of Jupiter and the Sun."—FULCANELLI, *The Dwellings of the Philosophers*

In Egyptian, *nus* meant "lead"; in Sumerian, NUS ( ) meant "testicles"; and Hesiod said that Aphrodite was born when Cronos threw Ouranos' testicles into the sea. In fact, the Greeks said that, during the *Golden* Age, man lived in harmony with *Cronos.* And in this very statement is concealed the alchemical secret of turning *lead* into *gold.*

There are two different kinds of time: (1.) the changing of sensory forms—which is the outer, or purely biological time—and (2.) the inner, or psychological time—which is little else than the conscious recognition of the biological time by the ego, or self. The cause of the biological time is Hera—being born in animal shape—but the cause of the psychological time is Ares, or Mars. Ares is the egg of the ego—the testicles that were excised from Heaven, or Ouranos, and thrown into the Titan Oceanus as we began to divide the universe into categories of our own invention. Since that day, Ares has been hiding behind our names and yelling, *"There is me and that which is not me!"*

Most animal species are not expelled from Heaven or Ouranos because they "never saw themselves naked and hid from God"—that is, they do not recognise themselves in a mirror because they have no ego, which is the god of war. Hence, they know no psychological time, nor can they either "conquer the Kingdom of God by force" or foresee their own deaths. Most animal species are unconsciously mortal; human beings became consciously mortal as a means to become immortal consciousness, or gold.

The word "lodestone" derives from the English word "lode", which used to mean "way" or "path", a meaning that is today obsolete. Anyway, after hoary Phoenician slang—the magnetised *needle* of the compass is the *clock* of sailors, and the *lodestone* is the *lodestar* that leads the iron to the only *watercourse* leading to the *motherlode.*

> "Moreover, they call the lodestone the bone of Horus, and iron, the bone of Typhon [Set], as Manetho records."—PLUTARCH, *Isis and Osiris.*

26.16. RHEA (Ῥέα) was the wife of Cronos and mother of all the senior Olympians. Her name derives from ῥέω (*rhéo*), "to flow", but it may also be derived from ἔρα (*era*), "ground" or "earth", and from ῥόα (*rhóa*), "pomegranate"; her revolution is Hera.

Cronos swallowed all his sons and daughters as soon as they were born. But when Zeus was born, Rhea saved him by giving Cronos a stone wrapped in swaddling clothes instead of baby-Zeus. Metis later caused the regurgitation of all his siblings.

26.17. THE SEAL OF THE PROPHETS HAS NOW COME OF AGE!

"And I saw another mighty angel come down from heaven, clothed with a *cloud*, and a *rainbow* was upon his head, and his face was as it were the *sun*, and his feet as pillars of fire, and he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roars, and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying to me, 'Seal up those things which the seven thunders uttered, and write them not.' And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that lives for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, THAT THERE SHOULD BE TIME[1] NO LONGER. But in the days of the voice of the seventh angel, when he shall begin to sound, the MYSTERY OF GOD should be finished, as he has declared to his servants the prophets."—*Revelation* 10:1-7.

26.18. THE PROPHET'S SEAT STANDS AS MY CAGE.

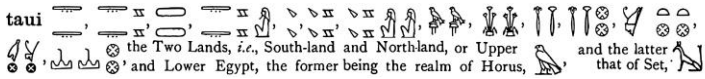
The Prophet's Seat is the NAVEL of the World: Zeus sewed Dionysus Zagreus to *his thigh* and kept Metis *in his belly* before Athena could be born from his head.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the MYSTERY OF GOD should be finished, as he has declared to his servants the prophets. And the voice which I heard from heaven spoke to me again, and said, 'Go and take the little book which is open in the hand of the angel which stands upon the sea and upon the earth.' And I went to the angel, and said to him, 'Give me the little book.' And he said to me, 'Take it, and eat it up; and it shall make your *belly* bitter, but it shall be in your mouth sweet as honey.' And I took the little book out of the angel's hand, and ate it up; and it was in my mouth *sweet as honey*, and as soon as I had eaten it, my *belly* was bitter. And he said to me, 'You must prophesy again before many peoples, and nations, and tongues, and kings.'"—*Revelation* 10:7-11.

26.19. THE GORGON'S SHIELD YOU MUST NOW BRING TO THIS PLACE.

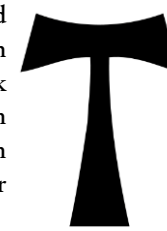
"Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take to you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with Truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of Peace; above all, *taking the Shield of Faith, wherewith you shall be able to quench all the fiery darts of the wicked*. And take the *Helmet of Salvation*, and the *Sword of the Spirit*, which is the Word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given to me, that I may open my mouth boldly, to make known the MYSTERY OF THE GOSPEL, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak."—*Ephesians* 6:11-20.

[1] The original Greek text says χρόνος (Cronos).

taui  the Two Lands, *i.e.*, South-land and North-land, or Upper and Lower Egypt, the former being the realm of Horus, and the latter that of Set,

taiu (?) ∩∩∩∩∩, fifty

26.20. THE THUNDERING MACE (addressed before[1]) originated with the prehistoric *thunderstones*: hand axes that were made with stones that had been *struck by lightning* and were believed to work as protective amulets. But the thundering mace is also the Christian TAU Cross, whose characteristic shape evokes the Ancient Egyptian Ankh, if only *devoid* of its handle or upper oval form, the same upper bit upon which the letters I.N.R.I. were inscribed on Jesus' cross.



We are now touching upon higher mysteries that are always best kept silent, for it is impossible to express them with words, which is why the ancient mystics often instead implied them with numbers. But—even if numbers do afford a subtler playing ground than words—the truth is that no higher mystery can be conveyed in numbers either, because what belongs to the spirit is *formless,* or *ineffable,* and can only be *truly* met directly in its formless essence. Hence, words and numbers can only be used as pointing arrows, and it shall always depend on the dexterity of the listener to *cross the boundary* of the form of words and ideas into the actual formless nature of the spirit.

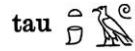
Upon reading this section, those drowned in the waters of literality may believe that great secrets buried for ages are being brought to light. But the truth is that all I am doing is showing how certain symbols refer to hoarier and subtler symbols: I am only moving corpses from one tomb to another, and unless the reader can instil in these corpses the *spirit of life*, corpses shall always remain corpses. Because

"The letter killeth, but the spirit giveth life."—2 *Corinthians* 3:6.

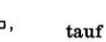
So, let us begin: when I said that unveiling the Mystery of the Tau would require numbers, I was referring to the hoary and abject mystical field of Gematria, which allots a numerical value to each letter of a given alphabet. Hence, the first thing we need to know is the numerical value of the Greek letters, which are provided below.

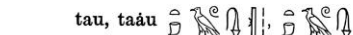
Name of the letter	Greek letter	Latin translitera tion	Value	Name of the letter	Greek letter	Latin translitera tion	Value
Alpha	A α	A a	1	Nu	N ν	N n	50
Beta	B β	B b	2	Xi	Ξ ξ	Ks ks	60
Gamma	Γ γ	G g	3	Omicron	O ο	O o	70
Delta	Δ δ	D d	4	Pi	Π π	P p	80
Epsilon	E ε	E e	5	Koppa	Ϙ ϟ	K k	90
Stigma or Digamma	F ϝ/ϛ	St w	6	Rho	P ρ	R r	100
Zeta	Z ζ	Z z	7	Sigma	Σ σ/ς	S s	200
Eta	H η	E e	8	Tau	T τ	T t	300
Theta	Θ θ	Th th	9	Upsilon	Υ υ	U u	400
Iota	I ι	I i	10	Phi	Φ φ	Ph ph	500
Kappa	K κ	K k	20	Chi	X χ	Kh kh	600
Lambda	Λ λ	L l	30	Psi	Ψ ψ	Ps ps	700
Mu	M μ	M m	40	Omega	Ω ω	O o	800

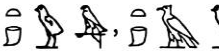
[1] 5.4. Mace of Thunder.

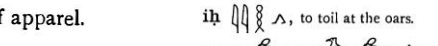
tau  , a fiery man, one of ardent disposition.

492 tauf , furnace, kiln, oven.

tauf  , to be hot, burning, fiery.

tau, taâu  , hot, heated, fire, flame.

Tau  , a god of apparel.

t , bread, loaf, cake.
ih , to toil at the oars.
s  , to know.

Next, let us read from Barnabas and the early Father of the Church, Clement:

"For the Scripture says*; 'And Abraham circumcised of his household eighteen males and three hundred.'* What then was the knowledge given to him? Understand that he says *the eighteen* first, and then after an interval *three hundred*. In the eighteen 'I' stands for ten, 'H' for eight. Here you have JESUS (IHSOYS, Ἰησοῦς). And because the cross in the 'T' was to have grace, he says also *three hundred*. So, he reveals Jesus in the two letters, and in the remaining one the cross. He who placed within us the innate gift of His covenant knows; no man has ever learnt from me a more genuine word; but I know that you are worthy."—*Epistle of Barnabas* 9:7-9.

"As then in astronomy we have Abraham as an instance, so also in arithmetic we have the same Abraham. '*For, hearing that Lot was taken captive, and having numbered his own servants, born in his house,* 318 (TIH),' he defeats a very great number of the enemy.

They say, then, that the character representing 300 is, as to shape, the type of the Lord's sign, and that the *Iota* and the *Eta* indicate the Saviour's name; that it was indicated, accordingly, that Abraham's domestics were in salvation, who having fled to the Sign and the Name became lords of the captives, and of the very many unbelieving nations that followed them.

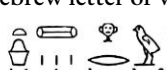
Now the number 300 is, 3 by 100. Ten is allowed to be the perfect number. And 8 is the first cube, which is equality in all the dimensions—length, breadth, depth. 'The days of men shall be,' it is said, '120 (ρκ') years.' And the sum is made up of the numbers from 1 to 15 added together. And the moon at 15 days is full."—CLEMENT OF ALEXANDRIA, *The Miscellanies, VI.*

The whole exercise revolves around the name of Jesus in Greek: Ἰησοῦς, *Iesous,* or ΙΗΣΟΥΣ. Barnabas is saying that in the first two letters of the name of Jesus—IH or Iη, which sum 18—we have the whole name of Jesus, and that the letter Tau—of value 300—is the Cross, which Clement says is *the Lord's sign*. Although Clement lies *in speech*, *not in spirit,* when he says that 18 is the *Saviour's* name, for 18 is the adversary's name to be crucified, not the Saviour to whom one should flee. In Hebrew, *yachas* (יחש)—which is 18 (יח) and 300 (ש)—means "to reckon a genealogy", while *siach* (שיח)—which is 300 (ש) and 18 (יח)—means "thicket", "to meditate", or "to muse", from which derives the word Messiah—*Mashiach* (משיח)—which means "anointed".

Now, let us also note that they are both referring to the previously mentioned Biblical passage in which Abraham gave a tithe—a tax of 10% (י)—to Melchizedek.

> "And when Abram heard that his brother [Lot] was taken captive, he armed his trained servants, born in his own house, eighteen and three hundred, and pursued them *to Dan*. And he divided himself against them, he and his servants, by night, and smote them, and pursued them to Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine, and he was the priest of the Most High God. And he blessed him, and said, 'Blessed be Abram of the Most High God, possessor of heaven and earth. And blessed be the Most High God, which has delivered your enemies into your hand. And he gave him tithes of all."—*Genesis* 14:14-20.

The Greek letter STIGMA of value 6 is a *ligature*: the combination of the letters *tau* (T) and *sigma* (Σ). In modern English, "stigma" means "public disapproval", and, in Catholicism, the three wounds of Jesus' crucifixion are called "*stigmata*". Let us also note that the Hebrew letter of value 6 is *vaw* (ו), commonly said to represent *a nail.*

tau ḥeru  , bread of the celestials, *i.e.*, bread of angels.

tau en unem , "eating bread"—a kind of bread.

Three nails make 6+6+6, which is 18 (IH), and the number of the *man-beast*:

> "Here is wisdom. Let him that has understanding count the number of the beast, for it is the number of a man; and his number is 6 6 6."—*Revelation* 13:18.

Eighteen—666, IH, or Iη on the Tau Cross of value 300—is *Set,* or, what is the same, Seth or *Satan*: the *donkey's name.* He is the Son of Man, or "the Son of Adam", who was NOT *made in the image and resemblance of God*—unlike Adam, who is the Son of God—but *in the image and resemblance of Adam*, as Genesis 5:3 says. It is also the donkey of the *Alexamenos Graffito*, which the braying of the idolatrous calls "the blasphemous graffito". But what am I saying? Am I implying that Jesus is Set or Satan?

Well, the *mortal name* on which Christ *rode* while entering Jerusalem, certainly yes. For that should be the case with the name of every single human being. Unless one wishes to disavow the Mosaic Scripture, according to which all humanity derives from the name of the antediluvian patriarch SETH. And thus, remain totally oblivious of the actual reason why human beings are in need of redemption from such a *Setian,* or *Satanic, name* through the agency of the *Ineffable Name of the Saviour and Lord.*

So, Barnabas says that Jesus' mortal name on the cross was Ἰη—which sums to 18. Although, in truth, it was TIH (*tie*)—as Clement of Alexandria said, as both of them say that the value of 300 of the Greek Tau should be added to the value of 18.

In Greek, TIH, or τίη, means "why?" It implies an interrogative, just like the Hebrew word *manna* (מן), which is part of "Michael" (מיכאל) or "What is God like?"

So, we know that 318 is the name of the mortal, suffering, or crucified Jesus.

Another Greek word of value 318 is *Helios* (ήλιος), which means "sun".

Another Greek word of value 300 is *orion* (ὅριον), which means "boundary".

Another Greek word of value 18 is *gida* (γίδα), which means "goat".

In order to isolate the *Ineffable Name* of Jesus—i.e., the Christ—from the name of Jesus, we will need to deduct 318 from the total value of the name "Jesus" (Ἰησοῦς), which sums to 888. So, 888–318=570; verily, verily, a number made of five and seven, the numbers that are *invisible* or *ineffable* within the Tetractys, plus 0, or *Nothing.*

The value of 570 may be interpreted as the sum of the letters INRI (=170) plus the letter Y/υ (*upsilon*): the *siren* of value 400, which is also the Ancient Egyptian blade *Peseshkef* (𓋴), or, alternatively, as the letter *Phi* (Φ/φ) of value 500—which stands for an *obelisk* (I or 10) within the oval shape or aperture[1] at the top of the Ankh —the very same part that is MISSING from the Tau Cross—plus the letter *Omicron* (O/ο) of value 70, which stands for the same oval hole or aperture without the obelisk.

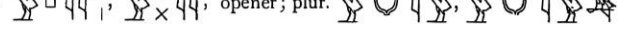
Now, the value of the Hebrew word *asar* (עשר), meaning "to be wealthy", "ten" or "to tithe"—the tax that Abraham gave to Melchizedek—also sums to 570, and the Egyptian name of Osiris was ASAR. Even more, the value of the word *miptan* (מפתן), "boundary", is also 570, and Hecate was the goddess of boundaries and *cross*roads.

The Greek words *Artemis* (Ἄρτεμις) and *Messiah* (Μεσσιας) are both of value 656.

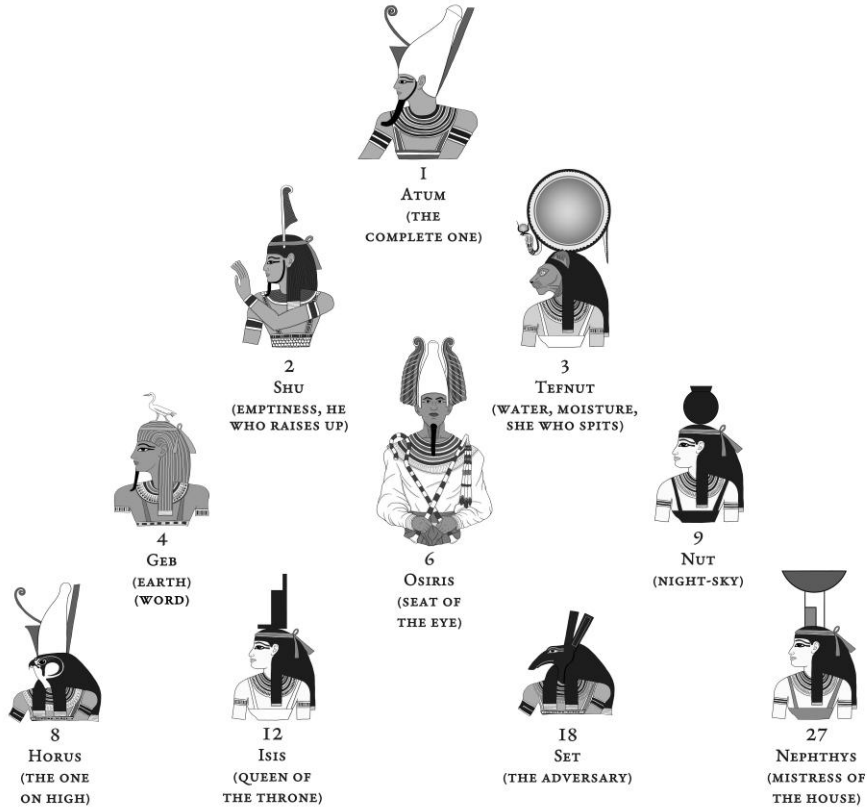
The Greek name of the Titan *Iapetus* (Ιαπετος) is of value 666.

The name of Athena in pure Attic, or Athenian, form (Ἀθηνᾶ), is of value 69 (ϘΘ).

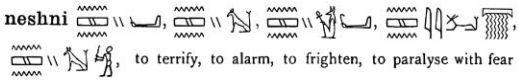
[1] The Greek word ΟΠΗ (*opi*), meaning "hole" or "aperture", reads as ΩΠΗ (*opi*) of numerical value 888.

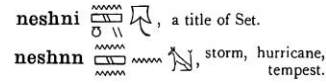
upi  , opener; plur.

Where did Pythagoras get his Tetractys from? From the Heliopolitan Ennead, plus Horus as a 10th god, obviously. Father (1) and Son (8) make for 9 or 18, and this is the cross and burden of the Son of Man *saved and stigmatised* by the Lady of his House.



"Then Falsehood said to the Ennead: 'Let Truth be brought, let him be blinded in both eyes, and let him be given to me as door-keeper of my house.' And the Ennead did all that he had asked. [. . .] Now many days after this, the Lady went out of her house accompanied by her servants. They saw Truth lying beneath a *thicket,* and he was a handsome man; there was none like him in the whole land. They went to where the Lady was and said: 'Come with us and see the blind man lying beneath the *thicket*. He should be brought back and made door-keeper of our house. The Lady said: 'Hasten to him, I want to see him.' They went and brought him back. And when the Lady saw him, she desired him very much, for she saw that he was handsome in all his body. He slept with her that night and knew her with the knowledge of a man. And she conceived a son that night. Now many days after this, she gave birth to a boy whose like did not exist in the whole land. He was tall; he was like the child of a god. He was sent to school and learned to write very well. He practiced all the arts of war, and he surpassed his older companions who were at school with him. Then his companions said to him: 'Whose son are you? You don't have a father!' And they reviled him and mocked him: 'Hey, you don't have a father!" Then the youth said to his mother: 'What is the name of my father?' [. . .] His mother said to him: 'You see the blind mind who sits by the door; he is your father.' Then he said to her: 'You deserve that your family be gathered and a crocodile be summoned.' The youth brought his father inside."—Truth and Falsehood, Ancient Egyptian Literature II, M. Lichtheim





26.21. PHOBOS AND DEIMOS—ALL FEAR AND DREAD—WE MUST NOW SPARE.

"How can the words of sages become sweet with the sweetness of honey, milk, and the juice of grapes if they have not bowed to and meditated upon Thee Who art *white as autumn moonlight*; on Whose head of coiled and matted hair is the moon; Who with two hands dost hold a book, and crystal rosary and with the two others dost make the gestures of granting boons and dispelling fear?

Such wise men as worship Thee, *red* and beauteous as the morning sun shining in the lotus-like garden of the heart of great poets delight all men by words full of the waves of tender amorous passion issuing from Sarasvati."—ANANDALAHARI.

"Odysseus was left behind in the hall, planning with Athena's aid the slaying of the wooers. Then wise Penelope came forth from her chamber like unto Artemis or golden Aphrodite, and for her they set by the fire, where she was wont to sit, a chair inlaid with spirals of ivory and silver, which of old the craftsman Icmalius[1] had made, and had set beneath it a foot-stool for the feet, that was part of the chair, and upon it a *great fleece* was wont to be laid."—HOMER, *The Odyssey.*

26.22. SHOOTING LIGHTNING ALL OVER THE PLACE.

"I worship the ineffable Vishnu, who is dark like the *dark-blue* raincloud and His Shakti who by Her darkness-destroying radiance adorns Him, as lightning does the cloud."

—ANANDALAHARI.

"They called those Divine Powers which are diffused in things, Gods; which *Zoroaster* called Divine Allurements; *Synesius,* Symbolical Inticements; others called them Lives, and some also Souls, saying that the virtues of things did depend upon these, because it is the property of the Soul to be from one matter extended into divers things about which it operates: So is a man who extends his intellect unto intelligible things, and his imagination unto imaginable things; and this is that which they understood when they said, viz.: That the Soul of one thing went out and went into another thing, altering it, and hindering the operations of it: as the diamond hinders the operation of the loadstone, that it cannot attract iron. Now seeing the Soul is the first thing that is movable and, as they say, is moved of itself; but the body, or the matter, is of itself unable and unfit for motion, and does much degenerate from the Soul, therefore they say there is need of a more excellent *medium*, viz., such a one that may be, as it were, no body, but as it were, a *Soul*; or, as it were, no Soul, but, as it were, a *body*, viz., by which the soul may be joined to the body. Now they conceive such a *medium* to be the Spirit of the World, viz., that which we call the quintessence, because it is not from the four Elements, but a certain first thing, having its being above and besides them. There is, therefore, such a kind of *spirit* required to be, as it were the *medium,* whereby Celestial Souls are joined to gross bodies, and bestow upon them wonderful gifts. This Spirit is after the same manner in the body of the world, as ours is in the body of man. For as the powers of our soul are communicated to the members of the body by the spirit, so also the Virtue of the Soul of the World is diffused through all things by the quintessence: For there is nothing found in the whole world that has not a spark of the virtue thereof."—H. C. AGRIPPA, *Three Books of Occult Philosophy, Vol I.*

[1] Icmalius (Ἰκμάλιος), as derived from *icmas* (ἰκμάς), meaning "moisture", fashioned Penelope's couch. The name of Tefnut—the Egyptian lioness-goddess of moisture and consort of Shu—meant "water" or "she who spits". Tefnut was born when Atum sneezed her out together with Shu: the breath in the sneeze. Sekhmet, the lioness-goddess and consort of the craftsman Ptah, is about to be released from Zeus' head.

saṭṭ , to tremble, to shake.

26.23. THE GOLDEN EGG BEGAN TO SHAKE.

One of the most common epithets of Poseidon was *Enosichthon* (Ἐνοσίχθων), which means "earth-shaker", an adjective formed by *enosis* (ἔνοσις), meaning "to shake", and *khthon* (χθών), meaning "earth" or "soil". Let us recall again the name of the antediluvian patriarch *Enos* (אנוש), the son of Seth, who, *in a sense*, is the very egg.

As the egg *shakes* on the Hexagonal Floor, Dionysus's double *shakes* by the Ankh.

26.24. HEPHAESTUS STRUCK THE GOLDEN EGG.

> "And the people thirsted there for water; and the people murmured against Moses, and said, 'Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?' And Moses cried to Jehovah, saying, 'What shall I do to this people? They are almost ready to stone me.' And Jehovah said to Moses, 'Pass on before the people, and take with you of the elders of Israel; and take in your hand your rod, with which you struck the river, and go. Behold, I will stand before you there upon the rock in Horeb (חרב; "arid, dryness, to destroy, sword"); and you shall smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."—*Exodus* 17:3-6.
>
> "After an ascent of ten stades inland are the ruins of the so-called Cyphanta, among which is a cave sacred to Asclepius; the image is of stone. There is a fountain of cold water springing from the rock, where they say that Atalanta,[1] distressed by thirst when hunting, struck the rock with her spear, so that the water gushed forth."—PAUSANIAS, *Description of Greece.*
>
> "On Helicon tripods have been dedicated, of which the oldest is the one which it is said Hesiod received for winning the prize for song at Chalcis on the Euripus. Men too live round about the grove, and here the Thespians celebrate a festival, and also games called the Museia. They celebrate other games in honour of Love, offering prizes not only for music but also for athletic events. Ascending about twenty stades from this grove is what is called the Horse's Fountain Hippocrene. It was made, they say, by the horse of Bellerophon [Pegasus] striking the ground with his hoof."—PAUSANIAS, *Description of Greece.*
>
> "Jesus answered and said to her, 'If you knew the Gift of God, and who it is who says to you, "Give me a drink," you would have asked him, and he would have given you Living Water.' The woman said to him, 'Sir, you have nothing to draw with, and the well is deep. Where then do you get that Living Water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?' Jesus answered and said to her, 'Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a FOUNTAIN OF WATER SPRINGING UP INTO EVERLASTING LIFE.'"—*John* 4:10-14

"Atum created by his masturbation (or sneeze) in Heliopolis. He put his phallus in his fist, to excite desire thereby. The twins were born, Shu and Tefnut."—PYRAMID TEXT 527.

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[1] Atalanta was a "swift-footed" virgin huntress devoted to Artemis. Her name (Ἀταλάντη) derives from the negative prefix particle *a-* (α-), plus *talanton* (τᾰ́λαντον), which means "scales" or "balance", but may also refer to anything weighed. "Without weight", "light as the feather of Maat on the Scales of the Duat".

26.25. Athena is born from Hades' face, or should we say Zeus' head?

"I begin to sing of Pallas Athena, the glorious goddess, bright-eyed, inventive, unbending of heart, pure virgin, saviour of cities, courageous, *Tritogeneia.*[1] Wise Zeus himself bare her from his awful head, arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed. But Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear: great Olympus began to reel horribly at the might of the bright-eyed goddess, and earth round about cried fearfully, and the sea was moved and tossed with dark waves, while foam burst forth suddenly: the bright Son of Hyperion[2] stopped his swift-footed horses a long while, until the maiden Pallas Athena had stripped the heavenly armour from her immortal shoulders. And wise Zeus was glad."—*Homeric Hymn.*

"The *land circled by the sea*,[3] where once the great king of the gods [Zeus] showered upon the city snowflakes of gold;[4] in the day when the skilled hand of Hephaestus wrought with his craft the axe, bronze-bladed, whence from the cleft summit of her father's brow Athena sprang aloft, and pealed the broad sky her clarion cry of war."—Pindar, *Olympian Ode* 7.

"When the time came for the birth to take place, Prometheus, or, as others say, Hephaestus, smote the head of Zeus with an axe, and Athena, fully armed leaped up from the top of his head at the river Triton."—Apollodorus, *The Library.*

"Athena, at this moment has just burst forth fully armed from the head of Zeus, through the devices of Hephaestus, as the axe tells us. As for the material of her panoply, no one could guess it . . . Hephaestus seems at a loss to know by what gift he may gain the favour of the goddess; for his lure is spent in advance because her armour was born with her."—Philostratus the Elder, *Imagines.*

26.26. A weeping voice loudly thundered.

"'Now is my soul troubled; and what shall I say? 'Father, save me from this hour?' But for this cause I came to this hour. Father, glorify your Name!' Then came there a Voice from Heaven, saying, 'I have both glorified it, and will glorify it again.' The people therefore, that stood by, and heard it, said that it thundered, others said, 'An angel has spoken to him.' Jesus answered and said, 'This voice came not because of me, but for your sakes.' Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men to me. This he said, signifying what death he should die. The people answered him, 'We have heard out of the Law that Christ abides forever, and how do you say "The Son of Man must be lifted up?" who is this Son of Man?'"—*John* 12:27-34.

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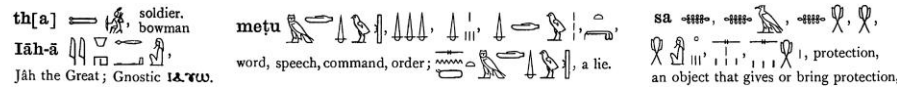
[1] Athena is called "Tritogeneia" (Τριτογένεια), meaning "triple-born", "born from the third" or "born from Triton": the merman-son of Poseidon and Amphitrite, who was considered to be the herald of Poseidon.

[2] The son of Hyperion is Helios. But Dionysus—which is Hyperion's revolution—will soon stop his white-winged horse in front of Athena. Let us also note another epithet of Poseidon: *Hippios* (Ἵππιος), which identifies him as "(Lord) of Horses". Athena was also called *Hippeia* (Ἵππεία), or "(Lady) of the Horses".

Seahorses are unique in the animal kingdom as the only species in which it is *the male* who becomes pregnant and gives birth by carrying the developing embryo in a specialised pouch *on their bellies.*

[3] Amphitrite (Ἀμφιτρίτη) may be translated as *three times around,* as derived from *amphi* (ἀμφί), meaning "around" or "on both sides", and *tritos* (τρίτος); "third". It may also be "the third one encircling the sea".

[4] This is a very capricious statement. One should pay attention to such instances because they are usually pregnant with occult wisdom. Danae got pregnant with Perseus when Zeus rained a golden shower on her.



26.27. THEIA is the last Titan that remained to be addressed out of the primeval twelve. The name of Theia (Θεία) simply means "divine" or "goddess". She was the consort of Hyperion and the mother of Helios (Ἥλιος), "the sun"; Selene (Σελήνη), "the moon"; and Eos (Ἠώς), "the dawn", or Aurora. Theia was sometimes called *Euryphaessa* (Εὐρυφάεσσα), "the widely shining". The revolution of Theia is Athena.

26.28. GORGON. "Gorgon" derives from the Greek γοργός (*gorgós*), which means "terrible". In Sanskrit *garajnā* (गर्जन) means "to roar", "to howl" or "to thunder".

The gorgons were three: Stheno (Σθενώ), meaning "forceful"; Euryale (Εὐρυάλη), meaning "far-roaming"; and Medusa (Μέδουσα)—meaning "ruler" or "protectress"—the only mortal among the three and usually represented with snakes instead of hair.

Medusa turned into stone all those who looked at her directly, so Athena granted Perseus a shield polished like a mirror that allowed the hero to defeat her without staring directly at her. Hermes granted Perseus winged sandals, and Hades a helmet of invisibility. In this manner—thanks to Athena, Hermes and Hades—Perseus could behead Medusa, from whose *neck* were immediately born Pegasus and Chrysaor.

26.29. AEGIS. The Aegis was a divine item wielded by Zeus, Athena or Apollo.

According to Homer, this item—said to be "immortal"—was able to cause great destruction or flight, inspire troops to war and preserve a corpse from pollution.

> "But amongst them was azure-eyed Athena, holding the inestimable Aegis which grows not old, and is immortal: for which one hundred golden fringes were suspended, all well woven and each worth a hundred oxen in price. With this she, looking fiercely about, traversed the host of the Greeks, inciting them to advance, and kindled strength in the breast of each to fight and contend unceasingly."—HOMER, *The Iliad.*

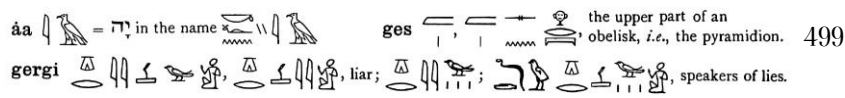
> "Apollo was before them holding the highly-prized Aegis. He threw down the wall of the Achaeans very easily, as when a child near the sea, one who when he makes playthings in his childishness, pours the sand back together again with his feet and hands while playing. So indeed, darter Phoebus, you pour together the great toil and misery of the Argives, and you roused flight in them."—HOMER, *Iliad.*

> "Apollo kept off all pollution from his body, pitying the hero, although dead; and encircled him with golden Aegis."—HOMER, *The Iliad.*

According to myth, Perseus gave the head of Medusa to Athena, who placed it on the Aegis, an item originally crafted by Zeus at the very beginning of the Titan war.

> "But when Zeus, confident in his youth, was preparing for war against the Titans, oracular reply was given to him that if he wished to win, he should carry on the war protected with the skin of a goat, *aigos*, and the head of the Gorgon. The Greeks call this the *Aegis*."—HYGINUS, *Astronomica.*

The Aegis was made out of the skin of an ancient Gorgon named *Aix* (Αἴξ), which means "she-goat". In fact, the very word *aegis* (αἰγίς) means either "goatskin coat" or "thunderstorm". Baby Zeus was nursed by a she-goat named Amaltheia, meaning "*tender goddess*"; the name of THEIA is naturally embedded in Amaltheia.



26.30. THE LAST WILL BE THE FIRST.

> "So the last shall be first, and the first last, for many be called, but few chosen."—*Matthew* 20:16.

Many shall hear the *horn*-call, journey to the Land of Purple and dress in goatskins. But unless they also allow the Green Lion to devour the visible sun, and they fade their robes back into white, they shall become deceivers of many, themselves first and last.

First among men for some time—like roaring lion kings on the earth—they shall be like *chameleons*[1]—able to change at will the colour of their masks after the *bapheus-metis,* or *dyer's craft*—and thus, they shall easily deceive many, all those who can do no better than choose the *awful robber,* Barabbas, who deceives with the lower speech of *Pan Apollo*: "the biform son of Hermes, who in his upper parts is smooth, but in his lower parts is rough and goat-formed." Many will be called and become roaring lions like *Dionysus Bromios*—rightful kings of Judah—but the chosen ones will seek to rest in lofty mountains to allow the *good thief* to have King Solomon swallowed up.

> "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, 'If you are Christ, save yourself and us.' But the other answering rebuked him, saying, 'Do you not fear God, seeing that you are in the same condemnation?' And we indeed justly; for we receive the due reward of our deeds, but this man has done nothing amiss.' And he said to Jesus, 'Lord, remember me when you come into your Kingdom.' And Jesus said to him, 'Verily I say to you, today you shall be with me in paradise.' And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, 'Father, into your hands I commend my spirit, and having said thus, he gave up the ghost.'"—*Luke* 23:38-46.

26.31. IT IS EASIER FOR A CAMEL THAT TOO MUCH DRANK TO EVENTUALLY SQUEEZE INTO THE NEEDLE'S EYE, THAN FOR A RICH MAN TO FIND THE ELYSIAN LANDS.

"Then Jesus said to his disciples, 'Verily I say to you, that a rich man shall hardly enter into the Kingdom of Heaven. And again I say to you, it is easier for a camel to go through the *eye of a needle*, than for a rich man to enter into the Kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, 'Who then can be saved?' But Jesus beheld them, and said to them, 'With men this is impossible; but with God all things are possible.' Then answered Peter and said to him, 'Behold, we have forsaken all, and followed you; what shall we have therefore?' And Jesus said to them, 'Verily I say to you, that you which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.'"—*Matthew* 19:23-30.

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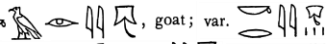
[1] The English word "chameleon" derives from the Greek *chamaileon* (χαμαιλέων), which literally means "lion on the earth", as formed by *khamai* (χαμαί), "on the earth" or "on the ground", and *leon* (λέων), "lion".

500 **kaâri**  , goat; var.
A reading suggested for was "kamali," *i.e.*, camel.

kam'âar, kamâl

, camel

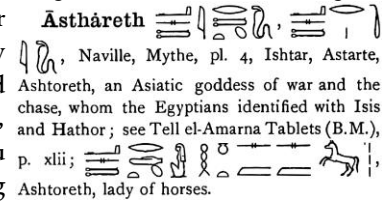
26.32. I SHALL NOT DESCEND ALONE BUT AS A HUMAN SOUL,
AND SOME OF YOU WILL COME WITH ME RIDING YOUR OWN HORSE.
I SHALL DESCEND THROUGH THE RED STRIP WHICH IS DIPPED IN BLOOD,
BUT I SHALL TAKE NO RED HORSE BUT A WHITE WINGED UNICORN.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture *dipped in blood*, and his name is called 'The Word of God.' And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goes a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treads the *winepress* of the fierceness and wrath of Almighty God. And he has on his vesture and on his *thigh* a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together to the supper of the great God; that you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.' And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—*Revelation* 19:11-19.

"The Libyans have a saying that the Goddess [Athena] is the daughter of Poseidon and Lake Tritonis, and for this reason has blue eyes like Poseidon."—PAUSANIAS, *Description of Greece.*

"Athena Hippia: They say she is a daughter of Poseidon and Polyphe."—*Byzantine Suda.*

It is most remarkable that *Athena Hippeia* (Ἱππεία), "of the horses", should not be Zeus' daughter but Poseidon's (also called *Hippios*) and Polyphe's (Πολυφη), a nymph born from the Titan Oceanus, whose name means "ingenious" or "of much thought".



The seat of the Word of God is the throat, for words come out from throats. And, as already shown, the throat, or *Vishudda* chakra, is ruled by Poseidon; hence Shiva is called *Nilakantha,* or "he of the blue throat". According to Hindu mythology, when devas and asuras were fighting for *Amrita* (अमृत), or immortality, they caused the churning of the Ocean of Milk. But before *Amrita* could be formed, *Kalakuta* (कालकूट), "deadly poison", was first formed.

As the *Kalakuta* began to fume from the Ocean of Milk, both devas and asuras began to choke, which caused them to finally stop their unending quarrel and seek help from Shiva, who judged no better solution than to drink all the poison himself.

Seeing this, Parvati was alarmed, and, grabbing her husband's neck, she prevented the poison from reaching Shiva's belly. Hence, from that very day onwards, both devas and asuras began to praise Shiva as *Viṣakaṇṭha,* or "he who held poison in his neck", and as *Nilakantha,* or "he of the blue throat". Verily, the Platonic Love of the Athenian philosophers is Athena, and as Socrates—who died drinking poison—said:

"Those who are conversant with Philosophy in a proper manner, seem to have concealed from others that the whole of their study is nothing else than how to die and be dead."

"And I said to the angel: 'Give me the little book. And he said to me, 'Take it, and eat it up; and it shall make your belly bitter, but it shall be in your mouth sweet as honey.'"—*Rev.* 10:9.

26.33. PEGASUS. The name of the mythological winged horse *Pegasus* (Πήγασος) may be derived from *pege* (πηγή)—which means "spring", "well", "fountain", "source", or "origin". It may stand for the primaeval spit of the Egyptian Atum (i.e., Shu and Tefnut)—or from *pegas* (πηγάς), meaning "rock-ice" or "congealed water".

Pegasus was born from the *neck* of the Gorgon Medusa—together with *Chrysaor* (Χρυσάωρ), "golden sword"—as Perseus beheaded her. Pegasus then immediately flew to Mount Helicon[1] and with a kick of his hoof opened the Fountain Hippocrene.

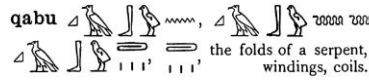
In the *Sanatsujatiya,* which is part of the Hindu *Mahabharata*, we read:

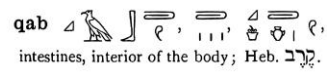
> "That pure, great light, which is radiant; that great glory; that, verily, which the gods worship; that by means of which the sun shines forth—that eternal divine being is perceived by devotees. From that pure principle the Brahman is produced; by that pure principle the Brahman is developed; that pure principle, not illumined among all radiant bodies is itself luminous and illuminates them. That eternal divine being is perceived by devotees. The perfect is raised out of the perfect. It being raised out of the perfect is called perfect. The perfect is withdrawn from the perfect, and the perfect only remains. That eternal being is perceived by devotees. From the Brahman, the waters are produced; and then from the waters, the gross body. In the space within that, dwelt the two divine principles. Both enveloping the quarters and sub-quarters, support earth and heaven. That eternal divine being is perceived by devotees. The HORSE-LIKE SENSES lead towards heaven him, who is possessed of knowledge and divine, who is free from old age, and who stands on the wheel of this chariot-like body, which is transient, but the operations of which are imperishable. That eternal divine being is perceived by devotees. His form has no parallel; no one sees him with the eye. Those who apprehend him by means of the understanding, and also the mind and heart, become immortal."—SANATSUJATIYA.

The commentators of the *Bhagavad Gita*—another of the books contained in the Hindu *Mahabharata*—often say that the *five* horses of the chariot driven by Krishna and Arjuna stand for the *five* senses. And this is perfectly logical. But the *five* horses could also be interpreted as the *five* lower chakras, the sixth brow chakra being the abode of Arjuna and the seventh crown chakra, the abode of Krishna. In the *Bhagavad Gita*, Krishna speaks to Arjuna about the senses, and his speech—which is as dark as Krishna's name—refers to the mysteries of Bacchus and Diana.

> "The deluded man who, restraining the organ of action, continues to think in his mind about objects of sense, is called a hypocrite. But he, O Arjuna! Who restraining his senses by his mind, and being free from attachment, engages in devotion (in the shape) of action, with the organs of action, is far superior. Do you perform prescribed action, for action is better than inaction, and the support of your body, too, cannot be accomplished with inaction. This world is fettered by all action other than action for the purpose of the sacrifice. Therefore, O son of Kunti! Do you, casting off attachment, perform action for that purpose. The Creator, having in olden time created men together with the sacrifice, said: 'Propagate with this. May it be the giver to you of the things you desire. Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the sacrifices, the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, *a thief*.'"—BHAGAVAD GITA.

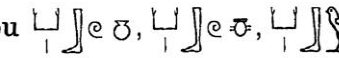
[1] Helicon (Ἑλικών) derives from *helix* (ἕλιξ), which refers to anything twisted in spirals, the tendril of a vine, or the outer ear; nonetheless, *Helios* is also evoked. Hippocrene (Ἱπποκρήνη) means "Horse Spring".

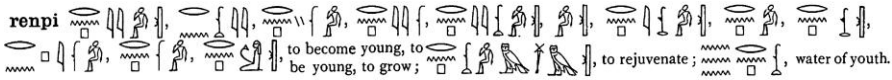
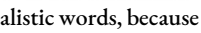




"The esoteric scope of Temperance lies entirely in the bridle which she holds in her right hand. It is with the bridle that the horse is driven; by means of this bit, the cavalier directs his mount as he pleases. So the bridle can be considered as the essential instrument, the mediator placed between the will of the cavalier and the progress of the horse, toward the proposed objective. This means, of which the image has been chosen among the constituent parts of the harness, is designated in hermeticism by the name of *cabala.* So that the special expression of the bridle, that of restraint and of direction, allow one to identify and recognize, under a single symbolic form, Temperance and the Cabalistic Science. About this science, a remark is called for which, we believe, is all the more founded because the uninformed student tends to confuse the hermetic cabala to the system of allegorical interpretation which the Jews claim to have received through tradition and which they call Kabbala. In fact, the two terms have nothing in common, save their pronunciation. The Hebrew Kabbala is only concerned with the Bible; it is therefore strictly limited to sacred exegesis and hermeneutics. Hermetic cabala concerns books, texts and documents of the esoteric sciences of Antiquity, of the Middle Ages and of modern times. While the Hebraic kabbala is but a process based on the decomposition and explanation of each word or letter, the hermetic cabala on the contrary is a genuine language. And as the great majority of didactic treatises of ancient sciences are written in cabala or as they use this language in their essential passages; as the Great Art itself, on Artephius' own confession, is completely cabalistic, the reader cannot understand any of it if he does not possess at least the first elements of the secret idiom. [. . .] What is generally unknown is that the cabala contained and preserved the essential part of the mother tongue of the Pelasgians, a deformed, albeit not destroyed, language, within primitive Greek; it is the root language of Western idioms [. . .]

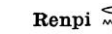
Conversely, to Jewish kabbala, created out of nothing so as to veil, doubtlessly, that which the sacred text showed too clearly, hermetic cabala is a precious key allowing whoever possesses it to open the doors of the sanctuaries, of those closed books which are the works of traditional science, to extract their spirit, to see their secret meaning. Known to Jesus and his apostles (it unfortunately caused St Peter's first denial), the cabal was used in the Middle Ages by philosophers, scientists, men of letters, and diplomats. Knights belonging to Orders and knights-errant, troubadours, trouveres, and minstrels, traveling students of the famous school of magic at Salamanc, who we call Venusbergs because they were said to come from the mountain of Venus, discussed among themselves in the language of the gods, also called the gay science or gay knowledge, our hermetic cabala. Furthermore, it bears the name and the spirit of Chivalry, the true name of which was revealed to us by Dante's mystical book. The Latin word *Caballus* and the Greek word καβάλλης (*kaballes*), both mean pack-horse; our cabala truly carries a considerable weight, the "pack" and sum total of ancient knowledge and of medieval chivalry or cabalery or cabala, the heavy baggage of esoteric truth transmitted by its intermediary throughout the ages. It was the secret language of 'cabaliers,' horsemen and cavaliers. The initiates and intellectuals of Antiquity knew it. The ones and the others, so as to reach fullness of knowledge, metaphorically rode the 'cavale' (the mare), the horse, spiritual vehicle whose typical image is that of Pegasus, the winged horse of the Greek poets. It alone gave the chosen one access to unknown regions, and offered them the possibility to see all and know all throughout space and time, ether and life. Pegasus, in Greek Πήγασος (*pegasos*), takes its name from the word πηγή (*pege*), source, or spring, because it is said that it caused the fountain of Hippocrene to spring out with one kick; but the truth is of another nature. It is because the cabala provides the cause, gives the principle, reveals the source of sciences that its hieroglyphic animal received the special and characteristic name it now bears. To know the cabala is to speak the language of Pegasus, the language of the horse of which Twist expressively indicates, in one of his allegorical Travels, the effective value and the esoteric power. [. . .] All idioms can give



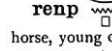
renpi  , to become young, to be young, to grow;  , to rejuvenate; , water of youth.

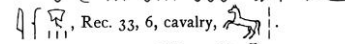
refuge to the traditional meaning of the cabalistic words, because the cabala, deprived of texture and syntax, easily adapts itself to any language, without altering its special genius. It brings to the different natural languages the substances of its thought with the original meaning of the names and of the qualities. So that any language always remains likely to carry it, to incorporate it, and consequently to become cabalistic by the double meanings which it takes on as a result."—FULCANELLI, *Dwellings of the Philosophers.*

"Let the Sperm of a man by itself be putrefied in a gourd glass, sealed up, with the highest degree of putrefaction in HORSE-DUNG, for the space of forty days, or so long until it begin to be alive, move, and stir, which may easily be seen. After this time, it will be something like a Man, yet transparent, and without a Body. Now after this, if it be every day warily and prudently nourished and fed with the *Arcanum* of Man's blood, and be for the space of forty weeks kept in a constant equal heat of Horse-dung, it will become a true and living Infant, having all the Members of an Infant, which is born of a Woman, but it will be far smaller. This we call *Homunculus,* or Artificial. And this is afterwards to be brought up with as great care, and diligence as any other Infant, until it come to riper years of understanding. Now, this is one of the greatest secrets that God ever made known to mortal sinful Man. For this is a miracle, and one of the greatest wonders of God, and secret above all secrets, and deservedly it ought to be kept amongst the secrets until the last times, when nothing shall be hidden, but all things be made manifest."—PARACELSUS, *Of the Nature of Things.*

Renpi  , young god.

renp , IV, 663, , young horse, young cattle.

nefer  , young horse; plur. , Rec. 33, 6, cavalry, .

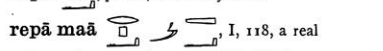
Nefer-Tem , U. 592,  , P. 680, , a form of the Sun-god, the son of Ptaḥ and Sekhmit; , is the name of the Sun-god at the 2nd hour of the day.

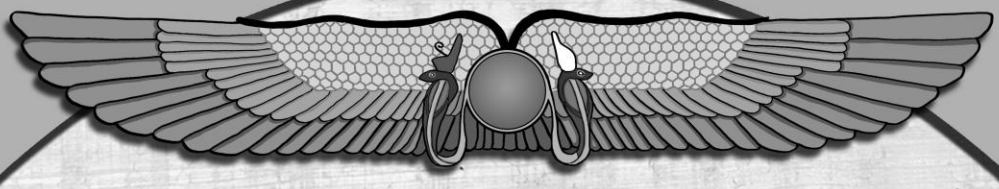
26.34. "HELLO, SON!"—SAID THE CHILD TO HE WHO SAT ON THE THRONE. AND, "HELLO, FATHER."—VOICED APOLLO IN RETURN.

"Do you not know, O Balgus, that the Spume of Luna tinges nothing except our copper? *And Balgus*: You speak truly. *And he*: Why, therefore have you omitted to describe that tree, of the fruit whereof whosoever eats shall hunger nevermore? *And Balgus*: A certain person, who has followed science, has notified to me after what manner he discovered this same tree, and appropriately operating, did extract the fruit and eat of it. But when I inquired of him concerning the growth and the increment, he described that pure whiteness, thinking that the same is found without any laborious disposition. Then its perfection is the fruit thereof. But when I further asked how it is nourished with food until it fructifies, he said: Take that tree, and build a house about it, which shall wholly surround the same, which shall also be circular, dark, encircled by dew, and shall have placed on it a man of a hundred years; shut and secure the door lest dust and wind should reach them. Then in the time of 180 days send them away to their homes. I say that man shall not cease to eat of the fruit of that tree to the perfection of the number [of the days] until the old man shall become young. O what marvellous natures, which have transformed the soul of that old man into a juvenile body, and the father is made into the son! Blessed be you, O most excellent God! [. . .] It should be known that all the Philosophers, while they have concealed this disposition, yet spoke the truth in their treatises when they named water of life, for this reason, that whatsoever is mixed with the said water first dies, then lives and becomes young. And know, all you disciples, that iron does not become rusty except by reason of this water, because it tinges the plates, it is then placed in the sun till it liquefies and is imbued, after which it is congealed. In these days it becomes rusty, but silence is better than this illumination."—*Turba Philosophorum.*

repȧ (renpȧ) , to be young, to rejuvenate; see .

repā , prince, hereditary chief.

repā maā  , I, 118, a real or true prince, a prince or chief by birth.



"My mouth is opened by Ptah and what was on my mouth has been loosened by my local god.

Thoth comes indeed, filled and equipped with magic, and the bonds of Set which restricted my mouth have been loosened. Atum has warded them off and has cast away the restrictions of Set.

My mouth is opened, my mouth is split open by SHU with that iron harpoon of his with which he split open the mouths of the gods.

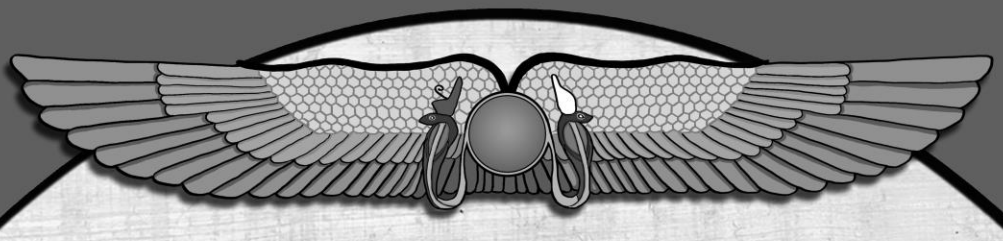
I am Sekhmet, and I sit beside Her who is the great wind of the sky; I am Orion the Great who dwells in the Souls of the Pillars of the City of the Sun.[1]"

"I am he, I am he who came forth from the Flood, to whom abundance was given, that I might have power therefore over the River.

O Atum, give me the sweet breath which is in your nostril, for I am this Egg which is in the Great Cackler, I am the guardian of this great being who separates the earth from the sky. If I live, she will live; I grow young, I live, I breathe the air. I am he who splits iron, I go round about the Egg, tomorrow is mine through the striking-power of Horus and the strength of Set."

–THE ANCIENT EGYPTIAN BOOK OF THE DEAD.

[1] *This is the city known as Heliopolis, "City of the Sun" in Greek, or Iunnu, "The Pillars", in Ancient Egyptian.*



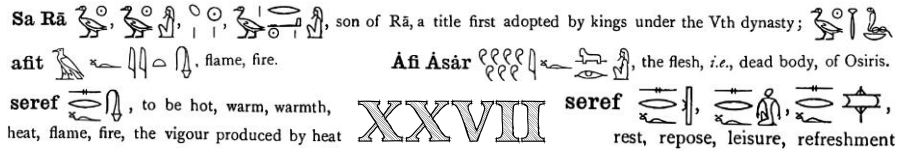
"O Land of the Sceptre, O White Crown of the Divine Form! O Holy Resting Place!
I am the Child !
I am the Child !
I am the Child !
I am the Child !"

"I am Horus who protects his father, I am he who brought his father and who brought his mother with his staff; open a way for one who has power in his legs, who sees the Great God within the Bark of Ra!"

"May the Mysteries be uncovered for me, may the secret caverns be opened to me, may I enter into the Lord of Soul, greatly majestic, may I come forth to Busiris[1] and go all over his mansion, may I tell him the affairs of his son whom he loves, while the heart of Set is cut out. May I see the Lord of Weariness, who is limitless, that he may know how Horus regulated the affairs of the gods without him."

–The Ancient Egyptian Book of the Dead.

[1] *This is the city of Busiris, which meant "House of Osiris" in Greek, but was called "Tpyhwt"– meaning "First of the Cows"–in Ancient Egyptian.*



27.1. SERAPH (שרף) is the singular of the Hebrew word Seraphim (שרפים), which means "to burn" as a verb but "snake" as a noun. Therefore, a seraph is a "burning serpent" but also the *facecloth*; hence, they are represented as winged fiery heads.

Here we could perhaps recall again the Greek word *seira* (σειρᾰ́), which means "cord" or "rope", and from which the word *seiren* (σειρήν), meaning "siren", derives. But we could also note the name of the god *Serapis*, which the Greeks syncretised from the Ancient Egyptian deities Osiris and Apis during their late Ptolemaic rule of Egypt.

The Seraphim were the first that came into existence within the primeval heat. Accordingly, they are conveyed by the very first word of the Bible, *Bereshit* (בראשית), which literally means "In the Beginning" but that, as every Kabbalist knows, may also be conceived as meaning "Covenant (ברית) of Fire (אש)". This word also refers to the Covenant of God with the people of Israel. However, Israel does *not* refer to any nation but to those who have retained—or reconquered—the primeval conscious fire by lifting up the Son of Man, just like Moses lifted up a *brazen* serpent in the desert.

> "No one has ascended into heaven except he who descended from heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."—*John* 3:13-15.

The Seraphim do not use consciousness to run after mundanity. Instead, they do like the *Coryphaei* and contemplate Divinity all day, singing "Holy, Holy, Holy".

Nonetheless, all the problems of Adam and Eve began as soon as they heard these snakes sing with their bifid tongues and were enticed to *imitate* them. For it was then that they acquired a siren—*the image and resemblance* of the fire of a seraph reflected on the water. They saw themselves naked for *the first time*—as consciousness of self is required to see oneself. They were afraid—at the mortality of such an image and resemblance. And they hid from God—they separated from the One. Because unless waters be purged by fire, sirens exist upon the separative premise "there is me and that which is not me"—or, "*I am separated from the universe, All, or God*"—which means, "I am a demon". Hence, having become demons, God exiled Adam & Eve from Eden.

However, a fish can know nothing of the water in which it is drowned until it is taken out of the water. Accordingly, if Adam and Eve had not been bitten by these fiery snakes, their mermaids would still be devoid of any consciousness of self today.

> "And the people spoke against Elohim and against Moses, 'Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.' Then Jehovah sent fiery serpents[1] among the people, and they bit the people, so that many people of Israel *died*. And the people came to Moses and said, 'We have sinned, for we have spoken against Jehovah and against you. Pray to Jehovah, that he take away the serpents from us.' So Moses prayed for the people. And Jehovah said to Moses, 'Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.' So Moses made a *brazen*[2] serpent and set it on a pole. And if a serpent bit anyone, he would look at the *brazen* serpent and live."—*Numbers* 21:5-9.

[1] הנחשים השרפים, "*hanahashim hseraphim*", literally "Serpents Seraphim".

[2] *Nechosheth* (נחשת) means "bronze", "copper", or "brass", but also "lust" or "filthiness", as in *Ezekiel* 16:36.

> "He that believes and is baptized shall be saved; but he that believes not shall be damned. And these signs shall follow them that believe: in my Name *they shall cast out devils; they shall speak with new tongues*; *they shall take up serpents*; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—*Mark* 16:16-18.

All the ancient sages "made for themselves a fiery *brazen* serpent and took it up".

The Egyptians took it up to the level of their *ajna chakra,* or third eye, and the pharaohs represented it as a raised cobra, or *uraeus,* on their headdresses. The Indian ascetics and fakirs have been raising snakes since time immemorial in honour of Shiva, who is usually represented surrounded by raised king cobras. In India, the Seraphim are called "*Nagas"*—half-human, half-serpent beings—just like Erichthonius, the half-human, half-serpent being that was born after Hephaestus tried to force Athena.

Most snakes coil up as if in fear—a position from which they perform sneaky attacks. This is Ouroboros: the common psychological state of all those *who live afraid of death and die in their fear of life*. Those stretching the snake are fearless of life, suffering and death, for they stare in the face of the God of the Dead every day, in whose eyes they find rest and the Truth that can only be perceived with dead eyes. But the snakes biting their own tails constantly poison themselves with civilised inventions and self-inflicted fancies. And so it shall be until the last day, when, by their own increasingly concentrated poison, all cities and inventions of men *will be laid to waste.*

> "I saw Adonai sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the Seraphim. Each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of his glory!' And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: 'Woe is me! For I am lost; for *I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*; for my eyes have seen the King, the Lord of Hosts!' Then one of the Seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: 'Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.' And I heard the voice of Adonai saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me.' And he said, 'Go, and say to this people: *"Keep on hearing, but do not understand; keep on seeing, but do not perceive." Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed.'* Then I said, 'How long, O Adonai' And he said: 'Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, and Jehovah has removed Adam (אדם) far away, and the forsaken places are many in the midst of the land. And though a tenth (י) remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled. The holy seed (י) is its stump"—*Isaiah* 6:1-13.

> "Therefore, I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. *And in them is fulfilled the prophecy of Isaiah*, which said, 'By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear."—*Matthew* 13:13-16.

27.2. HE IS GLAD TO SEE THAT YOU KEPT YOUR PROMISE, YOU KNOW, THESE CREATURES, THESE THINGS, NOTICE.

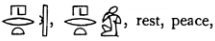
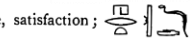
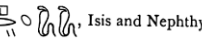
"And Elohim spoke to Noah, and to his sons with him, saying, 'Behold, I establish my Covenant with you, and with your seed after you; and with every living creature that is with you, of the birds, of the cattle, and of every beast of the earth with you; as many as came out of the ark, it is for every beast of the earth. And I will establish my Covenant with you; that never again shall all flesh be cut off by the waters of a Flood; neither shall there anymore be a Flood to destroy the earth.' And Elohim said, 'This is the token of the Covenant which I make between me and you and every living creature that is with you, for perpetual generations: I have set my bow in the cloud, and it shall be for a token of a Covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my Covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a Flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting Covenant between Elohim and every living creature of all flesh that is upon the earth.' And Elohim said to Noah, 'This is the token of the Covenant, which I have established between me and all flesh that is upon the earth.'"—*Genesis* 9:8-17.

"The high priest asked him, 'Are you the Christ, the Son of the Blessed? And Jesus said, 'I am: and you shall see the Son of Man sitting on the right hand of power, and coming in the CLOUDS OF HEAVEN.' Then the high priest rent his clothes, and said, 'What need do we have of any further witnesses? You have heard the blasphemy, what do you think? And they all condemned him to be guilty of death."—*Mark* 14:61-63

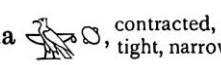
The word "blasphemy" derives from the Greek adjective *blasphemos* (βλάσφημος), which means "ill speech", from *blapto* (βλάπτω), "to hurt", and *phemí* (φημί), "to speak". But, esoterically, it also derives from *blastós* (βλαστός), meaning "to sprout", and *phemí* (φημί), "to speak". "Blasphemy" is "the hurting sprouting of the Word".

Very similarly, the word "heretic" derives from the Greek *airetikos* (αιρετικός), a word formed by αἱρέω (*aireo*), which means "to convict" or "to choose", but also "to understand; to grasp with one's mind", and the suffix *-tikos* (-τῐκός), which means "to be able", in the sense of implying capacity or ability. The word "heretic" may also be derived from *airo* (ἄϊρω), which means "to lift up, to raise", but this is deemed heretical among scholars, as it is not commonly accepted. Verily, verily, the Truth is exposed in plain sight and only hidden from those without ears to hear and understand: every single religion arose as a *heresy* of a previous one. And only those able to understand all religions as a UNIFIED BODY shall understand the *Covenant of the Rainbow.* Every founder of religion spoke Truth against the authoritatively enforced and commonly accepted *delusion* of a historical period, a *delusion* that is always enforced by the same humanely authoritarian greedy speech that every single time ends up corrupting the Perennial Religion. Jesus anticipated that the same was to happen again; hence, he said to Peter, the founder of the Christian institution of power, "Get behind me, Satan".

The truthful shall follow no social convention, for our Covenant is with the Fire of the Primeval Word of God, or *Bereshit* (בראשית), with the Ark of Truth, the nakedness of Noah, the Rainbow, the Son of Man, and with his Cloud of Unknowing.

her-t  , rest, peace, satisfaction;  , soft speech. Her-ti  , Isis and Nephthys.

ka-t , thought, meditation; thought of the heart.

ka  , contracted, tight, narrow

27.3. SEEK AND YOU SHALL FIND.

"Give not that which is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you to pieces. Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there of you, whom if his son asks bread, he will give him a stone? Or if he asks a fish, he will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore, all things whatsoever you would that men should do to you, do you even so to them, for this is the law and the prophets. Enter through the narrow gate, for wide is the gate, and broad is the way, that leads to destruction, and many are those who enter by it. Because strait is the gate, and narrow is the way, which leads to life, and few are those who find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?[1] Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits you shall know them. Not everyone that said to me, 'Lord, Lord,' shall enter into the Kingdom of Heaven; but he that does the Will of my Father which is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in your Name? And in your name have cast out devils? And in your name done many wonderful works?' And then I will profess to them, 'I never knew you, depart from me, you that work iniquity.' Therefore whosoever hears these sayings of mine, and does them, I will liken him to a wise man, which built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that hears these sayings of mine, and does them not, shall be likened to a foolish man, which built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes."—*Matthew* 7:6-29.

27.4. THE FATHER'S PROMISE.

> "And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, 'Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His Name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but *tarry in the city of Jerusalem* until you are endued with power from on high.'"—*Luke* 24:45-49
>
> "And being assembled together with them, He commanded them *not to depart from Jerusalem*, but to wait for the Promise of the Father, which, He said, 'you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.'"—*Acts* 1:4-5.

Epaphos (Ἔπαφος), the name of the son of Io and Zeus, derives from *hepar* (ἧπαρ), "liver"; *epos* (ἔπος), "promise", "word", "line of poetry"; and *aphros* (ἀφρός). *See 6.45.*

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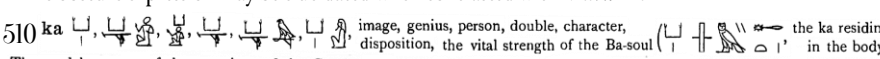
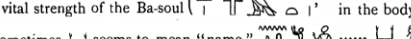
[1] This obscure expression may be elucidated when contrasted with *Mark* 11.

510 ka  , image, genius, person, double, character, disposition, the vital strength of the Ba-soul (the ka residing in the body);

The word has some of the meanings of the Coptic ϰω, the Greek *εἴδωλον*, and the Latin genius.

Sometimes seems to mean "name," 

27.5. THE CHILD REALIZED THAT NO SOUND COULD BE HEARD NEARBY. HE COULD HEAR NOTHING, COMPLETE SILENCE ALL AROUND.

Pay heed.

Gautama Buddha speaks about Noble Silence and the nature of human speech:

"Good, monks. It is fitting that you, as sons of good families who have gone forth out of faith from home to the homeless life, should gather for Dharma discussion. When you have gathered you have two duties: either Dharma discussion or Noble Silence.

Monks, there are these two searches: ignoble search and noble search. And what is ignoble search? There is the case where a person, being subject himself to birth, seeks what is likewise subject to birth. Being subject himself to aging, illness, death, sorrow, defilement, he seeks what is likewise subject to illness, death, sorrow, defilement. And what may be said to be subject to birth? Spouses and children are subject to birth. [1] Men and women, slaves, goats and sheep, fowls and pigs, elephants, cattle, horses, and mares, gold and silver are subject to birth. Subject to birth are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to birth. [. . .]

And what is the noble search? There is the case where a person, himself being subject to birth, seeing the drawbacks of birth, seeks the unborn, unexcelled rest from the yoke: the unbinding. Himself being subject to aging, illness, death, sorrow, defilement, seeing the drawbacks of aging, illness, death, sorrow, defilement, seeks the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: the unbinding.

I, too, monks, before my Awakening, when I was an unawakened bodhisattva, being subject myself to birth, sought what was likewise subject to birth. Being subject myself to aging, illness, death, sorrow, defilement, I sought what was likewise subject to illness, death, sorrow, defilement. The thought occurred to me, 'Why do I, being subject myself to birth, seek what is likewise subject to birth? Being subject myself to aging, illness, death, sorrow, defilement, why do I seek what is likewise subject to illness, death, sorrow, defilement? What if I, being subject myself to birth, seeing the drawbacks of birth, were to seek the unborn, unexcelled rest from the yoke: the unbinding? [. . .] So, at a later time, while still young, a black-haired young man endowed with the blessings of youth in the first stage of life—and while my parents, unwilling, were crying with tears streaming down their faces—I shaved off my hair and beard, put on the ochre robe and went forth from the home life into homelessness.[2] Having thus gone forth in search of what might be skilful, seeking the unexcelled state of sublime peace, I went to Alara Kalama and, on arrival, I said to him: 'Friend Kalama, I want to practice in this doctrine and discipline.' When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter and dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.' It was not long before I quickly learned the doctrine. As far as mere lip-reciting and repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew and saw—I, along with others. I thought: 'It is not through mere conviction alone that Alara Kalama declares, "I have entered and dwell in this Dharma, having realized it for myself through direct knowledge." Certainly, he dwells knowing and seeing this Dharma.' So I went to him and said, 'To what extent do you declare

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[1] The *Dharma* he realised through direct knowledge is the *Word* he realised through direct knowledge.

> "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."—*Luke* 14:26.

[2] The *Dharma* he realised through direct knowledge is the *Word* he realised through direct knowledge.

> "Jesus said to him, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.'"—*Matthew* 19:21.

that you have entered and dwell in this Dharma?' When this was said, he declared the dimension of nothingness. I thought: 'Not only does Alara Kalama have conviction, persistence, mindfulness, concentration, and discernment. I, too, have conviction, persistence, mindfulness, concentration, and discernment. What if I were to endeavour to realize for myself the Dharma that Alara Kalama declares he has entered and dwells in, having realized it for himself through direct knowledge?' So it was not long before I quickly entered and dwelled in that Dharma, having realized it for myself through direct knowledge. I went to him and said, 'Friend Kalama, is this the extent to which you have entered and dwell in this Dharma, having realized it for yourself through direct knowledge?'

'Yes, my friend. . . This, friend, is the extent to which I, too, have entered and dwell in this Dharma, having realized it for myself through direct knowledge. It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dharma I declare I have entered and dwell in, having realized it for myself through direct knowledge, is the Dharma you declare you have entered and dwell in, having realized it for yourself through direct knowledge. And the Dharma you declare you have entered and dwell in, having realized it for yourself through direct knowledge, is the Dharma I declare I have entered and dwell in, having realized it for myself through direct knowledge. The Dharma I know is the Dharma you know; the Dharma you know is the Dharma I know. As I am, so are you; as you are, so am I.

Come friend, let us now lead this community together.'

In this way did Alara Kalama, my teacher, place me, his pupil, on the same level with himself and pay me great honour. But the thought occurred to me, 'This Dharma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of nothingness.' So, dissatisfied with that Dharma, I left. And in search of what might be skilful, seeking the unexcelled state of sublime peace, I went to Uddaka Ramaputta and, on arrival, I said to him: 'Friend Uddaka, I want to practice in this doctrine and discipline.' When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter and dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

It was not long before I quickly learned the doctrine. As far as mere lip-reciting and repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew and saw—I, along with others. [But] I thought: 'It was not through mere conviction alone that Rama declared, 'I have entered and dwell in this Dharma, having realized it for myself through direct knowledge.' Certainly he dwelled knowing and seeing this Dharma.' So I went to Uddaka and said, 'To what extent does Rama declare that he has entered and dwelled in this Dharma?' When this was said, Uddaka declared the dimension of neither perception nor non-perception.

I thought: 'Not only did Rama have conviction, persistence, mindfulness, concentration, and discernment. I, too, have conviction, persistence, mindfulness, concentration, and discernment. What if I were to endeavour to realize for myself the Dharma that Rama declared he entered and dwelled in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered and dwelled in that Dharma, having realized it for myself through direct knowledge. I went to Uddaka and said, 'Friend Uddaka, is this the extent to which Rama entered and dwelled in this Dharma, having realized it for himself through direct knowledge?'

'Yes, my friend. . .This, friend, is the extent to which I, too, have entered and dwell in this Dharma, having realized it for myself through direct knowledge.' It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dharma Rama declared he entered and dwelled in, having realized it for himself through direct knowledge, is the Dharma you declare you have entered and dwell in, having realized it for yourself through direct knowledge. And the Dharma you declare you have entered and dwell in, having realized

it for yourself through direct knowledge, is the Dharma Rama declared he entered and dwelled in, having realized it for himself through direct knowledge. The Dharma he knew is the Dharma you know; the Dharma you know is the Dharma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

In this way did Uddaka Ramaputta, my companion in the holy life, place me in the position of teacher and pay me great honour. But the thought occurred to me, 'This Dharma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of neither perception nor non-perception.' So, dissatisfied with that Dharma, I left. And in search of what might be skilful, seeking the unexcelled state of sublime peace, I wandered by stages in the Magadhan country and came to the military town of Uruvela. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: 'How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the exertion of a clansman intent on exertion.'

So, I sat down right there, thinking, 'This is just right for exertion.'

Then, monks, being subject myself to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, the unbinding, I reached the unborn, unexcelled rest from the yoke: the unbinding. Being subject myself to aging, illness, death, sorrow, defilement, seeing the drawbacks of aging, illness, death, sorrow, defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke, the unbinding, I reached the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke: the unbinding.

Knowledge and vision arose in me: UNPROVOKED IS MY RELEASE.

This is the last birth. There is now no further becoming. Then the thought occurred to me:

'This Dharma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, only to-be-experienced by the wise. But this generation delights in attachment, is excited by attachment, enjoys attachment. [1] And for a generation that delights in attachment, that is excited by attachment and enjoys attachment, this or that conditionality and dependent co-arising are hard to see. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving; dispassion; cessation; unbinding. And if I were to teach the Dharma and others would not understand me, that would be tiresome for me, troublesome for me.'

Just then these verses, unspoken in the past, unheard before, occurred to me:

> *'Enough now with teaching what only with difficulty I reached.*
> *This Dharma is not easily realized by those overcome with aversion and passion.*
> *What is abstruse, subtle, deep, hard to see, going against the flow—*
> *those delighting in passion, cloaked in the mass of darkness, will not see.'*

As I reflected thus, my mind inclined to dwelling at ease, not to teaching the Dharma.

Then Brahma Sahampati, having known with his own awareness the line of thinking in my awareness, thought: 'The world is lost! The world is destroyed! The mind of the Tathagata, the

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[1] The *Dharma* he realised through direct knowledge is the *Word* he realised through direct knowledge.

> "But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'"—*Matthew* 11:16-17.
>
> "'An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah.' So he left them and departed."—*Matthew* 16:4.

Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teach the Dharma!'

Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front of me. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted me with his hands before his heart, and said to me:

> *'Lord, let the Blessed One teach the Dharma!*
> *Let the One-Well-Gone teach the Dharma!*
> *There are beings with little dust in their eyes[1] who are falling away because they do not hear the Dharma. There will be those who will understand the Dharma.'*

That is what Brahma Sahampati said. Having said that, he further said this:

> 'In the past there appeared among the Magadhans an impure Dharma devised by the stained. Throw open the door to the Deathless! Let them hear the Dharma realized by the Stainless One! Just as one standing on a rocky crag might see people all around below, so, O wise one, with all-around vision, ascend the palace fashioned of Dharma. Free from sorrow, behold the people submerged in sorrow, oppressed by birth and aging. Rise up, hero, victor in battle! O Teacher, wander without debt in the world.
> Teach the Dharma, O Blessed One: there will be those who will understand.'

Then, having understood Brahma's invitation, out of compassion for beings, I surveyed the world with the eye of an Awakened One. As I did so, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace and danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses—born and growing in the water—might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water—so too, surveying the world with the eye of an Awakened One,[2] I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace and danger in the other world.

Having seen this, I answered Brahma Sahampati in verse:

> *'Open are the doors to the Deathless to those with ears.[3]*
> *Let them show their conviction. Perceiving trouble, O Brahma,*
> *I did NOT tell people the refined, sublime Dharma.'"*

—GAUTAMA BUDDHA, *Ariyapariyesana Sutta.*

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[1] The *Dharma* he realised through direct knowledge is the *Word* he realised through direct knowledge.

> "Why do you behold the mote that is in thy brother's eye, but consider not the beam that is in your own eye? Or how will you say to your brother, 'Let me pull out the mote out of your eye; and, behold, a beam is in your own eye?' You hypocrite, first cast out the beam out of your own eye; and then you shall see clearly to cast out the mote out of your brother's eye."—*Matthew* 7:3-5.

[2] The *Dharma* he realised through direct knowledge is the *Word* he realised through direct knowledge.

> "The light of the body is the eye: if therefore your eye be single, your whole body shall be full of light. But if your eye be evil, your whole body shall be full of darkness. If therefore the light that is in you be darkness, how great is that darkness!"—*Matthew* 6:22-24.

[3] The *Dharma* he realised through direct knowledge is the *Word* he realised through direct knowledge.

> "He who has ears to hear, let him hear."—*Matthew* 11:15

Mu , the divine essence of Osiris.

ses , = s-sen , , to breathe, to smell; caus. of .

27.6. MUESIS (μυησις), from *muo* (μύω), "to shut" or "to close, especially one's eyes or mouth", was one of the three stages of initiation into the Eleusinian Mysteries. The other two were *telete*, from *telos* (τέλος), meaning "to end", and *epopteia* (ἐποπτεία), meaning "to witness", "to supervise", or "to oversee". According to Proclus:

"Socrates therefore, narrating the mode of ascent to intelligible beauty, and how following the Gods, prior to bodies and generation, we were partakers of that blessed spectacle, says: 'For it was then lawful to see splendid beauty, when we obtained together with that happy choir, this blessed vision and spectacle, we indeed following Zeus, but others in conjunction with some other God, perceiving, and being initiated in those mysteries, which it is lawful to call the most blessed of mysteries.' How then were we once conjoined with intelligible beauty? Through being initiated, says he, in the most blessed of mysteries. What else therefore, does this assert, than that we were conjoined with the perfective leaders, and were initiated by them, in order to our being replenished with beauty? Of what goods therefore, is the initiation the procurer? 'Which orgies,' says he, 'were celebrated by us, when we were entire and impassive, and were initiated in, and became spectators of entire, simple, and quietly stable visions.' The *entire* therefore, is derived to souls from the celestial circulation. For this contains, and is connective of all the divine genera, and also of our souls. Every thing however, which in the whole contains parts, comprehends also that which is divided, and collects that which is various into union and simplicity. But the entire, quietly stable, and simple visions, are unfolded to souls supernally from the supercelestial place, through the connectedly-containing Gods. For the mystic impressions of intelligibles, shine forth in that place, and also the unknown and ineffable beauty of characters. For *muesis* and *epopteia*[1] are symbols of ineffable silence, and of union with mystic natures through intelligible visions. And that which is the most admirable of all is this, that as theurgists order the whole body to be buried, except the head, in the most mystic of initiations, Plato also has anticipated this, being moved by the Gods themselves. 'For being pure,' says he, 'and liberated from this surrounding vestment, which we now denominate body, we obtained this most blessed *muesis* and *epopteia*, being full of intelligible light.' Hence, when we are situated in the intelligible, we shall have a life perfectly liberated from the body. But elevating the head of the charioteer to the place beyond the heaven, we shall be filled with the mysteries which are there, and with intelligible silence. It also appears to me that Plato sufficiently unfolds the three elevating causes, love, truth, and faith, to those who do not negligently read what he has written. For what besides love conjoins with beauty? Where is the plain of truth, except in this place? And what else than faith is the cause of this ineffable *muesis*? For *muesis* in short, is neither through intelligence nor judgement, but through the unical silence imparted by faith, which is better than every gnostic energy, and which establishes both whole souls and ours, in the ineffable and unknown nature of the Gods."—PROCLUS, *On the Theology of Plato.*

> "For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses (*epoptai;* ἐπόπται) of his majesty."—2 *Peter* 1:16.

[1] **Thomas Taylor:** The word τελετη (telete) or *initiation*,' says Hermeas, in his MS. Commentary on the Phædrus, 'was so denominated from rendering the soul perfect. The soul therefore was once perfect. But here it is divided, and not able to energize wholly by itself.' He adds: 'But it is necessary to know that *telete, muesis* and *epopteia,* τελετη, μυησις and εποπτεια, differ from each other. *Telete*, therefore, is analogous to that which is preparatory to purifications. But *muesis,* which is so called from closing the eyes, is more divine. For to close the eyes in initiation is no longer to receive by sense those divine mysteries, but with the pure soul itself. And εποπτεια *epopteia* is to be established in, and become a spectator of the mysteries.

27.7. THE MAN THAT SAT WOULD NOT MOVE; THE CHILD SLIGHTLY SHOOK.

One of the most common epithets of Poseidon was *Enosichthon,* "earth-shaker".

"You are come to Mount Sion, and to the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the FIRSTBORN, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaks better things than those of Abel. See that you refuse not him that speaks. For if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaks from heaven, whose voice then shook the earth, but now he has promised, saying, 'Yet once more I will shake not the earth only, but also heaven.' And this word, yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly circumspection, for our God is a consuming fire."—*Hebrews* 12:22-29.

27.8. LOOK AT THE NEEDLE IN THE EYE.

"Colours blind the eye.
Sounds deafen the ear.
Flavours numb the taste.
Thoughts weaken the mind.
Desires wither the heart.
The Master observes the world
But trusts his inner vision.
He allows things to come and go.
His heart is open as the sky."

"Music or the smell of good cooking
May make people stop and enjoy.
But words that point to the Tao
Seem monotonous and without flavour.
When you look for it, there is nothing to see.
When you listen to it, there is nothing to hear.
When you use it, it is inexhaustible."

—LAO TZU, *Tao Te Ching*

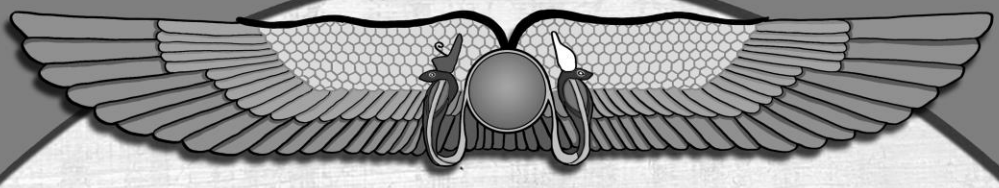
27.9. DIONYSUS BEHELD AN EAGLE FEEDING FROM THAT GIANT'S LIVER.

"If your *Mercury simplex,* put upon its own dried Earth, does not presently unite with the Essence of Metals, appearing deeper than any Blood, and shining brighter than any Fire, which is a mark of the Reception of its own internal Fire, and that the Eagle has sucked the Blood of our Red-Lion, it is an evident sign, that you have erred in the Manipulation of the Earth. The Mercury, thus impregnated with its Essence, or Sulphur of Metals, is called the *Mercury duplex* of the Philosophers, which is of far a greater Quality, and Virtue than the *simplex,* with whose Imbibitions in the Salt of Nature, after its being saturated with the *simplex,* the whole Mystery of Creation of the Philosophical Microcosm is maintained and perfected."

—BARO URBIGERUS, *Rules demonstrating the 3 ways of preparing the Grand Elixir.*

"Dissolve this Sulphur in its own proper blood, whereof it was made before its fixation, according to its due weight shown in the sixth Key; then you have nourished and dissolved the true Lion, with the blood of the green Lion; for the fixed blood of the red Lion, is made out of the volatile blood of the green Lion; therefore they are of one nature. And the volatile blood makes the fixed blood volatile, and the fixed likewise makes the volatile blood fixed, as it was before its solution. Then set them together in a gentle heat, until the whole Sulphur be dissolved; then have you the second ferment, nourishing the fixed Sulphur with the volatile, as all Philosophers agree with me herein: this afterwards is driven over with Spirit of Wine, red as blood, and is called *Aurum Potable* [*drinkable gold*], whereof there is no reduction to a body."

—BASILIUS VALENTINUS, *Twelve Keys.*



"I will not announce you," says the doorkeeper of this Hall of Justice, "unless you tell my name."

"'Knower of hearts,' 'searcher-out of bodies' is your name."

"To which god shall I announce you?"

"To him who is now present. Tell it to the Dragoman of the Two Lands."

"Who is the Dragoman of the Two Lands?"

"He is Thoth."

"Come!" says Thoth. "What have you come for?"

"I have come here to report."

"What is your condition?"

"I am pure from evil, I have excluded myself from the quarrels of those who are now living, I am not among them."

"To whom shall I announce you?"

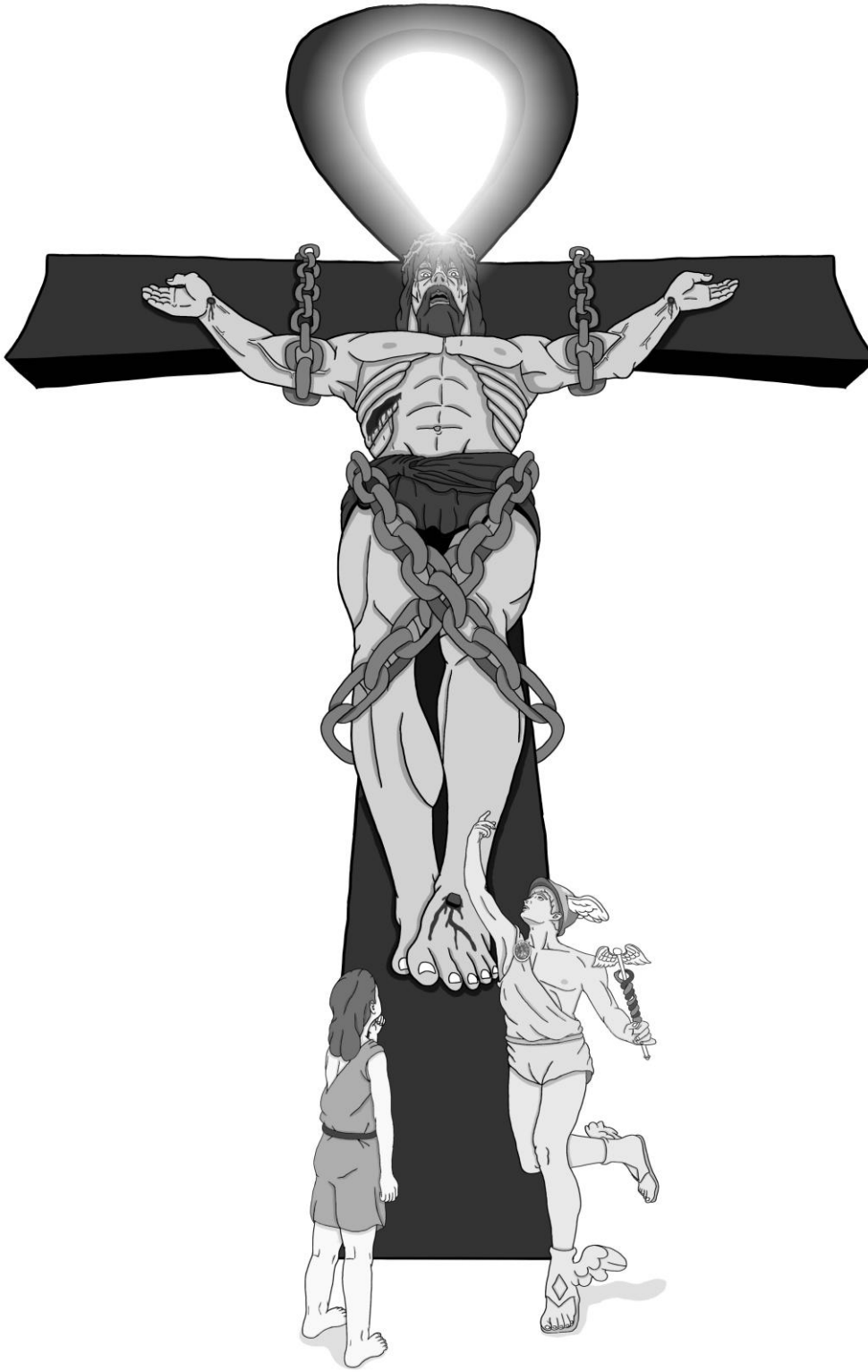
"You shall announce me to Him whose roof is fire, whose walls are Living Uraei, the floor of whose house is the Waters."

"Who is he?"

"He is Osiris."

"Proceed; behold, you are announced. Your bread is the Sacred Eye, your beer is the Sacred Eye; what goes forth at the Voice for you upon earth is the Sacred Eye."

–The Ancient Egyptian
Book of the Dead.



PART VIII:
The White Aurora.

"Know from the rivers in clefts and in crevices: those in small channels flow noisily, the great flow silent. Whatever is not full makes noise. Whatever is full is quiet."

— Gautama Buddha, Nalaka Sutta

ȧārut VII , the seven great Uraei.

1.1. SEVEN WHITE COBRAS ROSE OVER THAT MAN'S HEAD.

Behold! I lift a snake on a pole:
If you see it, you shall be healed;
if not, you shall be bitten!

"On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now, at that time in Savatthi a certain monk had died after having been bitten by a snake. Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, 'Lord, just now in Savatthi a certain monk died after having been bitten by a snake.'

'Then it is certain, monks, that that monk didn't suffuse the four royal snake lineages with a mind of good will. For if he had suffused the four royal snake lineages with a mind of good will, he would not have died after having been bitten by a snake. Which four? The Virupakkha royal snake lineage, the Erapatha royal snake lineage, the Chabyaputta royal snake lineage, the Dark Gotamaka royal snake lineage. It is certain that that monk did not suffuse these four royal snake lineages with a mind of good will. For if he had suffused these four royal snake lineages with a mind of good will, he would not have died after having been bitten by a snake. I allow you, monks, to suffuse these four royal snake lineages with a mind of good will for the sake of self-protection, self-guarding, self-preservation.'"—GAUTAMA BUDDHA, *Ahina Sutta.*

The name of the "Dark Gotamaka royal snake lineage" refers to one of the particles in the very name of Siddhartha Gautama Buddha. The name *Gautama,* or *Gotama* (गौतम), identifies the Buddha as part of the lineage of Gotama, which means "rays of dark light", as formed by *go,* or *gau* (गो)—which means "rays of light", according to the *Amanaskayoga*—and *tama* (तम), meaning "darkness". The same is found in the *Bhagavad* Gita: where Krishna (कृष्ण) means "dark" and Arjuna (अर्जुन) means "clear" or "bright". For it is such a conjunction of opposites—of *Yin* and *Yang* in Taoist terms—that brings about the obliteration of duality for the sake of Unity and, by extension, the obliteration of everything mortal. But, accordingly, such a thing must seem like *mortal poison* to the mortal eye. In fact, in Sanskrit, *gotama* (गोतम) also refers to "some kind of poison", and the Buddha—as well as Muhammad—died of food poisoning.

We already saw how Socrates died by drinking poison and how Shiva drank the *kalakuta* poison, which made his throat blue. Verily, verily, Gautama said, "Perceiving trouble, O Brahma, I did *NOT* tell people the refined, sublime Dharma."

"Our Fountain must be without any poison, although poison expels poison."—BASILIUS VALENTINUS, *Twelve Keys.*

"When the Pharisees heard it, they said, 'This fellow does not cast out devils, but by Beelzebub the prince of the devils. 'And Jesus knew their thoughts, and said to them, 'Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore, they shall be your judges. But if I cast out devils by the Spirit of God, then the Kingdom of God is come to you."—*Matthew* 12:24-28.

1.2. HERMES: THE SON OF ZEUS AND MAIA.

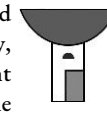
> "Would it be pushing courage all the way to rashness if we connected the esotericism of our science to such a practice of the Christian Church which took place on May 1st? On that day, in many cities, the clergy walk in procession—the Green procession—to cut the shrubs and the branches with which churches were decorated, and particularly the ones whose names include Our Lady. These processions no longer take place today. Only the tradition of May Trees which, coming down from them, have been kept and still continue in our villages. Symbolists will easily discover the reason for these obscure rites if they remember that Maia was the mother of Hermes. We also know that the dew of May or Emerald of the philosophers is green and that the Adept Cyliani metaphorically declares this vehicle to be essential for the work. Thus, we do not claim to insinuate that it is necessary to collect, as certain spagyrists and characters of the *Mutus Liber,* the nocturnal dew of the month of Mary, by attributing to it qualities which we know it does not have. The dew of the sages is a salt, not a water, but it is the special coloration of this water which is used to designate our subject." —FULCANELLI, *The Dwellings of the Philosophers*

Who is the messenger of the gods and, therefore, the Word of God?

Hermes, the messenger that handles two entangled snakes—one of which is "true speech, smooth and divine, and dwelling on high in the gods", but the other is "false, a downward inhabitant, dwelling in the multitude of mankind", according to Plato—was born from *Maia* in a cave of trickery and deception on Mount Cyllene.

Etymologists do not agree upon the origin of the word *Cyllene* (Κυλλήνη), but this is only because modern etymologists hardly ever know what they are *talking about*.

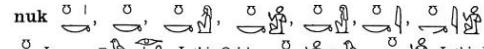
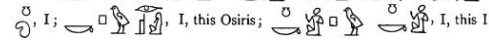
"*Cyllene*" may be derived from *kylix* (κύλιξ), which means "calix", "grail", or "cup". This word is in turn connected to *kalux* (κᾰ́λῠξ), which means "husk" or "covering", as connected to *kalupto* (κᾰλῠ́πτω), meaning "to conceal", "to cover", or "to throw a cloud over", and is connected to the name of Calypso (Καλυψώ), the nymph that lived in a *cave* and greatly helped Odysseus *after retaining him for seven years.* The wife of the Sumerian moon-god was NIN.GAL ( ): "Lady of the Great Cup". The name of Nephthys in hieroglyphs was a tall cup (for the gathering of rain).



> "Tell even us, O goddess, child of Zeus. Now all the rest, as many as escaped the plunge of death, were safe from war and wave. At home: Odysseus only, hungering for wife and home, the queenly nymph Calypso kept, that bright goddess, in her hollow caves, desiring him for mate. But when the year came with the circling of the seasons, when the gods had so ordained that he should come home to Ithaca, not even there among his own folk, was he quit of toils. And all the gods felt pity of him, save Poseidon, who unceasing raged against."

> "That hour it was, when from Charybdis' maw those timbers reappeared. Then I let go my hands and feet above, and in the midst, clear of the long beams, plumped into the water, and sitting on them paddled with hands. But after that the Sire of gods and men no more let Scylla see me: otherwise I never should have escaped the plunge of death. Thence was I borne *nine* days; on the *tenth* night the gods conveyed me to the Ogygian isle, home of fair-haired Calypso, *that dread goddess who uses human speech.* She welcomed me, and tended me. Why should I tell thee this? But yesterday it was I told it thee and thy good wife in hall: it likes me not to tell again a tale once plainly told."—HOMER, *The Odyssey.*

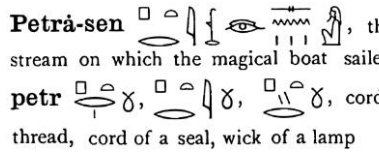
Nukar (Nenkar) , the Babylonian goddess Ningal.

nuk  , I;  , I, this Osiris; , I, this I

1.3. ŚUDDHODANA AND MAYA are the names of the parents of Gautama Buddha.

Śuddhodana (शुद्धोदन) means "he who grows pure rice", but if he had been Egyptian, Hebrew, or Greek instead of Indian, he may have been called "he who grows pure bread". Rice is an Eastern crop, and—until around the 1st millennium B.C.—the West hardly knew anything about rice; however, what was veiled by the esoteric figure of "rice" in the East lurked behind the figure of "grain", "wheat", or "bread" in the West.

> "Alchemy was called *Celestial Agriculture* and its Adepts were called *Labourers.*"—FULCANELLI, *The Mystery of the Cathedrals.*



According to ch. 19 of the Hindu *Matsya Purâna*, "the mantras chanted during the performing of the *srāddha*[1] are responsible for carrying the given material to the *Pitrs.*" [2] Next, it says that whatever reaches the *Pitrs* is "*turned into the appropriate food for the Pitrs living in a particular yoni. In case with the influence of the noble deeds, the father is born in a Devayoni, then the food etc. given for his sake turns into nectar and reaches him in the Devayoni."* Finally, it implies that the "material" takes different forms depending on the mythological race: *"In the yoni of the Yaksha, it turns into beverage and in the Rakshasas, it is turned into the flesh,"*

> "in the yoni of the Dānavas, it takes the form of MĀYĀ, and with goblins *it turns into blood and water*. In the human race, it turns into various types of delicious eatables or food items."—MATSYA PURÂNA.

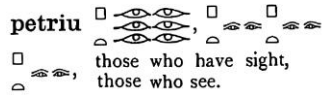
The Dānavas are a type of *asura—a-surya*, "without sun-god"—kindred to both Devas—the Hindu gods—and Daityas—the Hindu giants. The Dānavas descend from Kashyapa (कश्यप)—one of the oldest Rishis, or Hindu sages, whose name means "turtle"—and the primordial Hindu goddess DANU (दानु), whose name—meaning "RAIN" or "DEW"—is phonetically close to *dhanu* (धनु), meaning "bow", or to the word *dhanurvidya,* which means "archery". *Diana* was the Roman goddess of archery; the mother of Perseus was *Danae*; Samson was from the tribe of *Dan* (דן)—which means "to rule" or "to judge" —and, in Chinese, *dan* (旦) means "DAWN", i.e., "aurora".

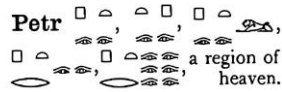
If we split the name of Śuddhodana into *Śuddhoda* (शुद्धोद)—meaning "sea-water" or "pure water"—and DANA (दान)—meaning "donation"—we may envision the name of *Śuddhodana* as also meaning "donation of sea water" or "donation of pure water".

> "'O Dānavas! Go up to your respective spots in all the three fortresses; for the places should not be left vacant. This will soon be attacked by the Devas. You will know the advance of the indomitable Devas in the aerial regions and I am confident of you being able to keep them at bay with your arrows.' Maya, after thus haranguing his followers, entered suddenly into his castle, full of the women folk, with a very heavy mind.
>
> After purifying himself, he performed the worship of the Lord Shiva, the Digambara, who is white like silver, and praised him with well-chosen words and placed himself under the refuge of the Deva of the Devas, who is the enemy of passion, and the killer of Andhaka and the destroyer of the Daksha's sacrifice."—MATSYA PURÂNA, *chp.* 134.

[1] A ritual ceremony in honour of deceased ancestors.

[2] The *Pitrs* (पितृ)—literally meaning "forefathers"—are "lunar ancestors" connected to the Stone of PETER.





The *asuras* (*a-surya*) dwell with the INVISIBLE SUN, or Amen-Ra, while the *devas* are the creators of forms who, therefore, operate below *Surya,* or the visible sun.

Now, the messenger of the Greek gods, as well as the *guider of souls into Hades,* is Hermes, the son of Zeus and Maia. Maia was the daughter of Atlas and Pleione, the oldest Pleiad. The Greek name Maia (Μαῖα) means "lady", as an honorific term bestowed on old women. This word is said to derive from *mētēr* (μήτηρ), which means "mother", from which also derives the name of the goddess of the grain, Demeter.

Among other things, Hermes is the god of tricksters, cunning and illusions. This connects him to *māyā* (माया), which means "deceit", "illusion", "guile", or "treachery" in Sanskrit and sounds like the name of his mother—Maia—in Greek. The correct interpretation of this is not easy, but Hermes—which is both the *Budha* and *Buddha* natures—is the greatest and ultimate deception that can exist *under the sun* and, paradoxically, the only one that can lead us into truth. In the *Vishnu Purâna*, we read:

"The mighty Vishnu then emitted from his body an illusory form, which he gave to the gods, saying, 'This deceptive vision shall wholly beguile the Daityas, so that, being led astray from the path of the Vedas, THEY MAY BE PUT TO DEATH.' This illusory form was Buddha: assuming the appearance of a naked mendicant, he addressed the Daityas engaged in ascetic penances. 'The duties that I will teach you are the secret path to liberation; there are none beyond or superior to them.' So, the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor. The Vedas were in a short time deserted by most of the Daitya race. Some spoke evil of the sacred books; some blasphemed the gods. 'If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim?' When the Daityas had thus declined from the path of holy writings, the deities took courage, and gathered together for battle. The Daityas having discarded the armour or religion were slain by the gods who had adhered to the righteous path."—VISHNU PURÂNA, Book III; Chapters 17-18.

"Finding that she (Tárá; "star") was pregnant, Brihaspati desired her no longer to retain her burden; and, in obedience to his orders, she was delivered of a son whom she deposited in a clump of long Munja-grass. The child, from the moment of its birth was endued with a *splendour that dimmed the radiance of every divinity*; and both Brihaspati [Jupiter] and Soma [moon], fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tárá; but she was ashamed, and would make no answer. As she still continued mute to their repeated applications, the child was about to curse her, saying: 'Unless, vile woman, you immediately declare who is my father, I will sentence you to such a fate as shall deter every female, in future, from hesitating to speak the truth.' On this Brahmá pacified the child, and then, addressing Tárá, said: 'Tell me, daughter, is this the child of Brihaspati or of Soma?' 'Of Soma,' said Tárá, blushing. As soon as she had spoken, the Lord of the constellations —his countenance bright, and expanding with rapture—embraced his son, and said: 'Well done, my boy! Verily thou art wise.' And hence, his name was Budha.[1]"—VISHNU PURÂNA IV.

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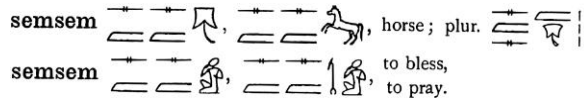
[1] But this is Budha, NOT Buddha: Mercury *simplex* and *duplex.* H. H. Wilson, in this very translation, says:

"'He who knows.' Much erroneous speculation has originated in confounding this Budha, the son of Soma, *and regent of the planet Mercury*—'he who knows,' 'the intelligent'—with Buddha, any deified mortal, or 'he by whom truth is known;' or, as individually applicable, Gautama or Sakya, son of the Raja Suddhodana, by whom, the Buddhists themselves aver, their doctrines were first promulgated. The two characters have nothing in common; and the names are identical, only when one or the other is misspelt."

H. H. Wilson is perfectly right: the Budha and the Buddha natures "have NOTHING in common".



1.4. I ONCE WAS AMIDST TWO SNAKE TWISTERS.

Hermes's caduceus is two snakes tangled in a rod topped by a winged solar disc.

"And it came to pass, when their hearts were merry, that they said, 'Call for Samson,[1] that he may perform for us.' And they called for Samson out of the prison house; and he entertained them, and they set him between the pillars.[2] And Samson said to the lad that held him by the hand, 'Let me feel the pillars on which the house stands, that I may lean upon them.' Now the house was full of men and women; and all the lords of the Philistines[3] were there; and there were upon the roof about three thousand men and women, that beheld while Samson performed. And Samson called unto Jehovah and said, 'O Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O Elohim, that I may be at once avenged of the Philistines for my two eyes.'[4] And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, 'Let me die with the Philistines.' And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So, the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying place of Manoah[5] his father. And he judged Israel twenty years."—*Judges* 16:25-31.

1.5. THE LIGHT LIVING WITHIN IN WHISPERS.

"A fool takes no delight in understanding, but only in expressing his opinion. When wickedness comes, contempt comes also, and with dishonour comes disgrace. The words of a man's mouth are deep waters; the fountain of wisdom is a bubbling brook. It is not good to be partial to the wicked or to deprive the righteous of justice. A fool's lips enter into contention, and his mouth invites a beating. A fool's mouth is his ruin, and his lips are the snare to his soul. The words of a whisperer are like delicious morsels; they go down into the inner parts *of the belly*."—*Proverbs* 18:2-9.

"If they have called the master of the house Beelzebub, how much shall they call them of his household? So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in Hades."—*Matthew* 10:26-28.

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[1] Samson (שמשון) means "like the sun" or "sun-man". The story of the *Danite* Samson esoterically points out how, in times of spiritual decadence, those who are spiritually strong—the *judicious* "sun-like beings"—will be either enslaved for entertainment or mocked and crucified between two thieves. Verily, I say to you:

I am calling the House of David home, and from other houses I'm calling no one. I am calling the psalmists, the poets; I am calling Apollo's prophets home, for it will be hardly in their love to continue living in this world when it is finally stripped of our Song. Don't you see you already barely belong?

Our song will be gone when we are gone, so now our Song is "Prodigal Son, please come home!"

[2] This is purely Kabbalistic: the pillars of Boaz and Jachin. I am calling all the sons of Noah and all the sons of Atlas home, and when they are all gone, the world on their shoulders will fall back into the original void.

[3] The word Philistine (פלשי) derives from *palash* (פלש), which was used to describe the digging of burrows in riverbanks by rodents *such as rats*. This action causes the weakening of the shore and, eventually, its collapse. According to the Bible, there were Daityas among the Philistines, the most famous being Goliath.

[4] The word used here is *ayin* (עין), which may as much mean "eye" as it may mean "spring" or "fountain".

[5] Manoah (מנוח) derives from the name of Noah (וח), which means "to rest", and Manu; Immanuel; manes.

1.6. SUDDENLY, THAT MAN CHANGED AND TOOK HERMES' FIGURE

"It is reported that the people of *Cacenia*[1] wonderfully adored the God *Moon*. From this complete intelligence of supreme fecundity his love is produced, binding the intelligence with the mind. And by so much the more, by how much it is infinitely more intimate to itself, than other offsprings to their parents. This is the third person, viz., the Holy Spirit. *Iamblichus* also brings the oracles of the *Chaldeans* placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the same to be God. Hence, we read in *Plutarch,* that the Gentiles described God to be an intellectual and fiery spirit, having no form, but transforming himself into whatsoever he pleased, equalizing himself to all things; and we read in *Deuteronomy*, Our God is a consuming fire; of whom also *Zoroaster* says all things were begot of fire alone; so also *Heraclitus* the *Ephesian* teaches. Hence, Divine Plato has placed God's habitation in fire, namely understanding the unspeakable splendour of God in himself, and love about himself; and we read in *Homer*, the Heavens to be the Kingdom of *Jupiter."*—H. C. AGRIPPA, *Three Books of Occult Philosophy, Vol III.*

It was previously said that the archangel Raphael is "the face that the trickster Hermes mostly shows to the owls"; let us allow Plutarch to expand on this notion:

"Most people rightly hold man to be composite but wrongly hold him to be composed of only two parts. The reason is that they suppose mind to be somehow part of soul, thus erring no less than those who believe soul to be part of body, for in the same degree as soul is superior to body, so is mind better and more divine than soul. The result of soul and body commingled is the irrational or the affective factor, whereas of mind and soul the conjunction produces reason; and of these the former is source of pleasure and pain, the latter of virtue and vice. In the composition of these three factors earth furnishes the body, the moon the soul, and the sun furnishes mind to man for the purpose of his generation even as it furnishes light to the moon herself. As to the death we die, one death reduces man from three factors to two[2] and another reduces him from two to one; and the former takes place in the earth that belongs to Demeter, wherefore 'to make an end'[3] is called 'to render one's life to her' and Athenians used in olden times to call the dead 'Demetrians,' the latter in the moon that belongs to Persephone, and associated with the former is Hermes the terrestrial, with the latter Hermes the celestial.[4] While the goddess here dissociates the soul from the body swiftly and violently, Persephone gently and by slow degrees detaches the mind from the soul and has therefore been called 'single born' because the best part of man is 'born single' when separated off by her. Each of the two separations naturally occurs in this fashion: All soul, whether without mind or with it, when it has issued from the body is destined to wander in the region between earth and moon but not for an equal time. Unjust and licentious souls pay penalties for their offences; but the good souls must in the gentlest part of the air, which they call 'the meads of Hades,' pass a certain set time sufficient to purge and blow away the pollutions contracted from the body as from and evil odour."—PLUTARCH, *On the Face of the Moon.*

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[1] The Mesopotamians worshipped a moon-god: Nanna-Sin or ŠEŠ.KI ( ), whose consort was NIN.GAL, and the most renowned of their children were the sun-god UTU and his twin sister INANNA-IŠTAR.

The Ancient Egyptian god Thoth—which is the equivalent of Hermes—was also a moon-god.

Mercury is of silver tincture, like the moon, for Mercury is liquified moon or melted silver.

[2] Accordingly, the Sumerian hero Gilgamesh was said to be two-thirds divine and one-third mortal.

[3] This is a direct allusion to *telete* (τελετή), from *telos*, "to finish". It was inherent to the Eleusinian Mysteries.

[4] The terrestrial Hermes is Budha; the celestial Hermes is Buddha. Mercury simplex — Mercury duplex.

1.7. MAHA-MAIA. A pun worthy of a little trickster. *Mahāmāyā* or *Mayādēvi* are epithets of the Hindu goddess Māyā (माया), the goddess of illusion. The mother of the Buddha was also named *Māyā*, she died seven days after giving birth to Gautama.

> "MAHÂ MÂYÂ (*Sk.*). The great illusion of manifestation. This universe, and all in it in their mutual relation, is called the great Illusion or *Mahâmâyâ.* It is also the usual title given to Gautama the Buddha's Immaculate Mother—Mayâdêvi, or the 'Great Mystery,' as she is called by the Mystics."—HELENA P. BLAVATSKY, *Theosophical Glossary."*

> "MÂYÂ (*Sk.*). Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and eternal is called *reality;* all that which is subject to change through decay and differentiation and which has therefore a beginning and an end is regarded as *mâyâ*—illusion."—HELENA P. BLAVATSKY, *Theosophical Glossary.*

As may be rather inferred by the text below, in esoteric Hinduism (and Buddhism) everything *under the sun*, everything under the Hindu solar deity *Surya,* is conceived as *Māyā,* or Illusion, emanating from Asura, which stands for A-Surya, or *no sun-god.*

> "The wise behold their mind; seated in their heart the Sun made manifest by the illusion (Māyā) of the Asura; the sages look into the solar orb, the ordainers of solar worship desire the region of his rays. The sun bears the sacred word in his mind the Gandharva[1] has spoken it, abiding within the womb; sages cherish it in the plural of sacrifice, brilliant, heavenly ruling the mind. I beheld the protector (the Sun), never descending, going by his paths to the east and to the west; clothing with light the four quarters of heaven and the intermediate spaces, he constantly revolves in the midst of the worlds."— RIG VEDA Vol. VI, X.12.26.

This also evinces the notion that TRUE creativity arises OUT OF NOTHING, i.e., *ex nihilo*, from *beyond the sun,* or Nirvana. But those underneath the sun tend to confuse TRUE creativity with the mere reassembling of existing bits and pieces. Nonetheless, the demiurgic craftsmanship of the fallen Hephaestus *alone* is no true creativity: TRUE creativity requires Apollo's light, Artemis' shadow and Dionysiac ritual madness.

> "The thing that has been, it is that which shall be; and that which is done is that which shall be done: and *there is no new thing under the sun*. Is there anything whereof it may be said, 'See, this is new?' It has been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after. I the Preacher was king over Israel in Jerusalem. I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail has Elohim given to the Sons of Man to be exercised therewith. I have seen all the works that are done *under the sun; and, behold, all is vanity and vexation of spirit*. That which is crooked cannot be made straight, and that which is wanting cannot be numbered. I communed with mine own heart, saying, 'Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem': yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increases knowledge increases sorrow."—*Ecclesiastes* 1:9-18.

[1] As previously said, the Gandharvas are HORSE-headed demigods that operate as MUSICIANS of the gods.

1.8. LISTEN UP, THIEF, FOR I AM GOING TO STEAL YOU FROM HARDSHIP.

Let us recall that, among many other things, Hermes is the god of thieves. And, as the son of the Cosmic Illusion, or *Māyā,* Hermes surely appears in the Gospels under many disguises, as he appears under many disguises everywhere else *under the sun.*

Hermes' stellar appearance, however, may have been enacted by Jesus on Mount Golgotha. Because, as the Gospels tell it, Jesus was crucified between *two thieves*: one of whom is considered to be "*a good thief*"—as Jesus told him that, on that day, he would join him in heaven—while the other is considered to be a "*bad*" or "*impenitent thief*", as he *tempted* Jesus to come down from the cross and save himself.

Therefore, we could say that one of the greatest *māyāvic* illusions under the sun ever took place at Mount Golgotha, where the vision of Jesus Christ crucified by two thieves afforded to posterity a living representation of the Caduceus of Hermes.

The Gospels allot no name to these thieves, but tradition has named them Dismas and Gestas. The name of "*the good thief*", St Dismas (Δυσμάς), means "to the west", as derived from *Dysi* (Δύση), which means "west", while the name of the "*impenitent thief*", Gestas, may derive from the Latin *gesta*, which meant "deed" or "action". In Sanskrit, *karma* (कर्म) means "deed" or "action". What would have happened if Jesus had saved himself and *karma* had followed him to the west? Would he have resurrected or still be bound to the hardships of ever-recurring reincarnating cycles?

1.9. FORM, CHANGE, TIME AND SPACE: THE BUILDING BLOCKS OF MĀYĀ.

Change only affects form, for that which is devoid of form cannot change form.

Change is Time, for it is only through Change that we know of the flow of Time.

The Spirit is *formless*. Hence, the Spirit is necessarily Eternal—for that which is formless cannot change form—but the Spirit is NOT Eternal by *eternally changing* form but by altogether transcending Change and Time through its very formlessness.

As long as one is bound to a bodily *form*, it is not possible to fully transcend Time: the changing, decaying and arising of forms. Nonetheless, it is possible to emotionally detach from such changes. And, as emotion is detached from the *memory* of Time, the soul—or, to be more precise, *the vehicle of emotion*—is freed, or detached, from Time. Hence, it is not from sensory impressions that one should detach, but rather from the MEMORY of sensory impressions, which GIVES FORM to the ego-mask. *Aphrodite must detach from Ares.* For it is only when one consistently acts without expectation—i.e., *without memory*—that one frees one's actions or deeds—i.e., *karma*—from Time.

Space is Emptiness. And True, or Absolute, Emptiness is FORMLESSNESS.

Hence, in Space itself there is sure Liberation from the mouth of Time or Change.

Time is the flow of Cronos; Space is the womb of Rhea. Rhea's stone wrapped in *white* swaddling clothes is not gulped down by the *black* flow of Saturn but lifted up.

The words above do not belong to the illusory, circumstantial and temporal. Just as the words below belong to the True, Absolute and Eternal. *Make the Word flesh.*

> "Heaven and earth shall pass away, but my words shall not pass away."—*Matthew* 24:35.

1.10. CLINK, CLINK, CLINK!

> "In a theatre, it happened that a fire started offstage. The clown came out to tell the audience. They thought it was a joke and applauded. He told them again, and they became still more hilarious. This is the way, I suppose that the world will be destroyed—amid the universal hilarity of wits and wags who think it is all a joke."—SØREN KIERKEGAARD, *Either/Or.*

1.11. WHERE DOES FORM COME FROM? DOES IT COME FROM A "*BING BANG*"?

The universe we perceive via the *circumstantial interface* of our current sensory build—the only universe empirical science cares about—did not begin with "God" nor the "Big Bang"; instead, it is formed by the makeup of our sensory build, *which is an animal circumstance, not a universal absolute*. And to believe otherwise is to be incompetent with epistemology. For we can be 100% sure that the universe is NOT as the *circumstance* of our animal sensory build conveys it to us and that there are as many possible sensory environments as sensory builds and animal species there are.

If animal sensory impressions could afford actual reality, all animal species would be perceiving the same, but that is far from being the case. The sensory universe is a SYMBOL of the transcendental, formless reality. And, moreover, the day human beings cease to exist—or our current sensory build evolves—the universe we perceive via the *evolving circumstance* of our current sensory build will also cease to exist or evolve into something else. This should be naturally deduced from the *empirically* proven fact that animal species are endowed with very differing sensory builds. But the strict empirical mind—which is bound to the animal senses—*is incompetent with thought.*

Now, just as sensory impressions arise from the agency of our own sensory build AND DO NOT EXIST OTHERWISE—thus creating a vicious circle of animal deception known as Samsara in the East, as Ouroboros in the West, and as "the mark of the beast" in Christianity—the never-ending changing of those forms—which is Time—naturally also arises from the *circumstance* of our own sensory build and does not exist otherwise at all. Is this a total denial of the circumstance of the animal kingdom? YES, IT IS. Can a CAVEMAN *drowned* by the *mark of the beast* realise any of this? *Obviously not.* But I tell you that those who are not born from the water will go extinct. Because

> "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; AND THERE WAS NO MORE SEA."—*Revelation* 21:1

Any attempt to explain an *absolute, universal* event—such as the nature or origin of the whole universe—through the *private, circumstantial* means of perception of a species of monkey is the kind of epistemological error only cavemen could uphold.

There was no Big Bang as explained by empiricism because such an explanation is painted in pictures that rely on an animal's sensory makeup. Moreover, the very concepts of "time", "beginning", and "end" have no significance whatsoever in the absence of the faculty of memory, which is also an animal circumstance. The Big Bang theory is a rude anthropomorphisation of the universe, a BAD MYTH, which—unlike the myths of old—is devoid of any silver lining. The universe is not dependent on the means of perception of any animal species, such as *self-centred* monkeys; animals depend on the universe. But what should we expect from the animalistic and ego-bound?

1.12. SHADOWS ON THE CAVE'S DAM.

"'You are aware that students of geometry, arithmetic, and the kindred sciences assume the odd and the even and the figures and three kinds of angles and the like in their several branches of science; these are their hypotheses, which they and everybody are supposed to know, and therefore they do not deign to give any account of them either to themselves or others, but they begin with them, and go on until they arrive at last, and in a consistent manner, at their conclusion?' 'Yes,' he said, 'I know.' 'And you do you not know also that although they make use of the visible forms and reason about them, they are thinking not of these, but of the ideals which they resemble; not of the figures which they draw, but of the absolute square and the absolute diameter, and so on—the forms which they draw or make, and which *have shadows and reflections in water of their own*, are converted by them into images, but they are really seeking to behold the things themselves, *which can only be seen with the eye of the mind?*' 'That is true.' 'And of this kind I spoke as the intelligible, although in the search after it the soul is compelled to use hypotheses; not ascending to a first principle, because she is unable to rise above the region of hypotheses, but employing the objects of which the *shadows below are resemblances* in their turn as images, they having in relation to the *shadows and reflections* of them a greater distinctness, and therefore a higher value.' 'I understand,' he said, 'that you are speaking of the province of geometry and the sister arts.' 'And when I speak of the other division of the intelligible, you will understand me to speak of that other sort of knowledge which reason herself attains by the power of dialectic,[1] using the hypotheses not as first principles, but only as hypotheses—that is to say, as steps and points of departure into a world *which is above hypotheses,* in order that she may soar beyond them to the first principle of the whole; and clinging to this and then to that which depends on this*, by successive steps she descends again without the aid of any sensible object, from ideas, through ideas, and in ideas she ends*.'"

—PLATO, *The Republic*, Book VI.

"'[. . .] I have hardly ever known a mathematician who was capable of reasoning. But do you imagine that men who are unable to give and take a reason will have the knowledge which we require of them?' 'Neither can this be supposed.' 'And so, Glaucon,' I said, 'we have at last arrived at the hymn of dialectic. This is that strain which is of the intellect only, but which the faculty of sight will nevertheless be found to imitate; for sight, as you may remember, was imagined by us after a while to behold the real animals and stars, and last of all the sun himself. And so with dialectic; when a person starts on the *discovery of the absolute by the light of reason only, and without any assistance of sense, and perseveres until by pure intelligence he arrives at the perception of the absolute good,* he at last finds himself at the *end of the intellectual world,* as in the case of sight at the END OF THE VISIBLE.' 'Exactly' he said. 'Then this is the progress which you call dialectic?' 'True. But the release of the prisoners from chains, and their translation from the shadows to the images and to the light, and the ascent from the underground den to the sun, while in his presence they are vainly trying to look on animals and plants and the light of the sun, but are able to perceive even with their weak eyes the *images in the water* (which are divine), and are the shadows of true existence (not shadows of images cast by a light of fire, which compared with the sun is only an image)—this power of elevating the highest principle in the soul to the contemplation of that which is best in existence, with which we may compare the raising of that faculty which is the very light of the body to the sight of that which is brightest in the material and visible world—this power is given, as I was saying, by all that study and pursuit of the arts which has been described.'"—PLATO, *The Republic*, Book VII.

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[1] Dialectics and mathematics—the division of the universe into words and numbers—are built upon pre-existent "hypotheses" or "models"; neither words nor numbers are actualities but assumed water-models.

1.13. AND THEN THERE WILL BE MUCH GROANING AND GNASHING OF TEETH, WHEN HE SHALL SEE ALL THE WHITE PROPHETS AT THE ELYSIAN FIELDS BUT HIMSELF THROWN OUT IN WHITE LIKE THE WORST OF FIENDS.

> "Strive to enter through the narrow door. For many, I say to you, will seek to enter and will not be able. When once the master of the house is risen up and has shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.' Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' But he will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of iniquity!' In that place there will be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob and all the prophets in the Kingdom of God but you yourselves thrust out."—*Luke* 13:24-28

1.14. BOTH ANGELS AND DEMONS DABBLE IN THE RILL!

The current state of human sensory perception was not directly caused by God nor the "Big Bang". Instead, it was caused by the fall of the angelical host from within us—in the Kingdom of God—into the outside, and as they transitioned from heat into the element of earth through the intermediary elemental stages of water and air.

By falling into the element of earth from his native abode in the Promethean Fire, the so-called "fallen angel" Lucifer—the "Bringer of Light"—brought to the animal kingdom the fire of self-consciousness. The element of earth provided definite separation from the environment—from the All, the Whole, the One, or God—by embracing us with its inherent solidity. And it was by means of such a separation that the Fire of the One caused consciousness of self—which in the animal kingdom exists upon the inherently separative premise "there is me and that which is not me"—to emerge in the animal shape of human beings. In truth, self-consciousness emerged gradually as the Fire of the One brought by Prometheus began to creatively engage in the division of the environment into categories of language. The Fire of the One began to divide the environment—i.e., the All or God—as an attempt to understand the All—or God—but, in doing so, it reinforced separateness and self-centred delusion.

However, as neither Air nor Fire has any inherent weight, the actual Fall of Man began with the element of water, "when the Cloud of Unknowing burst and rained down". Hence, women "break waters" during the first stage of labour: "as above, so below" is always the law. But the archangelical host in the breathing Air of Truth can hardly consider the hailstones that fell from their Cloud as anything else than demons.

This is so because egos exist upon the premise, "I am separated from the All, the Whole, the One, or God", which—to archangelical conception—very easily translates into "*I am a demon*", as an entity separated from the One, or God, must be a *demon.*

Hence, the *winged* archangelical host and the demonical ego-mind that *crawls* on the earth like a snake shall find their natural battleground in the *intermediate waters* of Satan (שטן), which means "opposition". To be born from the water, the snake must be given *wings* and be lifted up so the waters may be purged into the Virgin of the Sea.

And this is why "*both angels and demons dabble in the rill",* so the Hindu war between the devas and the asuras may cause the churning of the Ocean of Milk.

1.15. HORUS THE FALCON. The Ancient Egyptians worshipped different forms of Horus, the two most notable probably being *Horus the Elder* and *Horus the Child*. Horus was usually represented as falcon-headed (in the image and resemblance of the sun-god Ra) but usually Horus was not the son of Ra but of Isis and Osiris. However, according to Plutarch, Horus the Elder was analogous to the Greek sun-god Apollo.

> "On the second of these days Arueris was born whom they call Apollo, and some call him the Elder Horus. On the third day Typhon [Set] was born, but not in due season or manner, but with a blow he broke through his *mother's side* and leapt forth. On the fourth day Isis was born in the regions that are *ever moist*; and on the fifth Nephthys, to whom they give the name of 'Finality' and the name of Aphrodite, and some also the name of 'Victory'. There is also the tradition that Osiris and Arueris were sprung from the Sun, Isis from Hermes [Toth], and Typhon [Set] and Nephthys from Cronus."

> "They relate, moreover, that Nephthys became the wife of Typhon [Set]; but Isis and Osiris were enamored of each other and consorted together in the *darkness* of the womb before their birth. Some say that Arueris came from this union and was called the Elder Horus by the Egyptians, but Apollo by the Greeks."—PLUTARCH, *Isis and Osiris.*

Horus the Elder was the tenth—"secret"—member of the Heliopolitan Ennead of nine gods formed by Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Set and Nephthys.

Plutarch equates Rhea to Nut, as the darkness of Nut's Night is "the darkness of the womb in which Osiris and Isis consorted". This darkness is found in the interior of the sycamore fig; hence, the Ancient Egyptians held the sycamore so sacred.

> "They say that the Sun, when he became aware of Rhea's intercourse with Cronus, invoked a curse upon her that she should not give birth to a child in any month or any year; but Hermes, being enamoured of the goddess, consorted with her. Later playing at draughts with the moon, he won from her the seventieth part of each of her periods of illumination, and from all the winnings he composed five days, and intercalated them as an addition to the three hundred and sixty days."—PLUTARCH, *Isis and Osiris.*

Horus the Child, on the other hand, stands for the son of Isis and Osiris: a son that Osiris trained from the Darkness of the Underworld so he could defeat Set.

> "Osiris came to Horus from the other world and exercised and trained him for the battle. After a time, Osiris asked Horus what he held to be the most noble of all things. When Horus replied, 'To avenge one's father and mother for evil done to them,' Osiris then asked him what animal he considered the most useful for them who go forth to battle; and when Horus said, 'A HORSE,' Osiris was surprised and raised the question why it was that he had not rather said a lion than A HORSE. Horus answered that a lion was a useful thing for a man in need of assistance, but that a HORSE served best for cutting off the flight of an enemy and annihilating him. When Osiris heard this, he was much pleased, since he felt that Horus had now an adequate preparation."—PLUTARCH, *Isis and Osiris.*

Apart from *Horus the Child* and *Horus the Elder,* the Egyptians also worshipped Horus as *Ra-Horakthy*—"Horus-Ra of the two horizons", who was said to be "king of the gods". He most probably stood for Horus as a whole: the *Horus of the East* and the *Horus of the West*—the *Horus of the Dawn* and *Horus of the Dusk*—or Atum, Khepri and Ra. To all this confusion, we may also add other falcon-deities, such as Montu or Khonsu, for instance, who stood for yet other esoteric aspects of Horus-Ra.

1.16. CAN YOU SEE THE MYSTERY OF THE SEVEN-FOLD RAINBOW?

"The sky was ablaze with green, purple, violet, indigo, with the fury of flame. Over that hill it was a vast sweep of purple and gold; over the southern hills a burning delicate green and fading blues; to the east there was a counter sunset as splendid in cardinal red and burnt ochre, magenta and fading violet. The counter sunset was exploding in splendour as in the west; a few clouds had gathered themselves around the setting sun and they were pure, smokeless fire which would never die. The vastness of this fire and its intensity penetrated everything and entered the earth. The earth was the heavens and the heavens the earth. And everything was alive and bursting with colour and colour was god, not the god of man."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

1.17. I AM THE FOURTH OF APOLLO'S GOLD AND THE SKY-BLUE OF ZEUS ALONE.

"The third person in the Trinity is God the Holy Ghost, a Comforter sent by our Lord Christ Jesus to his believing Christians, who strengthens and comforts them in faith into eternal life. Even so is the Spirit of material Sol, or of the body of Mercury, when they come together: then he is called the *Double Mercury*.[1]"—BASILIUS VALENTINUS, *Last Will and Testament.*

1.18. I AM HERMES TRISMEGISTUS—THE GREAT THREE.

Trismegistus—meaning "Thrice-Great"—is the epithet of the Hermes of modern Hermeticism. The atomic number of lithium is three, and the word "lithium"—whose *salts* are used by modern medicine to *mask* the symptoms of bipolar disorder and acute depression[2]—derives from the Greek *lithos* (λίθος), which means "stone". *Litos* (λιτός) means "simple" or "frugal", and *lité* (λιτή), "prayer", from which "litany".

The philosopher's stone is a simple stone that floats on Poseidon's seas and that the alchemist uses *to render passions smooth and frugal.* This stone erupts from Vulcan's Forge; hence, these words derive from *lis* (λίς), meaning "lion" or "smooth".

1.19. I AM THE WAY, THE TRUTH AND THE LIFE THAT SETS FREE.

"Jesus said to him, 'I am the Way, the Truth, and the Life. No one comes to the Father but through me.'"—*John* 14:6.

Among other things, Hermes was the god of roads and travellers: the guider of souls. Dionysus, on the other hand, was called *Liber Pater,* or "Free Father", in Rome.

1.20. I AM THE ALPHA AND THE OMEGA THAT SITS IN OUR MIDST.

"I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes, so that they may have the right to the Tree of Life and that they may enter the city by the gates."—*Revelation* 22:13-14.

"For where two or three are gathered in my Name, there I am in the midst of them."—*Matthew* 18:20.

[1] *Mercury Duplex.*
[2] *As above, so below.*

1.21. HERMES SPOKE: HE ONLY SUFFERS AND GROANS BECAUSE IN TRYING TO SAVE HIMSELF HE'S ENGROSSED. BUT HE WAS BOUND BY ZEUS HIMSELF TO THAT CROSS, SO ALL HIS SHAKING IS VAIN AND HIS BATTLE IS LOST. IF HE SIMPLY STOPPED SHAKING AND GAVE UP THE GHOST, HE WOULD BE FREED FROM ALL HIS SUFFERING IN A TOAST.

"Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, 'You, who would destroy the temple, and build it in three days, save yourself. If you are the Son of God, come down from the cross.' Likewise, also the chief priests mocking him, with the scribes and elders, said, 'He saved others; himself he cannot save.' If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, "I am the Son of God."' The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *'Eli, Eli, lama sabachthani?'* That is to say, 'My God, my God, why have you forsaken me?'"—*Matthew* 27:38-46.

"And one of the malefactors which were hanged railed on him, saying, 'If you are the Christ, save yourself and us!' But the other answering rebuked him, saying, 'Do you not fear God, seeing that you are in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man has done nothing amiss.' And he said to Jesus, 'Lord, remember me when you come into your Kingdom.' And Jesus said to him, 'Verily I say to you, today you shall be with me in paradise.' And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, 'Father, into your hands I commend my spirit, and having said thus, he gave up the ghost.'"—*Luke* 23:39-46.

"Suffering is like a jewel: a great jewel. If you have a great jewel in your hand, you look at it, you marvel at it, you see the beauty of it, how it is set, in platinum, gold, silver with such delicacy, such refinement, with such beauty, you hold it and look, never want to run away from it. In the same way, if one can hold that thing, sorrow. Not get morbid, not run away from it, just to hold it and look at it."—JIDDU KRISHNAMURTI, Saanen 1984.

"Monks, there are these three kinds of suffering. What three? Suffering caused by pain, suffering caused by the formations (or conditioned existence) suffering due to change. It is for the full comprehension, clear understanding, ending and abandonment of these three forms of suffering that the Noble Eightfold Path is to be cultivated."—GAUTAMA BUDDHA, *Dukkhata Sutta.*

"There are these ten fetters. Which ten? Five lower fetters and five higher fetters. And which are the five lower fetters? Self-identity views, uncertainty, grasping at precepts and practices, sensual desire, and ill will. These are the five lower fetters. And which are the five higher fetters? Passion for form, PASSION FOR WHAT IS FORMLESS, conceit, restlessness, and ignorance. These are the five higher fetters. And these are the ten fetters."—BUDDHA, *Sanyojana Sutta.*

1.22. "Is that so?"—said Dionysus. "If so, does he know?"
"Oh yes, of course! A million times he's been told!"

"Hermes. It was by such self-will as this before that you brought these sufferings on yourself.
Prometheus. Not for your servitude, be sure, would I exchange my evil state.
Hermes. Oh, it is better, I guess, to serve this rock than to be the trusty herald of Father Zeus.
Prometheus. So it is meet the insulter to insult. . .
Hermes. You seem to wax proud in your present circumstances.
Prometheus. Wax proud? I would like to see my foes—you included—thus waxing proud.
Hermes. Are you somehow blaming me for your calamities?
Prometheus. In short: I hate all the gods who my good turns with evil turns repay.
Hermes. Your words prove you plagued with no slight madness.
Prometheus. If to hate foes be madness, then mad I am.
Hermes. No one could bear you if you were prosperous. . .
Prometheus. Ah me![1]
Hermes. That word is all unknown to Zeus.
Prometheus. Yet Time [χρόνος; *chronos*] waxing old can many a lesson teach.
Hermes. Yet you, at least, have learnt no true wisdom.
Prometheus. Indeed, or I would not be talking to you, a lackey.
Hermes. You will not, it seems, tell anything Father wants.
Prometheus. Yet there is a favour owing I would like to repay him.
Hermes. Why are you mocking me like if I were a child?
Prometheus. Well, are you not a child, or even sillier than one, if you expect to find out anything from me? There is no torture nor device by which Zeus can impel me to reveal these things until the indignity of these fetters is undone. So let bolts of blazing fire be hurled, let him churn and throw everything into confusion with a white-winged snowstorm and earth-born thunders: none of this will bend me to say who is destined to drive him from his sovereignty.[2]
Hermes. Just see whether this appears to be helping you.
Prometheus. These things I foresaw a long time ago and formed my plans accordingly.
Hermes. O fool, take heart at last in *time* to form right thoughts for these your present woes.
Prometh. Like one who soothes a wave, your vain speech vexes my soul. But deem not that I, fearing Zeus' will, shall become as womanised in mind, or entreat him whom I greatly loathe, with upturned pleading hands in woman's fashion, to free me from these bonds. Far from that!
Hermes. It seems that I, saying much, shall speak in vain. For you in nought by prayers are pacified, or softened in your heart, but like a colt newly harnessed, you struggle and fight the reins. Yet you are stiff in weak device; for self-will, by itself, in one who is not wise, is less than nought. Look to it, if you disobey my words, how great an inescapable storm and triple wave of ills shall come on you. First, Father shall crush this ravine of rock with thunder and blazing lightning, and your body shall be buried, and rocks keep a stranglehold on you. And then, having traversed the space of time full long, you shall come back to daylight again, and the winged hound of Zeus, that ravening eagle, shall greedily make banquet of your flesh, coming all day as an uninvited guest, and glut himself upon your dark liver. *And of that anguish look not for the end until some god should come to bear your woes, and volunteer to go down to sunless Hades, and to the darky cloudy depths of Tartarus*. Wherefore take heed. No feigned boast is this, but spoken all too truly; for the lips of Zeus know not to speak a lying speech, but every single word will be carried out. And you, search well, be wise, do not think that stubborn self-willed pride shall ever prove better than good counsel."—Aeschylus, *Prometheus Bound.*

[1] The text says *omoi* (ὤμοι), formed by *oi* (οἴ) "woe" and *moi* (μοι) "to me". *Ego-suffering is alien to Zeus.*
[2] This was Dionysus according to the Orphic Mysteries; Dionysus was supposed to take over Zeus one day.

1.23. "AIAH!"—CRIED THE CHILD BROUGHT ALOFT.

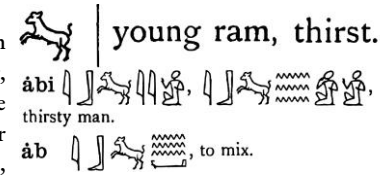
The Egyptian name of "Horus" can be translated as "one who is above", and, in Hebrew, *aiah* (אִיָּה) means "falcon", so, you know. . . I gave myself a little treat here.

The word *aiah* (אִיָּה), nonetheless, is very closely connected to the particle *Iah* or *Yah* (יָהּ), which stands as an abbreviation for the Ineffable *Name* of the Lord, Jehovah. Hence, this particle is often found in the *names* of the prophets of the Lord, such as Isa*iah*, Jerem*iah*, Zechar*iah*, etc., as it is also found in the name of Jacob (יַעֲקֹב; *Ia*cob) or, behold, in the name of the leader of the Argonauts, Jason (*Ia*son, Ἰάσων).

The term *Iah* can also be connected to the Gnostic mystery name "Iao", the mystery expression "iacche", and *Dionysus Iacchos,* from whom Jacob directly drank.

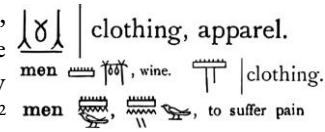
The *adult form* of the Ancient Egyptian moon-god Khonsu was called *Iah,* and the Sumerian goddess of the dawn—the "Sumerian Aurora"—was *Aya*, or *Aia* (𓇋𓄿𓄿).

1.24. I THIRST.



"When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, 'Woman, behold, your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her into his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, 'I THIRST.' Now, there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and held it to his mouth. When Jesus had received the vinegar, he said, 'It is finished,'[1] and he bowed his head and gave up the ghost."—*John* 19:26-30.

1.25. DIONYSUS CHECKED HIS KINGLY ROBES OF UNCOMMON PURPLE TINT.



In antiquity, purple tint was very rare and expensive, as it was obtained from *sea snails* of the Muricidae family, and the acquisition of any substantial quantity required the extraction of dye from many *sea snails*.[2] Hence, only kings, or wealthy people, dressed in purple, and the tint was known as "royal", "imperial", or *Tyrian purple,* as deriving from the *Phoenician* city of Tyre, where it was produced. All purple *attires* came from Tyre (צוֹר), meaning "STONE".

> "And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, 'Hail, King of the Jews!' And they smote him on the head with a reed, and spat on him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him."—*Mark* 15:16-20.

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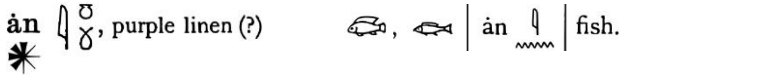
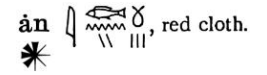
[1] The original Greek text says *tetelestai* (τετέλεσται), from *télos* (τέλος), *teleté* (τελετή) or *teletai* (τελεται). *Teletai* was the Greek word for the *Eleusinian Mysteries*; *telos,* or *teleté,* implies *completion*, like "Atum".

[2] In the 13th and 14th centuries, the margins of illuminated manuscripts were often decorated with knights that either fought or prayed to a *snail*. This has baffled scholars, but—as the Comte de Bastard already rightly theorised, after realising that these were often found close to miniatures of the Raising of Lazarus—they point to the Resurrection. As already said, Dionysus rules Capricorn, which, traditionally, is a *fish-goat issuing from a conch,* while the knights—who often wielded A SHIELD WITH A FACE—are Perseus.





Mark says that the robe was *purple—porphúra* (πορφύρα)—whereas Matthew says that it was *scarlet*[1]*—kokkinos* (κοκκίνος)—which is Athena's colour, i.e., "not red".

"And they stripped him, and put on him a *scarlet* robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"—*Matthew* 27:28-29.

Common scholars—*geometers*, academicians, and all those who can only read "*the letter that killeth*"—will surely only see one more contradiction in the Gospels here. But there is no contradiction anywhere; the Gospels were written for those who can assimilate the spirit that, blowing from the *four cardinal points, "giveth life*". So, here, Mark says that the robe was purple; Matthew, that it was scarlet. Just like Matthew and Mark say that "some woman" anointed Jesus' HEAD, while Luke instead says that "a *sinner* washed Jesus' FEET with her tears", and John says that this same woman was actually Mary of Bethany, who wiped Jesus' feet with HER HAIR and costly perfume.

"I return now to the thing I intended, which is to teach the desirous scholar, how to proceed further with the extracted Soul of Gold. Truly it is much to discover such mysteries. I warn everyone to make good use of them; and note that if you have the purple mantle of *Sol*, as the Sulphur of *Sol,* then be thankful to God for it, bear no evil against your neighbour, unlock your golden seed according to the Tenor of the *Key,* turn it to water, for in our Art there must be Body, Soul, and Spirit, which run together in the innermost root. The one lays hold on the other, meliorates the same throughout in its whole quality, insomuch that there is a new created world and earth, which afterwards is illuminated by the Soul, and is exalted into a transcendent efficacy."—BASILIUS VALENTINUS, *Last Will and Testament.*

"Know that you do not tinge the purple colour except by cold. Take, therefore, water which is of the nature of cold, and steep wool therein until it extract the force of the tincture from the water. Know that the Philosophers have called the force which proceeds from that water the Flower. Seek, therefore, your intent in the said water; therein place what is in the vessel for days and nights, until it be clothed with a most precious Tyrian colour."—*Turba Philosophorum.*

"He arose, and went into the borders of TYRE and SIDON, and entered into a house, and would have no man know it, but he could not be hidden. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet."—*Mark* 7:24-25.

1.26. THAT GIANT IN THIRST DID NOT SEEM TO MIND A LITTLE BIT, AND ALL DIONYSUS' VINEGAR HE DRANK IN ONE SINGLE SIP!

"The white spirit is sour, causes an appetite, and a good digestion in a man's stomach. The red spirit is yet sourer, and is more ponderous than the white, in its distilling a longer fire must be continued, because it is fixer in its degree. Of the white by distilling of Sulphur of *Lune* is made *argentum potabile* [drinkable silver]. In the like manner the Gold, being destroyed in the spirit of common Salt, and made spiritual by distilling, and its Sulphur taken from it, and joined with the red spirit in a due Dose, that it may be dissolved, and then for a time putrefied in Spirit of Wine, to be further digested, and often abstracted, that nothing remain in the bottom, then you have made an *aurum potabile* [drinkable gold], of which great volumes have been written, but very few of their processes were right. Note that the red spirit must be rectified from its acidity, and be brought into sweetness, subtly penetrating of a pleasant taste and sweet fragrancy."—BASIL VALENTINE, *Last Will and Testament.*

[1] Scarlet derives from the Arabic *siqillāt*, "a scarlet cloth", from the Latin *sigillātum*, "a fabric", or "sealed".

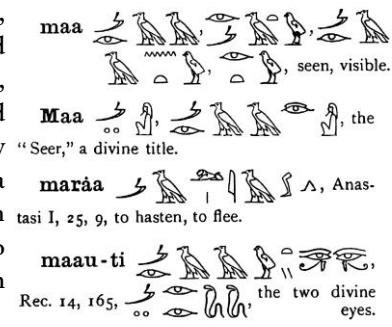
1.27. THE ONE-EYED ARCHER FIRST TURNED MĀRA INTO RAMĀ.

The Sanskrit names of the Hindu divine hero *Ramā* (रमा) and the Hindu demon *Māra* (मार) are anagrams arising from a direct inversion of their syllables. Ramā—said to be the "ideal man"—is the hero and *great archer* of the Hindu epic *Ramayana,* as well as the name of the *seventh* avatar of Vishnu, whereas Māra—which means "slaughter", "death", or "hindrance"—is the name given to the demon that constantly tempted Gautama Buddha as he was reaching for enlightenment. The skilled one-eyed archer should hardly find any hindrance in connecting the Judeo-Christian Satan—who tempted Jesus in the desert—with the figure of the Buddhist demon Māra.

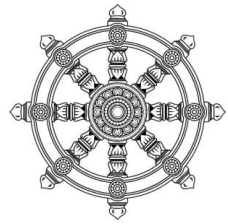
However, we should note that—in its archaic Hindu form predating Buddhism—Māra was *not male nor a demon* but *a goddess of death* also called Mrtyu Devi. So, if the reader was paying attention—when it was said that Satan is the water that must be purged to be born from virgin waters into the Spirit—the good archer Ramā should be able to easily aim at his own shadow after Apollo's and Artemis' fashion.

According to John A. Halloran's *Sumerian Lexicon,* RA ( ) could mean "to strike" or "flood", while MA ( ) could mean "to bind", MA_4 ( ), "to depart", and the similar MA_2 ( ) meant "boat". Similarly, in Ancient Egyptian, *maraa* meant "to hasten, flee or depart", for the initiate must not invoke the Angel of Death and stay.

In Ancient Egyptian, *maa* meant "to see", referred to the "seen" or "visible", and was used as the divine title of seers. Ra, on the other hand, was the name of the sun-god. Hence, the skilled one-eyed archer should not find much difficulty in *seeing* that what the Hindus did with Māra and Ramā, the Ancient Egyptians did with Maraa and Ra-Maa. Maau-ti referred to the two divine eyes—those of Horus and Ra—and from Maau-ti to Maat there is one single eye.



1.28. FOLLOWED DHARMA AND ABANDONED SOCIAL DRAMA.

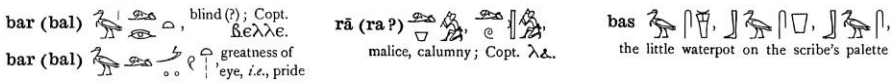


The concept of Dharma—or Dhamma—is central to all the Indian religions, such as Hinduism, Buddhism or Jainism. The word "Dharma" (धर्म) derives from the Sanskrit root *dhr-*, meaning "firm" or "stable", and it refers to the *Divine Cosmic Law* that naturally transcends the wobbling of all human social laws.

The Dharma is analogous to the *Sacred Law* of Demeter, *the Word of God,* or the Pythagorean *Music of the Spheres,* and it is on the principles of this Cosmic Law that the Perennial Wisdom of all world religions is *firmly established.* The door into the eightfold path of the Dharma is "balance", the Scales of the Duat, or the zodiacal sign of Libra ruled by Toth—the messenger of such a Cosmic Law: Hermes; the Budha and Buddha natures—whose number is *eight*. The Buddhist EIGHTFOLD PATH is represented by the eight spokes of the *Dharmachakra*.

Holy Talaria to walk on the waters, *Dharmachakra* as the rudder of your ship to set sail *and flee.* The end of this journey is the great stability of Osiris' Square Throne.

tchamā (?) , chair of state, throne.



1.29. HE DIDN'T CHOOSE THE SON OF THE RABBI OR *BARABBAS*.

"Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them, 'Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?' For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the Judgment Seat, his wife sent word to him, 'Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.' Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what shall I do with Jesus who is called Christ?' They all said, 'Let him be crucified!' And he said, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!' So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.'"—*Matthew* 27:15-24.

Barabbas (Βαραββας) can be translated as either "the son of the father"—as derived from the Hebrew *bar* (בר), "son", and *ab* (אב), "father"—or as "the son of the rabbi", as derived from *bar* (בר), meaning "son", and *rab* (רב), meaning "rabbi".

The last consideration may take precedence if the word is derived from the Greek *bar,* or *baros* (βάρος), meaning "influence", "plenty", "burden", or "grief", and *abbas* (αββάς), which means "abbot"—i.e., the leader of a monastery. But *Barabbas* may also evoke the Greek word *barbaros* (βάρβαρος), from which "barbarian" derives, which in English means "savage", but in Greek meant "babbler" or "one of rude speech".

Barabbas stands for all those *babbling thieves* that know nothing of the subtle speech of *mares* but only the rough and goat-formed lower speech of *Pan Aipolos*.

Verily, few ever choose the good thief instead of Barabbas. For, blinded by greed, power-hunger or the mere fear of being isolated, mocked or crucified by their own thieving gangs, the rabble always tends to babble after Babel and choose human laws over the Cosmic Law. In fact, the worshippers of the Harlot of Babylon—the Sons of Pan and idolaters of their prostituted mother, Aphrodite Pandemos—never even get to hear anything about the actual Sacred Law, the Dharma, or the Word of God, but only of the confusion of tongues. Hence, it is said that "hearing they do not hear, and neither do they understand." Most cannot grasp that if these things had been said in Jesus' days, the Gospels would have never reached their ears. And if they are being told nowadays, it is only because the clang of the forges is loud enough as to go unnoticed.

As long as human societies are social dramas made out of a competition of egos, human societies will always go against Dharma, the Word and Demeter's Sacred Law.

> "Danger is born from intimacy; society gives birth to dust. Free from intimacy, free from society: such is the vision of the sage who, destroying what is born, would not plant again or nourish what will arise: they call him the wandering, singular sage."—GAUTAMA BUDDHA, *Muni Sutta.*

The disciple that founded the Christian institution of human power was the only disciple that rejected Jesus Christ thrice, and Jesus openly called "Satan". For SIMON Peter hardly belonged to the *Coryphaei*—"who are always astronomising above the heavens and perfectly investigating all the nature of the beings which every whole contains, but by no means applying himself to anything that is near"—but rather to those

"who do not have their minds on the things of God but on the things of men."

> "From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'Far be it from you, Lord! This shall never happen to you.' But he turned and he said to Peter, 'Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of men.' Then Jesus told his disciples, 'If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?'"—*Matthew* 16:21-26.

It was the social drama—*the stage set up by tricksters and thieves*—that sentenced Jesus to death, but the only thing that was killed was his social mask or, if you prefer, the one that carried his cross: SIMON of Cyrene. Simon means "he who hears", as derived from *shama* (שמע), "to hear", and *Cyrene* (Κυρήνη), meaning "of high social standing", as derived from the Greek *kuros* (κυρος), which refers to "social influence".

> "The Ancient and Honourable, he is the head; and the prophet that teaches lies, he is the tail. For the leaders of this people cause them to err; and they that are led by them are destroyed."—*Isaiah* 9:15-16.

1.30. THE WINE TURNED INTO VINEGAR BY THE SOCIAL LASH WHEN THE FOLLOWERS OF BARABBAS SAW THE SON OF MAN AND SAID "LOOK, A WINEBIBBER, A SINNER AND PUBLICAN!"

> "But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.' For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they say, 'Behold! A man gluttonous and a *winebibber*, a friend of publicans and sinners!' But wisdom is justified by her children.' Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. 'Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in TYRE and SIDON, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable on the day of judgment for TYRE and SIDON than for you. And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day.'"—*Matthew* 11:16-23.

Human existence is the necessary evolutionary ground to transcend the animal kingdom. Hence, the very Sacred Law dictates that human societies *shall never attain perfection* but remain like imperfect *grounds of ego-breeding* that are bound to cyclical destructions. For the ego is as much a prerequisite for growing the Tree of Life as it is the image and resemblance of divine consciousness—i.e., like its *opposite* in a mirror.

It is divinely decreed that human societies should always reject and corrupt the Sacred Law every time it finds a new way to harvest a few votaries from their midst.

Simon Peter was crucified upside down: only if Athena gifts you the Mirror of Perseus shall you ever turn upright what in human societies will always remain upside down. Pull from the immortal nature from *below*; the mortal nature is lifted up *above.*

ḫum'tcha , vinegar; ḫumm , heat, fever

tcha , to be sound, healthy; see ; sound, healthy (of white teeth).

1.31. NOW PURGE ME WITH HYSSOP AND I SHALL BE UNSOILED,
WASH MY GIANT PAIN AND I SHALL BE WITHER THAN SNOW!

Hyssop is a plant of naturally occurring *purple* flowers that is very resistant to arid climates and drought, as well as to the absence of the water of common thought.

"Behold, I was shaped in iniquity; and in sin did my mother conceive me. Behold, you desire truth in the inward parts, and *in the hidden part* you shall make me to know wisdom. Purge me with *hyssop,* and I shall be clean, wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which you have broken may rejoice. Hide your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from your presence; and take not from me your Holy Spirit. Restore to me the joy of your salvation; and uphold me with your free spirit. Then I will teach transgressors your ways; and sinners shall be converted to you. Deliver me from blood guiltiness, O God, you God of my Salvation, and my tongue shall sing aloud of your righteousness."—*Psalms* 51:5-14.

"From that hour that disciple took her into his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, 'I thirst.' Now, there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon *hyssop*, and held it to his mouth. When Jesus had received the vinegar, he said, 'It is finished,' and he bowed his head and gave up the ghost."—*John* 19:27-30.

"Then Moses called all the elders of Israel and said to them, 'Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of *hyssop* and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For Jehovah will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, Jehovah will pass over the door and will not allow the destroyer to enter your houses to strike you."—*Exodus* 12:21-23.

1.32. THE GIANT SAID "IT IS FINISHED", AND GAVE UP THE GHOST.

"When Jesus had received the vinegar, he said, 'It is finished,'
and he bowed his head and gave up the ghost."—*John* 19:30.

1.33. "PROMETHEUS, ZEUS TOOK VENGEANCE ON YOU SEVEN-FOLD
BECAUSE YOU SLEW WITH THE FIRE OF WORDS THE GOOD SHEPHERD OF OLD."

"And because the king saw a watcher, a holy one, coming down from heaven and saying, 'Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the tender grass of the field, and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, *till seven periods of time pass over him*,' this is the interpretation, O king: It is a decree of the Most High, which has come upon my lord the king, that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like an ox, and you shall be wet with the dew of heaven, *and seven periods of time shall pass over you*, till you know that the Most High rules the kingdom of men and gives it to whom he will."—*Daniel* 4:23-25.

"Then Peter came up and said to him, 'Lord, how often will my brother sin against me, and I forgive him? As many as seven times?' Jesus said to him, 'I do not say to you seven times, but seventy-seven times.'"—*Matthew* 18:21-22.

1.34. BUT YOU SHALL NO MORE WANDER THROUGH THE LAND OF NOD, FOR YOU'RE NO LONGER WROTH BUT FINALLY FOUND HOME.

"And Jehovah had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And Jehovah said to Cain, 'Why are you wroth? And why is your countenance fallen? If you do well, shall you not be accepted? And if you do not well, sin lies at the door. Its desire is for you, but you must rule over it.' And Cain talked with Abel his brother, and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And Jehovah said to Cain, 'Where is Abel, your brother?' And he said, 'I know not: Am I my brother's keeper?' And he said, 'What have you done? *The voice of your brother's blood cries to me from the ground.* And now you are cursed from the earth, which has opened her mouth to receive your brother's blood from your hand; when you till the ground, it shall not henceforth yield to you her strength; a fugitive and a vagabond you shall be in the earth. And Cain said to Jehovah, 'My punishment is greater than I can bear. Behold, you have driven me out this day from the face of the earth; and from your face I shall be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that finds me shall slay me.' And Jehovah said to him, 'Therefore whosoever slays Cain, *vengeance shall be taken on him* SEVENFOLD.' And Jehovah set a mark upon Cain, lest any finding him should kill him."—*Genesis* 4:4-15.

1.35. AT THE EAST OF THE ELYSIAN FOR A FULL AEON I MOURNED.

"And Cain went out from the presence of Jehovah, and dwelt in the LAND OF NOD, ON THE EAST OF EDEN. And Cain knew his wife; and she conceived, and bare Enoch. And he built a city, and called the name of the city, after the name of his son, Enoch."—*Genesis* 4:16-17.

An Aeon (αἰών), or Æon, is a long but rather undetermined period of time. This word may be found translated as "age", "generation", "eternity", or even "world". But the word Æon, or Aeon, is said to originally derive from the Proto-Indo-European root **h₂eyu-,* meaning "vital force", "life", "long life", or "eternity", from which the Greek *aeí* (ἀεί), meaning "always", "forever", or "evermore" derives. In fact, the Æsir, the name of the main group of Nordic deities, seems to me to derive from this root.

But unlike the gods of most traditions, the Æsir were not inherently immortal. Instead, they sustained their immortality by eating from Iðunn's Golden Apples: the Golden Apples of the Hesperides that not even Hercules, *but only Atlas,* could fetch.

Just like the Hindus—with their Satya, Tretā, Dvāpara, and Kali Yugas—the Greeks used their Golden, Silver, Bronze, and Iron Ages to speak about a macrocosmic period of time that bestows day and night on the human psyche. The character of these ages—*engraved with gold in the stars*—was envisioned as circling through time in such a way that, after reaching the bottom of an Iron Age, the cycle re-ascended into a Bronze and Silver Age and into another Golden Age. Hence, an *Aeon* was made of *six* ages: one Golden Age, two Silver Ages, two Bronze Ages and one Iron Age.

The Sumerians tracked time in cycles of 3,600 years called *šars* (●), cycles of 600 years called *ners,* and cycles of 60 years called *sosses.* Seven *sars* constitute 25,200 years, which, with one *ner* added, bestows the 25,800 years of the Great Platonic Year—or *precession of the equinoxes.* Seven Great Years are 180,600 years; if you double it, you shall obtain an estimate of the date when the *Homo Sapiens* began to adopt its form.

"I am with you always, to the end of the Aeon (αἰών). Amen"—*Matthew* 28:20.

1.36. ALL THOSE WHO LIKE YOUR ENOCH OF OLD,
IN THIS AGE WERE TAKEN HERE AND WERE NO MORE,
SHALL FONDLY THANK YOU WITH ALL THEIR HEART'S LOVE.

> "And Enoch walked with Elohim after he begat Methuselah three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with Elohim and he was not; for Elohim took him."—*Genesis* 5:22-24.

Enoch (חנוך) means "inaugurated" or "trained", and it refers to the initiates of the gods. Now, the Old Testament mentions not one but *three* different Enochs:

One is he to whom the verses above refer: the *seventh* in the genealogical line of Adam through Seth, the son of Jared (ירד; "descender") and father of the *long-lived* Methuselah (מתושלח; "man of a dart/javelin", or "when he is dead it shall be sent"). Another Enoch is the *third* in the genealogical line of Adam through Cain, the father of Irad (עירד; "fugitive", "city of witness") and son of Cain (קין; "smith", "spear").

Consider each antediluvian patriarch from Adam to Noah as a *period of time within one aeon*. Seth and Enoch—the son of Cain—*belong to the same generation.*

I say to you that this Enoch continued into the *postdiluvian aeon* via Canaan—the son of Ham that Noah cursed—and the Sons of Anak: the inhabitants of Canaan. But what this may mean you must find by yourself, as it is sealed with different seals.

> "And Noah began to be a husbandman, and he planted a vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done to him. And he said, 'Cursed be Canaan;[1] a servant of servants shall he be to his brethren'."—*Genesis* 9:20-25.

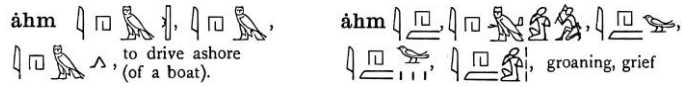
Now, just like a genealogical line "went astray" from Adam through Cain and his son Enoch, another genealogical line "went astray" from Abraham. And there we find yet another Enoch.[2] For we are told that after Sarah's death, Abraham married again and had six sons with Keturah (קטורה; "incense", "to produce smoke"). These sons were Zimran (זמרן; *musician*), Jokshan (יקשן; *snarer*), Medan and Midian (מדן, מדין; *strife, judgement*), Ishbak (ישבק; *leaving, he will forsake*) and Shuah (שוחה; *put in a pit, cry for salvation, wealth*). Of these six, the Bible only mentions descendants from Jokshan and Midian, although Josephus and Jasher mention descendants from others.

From Jokshan: Sheba (שבע; *seven*) and Dedan (דדן; *leading gently*). And from Dedan: Asshurim (אשורם; *upright people*), Letushim (לטושים; *metal workers*) and Leummin (לאמים; *peoples*). And from Midian: Ephah (עיפה; *gloomy covering*), Epher (עפר; *young deer, lead*), Enoch (חנוך; *inaugurated, trained*), Abida (אבידע; *father of knowledge, the father knows*) and Eldaah (אלדעה; *God has called, knowledge of God*).

---

[1] To know the nakedness of Rest and Truth amidst those who have turned their faces away from Rest and Truth may be a *curse*. Later, Canaan (כנען), meaning "land of purple", from *kinahnu,* "purple dye", will feature as "*the Promised Land"* for those freed from slavery in Mizraim (Egypt), a brother of Canaan.

[2] Most English Bibles translate this one as *Hanoch*, but the Hebrew name is identical to the other two.



1.37. FOR THE CRY IN THE DESERT THAT BROUGHT THEM ALOFT WAS NONE OTHER THAN YOUR HORRIBLE GROAN. The groan of the black-headed people.

> "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, 'Behold, I send my messenger before your face, which shall prepare your way.' The *voice of one crying in the wilderness,* Prepare the Way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—*Mark* 1:1-4.

> "The voice of him that cries in the wilderness, 'Prepare the Way of Jehovah, make straight in the desert a highway for our Elohim.'"—*Isaiah* 40:3.

> "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And after fasting forty days and forty nights, he was hungry"—*Matthew* 4:1-2.

> "'Suppose a couple, husband and wife, taking meagre provisions, were to travel through a desert. With them would be their only baby son, dear and appealing. Then the meagre provisions of the couple going through the desert would be used up and depleted while there was still a stretch of the desert yet to be crossed. The thought would occur to them, 'Our meagre provisions are used up and depleted while there is still a stretch of this desert yet to be crossed. What if we were to kill this only baby son of ours, dear and appealing, and make dried meat and jerky. That way—chewing on the flesh of our son—at least the two of us would make it through this desert. Otherwise, all three of us would perish.' So, they would kill their only baby son, loved and endearing, and make dried meat and jerky. Chewing on the flesh of their son, they would make it through the desert. While eating the flesh of their only son, they would beat their breasts, crying, 'Where have you gone, our only baby son? Where have you gone, our only baby son?' Now what do you think, monks: Would that couple eat that food playfully or for intoxication, or for putting on bulk, or for beautification?"
>
> 'No, lord.'
>
> 'Would they not eat that food simply for the sake of making it through that desert?'
>
> 'Yes, lord.'
>
> 'In the same way, I tell you, is the nutriment of physical food to be regarded. When physical food is comprehended, passion for the five strings of sensuality is comprehended. When passion for the five strings of sensuality is comprehended, there is no fetter bound by which a disciple of the noble ones would come back again to this world.'"—GAUTAMA BUDDHA, *Puttamansa Sutta: A Son's Flesh.*

Ba , the Ram-god, god of virility and generation. The worship of the Ram of Mendes was founded in that city in the IInd dynasty. The Ram-god, , in Ṭuat XI was a god of offerings.

"After these things Elohim tested Abraham and said to him, 'Abraham!' [. . .] He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah,[1] and offer him there as a burnt offering' [. . .] And Isaac said to his father Abraham, 'My father!' And he said, 'Here I am, my son.' He said, 'Behold, the fire and the wood, but *where is the lamb* for a burnt offering?' Abraham said, 'Elohim will provide for himself the lamb for a burnt offering, my son. [. . .] Then Abraham reached out his hand and took the knife to slaughter his son. But the Angel of Jehovah called to him from heaven and said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him [. . .]' And Abraham lifted up his eyes and looked, and behold, behind him was a RAM, caught in a thicket by his horns. And Abraham went and took the RAM and offered it up as a burnt offering instead of his son."—*Genesis* 22.

[1] Moriah (מוריה) may be translated as "Yah is teacher", "Bitterness of Jehovah", or "Myrrh of Jehovah".

1.38. YOU KNOW WELL THAT YOU CANNOT LEAVE THIS WORLD UNTIL FATE BINDS ANOTHER GOD TO YOUR POST.

"And of that anguish look not for the end until some god should come to bear your woes, and volunteer to go down to sunless Hades, and to the darky cloudy depths of Tartarus. Wherefore take heed. No feigned boast is this, but spoken all too truly; for the lips of Zeus know not to speak a lying speech, but every single word will be carried out. And you, search well, be wise, do not think that stubborn self-willed pride shall ever prove better than good counsel."—AESCHYLUS, *Prometheus Bound.*

1.39. WHY DID HE CALL YOU MNEMOSYNE?

"First among the gods he honoured Mnemosyne, mother of the Muses, in his song; for the son of Maia was of her following."—*Homeric Hymn.*

1.40. WHAT'S INSIDE THE EYE?—ASKED THE CHILD ALWAYS FULL OF DOUBTS.

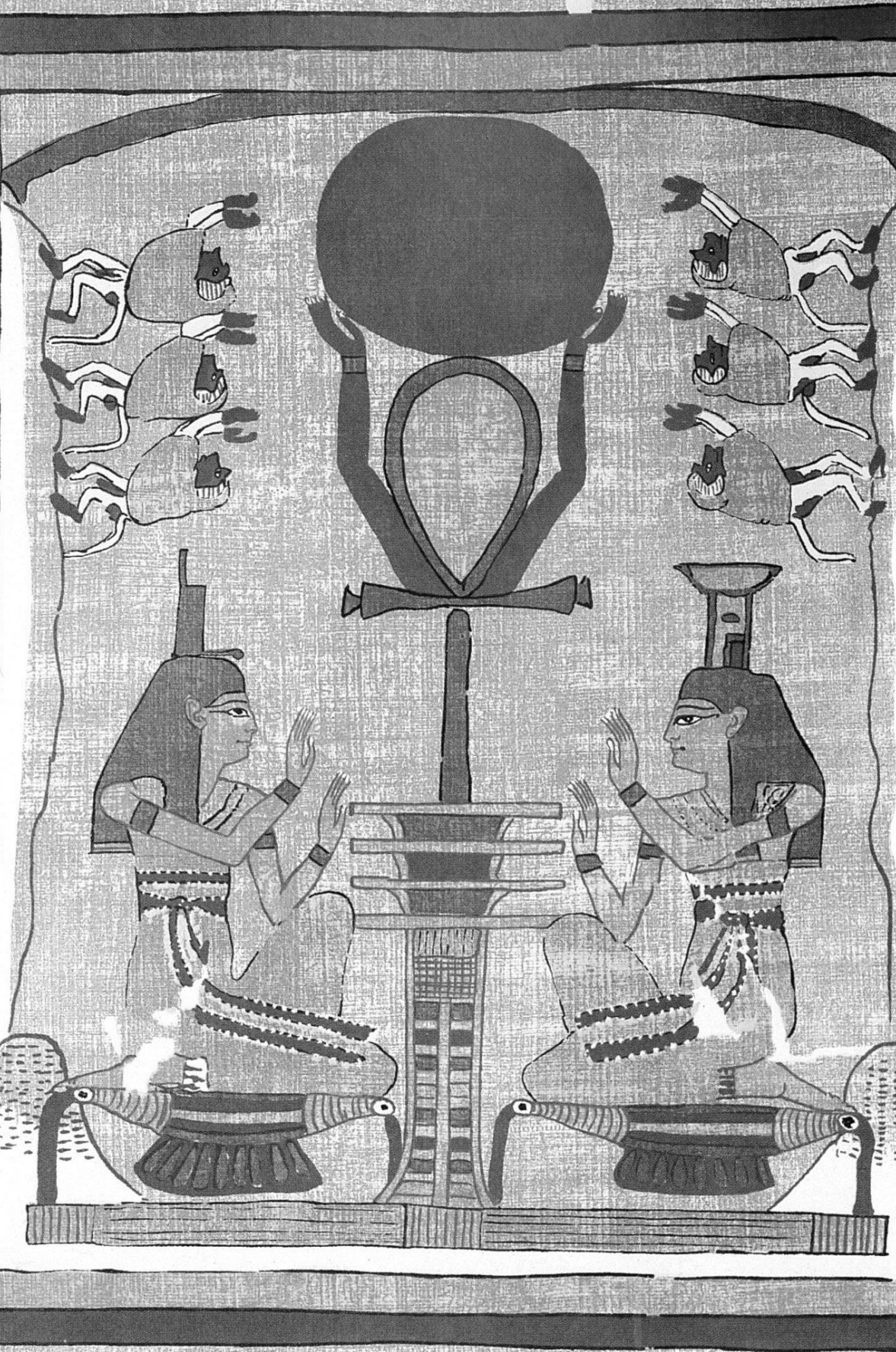
"On that occasion the Blessed One was instructing, urging, rousing, and encouraging the monks with Dharma-talk concerned with UNBINDING. The monks—receptive, attentive, focusing their entire awareness, lending ear—listened to the Dharma. Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

'There is that dimension, monks, where there is neither earth, nor water, nor fire, nor air; neither dimension of infinitude of space, nor dimension of infinitude of consciousness, NOR DIMENSION OF NOTHINGNESS, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: it is unestablished, unevolving, without support [of mental object]. This, only this, is the end of suffering!'"—GAUTAMA BUDDHA, *Nibbāna Sutta.*

1.41. HERMES TOOK THE CHILD'S HAND AND INTO THE EYE THEY WENT.

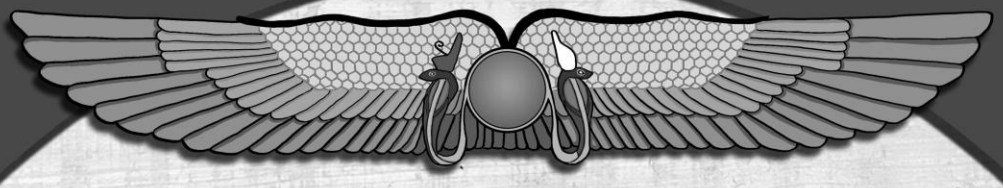
"And he said to Jesus 'Lord, remember me when you come into your kingdom.' And he said to him, 'Verily, I say to you, today you shall be with me in Paradise.' And it was about the sixth hour, and there was darkness over the whole earth until the ninth hour. And the sun was darkened, and the Veil of the Temple was rent in the midst. And when Jesus had cried with a loud voice, he said, 'Father, into your hands I commend my spirit,' and having said thus, he gave up the ghost. Now when the CENTURION saw what was done, he glorified God saying, 'Certainly this was a righteous man.'"—*Luke* 23:42-47.

"When he had entered Capernaum, a CENTURION came forward to him, appealing to him, 'Lord, my servant is lying paralyzed at home, suffering terribly.' And he said to him, 'I will come and heal him.' But the centurion replied, 'Lord, I am not worthy to have you come under my roof, but only say the Word, and my servant will be healed. For I too am a man under authority, with soldiers under me. And I say to one, "Go," and he goes, and to another, "Come," and he comes, and to my servant, "Do this," and he does it.' When Jesus heard this, he marvelled and said to those who followed him, 'Truly, I tell you, with no one in Israel have I found such faith. I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the Sons of the Kingdom will be thrown into the OUTER darkness. In that place there will be weeping and gnashing of teeth."—*Matthew* 8:5-12



♊

"I salute Parashambhu, abiding in Thy Ajnachakra, lustrous as millions of Moons and Suns with whom is united Supreme Chi-Shakti. Men worship with devotion, Him who dwells in the region of Light which needs no light and which is beyond the lights of Sun, and Moon and Fire."—ANANDALAHARI.



"The remembrance of Him is mine, I have taken authority in my city, for I found Him in it. I have brought darkness by means of my power, I have rescued the Eye from its nonexistence before the festival of the fifteenth day had come, I have separated Set from the houses of the Above because of the Elder who was with him, I equipped Thoth in the Mansion of the Moon before the festival of the fifteenth day had come, I have taken possession of the Wereret-crown, and right is in my body, also the turquoise and faience of its monthly festival, and my field of lapis-lazuli is there on my riverbank. I am the Woman who lightens darkness. I have come to lighten the darkness, and it is bright. I have lightened the darkness, I have felled the evil spirits, those who were in darkness have given praise to me, I have made the mourners whose faces were hidden to stand up, even though they were languid when they saw me.

As for you, I am the Woman of whom I do not permit you to hear!"

–*The Ancient Egyptian Book of the Dead.*

III

3.1. PHI AND THE GOLDEN RATIO.

> "I will in the first place inform you, what is that true and highest *aurum potabile,* and *Universal Medicine,* after this in order there follows another *aurum potabile,* made of the fixed red *Sulphur*, or Soul of the corporeal Gold, most highly purged, and is prepared with the conjunction of the *Universal Spirit of Mercury*. After this there follows another *Particular Medicine,* which is half an *aurum potabile,* showing its efficacy and power in many trials. [. . .]
>
> The highest and chiefest *aurum potabile*, which the Lord God has laid into nature, is the excocted, prepared, and fixed substance of our stone, before it is fermented. A higher, greater and more excellent *Universal Medicine,* and *aurum potabile* cannot be found, nor had in the circumference of the whole world; for it is a heavenly Balsam, because its first principles, and original comes from heaven, made formal in earth, or underground, and is afterwards, being exactly prepared, brought into a *plusquam perfection,* of which the first principle and Nativity of his heavenly substance I have already written sufficiently, and count it needless to be repeated here."—BASIL VALENTINE, *Last Will and Testament.*

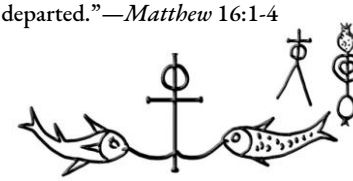
The Greek letter Phi (Φ)—the first letter of the word "philosopher" (Φιλόσοφος), or "Lover of Wisdom"—stands for a mathematical relationship commonly known as *the golden ratio.* This ratio arises everywhere in nature, but, in Sacred Geometry, it is mainly observed in the numerical relationships existing between the lengths of the different segments that constitute a pentagram drawn within a perfect pentagon.

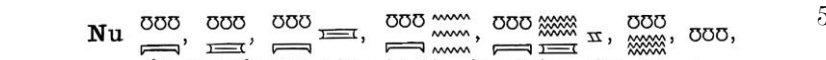
Analogously, as the golden ratio is observed to be sacredly connected to the Pentad —or essence of number Five—the numerical value of the Greek letter *Phi* (Φ) is 500, while the letter of value 5 is *Epsilon* (E). In the Attic numerals, however, the letter of value 5 was *Pi* (Π), which gave name to the ratio that rules the operations of the circle. While in common isopsephy, Pi (Π, π) is of value 80, the atomic number of Mercury.

Also, the Greek letter of value 50 is *Nu* (N)—after the *Fifty Names of Marduk*, the primeval Ancient Egyptian water-god Nu, or Nun, or the Biblical prophet Joshua, the Son of Nun. In Hebrew, the letter *nun* (נ-ן) is also of value 50, and *nun* (נון) means either "posterity" or "fish"; the fish being the original symbol of Christianity, as well as the sign of the prophet Jonah, who was swallowed by a fish prepared by the Lord.

> "And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. He answered and said to them, 'When it is evening, you say, "It will be fair weather, for the sky is red." And in the morning, "It will be foul weather today, for the sky is red and threatening." O you, hypocrites, you can discern the face of the sky; but you cannot discern the signs of the times? A wicked and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah.' And he left them, and departed."—*Matthew* 16:1-4

Sketch of the *Ichthus* as found engraved in the Catacombs of Domitilla in Rome: The keen eye may see the letter Phi (Φ), an anchor, as well as the Ancient Egyptian Ankh.





Just like *Pi*, the golden ratio, or *Phi,* is said to be an "irrational number" because it participates in infinitely varying decimals. Phi's main algebraic representation is:

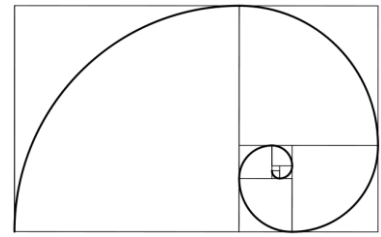
$$\frac{1+\sqrt{5}}{2} = 1.6180339887\ldots$$

Above are shown up to ten of the decimal numbers of *Phi,* but such decimals continue infinitely in the so-called "irrational" manner. This means that the number, and by extension the golden ratio, *can never be perfectly matched but only artificially approximated.* Accordingly, the ancient masons—who more often than not observed this ratio in the building of their temples and cathedrals—rarely ventured beyond the approximation of 1.6, or perhaps rounded it to 1.62, because, unless when dealing with very large proportions, any further decimal variance is unnoticeable to the eye.

It is vital to note that the golden ratio is NOT a measure per se but a relationship between measures, as it arises when the relationship between two numbers is equal to the sum of these two numbers in relationship to the larger of them. Explained in modern mathematical terms: when A+B is to A as A is to B. So, for instance, 8 and 5 are *approximately* in golden ratio because 13 (8+5) is *approximately* to 8 as 8 is to 5:

$$\frac{13}{8} = 1.625 \qquad \frac{8}{5} = 1.6$$

Also, with the golden ratio, a logarithmic spiral of growing factor Phi (Φ) can be built. The *human ear, seashells* and the *horns of rams* evoke the shape of this logarithmic *outgrowth.*



In Greek mythology, the Golden Fleece—*Chrysomallos* (Χρυσόμαλλος), or "golden-haired pelt"—was the fleece of a *winged golden ram* that was sent by the Oceanid *Nephele* (Νεφέλη; "cloud") to save her sons Phrixus and Helle from being sacrificed by their stepmother Ino.

Then, following the instructions of the very ram, Phrixus *sacrificed the ram to Poseidon, and the ram became the constellation of Aries.* The famous golden fleece, however, was entrusted to the king of Aea, Aeëtes—a name deriving from αἰετός, or "eagle"—who hung it on a tree in a grove consecrated to Ares. The very helmet of Ares was often decorated with such spirals.

Rams are sometimes killed by the growth of their own horns, as these at times overgrow back into the animal's skull with dire consequences.

$$\frac{(33+12)}{27.8121} = \Phi_{(1.6180)}$$

3.2. THE WORD I MADE FLESH, WHEN I CRUCIFIED IT, TO WORDS I PUT AN END.

"The letter killeth, but the spirit giveth life."—2 *Corinthians* 3:6.

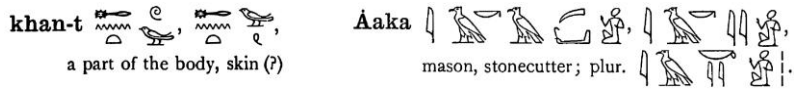
The same Word of God, Dharma, Logos, Perennial Wisdom, Music of the Spheres, etc. can be found at the heart of every single religion, as well as in the ancient myths of every nation, in traditional fables, alchemical books, and even in some modern songs and sagas: those arising directly from the heart of particularly sensitive people.

This "Word" is UNIVERSAL TRUTH untainted by the mask of any subjective ego-bias, as it spontaneously arises from the human subconscious, very similarly to how it used to arise from the mouth of oracles. However, since this "Word" originates beyond the *mask* of discursive thought of the ego-mind, it also tends to shy away from verbose expression, for the very reason that words are a human *invention*—an artifice, and hence, *naturally untrue*—whereas the *transcendental* "Word" is *naturally true.*

As said several times: the universe is not divided into human words; we divided it, quite arbitrarily, and, in dividing it, we only divided *ourselves*, not the universe. Hence, *only as one dies to the words of men can one be born in the Word of God. For the Word of God is One—and no human word—whereas the words of men are Legion.*

Now, as this Word is TRUTH spontaneously arising from the subconscious mind, closing the gap between the discursive ego-mind and the subconscious SOURCE of this "Word" requires the ego-mind to gradually map the subconscious mind until the ego-mind *fuses* with the subconscious SOURCE and returns as Prodigal Son. A path is being laid down: devotion to the comparative study of religions with the intent of finding and assimilating the COMMON SPIRIT that stirs them all. But this study must be *introspective, for the sake of Truth, and lead beyond human words*. Such is the *narrow gate* that very few will find. For the Word shall slip through our fingers until we learn to count the empty spaces between them, as it is in the *formless* that the Spirit always lurks. So, if an invisible twin held your hands, would you see where her *lead* lands?

When, instead of riding a physical body, the discursive ego-mind begins to be *overshadowed and ridden like a horse by the Holy Spirit*, the discursive ego-mind begins to suffer a dramatic change of polarity. The ego-mind (which since then had been the ARYAN ACTIVE rider of the vessel of the physical body) begins to transmute into the ATHENIAN PASSIVE vessel, or body, of the Emptiness, or Formlessness, of the Holy Spirit, which has begun to inform the ego-mind about Universal Truth through the "knowing to know Nothing". SUCH A MIND IS THE HOLY GRAIL. And, *as such a mind is now becoming a body*, it very naturally begins to engage in the process of detaching, or hatching, from its former body through the direct realisation that the physical body only exists as the product of its very senses to provide a self-contained circuit of illusion for the gestation of the EGG of the EGO: *the only microcosm from which a macrocosm can be born.* But only provided the microcosm can eventually fully detach from the parent macrocosmic world as a *eukaryote* cell from another through the *mitosis of myth*. It is to this end that Christ provides the Mystery of the *Eucharist* and fills our Grails with wine. This is how the WORD IS MADE FLESH, for the *discursive* ego-mind—*which is to become the resurrected body*—is an *artifice of language*. It arose by dividing the universe into words, its flag is your name, and *it is a mere vessel of clay.*



3.3. MMM... SHADOWFAX! ARTAX? KANTHAKA!

> "There is one among them that might have been foaled in the morning of the world. The horses of the Nine cannot vie with him; tireless, swift as the flowing wind. Shadowfax they call him. By day his coat glistens like silver; and by nigh it is like a shade, and he passes unseen. Light is his footfall! Never before had any man mounted him, but I took him and tamed him."—J. R. R. TOLKIEN, *The Lord of the Rings.*

White horses have featured prominently in scriptures and myths since times immemorial. Of course, there is the flying horse Pegasus of Ancient Greek mythology; "the white horse" of the *Book of Revelation*; the white horse of the Kalki Avatar of Hinduism; *Buraq*[1]—the white horse that transported prophet Muhammad from Mecca to Jerusalem in one single night—or Sleipnir, the *eight-legged* horse of the Nordic god Odin, although this one is said to be *grey,* like Gandalf before being white.

Because there is also Shadowfax—the white horse of Gandalf in *The Lord of the Rings* —as there is Artax—the white horse of Atreyu in *The Never-Ending Story*, who so sadly died in the *Swamp of Sadness*—or Kanthaka, the favourite white horse of Gautama Buddha, who also died of sadness when the future Buddha left him together with all the royal possessions of his parents and began his quest for enlightenment.

> "'Humph!' snorted the horse. 'And where are we going?'
> 'Wherever you like, Artax,' said Atreyu. 'From this moment on we shall be on the Great Quest.'"—MICHAEL ENDE, *The Never-ending Story.*

3.4. DEVADATTA (देवदत्त), which means "god-given" in Sanskrit, is the name of the white horse of the Hindu Kalki Avatar: the tenth and last avatar of Vishnu, expected to come at the end of times—at the end of the Kali Yuga—to restore Dharma.

"By the time the Age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of *varṇāśrama* will be ruined. The path of the Vedas will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of śūdras. Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than the immediate bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf śamī trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses. At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion. Lord Vishnu—the Supreme Personality of Godhead, the spiritual master of all moving and nonmoving living beings, and the Supreme Soul of all—takes birth to protect the principles of religion and to relieve His saintly devotees from the reactions of material work. Lord Kalki will appear in the home of the most eminent brāhmaṇa of Śambhala village, the great soul Viṣṇuyaśā. Lord Kalki, the Lord of the universe, will mount His swift horse *Devadatta* and, sword in hand, travel over the earth exhibiting His *eight* mystic opulences and *eight* special qualities of Godhead. Displaying His unequaled effulgence and riding with great speed, He will kill by the millions those thieves who have dared dress as kings."

—*Śrīmad-Bhāgavatam,* 12.2:12-20.

[1] *Buraq* (اَلْبُرَاق) means "lightning".

If we remember that Dharma stands for "behaving and acting in harmony with the natural order that sustains life", we shall easily realise that the verses about the white horse of the *Book of Revelation* stand in very close rapport with the Hindu text:

> "Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the Name by which he is called is 'The Word of God.'[1] And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. *He will tread the winepress of the fury of the wrath of God the Almighty*. On his robe and on his THIGH, he has a name written, 'King of kings and Lord of lords'. Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, 'Come, gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great.' And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh."—*Revelation* 19:11-21.

It is noteworthy that Devadatta is sometimes said to be an eagle instead of a white horse. Although not any eagle, but a very particular and giant one, this is Garuda[2]: the divine *vahana,* or vehicle, of Vishnu. In a sense, it is as if we were being told that all the previous avatars of Vishnu were illusions leading to Garuda, or Devadatta, which is the only true vehicle, or "body", of Vishnu: THE PRESERVER OF FORMS. As it should not be too difficult to ascertain that the actual and true body of the Preserver of Forms is what in Christianity is known as "the body of the resurrection", for the body of Vishnu—the Preserver of Forms—must certainly be of an eternal and immortal form.

But, curiously, in the Buddhist tradition, "Devadatta" is also the name of a cousin of Gautama Buddha that repeatedly tried to kill him. And, in Hinduism, "Devadatta" is also the name of the conch-shell that Arjuna—the disciple of Krishna—blows in the *Bhagavad Gita*. It is with this conch—which is also shown in one of the four hands of Vishnu—that one learns to listen to the waters of Poseidon and make a purple tint, just like the Phoenicians made Tyrian purple from sea snails. Because, as mythology tells, Pegasus was sired by Poseidon, often said "to ride on sea-waves like white horses".

The Sanskrit word *Kalki* (कल्कि) may be derived from *kal* (कल्), "to proclaim time"; from Kali—the Hindu goddess of Time, Creation and Destruction—or from *karka* (कर्क), which means "water-jar", "the sign of Cancer", "mirror", "fire" or "white horse".

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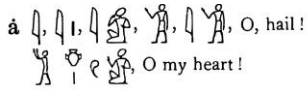
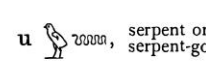
[1] This is simply how the Judeo-Christian tradition refers to Dharma. . . It is truly the same concept.

[2] Garuda (गरुड) means "devourer". In Buddhism, the Garuda are gold-winged birds that picked up the Nāgas (snakes) by the heads until the Nāgas learnt that if they *swallowed heavy stones,* they could not be lifted up.





3.5. OM. The Sanskrit monosyllable *Om*, or *Aum* (ॐ)—also written ओं —is said to be the most sacred syllable of the Sanskrit language, as well as the primeval sound of creation. Accordingly, the Hindu mantras usually begin with, and repeat, this sound.

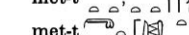
I believe it would be fairly safe to say that, for the Eastern religions, *Om,* or *Aum,* stands for the power of "the Word of God". In fact, *Aum* is also said to denote the Trimurti or Hindu trinity, where A stands for Brahma, U for Vishnu and M for Shiva.

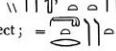
> "The AUM contains the evocation of the Vedic triad, the *Trimurti* Brahma, Vishnu Shiva, say the Orientalists; it contains the evocation of *something more real and objective than this triune abstraction*—we say, respectfully contradicting the eminent scientists. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF—the exterior, gross body, the husk not even being taken in consideration in this human trinity. It is, when this trinity, in anticipation of the final triumphant reunion beyond the gates of corporeal death became for a few seconds a UNITY, that the candidate is allowed, at the moment of the initiation, to behold his future self."—HELENA P. BLAVATSKY, *Isis Unveiled,* Vol. II.

In Ancient Egyptian, "*aumi*" denoted "fear", "awe", or "reverence".

3.6. SCYLLA AND CHARYBDIS are two legendary monsters that lived at opposite sides of a *narrow* channel of water through which the most adventurous sailors had to pass without falling prey to either one of them. Scylla—a *six-headed* monster that was always *for the hunt*—was considered to be slightly less dangerous than Charybdis, who thrice a day swallowed whole ships into swirls of black waters.

"Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in the midst of the cliff is a dim cave, turned to the West, toward Erebus, *even where you shall steer your hollow ship*, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen, and six necks, exceedingly long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea-dogs and whatever greater beast she may haply catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship. But the other cliff, you will note, Odysseus, is lower—they are close to each other; you could even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. May you not be there when she sucks it down, for no one could save you from ruin, no, not the Earth-shaker [Poseidon]. Nay, draw very close to Scylla's cliff, and drive your ship past quickly; for it is far better to mourn six comrades in your ship than all together."—HOMER, *The Odyssey.*

met-t , the middle of anything;
met-t  , an obligatory offering.

met-t
right, rightly, exact, regular, fittingly, to be right, correct; =  .

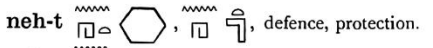
Scylla (Σκύλλα) derives from *skullo* (σκύλλω), meaning "to tear apart", "to flay", "to maltreat", "to molest", "to trouble", "to pester", "to infest", or "to plunder", and may be connected to *skutos* (σκῦτος), meaning "skin", "leather thong", or "whip".

Regarding *Charybdis* (Χάρυβδις), it is hardly surprising that modern etymologists should have been rather unable to sort it out; let the reader understand why.

"Charybdis" derives from the root *char-* (χαρ), which denotes happiness or joy—and from which words such as *chara* (χαρᾰ), meaning "joy", "gladness", or "delight", or *chairo* (χαίρω), meaning "to be full of cheer" or "to enjoy", derive—plus, a tiny pun on the word *hubris* (ὕβρις), which refers to "arrogance, or insolence, against the gods".

Charybdis stands for "delighting in mundanity in a measure that is insolent to the Sacred Law". *Charybdis* represents *barren materialism*, whereas Scylla is the very fish of Jonah that those daring to steer the Dharma Wheel of their ships away from the sweeping flood of superficial materialism of the Aquarian age will need to go through.

Scylla and Charybdis may be considered as the Third and Ninth Doors: together they sum twelve, and their middle way is six. Verily, verily, "it is far better to mourn six comrades in your ship than all together." Artemis is a goddess difficult to deal with, as the eye of an owl is required to see her in her true light. But Hecate will not be able to save you if you dive beyond the Ninth Door without having placed a faithful and strong anchor on the Hexagonal Floor.

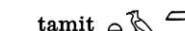
neh-t  , defence, protection.
neh-t , place of protection, refuge, asylum.

The Buddha's teachings are often called *the Middle Way*, which is also "the Way, the Truth and the Life" of Christ, "and nobody goes to the Father but through it." Avoid Charybdis' swirls by pulling towards Scylla: do like Marduk and *seize the midst.*

> "May he hold the Beginning and the Future, may they pay homage to him, saying, 'He who forced his way through the midst of Tiamat without resting, let his name be Nibiru, 'THE SEIZER OF THE MIDST'! For the Stars of Heaven he upheld the paths, he shepherded all the gods like sheep! He conquered Tiamat, he troubled and ended her life.' In the future of mankind, when the days grow old, may this be heard without ceasing; may it hold sway forever!"—ENŪMA ELIŠ, *Tablet Seven.*

> "There are only two courses left for us: Either you pursue entertainment for the rest of the years—and generation after generation pursue entertainment—or you totally turn in a different direction. That direction is the investigation into the psychological world: going to great depths, and going beyond all that. There are only these two paths left for man now. And I am not depressing you or bringing doomsday, but these are facts."—JIDDU KRISHNAMURTI, Brockwood Part, 1983.

> "Monks, these two extremes ought not to be practiced by one who has gone forth from the household life. What are the two? There is addiction to indulgence of sense-pleasures, which is low, coarse, the way of ordinary people, unworthy, and unprofitable; and there is addiction to self-mortification, which is painful, unworthy, and unprofitable. Avoiding both these extremes, the Tathagata has realized the Middle Path; it gives vision, gives knowledge, and leads to calm, to insight, to enlightenment and to Nirvana. And what is that Middle Path realized by the Tathagata? It is the Noble Eightfold path, and nothing else, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration."—GAUTAMA BUDDHA, *Dhammacakkappavattana Sutta.*

tamit  ,
the midst of; Copt. ⲧⲙⲏⲧⲉ.

TIAMAT

"to be white, pure or bright," "sun," "heat," "fever."
"hips," "middle," "angry," "crossbeam."

IV

4.1. ANOINTMENT WITH OIL. The English word "Christ" derives from the Greek *Christos* (Χριστός), which means "the anointed one". In Greek "to anoint" is *khrîsma* (χρῖσμα),[1] a word that notably resembles the Sanskrit name of Krishna. But in Sanskrit, Krishna (कृष्ण) does not mean "anointing" nor "anointed"; it means "black" or "dark-blue". However, in Sanskrit, "to anoint" is *añj* (अञ्ज्), from which derives the word *ajña* (आज्ञा), which gives name to the *Ajña Chakra,* or *dark-blue* brow-chakra. But, moreover, the Sanskrit word *añjana* (अंजन), which means "anointing", also means *antimony, surma* or *kohl.* Let us remember that the Ancient Egyptians used powdered antimony (*kohl*) to paint their eyes black and that the Sumerians called themselves "the black-headed people" and considered the god Enlil (𒀭𒇽) to be their shepherd.

Now that we have Hermes riding his neighing *chlóros*-horse[2] through the *midst* and *heart* of our seven horses, it seems appropriate to dust off the apocryphal *Gospel of Philip,* whose name—*Philippos*, Φίλιππος—means "lover of horses". Nonetheless, this Gospel was not written by the *cavalier of green tongue himself* but by his disciples.

> "The Lord did everything in a Mystery: a Baptism, a Chrism, a Eucharist, a Redemption, a Bridal Chamber. He said, 'I came to make the below like the above and the outside like the inside, and to unite them in the place."—*Gospel of Philip.*
>
> "The Chrism is superior to Baptism, for from the Chrism are we called 'Christians', not because of Baptism; and Christ is (so) called because of the chrism. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who is anointed possesses the All. He possesses the resurrection, the light, the Cross, the Holy Spirit. The Father gave him this in the Bridal Chamber, he received it. The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven."—*The Gospel of Philip.*

The *Gospel of Philip* constantly points towards some kind of "union" in "a Bridal Chamber". This is a high mystery only hinted at in other Gospels, which, like every other high mystery, is best left in the ineffable. Let us only say that this mystery determines the difference between the reception of mere Baptism and the reception of Chrism, or Holy Ghost, and that the Baptist himself told the Christians-to-be so:

> "You yourselves bear me witness, that I said, 'I am not the Christ,' but that I am sent before him. He that has the Bride is the Bridegroom, but the friend of the Bridegroom, which stands and hears him, rejoices greatly because of the Bridegroom's Voice. This my joy is therefore fulfilled. He must increase, but I must decrease. He that comes from above is above all, he that is of the earth is earthly, and speaks of the earth. He that comes from heaven is above all. And what he has seen and heard, he testifies; and no man receives his testimony. He that has received his testimony has set to his seal that God is true. For he whom God has sent speaks the words of God, for God gives not the Spirit by measure to him."—*John* 3:28-34.

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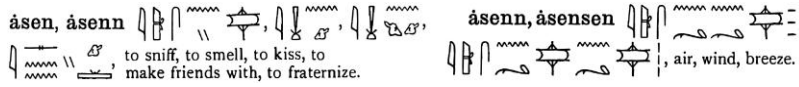
[1] From which the anointing oil "chrism", also called *myrrh*; from *myron* (μύρον): a fragrant unguent or oil.
[2] "And I looked, and behold a pale (χλωρός; *chlorós* "pale green" or "yellowish") horse: and his name that sat on him was Death (*Thánatos,* Θάνατος), and Hades (Ἅδης) followed with him."—*Revelation* 6:8.

uatch 𓃀𓂋𓏏, U. 185, 𓃀𓂋, 𓃀𓂋𓏏, 𓃀𓂋𓏏𓏏, 𓃀𓂋𓏏𓏏𓏏, 𓃀𓂋𓏏𓏏𓏏𓏏, to be green, to be young and new, to thrive, to prosper, to flourish, be fertile

uatchuatch 𓏏𓂋𓏏𓂋, yellowish-green coloured light.



4.2. AND AS HER LOVER HAD DONE BEFORE, ARTEMIS ABANDONED HER NIGHTSHADE HORSE, AND GOING TO EACH HORSE AND GOD, SHE BEGAN TO BREATHE IN THEIR CHOPS, SENDING HOLY GHOST DOWN THEIR THROATS.

"The Word came out from there, that they would be nourished from the mouth and become Perfect. The Perfect are conceived and begotten through a kiss. Because of this we kiss each other too, conceiving from the grace within each other."—*The Gospel of Philip*.

4.3. HENCE, LO! TO THE SURPRISE OF THEM ALL, APHRODITE LEFT HER ORANGE HORSE, AND ON ATHENA'S HORSE SHE HOPPED ON. AND WHEN ARTEMIS APPROACHED—IN HER ROUNDS INSTILLING HOLY GHOST—APHRODITE ASKED ARTEMIS TO ALSO HOP ON THAT GREAT AND WHITE WINGED UNICORN.

"There were three who walked with the Lord at all times, Mary his mother and her sister and Magdalene, whom they called his consort (κοινωνός). For Mary was his sister and his mother and his consort. The Father and the Son are simple names; the Holy Spirit is a double name. For they are everywhere: they are above, they are below; they are in secret, they are in the revealed. The Holy Spirit is in the revelation, it is below, it is in secret, it is above. The saints are ministered unto by the evil powers, for they are blind because of the Holy Spirit, that they may think that they are serving a man when they act for the saints. Because of this a disciple asked the Lord one day for something of this world. He said to him: Ask your mother, and she will give you of that which is another's. The apostles said to the disciples: May our whole offering obtain salt. They called . . . . . salt. Without it no offering is acceptable. But Sophia [Σοφία; "Wisdom"] is barren, without child. Because of this she is called. . . . . salt."—*The Gospel of Philip*.

4.4. TO ATHENA, APHRODITE THUS SPOKE: 'GO TO OUR PUREST WHITE FRONT, WHERE OUR COLOURS CONVERGE AS ONE, WHITE, MOST CLEAR AND PURIFIED TONE!'

"The Lord went into the dye-works of Levi. He took seventy-two colours and threw them into the vat. He took them out all white. And he said: Even so came the Son of the Son of Man. Sophia whom they call barren is the mother of angels. And the consort of [Christ is] Mary Magdalene. The Lord loved Mary more than all the disciples, and kissed her on her mouth often."—*The Gospel of Philip*.

4.5. ATHENA EYED HERMES, WHO BEFORE HAD TOLD HER NOT TO TAKE THEIR FRONT BUT AS A VERY LAST RESORT. BUT HERMES DARED SPEAK NOT A WORD, FOR AMONG ALL COLOURS AND TONES, THE DAWN OF APHRODITE'S GREAT LOVE HE CHERISHED AND RESPECTED THE MOST.

The word "hermaphrodite" derives from the names of Hermes and Aphrodite.

"Sophia whom they call barren is the mother of angels. And the consort of [Christ is] Mary Magdalene. The Lord loved Mary more than all the disciples, and kissed her on her mouth often. The others also said to him 'Why do you love her more than all of us?' The Saviour answered and said to them 'Why do I not love you like her?' A blind man and one who sees, when they are in the darkness the two do not differ from one another. But when the light comes, then he who sees will see the light, and he who is blind will remain in darkness. The Lord said 'Blessed is he who is before he came into being. For he who is, both was and shall be.'"—*The Gospel of Philip*.

"Among the unclean spirits there are male and female. The male are they which unite (κοινωνειν) with the souls which inhabit (πολιτεύεσθαι) a female form; but the female are they which are mingled with those in a male form, through a disobedient (one). And none shall be able to escape them, since they detain him, if he does not receive a male power or a female, which is Bridegroom or the Bride. But one receives from the mirrored (εικονικός) Bridal Chamber. When the ignorant women see a male sitting alone, they leap down upon him and sport with him and defile him. So also the ignorant men, when they see a beautiful woman sitting alone they persuade her, they compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come in to the man, nor can the male come in to the woman. So if the image and the angel are united with one another neither can any venture to go in to the man or the woman."—*The Gospel of Philip.*

"You know well enough who these *Mediators* and Peace-makers are, between the *hot* and *cold*, there is *moisture*, for he is kinsman and allied to them both; to *hot* by his *heat*, and to *cold* by his *moisture*. And this is the reason, why to begin to make this peace, you have already in the precedent operation, converted all the *confections* into *water* by *dissolution*. And afterwards, you have made to *coagulate* the *water*, which is turned into this *Earth*, *black* of the *black* most *black*, wholly to accomplish this peace; for the *Earth*, which is *cold* and *dry*, finding himself of kindred and alliance with the *dry* and *moist*, which are enemies, will wholly appease and accord them. Do you not then consider a most perfect mixture of all the four *Elements,* having first turning them into *water*, and now into *Earth*? I will also teach you hereafter the other conversions into *air* when it shall be all *white*, and into *fire*, when it shall be of a most perfect *purple*. Then you have here two *natures* married together, whereof the one has conceived by the other, and by this *conception* it is turned into the body of the *Male*, and the *Male* into that of the *Female*; that is to say, they are made one only body, which is the *Androgyne*, or *Hermaphrodite* of the *Ancients*, which they have also called otherwise, the *Head of the Crow*, or *natures converted*. In this fashion I paint them here, because you have two natures reconciled, which (if they be guided and governed wisely) can form an *Embryo* in the womb of the *Vessel,* and afterwards bring forth a most puissant *King,* invincible and incorruptible, because it will be an admirable *quintessence*."—NICOLAS FLAMEL, *Hieroglyphical Figures.*

4.6. BLESSED BE THOSE WHO MOURN BUT FOLLOW DIVINE EXAMPLE, FOR THEY SHALL RECEIVE OUR COMFORT AND OUR CANDLE!

"How shall we be able to accomplish (κατορθοῦν) this great thing? How will he give rest to everyone? First and foremost, it is not fitting to grieve (λυπεῖν) anyone, whether great or small, believer or unbeliever; then to give rest to those who rest upon the good. There are some whose advantage it is to give rest to him who is well. He who does good cannot give them rest, for he does not come of his own will. But he cannot grieve, since he does not cause them to be oppressed. But he who is well grieves them often. He is not so, but their wickedness grieves them. He who has the nature gives joy to the good. But some through this grieve badly. A householder acquired everything, whether son or slave or cattle, or dog or pig or corn or barley or chaff or grass or [bones] or flesh or acorn. But he was a wise man, and knew the food of each. Before the children he set bread [and oil and meat]. To the slaves he gave castor [oil and] meal, and to the cattle [he gave barley] and chaff and grass. To the dogs he cast bones, to the pigs he threw acorns and . . . . . of bread. So the disciple of God. If he is wise he understands (αἰσθάνεσθαι) the discipleship. The bodily forms will not deceive him, but he will look to the state (διάθεσις) of the soul of each one and speak with him."—*The Gospel of Philip.*

4.7. BLESSED BE THE MEEK, FOR THE EARTH'S FRUIT THEY SHALL REAP
AND NO MORE BE DRAGGED BY SLEEP AND IN DARKNESS CREEP!

"Blessed are the meek, for they shall inherit the earth."—*Matthew* 5:5.

"Blessed are the pure in heart, for they shall see God."—*Matthew* 5:8.

"The slave seeks only to be free, but he does not seek after the possessions (οὐσία)[1] of his master. But the Son is not only a Son, but lays claim to the inheritance (κληρονομιά) of the Father. Those who inherit (κλμρονομειν) dead (things) are themselves dead, and they inherit dead (things). Those who inherit what is living are alive, and inherit (both) what is living and the dead. The dead do not inherit anything. For how will the dead (man) inherit? If the dead man inherits what is living he will not die, but the dead will live the more. A Gentile man does not die, for he has never lived that he should die. He who has come to believe in the truth has found life, and this man is in danger of dying, for he is alive since the day Christ came. The world is created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had (only) our mother, but when we became Christians we obtained a father and a mother."—*Gospel of Philip.*

4.8. BLESSED BE ALL THE POOR IN OIL AND HOLY GHOST,
FOR WE HAVE COME TO ANOINT AND BLOW ON YOU ALL
GRANTING THE OIL AND AIR THAT SHALL LIGHT YOUR TORCH!

"Some said: Mary conceived by the Holy Spirit.' They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled."—*The Gospel of Philip.*

"Blessed are the poor[2] in spirit, for theirs is the Kingdom of Heaven."—*Matthew* 5:3.

In Ancient Greece, the torch was a symbol of Hecate, who was called *daduchos* (δᾳδοῦχος), meaning "torch-bearer". But the same was also the title of the second in rank at the Eleusinian Mysteries: the priest who was to succeed the hierophant, or high priest. And it was also an epithet of both Artemis and Demeter; Demeter was said to have used flaming torches when seeking for her lost daughter Persephone.

4.9. YOU ARE THE LIGHT OF THE WHOLE WORLD AND ITS CANDLE!
AND ONLY THOSE NOT FOLLOWING DIVINE EXAMPLE,
HIDE IN SHAME THEIR LIGHT FOR OTHERS NOT TO SAMPLE,
LEST IT SHOULD BE FOUND THAT A DARKNESS VAST AND AMPLE,
THEY ALWAYS HIDE UNDERNEATH THEIR MASKING MANTLES!

"You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket,[3] but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."—*Matthew* 5:14-16.

"For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God."—*John* 3:20-21.

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[1] Note that this word also means "essence": Plato derives the name of Hestia from this word in *The Cratylus.*
[2] *Ptóchos* (πτωχός) also means "beggar": "Blessed are the beggars for the Spirit", i.e., seeking God's Kingdom.
[3] The word here is *modius* (μόδιος), the name of the "planting pot" on the head of the Egyptian Serapis.

4.10. Think not that I am come to destroy the Prophets' Law, for I'm come to uplift those who embraced the Divine in awe, and to bind to the stone all those in whom I may find flaw!

"Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfil. For verily I say to you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven, but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. For I say to you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven."—*Matthew* 5:17-20.

"Adam came into being from two virgins, from the Spirit and from the virgin earth. Because of this Christ was born of a virgin, to rectify the stumbling which came to pass in the beginning. There are two trees in paradise. The one produces beasts; the other produces man. Adam ate from the tree which produced beasts, and becoming a beast, he begat beasts."—*Gospel of Philip.*

"Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, 'Baptism is a great thing,' because if people receive it they will live.

Philip the apostle said, 'Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross.' But the Tree of Life is in the middle of the Garden. However, it is from the OLIVE TREE that we got the chrism, and from the chrism, the resurrection. This world is a corpse-eater. And the things eaten in it themselves die also. Truth is a life-eater. Therefore, no one nourished by Truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die. [. . .] In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it."—*The Gospel of Philip.*

"When she entered the Seventh Gate, the *pala*[1] dress, the garment of ladyship, was removed from her body. 'What is this?' 'Be SILENT, Inanna, a divine power of the Underworld has been fulfilled. Inanna, you must not open your mouth against the rites of the underworld.' After she had crouched down and had her clothes removed, they were carried away. Then she made her sister Ereškigal rise from her throne, and instead she sat on her throne. The Anuna, the seven judges, rendered their decision against her. They looked at her—it was the look of death. They spoke to her—it was the speech of anger. They shouted at her—it was the shout of heavy guilt. The afflicted woman was turned into a corpse. And the corpse was hung on a hook. [. . .] When she said 'Oh my heart,' they said to her 'You are troubled, our mistress, oh your heart.' When she said 'Oh my body,' they said to her 'You are troubled, our mistress, oh your body.' Then she asked: 'Who are you? I tell you from my heart to your heart, from my body to your body—if you are gods, I will talk with you; if you are mortals, may a destiny be decreed for you.' They made her swear this by heaven and earth. They were offered a river with its water—they did not accept it. They were offered a field with its grain—they did not accept it. They said to her: 'Give us the corpse hanging on the hook.' Holy Ereškigal answered: 'The corpse is that of your queen.' They said to her: 'Whether it is that of our king or that of our queen, give it to us.' They were given the corpse hanging on the hook. One of them sprinkled on it the Life-giving plant and the other the Life-giving water. And thus Inanna arose."—*Inanna's Descent to the Netherworld.*

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[1] 𒁍𒀀: PA (𒁍) is "top", "branch", "wing", "feather", "bud", or "sprout"; LA (𒀀) is "potsherd", or "shell".

4.11. The Light cut out through the darkness of the Ninth Door.

"And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their deeds were evil. For every one that does evil hates the light, neither comes to the light, lest his deeds should be reproved."—*John* 3:19-20.

"Insofar as it is hidden, wickedness is indeed brought to naught, but it is not taken away from the midst of the seed of the Holy Spirit; they are slaves of wickedness. But when it is revealed, then the perfect light will pour out upon every one. And all those who are in it will receive the chrism. Then the slaves will be free, and the captives delivered. 'Every plant which my Father who is in heaven has not planted will be uprooted.' Those who are separated will be united. [The empty] will be filled. All who [go in] to the Bridal Chamber will [beget the light]. For they do not beget in the manner of the marriages which . . . . happen in the night. The fire . . . . in the night and is put out. But the mysteries of this marriage are perfected in the day and the light. That day or its light does not set. If anyone becomes a Son of the Bridal Chamber he will receive the light. If anyone does not receive it while he is in this world, he will not receive it in the other place. He who has received that light will not be seen, nor can he be detained; and none shall be able to torment one of this kind even if he dwell in the world. And again when he leaves the world he has already received the Truth in images. The world has become the aeon. For the aeon is for him a pleroma and it is in this manner: it is revealed to him alone, not hidden in the darkness and the night but hidden in a perfect day and a holy light."—*Gospel of Philip.*

4.12. Phobos and Deimos in pitch-black darkness trod. They avoided approaching the shining gods, because—as it is well known—*Fear fears Light alone.*

"There are some who say, 'We are faithful in order [to avoid] the unclean spirits and the demons.' For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh, nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you. One either dwells in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil—what is called 'the middle'. It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way."—*The Gospel of Philip.*

Those who exist fully in this world are like sheep; those existing in the resurrection are shepherds. The middle stage is sheep growing horns and a shepherd's beard: *goats.*

Above, there are mountain peaks of pure spiritual formlessness, and, *below*, there are pasturing plains of pure sensory forms. *Between the two*, there are *subtle forms* such as dreams, memories and thoughts. Mountain goats have cloven hooves to climb lofty mountains. But make no hell out of dreams, memories and thoughts! If in this life you must resurrect beyond death, then you must cross yonder the *middle place*—which is death—by letting go of the memory of sensory impressions that fills the *middle place.*

Philip's advice of "not loving nor fearing the flesh" is the Buddhist teaching of the *Middle Way.* Do not love nor fear evil or suffering: they are the same, for nobody would ever deem "evil" anything that caused no suffering to oneself nor anybody else.

God sent Satan to Job simply because Job was *righteous,* not for any other reason. Gautama Buddha reached enlightenment strictly by meditating on *dukkha* (दुःख), or *suffering,* and its causes, and Jesus Christ "saved others; himself he could not save."

But most of us are in the awful habit *of saving ourselves by climbing down from our crosses,* instead of listening to the inner voice of suffering—*which is Satan*—and the very *voice of conscience* that allows goats to *cross* death and climb holy mountains.

We cherish the awful habit of saving ourselves from existential suffering by fleeing into every kind of vain entertainment, instead of digging out the underworldly root of our suffering—and even perhaps allowing Artemis to artistically beautify it. And this—*this awful habit*—is the root-cause of evil. Because by sweeping our suffering under the rug of the subconscious mind—far away and well hidden from the grasp of our conscious hand—we prepare for ourselves a hell of an afterlife, as we gradually dull ourselves at the same time, neglect our spiritual depths and trivialise our hearts.

Evil corruption derives from *lacking the courage* to purge one's Satanic waters into the Virgin of the Sea until, eventually—by neglecting the cleaning of one's Augean Stables—one becomes totally outward, with no treasure left within, in the Kingdom of God, as one has spent all the inheritance of the Father in the outer world of men.

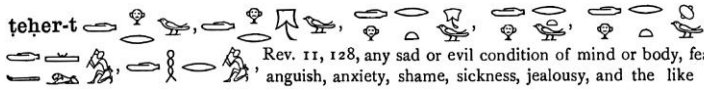
If you mix the red of the *courageous* Ares with the dark blue of Artemis, you will make Tyrian purple, don't you understand? Why are you neglecting virgin Artemis, Son of Man? Verily, the light shines in darkness, and the darkness comprehends it not. Satan (שטן) means "opposer" or "accuser". The rightful role of Satan is to chastise us *from within so we do not go astray.* Reunion with our opposer *is the end of all opposites*. And the end of all opposites is the UNITY OF GOD and the Return of the Prodigal Son. Be not coiled up in fear like any vulgar snake; be wise as serpents and harmless as doves.

> "Peace I leave with you; my peace I give to you. *Not as the world gives, do I give to you*. Let not your hearts be troubled, neither let them be afraid."—*John* 14:27.

4.13. ATHENA SPURRED DEVADATTA, GAVE THREE STEPS AND STOPPED. AND PHOBOS AND DEIMOS QUICKLY RECOILED IN FEAR AND SHOCK, TOGETHER WITH ALL THOSE SOULS THAT BY FEAR HAD BEEN ROBBED.

> "For it is not death or pain that is to be dreaded, but the *fear* of pain or death."—EPICTETUS, *The Works of,* Book II, Chapter I.
>
> "'Father, why when one knows how to swim, one floats without even moving, and when one does not know how to swim, one sinks?' 'Fear is a burden, my son.'"—MIGUEL DELIBES, *La Partida.*

"I stayed in the sort of places that are awe-inspiring and make your hair stand on end, such as park-shrines, forest-shrines, and tree-shrines. And while I was staying there a wild animal would come, or a peacock would make a twig fall, or wind would rustle the fallen leaves. The thought would occur to me: 'Is this that Fear and Terror coming?' Then the thought occurred to me: 'Why do I just keep waiting for Fear?' What if I, in whatever state I am in when Fear and Terror come to me, were to subdue that Fear and Terror in that very state?' So, when Fear and Terror came to me while I was walking back and forth, I would not stand or sit or lie down. I would keep walking back and forth until I had subdued that fear and terror. When Fear and Terror came to me while I was standing, I would not walk or sit or lie down. I would keep standing until I had subdued that Fear and Terror. When Fear and Terror came to me while I was sitting, I would not lie down or stand up or walk. I would keep sitting until I had subdued that Fear and Terror. When Fear and Terror came to me while I was lying down, I would not sit up or stand or walk. I would keep lying down until I had subdued that Fear and Terror."—GAUTAMA BUDDHA, *Bhaya-bherava Sutta.*



4.14. But even when in fear they recoiled, they never stopped sniggering, drowned in most fearful and proud scoff.

"If those who disbelieved but knew the time when they will not avert the Fire from their faces of from their backs and they will not be aided. . . Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved. And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule."—The Quran 21:39-41.

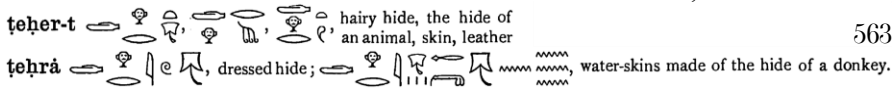
"Sorrow is better than laughter, for by sadness of face the heart is made glad. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better for a man to hear the rebuke of the wise than to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fools; this also is vanity."—*Ecclesiastes* 7:3-6.

"Serpents, generation of vipers, how can you escape the damnation of Gehenna? I send to you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them you shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slew between the temple and the altar. Verily I say to you, all these things shall come upon this generation. O Jerusalem, Jerusalem, you that kill the prophets, and stone those who are sent to you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! Behold, your house is left to you desolate. For I say to you, you shall not see me henceforth, till you shall say, 'Blessed is he that comes in the Name of the Lord!'"—*Matthew* 23:33-39.

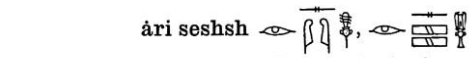
"Those who are exalted above the world are indissoluble, eternal. Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word 'God' does not perceive what is correct, but perceives what is incorrect. So also with 'the Father' and 'the Son' and 'the Holy Spirit' and 'life' and 'light' and 'resurrection' and 'Church (*ekklesia*)' and all the rest—people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. [. . .] One single Name is not uttered in the world, the Name which the Father gave to the Son; it is the Name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it. But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the Name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favour they do for them! They make them be removed from those that are not good and place them among those that are good."—*The Gospel of Philip.*

"These worthy beings who were possessed of wrong conduct in body, who were possessed of wrong conduct in speech, who were possessed of wrong conduct of thought, scoffers at the *ariyans* holding a wrong view, incurring deeds consequent on a wrong view—these, at the breaking up of the body after dying, have arisen in a sorrowful state, a bad bourn, the abyss, *Niraya* hell. But these worthy beings who were possessed of good conduct in body, who were possessed of good conduct in speech, who were possessed of good conduct in thought, who did not scoff at the *ariyans*, holding a right view, incurring deeds consequent on a right view—these, at the breaking up of the body, after dying, have arisen in a good bourn, a heaven world."

—Gautama Buddha, *Dantabhumi Sutta.*



skhem , sistrum.

âri seshsh  , to play, or rattle, the sistrum.

4.15. PAY HEED! GUARD YOURSELVES FROM A FIRE
WHOSE FUEL IS PEOPLE AND STONES:
THIS GODDESS WILL BE SEVERE AND MERCILESS AGAINST YOUR SCORNS!

"Believers! Guard yourselves and your kindred against a Fire whose fuel is human beings and stones, a Fire held in the charge of fierce and stern angels who never disobey what He has commanded them, and always do what they are bidden."—QURAN 66:6.

"Vessels of glass and vessels of earthenware are made by means of fire. But if vessels of glass are broken, they are made again, for they are brought into being by a breath. But vessels of earthenware, if they break, are destroyed, for they came into being without breath. An ass which turns a mill-stone did a hundred miles walking. When it was loosed, it found that it was still in the same place. There are men who make many journeys, but make no progress anywhere. When evening came upon them, they saw neither city nor village, neither creation nor nature, power and angel. In vain did the wretches labour. The Eucharist is Jesus. For he is called in Syriac 'Pharisatha,' which is 'the one who is spread out[1],' for Jesus came to crucify the world."—*The Gospel of Philip.*

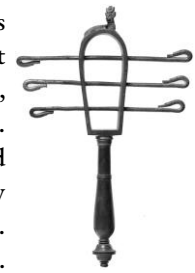
4.16. MANY OF THE SOULS THAT BY THE GODS WERE LED, ONCE AGAIN BY FEAR WERE SEIZED AND OPPRESSED BY DREAD. WISHING TO SAVE THEMSELVES FROM WRATH AND DEATH, THEY WERE SCARED, AND AS SOON AS THEY AGAIN EMBRACED THE FEARFUL DREAD, THEY TURNED THEIR BACKS ON THE GODS AND FLED.

"Fear begins and ends with the desire to be secure; inward and outward security, with the desire to be certain, to have permanency. The continuity of permanence is sought in every direction, in virtue, in relationship, in action, in experience, in knowledge, in outward and inward things. To find and be secure is the everlasting cry. It is this insistent demand that breeds fear."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

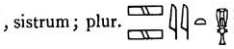
The red root-chakra of *grounding, safety* and *survival* belongs to the god of war. And nobody ever conquered the (not) red of the alchemists that is beyond snowclad peaks of hyssop without *uprooting*, transcending, and transmuting Ares' qualities.

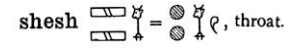
The Coryphaean philosophers do not remain *grounded* by Zeus; they *take off* until they barely care whether they are alive or dead. And they do not use words vainly: the transcendental *actually transcends* human existence. The Athenian philosophers do not study survival; they study *with the owls*, which were said to be *omens of death.*

4.17. THE THREAT OF A RATTLESNAKE. The Ancient Egyptians made ceremonial use of the *shesh,* or *skhem*, a musical instrument commonly known as the *sistrum*, after the Greek *seistron* (σεῖστρον), or "that which is shaken", from the verb *seiein* (σείειν), "to shake". This instrument—which in practical terms was a rattle—was sacred to the cow-goddess Hathor and roughly ankh-shaped. Its roughly oval mouth was *barred* by three bars that caused the noise or rattle. The ankh-like oval shape is best appreciated in the Minoan sistrums.

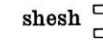


[1] The "spreading out" refers to the spreading of arms on the cross and the *revealing of the heart.* Osiris, the Egyptian Good Shepherd, was shown with his *arms crossed over his chest* as if *hiding, or protecting, his heart.*

shesh , sistrum; plur. 

shesh  , throat.

shesh , nest, home.

shesh  , white hair.

mām , to destroy.

Mām , a monster serpent-god, from whose body 12 human heads appeared; he was also called Kheti .

B (Bu?) , a fiend in the Ṭuat, demon, devil in general.

B , the name which Set assumed when he took the form of a hissing serpent, .

5.1. BLACK MAMBA.

The black mamba is one of the most venomous serpents in the world. Its name derives from the very sinister pitch-black darkness of the *interior of its mouth.*

Although certainly not as majestically poised as the king cobra, the black mamba can also adopt an erect surveying position and inflate a relatively small hood.

The king cobra is a rather shy snake that can be very irritated by quick and erratic movements but always tends to flee when disturbed and is very reluctant to bite. In fact, even when it bites, the king cobra often bites dryly, i.e., without injecting venom.

The black mamba, on the other hand, is more aggressive and more prone to bite than the king cobra, and not only once, but repeatedly, at very high speeds, and almost invariably with venom. The king cobra is the longest venomous snake in the whole world. Nonetheless, even if the black mamba is significantly smaller, it is slightly more venomous, faster, and of a rather unpredictable and aggressive temperament. As a result, the black mamba is usually considered to be more dangerous than the cobra.

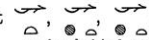
5.2. GET BEHIND ME ARES! YOU ARE AN OFFENSE TO ME!
FOR YOU DO NOT SAVOUR ANY OF THE DIVINE THINGS,
BUT ONLY THOSE TAINTED IN MORTAL NATURE AND MEAN!

> "From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'Far be it from you, Lord! This shall never happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are an offence to me. For you do not savour the things that be of God, but those that be of men.' Then Jesus said to his disciples, 'If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say to you, there are some standing here who shall not taste death, till they see the Son of Man coming in his kingdom.'"—*Matth.* 16:21-28.

5.3. OF COURSE YOU ARE UNCERTAIN, OF COURSE YOU ARE IN FEAR AND DOUBT,
FOR WHEN THERE ARE REASONS FOR DOUBT, UNCERTAINTY COMES ABOUT.

> "Of course you are uncertain, Kalamas. Of course you are in doubt. When there are reasons for doubt, uncertainty is born. So in this case, Kalamas, do not go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted and carried out, lead to harm and to suffering'—then you should abandon them."—GAUTAMA BUDDHA, *Kalama Sutta.*

Kheti , Ṭuat VII, a form of the serpent Māmu.

khet  , to be behind someone or something, to follow, to march back, to turn back, to retreat, the hinder part

5.4. DO NOT GO AFTER THE OUTSIDE BUT THE WHITE LIGHT INSIDE: ENTER INTO YOUR OWN INNER CHAMBER, BUT DO NOT HIDE.

> "And when you pray, you must not be like the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by others. Verily, I say to you, they have received their reward. But when you pray, enter into your chamber and when you have shut your door, pray to your Father which is in secret, and your Father which sees in secret shall reward you openly."—*Matthew* 6:5-6.

5.5. KNOCK AND IT SHALL BE OPENED TO YOU! SEEK AND YOU SHALL FIND!

> "Seek, and you shall find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened."—*Matthew* 7:7-8.

5.6. HOW ARE YOU DOING, GOD OF DUST?

> "By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."—*Genesis* 3:19.

> "And whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust under your feet for a testimony against them. Verily I say to you, it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for that city."—*Mar*k 6:11.

"The Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, 'What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?'

'The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It does not even count. It is no comparison. It is not even a fraction, this little bit of dust the Blessed One has picked up with the tip of his fingernail, when compared with the great earth.'

'In the same way, monks, few are the beings who, on passing away from the human realm, are reborn among human beings. Far more are the beings who, on passing away from the human realm, are reborn in the animal womb. . . in the domain of the hungry ghosts.

And in the same way, monks, few are the beings who, on passing away from the human realm, are reborn among devas. Far more are the beings who, on passing away from the human realm, are reborn in hell. . . in the animal womb. . . in the domain of the hungry ghosts.

And in the same way, monks, few are the beings who, on passing away from the deva realm, are reborn among devas. Far more are the beings who, on passing away from the deva realm, are reborn in hell. . . in the animal womb. . . in the domain of the hungry ghosts.

And in the same way, monks, few are the beings who, on passing away from the deva realm, are reborn among human beings. Far more are the beings who, on passing away from the deva realm, are reborn in hell. . . in the animal womb. . . in the domain of the hungry ghosts.

Therefore, your duty is the contemplation: This is stress; this is the origination of stress; this is the cessation of stress. Your duty is the contemplation: This is the path of practice leading to the cessation of stress."—GAUTAMA BUDDHA, *Pansu Suttas.*

5.7. MY POOR GOD OF DUST. . . I AM YOUR DAWN AND YOUR DUSK.

"Behold, he comes with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, said the Lord, which is, and which was, and which is to come, the Almighty. I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying, 'I am Alpha and Omega, the first and the last: and, what you see, write in a book, and send it to the seven churches which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like the Son of Man, clothed with a garment down to the foot, and girt about the paps[1] with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like burnished bronze,[2] as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shines in his strength."—*Revelation* 1:7-16.

5.8. PYTHON (Πύθων) was a monster born from the primeval goddess Gaia that the *sun-god* Apollo killed to institute the Oracle of Delphi. Python is analogous to the monster Tiamat that the *solar calf* Marduk (𒀭𒌋) destroyed to attain his 50 Names, for the name of "Tiamat" (𒌋𒈾) evokes the name of the primeval goddess AN.TUM (𒀭𒈾): the symbol of the sky-god AN (𒀭) is conquered by the sun-god UTU (𒌋).

"Python, the offspring of Gaia, was a huge dragon who, before Apollo's time, used to give oracular responses on Mount Parnassus. Death was fated to come to him from the offspring of Leto. At that time Zeus lay with Leto, the daughter of Coeus. And when Hera found this out, she decreed that Leto should give birth at a place WHERE THE SUN DID NOT SHINE. When Python knew that Leto was pregnant by Zeus, he followed her to kill her. But by order of Zeus the wind Boreas carried Leto away, and bore her to Poseidon who protected her. But in order not to make Hera's decree void, he took her to the island Ortygia, and covered the island with waves. When Python did not find her, he returned to Parnassus. But Poseidon brought the island of Ortygia to a higher position; it was later called the island of Delos. There Leto, *clinging to an olive tree,* bore Apollo and Artemis, to whom Hephaestus gave arrows as gifts. Four days after they were born, Apollo exacted vengeance for his mother. For he went to Parnassus and slew Python with his arrows. (For this deed he is called Pythian.) He put Python's bones in a *cauldron*, deposited them in his temple, and instituted the funeral Pythian Games for him."—HYGINUS, *Fabulae.*

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[1] The original Greek word used in this passage is *mastos* (μαστός), which explicitly refers to the *breasts of women*; hence, the perfect translation in KJV, "paps". This word derives from *madao* (μαδάω), "to be moist".

[2] The original Greek word is *chalkolibanon* (χαλκολίβανον)—not really bronze—but rather the name of an unknown metal conceived in the lines of the Platonic *orichalcum.* The name of the metal is composed by *chalkos* (χαλκός), meaning either *bronze* or *copper*, and *libanos* (λίβανος), literally meaning "frankincense".

Libanos, however, is believed to derive from the Proto-Semitic *laban* (לבן), which means "white". The Hebrew word *lebona* (לבונה) means both "frankincense" and "to be white". The name of the country of Lebanon—famous in ancient days for its *scented cedar woods*—derives from this name. Let us note that one of the most mysterious ancient archaeological sites is in Lebanon, in Baalbek (*Ba'al Nebeq*, '*Lord of Source*').

In the Bible, Laban (לבן) is the name of the father of Rachel and Leah: the two official wives of Jacob.

He who has the nose of Caleb, let him smell the anemone flower of Lebanon and the Rose of Jericho.

The name of Python derives from the Greek *pūthó* (πῡθώ), meaning "to rot" or "to decay", which may be connected to the name of Anubis—*Anpu* in Egyptian—whose name derived from *anp,* or *anep,* also meaning "to rot" or "to decay". The Greeks considered Delphi the navel of the world and believed that Python's decaying corpse was rotting in that spot, issuing a *sickly-sweet smell* that intoxicated the Pythia.

According to Aristoxenus, who lived circa the year 400 B.C., Pythagoras learnt many of his doctrines in Delphi from a Pythia named Themistoclea. In fact, the name "Pythagoras" is formed by "Python", or "Pythia", and "agora", i.e., "He who speaks on behalf of Python, or the Pythia, in the *agora* (ἀγορά), or common marketplaces".

The Oracle of Apollo at Delphi upheld three maxims: "Know Thyself", "Nothing in excess" and "Give a pledge and trouble is at hand". The first and most famous of these three maxims may be further elaborated by a Pythian Oracle given to Cicero:

> "Make your own nature, not the advice of others, your guide in life."—*Pythian Oracle.*

> "Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do know not themselves will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions."—*The Gospel of Philip.*

The earliest recorded oracles are those received by the Spartan legislator Lycurgus —(Λυκοῦργος) or "*wolf-worker*"—who totally reformed the Spartan legal system after consulting the Pythian Oracle. It is said that upon hearing from the Pythia that "love for money and nothing else would ruin Sparta", Lycurgus decided to make iron coins.

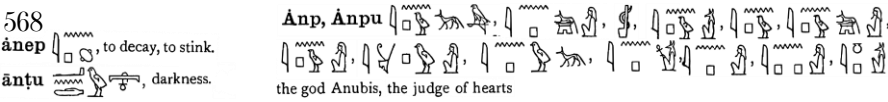
> "He commanded that all gold and silver coin should be called in, and that only a sort of money made of iron should be current, a great weight and quantity of which was very little worth; so that to lay up twenty or thirty pounds there was required a pretty large closet, and, to remove it, nothing less than a yoke of oxen. With the diffusion of this money, at once a number of vices were banished for Lacedaemon; for who would rob another of such a coin? Who would unjustly detain or take by force, or accept as a bribe, a thing which it was not easy to hide, nor a credit to have, nor indeed of any use to cut in pieces?"—PLUTARCH, *Lives vol. I.*

The last recorded oracle was given circa the year 362 A.D. to Oribasius, who went to offer support to the temple on behalf of Emperor Julian. The Pythia simply said:

> "Tell the emperor that my hall has fallen to the ground. Phoebus no longer has his house, nor his mantic bay, nor his prophetic spring; the water has dried up."

The Pythias lived a life of sacrifice. Chosen among virgin maidens and vowed to celibacy, the service to the god was said to shorten their lives, as they rarely lived long.

> "If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the Bridal Chamber. Indeed, those who have united in the Bridal Chamber will no longer be separated. Thus Eve separated from Adam because it was not in the Bridal Chamber that she united with him. The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him."—*The Gospel of Philip.*



5.9. MAKARA (मकर) is the Sanskrit name of the constellation of Capricorn, as well as the name of the crocodile sea-monster that works as the *vahana,* or vehicle, of the Hindu ocean-god Varuna (वरुण), which means "he who covers" or "he who binds".

Just like in Egypt the crocodile-god Sobek was intimately connected to the Nile; Makara is said to be the vehicle of the goddess of the rivers Ganges and Narmada. Like Sobek, when Varuna *puts together*, he reveals; when he tears into pieces, he conceals. As Heraclitus said, "The god whose oracle is at Delphi neither reveals nor conceals."

The Sanskrit name of *Makara* (मकर) translates as "crocodile", "fraud", "pretence", "sham", "craft", or "cunning". He is usually represented as a crocodile-like monster, half mammal, half fish. And the *earrings* of Vishnu and Shiva—the same earrings that many Israelites lost when Aaron fused them into a golden calf—are often shaped after Makara's shape. All this can be easily connected to the symbology of the sea conch, or *Shankha*, through which the initiate of the gods pays heed to the rumours of Varuna.

So, those who treasured their golden earrings and still hear, let them hear.

5.10. BAŠMU was the Babylonian name of the constellation of Hydra, as well as of the Sumerian MUŠ.ŠÀ.TÙR ( ): one of the monsters that the Mesopotamian god Ninurta was said to have killed, just like Hercules killed the Hydra in his second labour. MUŠ.ŠÀ.TÙR is said to mean "venomous snake", but the word is formed by MUŠ ( ), "snake"; ŠÀ ( ), "womb", "heart", or "riverbed"; and "TÙR" ( ), "child" or "wild". Apollo (Ninurta) killing Bašmu allows Dionysus (Marduk) to tame MUŠ.ḪUŠ.

> "He hung the six-headed *Wild Ram* on the dust-guard. He hung the Warrior Dragon on the seat. He hung the Magilum boat on the [. ? .] He hung the Bison on the beam. He hung the *Mermaid* on the foot-board. He hung the *White substance* on the forward part of the yoke. He hung the *Strong copper* on the inside pole pin. He hung the Anzu Bird on the front guard. He hung the *Seven-headed serpent* on the shining [. ? .] Lord Ninurta stepped into his battle-worthy chariot. Ud-ane, the all-seeing god, and Lugal-anbara, the bearded lord, went before him, and the awesome one of the mountains, Lugal-kur-dub, the [. ? .] of Lord Ninurta, followed behind him."—*The Return of Ninurta to Nibru*, ETCSL.

According to Mesopotamian mythology, Marduk fought and tamed yet another monster called MUŠ.ḪUŠ ( ). This creature is represented in the *dark blue* Gate of Ištar with eagle talons, the face and tongue of a snake, ram horns and a unicorn—but it was also represented winged, as in Gudea's vase. MUŠ.ḪUŠ is formed by MUŠ ( ), "snake", and ḪUŠ ( ), "furious", "wild", or "fiery red". The Akkadians called it MUŠ.ḪUŠ.ŠU by adding a ŠU ( ) at the end, which meant "hand" or "control".

Mušḫuššu under Marduk's control is the red snake in Dionysus' hand: an etheric interrupted continuum from red to purple is "the Son of Man lifted up like a snake".

> The ego is the ripe fruit of the Tree of Knowledge
> that affords the experience of human college.
> But the dividing ego's double edge, let us dredge,
> for to die to Time and meet True Life is the sages' pledge.
> From the seed of the ego, the Tree of Life is fledged:
> Son of Man! Come with angels as horses for your sledge!

5.11. DAGON is the Hebrew name of the Mesopotamian god Dagan ( ).

In Sumerian, this name was written by means of DA (), meaning "side", "edge", or "arm", and GAN ()—which is a form of GEME$_2$ ()—meaning "female slave". However, the signs that form GEME$_2$ are MUNUS (), meaning "woman", and KUR (), meaning "EAST", "mountain" or "UNDERWORLD": *this is Eve taken from Adam's side, Sud,* or *Persephone*. Because, according to *phonetic cabala*, Dagan is also DAG () AN (), where DAG () is "dwelling" or "resting place", and AN () is "heaven" or the Mesopotamian father of the gods. Hence, Dagan could be envisioned as "the dwelling place of the Father God" or, what is the same in Kabbalistic terms, SHEKINAH (שכינה), which is the image fallen from Zeus of the *Book of Acts* and Philip's "Bridal Chamber".

Both Phoenicians and Canaanites worshipped forms of Dagan. But the main temple of Dagan was in Tuttul and called E.KISIGA, which may be translated as either "house of the silent place" or "house of offerings to the dead". The Sumerian city of Shuruppak hosted another E.KISIGA temple sacred to SUD or NINLIL—ENLIL'S WIFE.

In Hebrew, *dag* (דג) means "fish" and *on* (און) means "pillar" or "abode of the sun". So, *Dag-on* would be "the fish of the abode of sun". *On* (און) was also the Jewish name of the city of Heliopolis: the cult centre of Ra, *who fishes men from his Solar Barque.*

I have often said that the Mesopotamian god Ninurta equates to the Greek Apollo, and—in the *An=Anum List*—Dagan is equated to Enlil (i.e., Hades). So, here's a trick: in the Sumerian system, Enlil and Ninurta *shared* the divine rank of *fifty*; hence, as Ninurta and Enlil were equal, if Dagan is equal to Enlil, then Dagan must *also* be equal to Ninurta. How one is equal to the other, or rather, how one can *become* equal to the other, the reader must discover for himself, as this entails the greatest mystery of religion, and I believe plenty of hints—more than ever before—have been provided.

Let us remember that in the Babylonian creation myth *Enuma Eliš,* Marduk *also* attains the fifty names, thus becoming equal to Ninurta and Enlil. And I have stated that Marduk is equal to Dionysus, whom Heraclitus equated to Hades (i.e., Enlil).

One aspect of Ninurta ( ) that seems to have been greatly overlooked is that the name of this *masculine deity* begins with the particle NIN— or —which meant "lady", "queen", "sister", or "mistress", and—even if Ninurta is not the only *male deity* to participate in it[1]—this title *was primarily bestowed upon goddesses.*

Now, the Sumerian word for "fifty" was NINNU ( ), but NIN () was "sister", and NU ()—apart from implying negation, "no, not"—meant "image" or "likeness".

> "And when the town clerk had appeased the people, he said, 'Men of Ephesus, what man is there that knows not how the city of the Ephesians is a worshipper of the great goddess Artemis, and of the image which fell down from Zeus?'—*Acts* 19:35.

In fact, the Sumerians wrote the name of the father of the gods after "heaven", or AN ( ), but the Akkadians instead wrote it A.NU (), where A () meant "water", "father", "flood", "tears", or "seminal fluid", and NU () meant "no, not" or "image". Let us note that *Nu* or *Nun* was the name of the Ancient Egyptian primeval waters. And that both *dag* (דג) and *nun* (נון) mean "fish" in Hebrew: *Joshua, the Son of Nun.*

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1 Other examples are NIN.GIŠ.ZI.DA ( ), NIN.A.ZU () or NIN.A.GAL ().

nin , crane (?) ni , ostrich. nu , to tie, to bind together.

nu , ibex. nu , hunter, huntsman; plur. , master of the hunt.

5.12. A MADDENED ARCHON. The Greek word *archon* (ἄρχων) means "ruler".

Some early Christian Gnostic sects used the word "archon" to refer to what they envisioned as semi-hostile cosmic powers connected to each of the seven planets of ancient astrology, *i.e.,* the Sun, Mercury, Venus, the Moon, Mars, Jupiter and Saturn.

The archons were said to be the lowest spiritual emanations of the Godhead and, in a sense, the planetary spirits that put material—i.e., sensory—existence in motion. Accordingly, they were conceived as "the *rulers* of incarnated existence", which some Gnostic sects tended to deem "evil", as they considered the physical body to be little else than a prison for the soul. This Gnostic conception could perfectly fit an advanced soul that is pursuing *liberation*—what Hindus call *moksha* (मोक्ष)—and, therefore, can understand that the *microcosmic* reflections of such *macrocosmic* powers are *our very seven chakras,* and that, accordingly, their "evilness" or "goodness" depends solely on our own alignment to Truth and the holistic understanding of the so-called *seven sins*.[1]

All the above refers to the spiritual notion of the archons, which in a sense are the seven deities: Ares, Aphrodite, Apollo, Hermes, Poseidon, Artemis and Dionysus. But the word "*archon*" (ἄρχων) was also used in the New Testament to refer to *human* rulers of dubious morality, whose *microcosmic corruption* was used to illustrate the growing *macrocosmic corruption* of the AGE[2] after the axiom "as above, so below".

Hence, St Paul speaks very appropriately about the *cosmic* archons when he says:

> "Let every soul be subject to the higher powers, for there is no power but of God; and the powers that be are ordained of God. Hence, he that resists the power, resists the ordinance of God, and they that resist shall receive to themselves judgement. For rulers [ἄρχοντες; *archons*] are not a terror to good works, but to the evil. Would you then not be afraid of the power? Do that which is good, and you shall have praise from the same. For he is a minister of God to you for your good. But if you do what is evil, be afraid; for he bears not the sword in vain,[3] for he is the minister of God, a revenger to execute wrath upon him that does evil."—*Romans* 13:1-4.

As St Paul also speaks appropriately about the *human* archons when he says:

> "We speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes [ἀρχόντων; archons] of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world to our glory, which none of the princes [*archons*] of this world knew: for had they known it, they would not have crucified the Lord of glory."—1 *Corinthians* 2:6-8.

> "John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the SEVEN SPIRITS WHO ARE BEFORE HIS THRONE, and from Jesus Christ the faithful witness, THE FIRSTBORN OF THE DEAD, and the ruler [ἄρχων, *archon*] of kings on earth. To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen."—JOHN APOSTLE, *Revelation* 1:4-6.

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[1] Wrath (Ares - Mars), Lust (Aphrodite - Venus), Greed (Apollo - Sun), Envy (Hermes - Mercury), Gluttony (Poseidon - Saturn), Sloth (Artemis - Moon), and Pride (Dionysus - Jupiter).

[2] "I have told you before it come to pass, that, when it come to pass, you might believe. Hereafter I will not talk much with you, for the prince (ἄρχων) of this world comes, and has nothing in me."—*John* 14:29-30.

[3] These are references to the NATURAL Satan pictured as the archangel Michael chastising the human Satan.

5.13. This is the very same monstrous fish that the Lord prepared to swallow the Holy Dove of Jonah.

The name "Jonah" (יונה)—which is also the name "John"—means "dove"; "vexer" or "wrongdoer" if derived from the verb *yana* (ינה), "to vex" or "to do wrong".

> "Now Jehovah had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed to Jehovah his Elohim out of the fish's belly, and said, 'I cried by reason of mine affliction to Jehovah, and he heard me; out of the *belly* of Sheol [Underworld] I cried, and you heard my voice. For you have cast me into the deep, in the midst of the seas; and the floods compassed me about, all your billows and your waves passed over me. Then I said, "I am cast out of your sight; yet I will look again toward your holy temple." The waters compassed me about, even to the soul [נפש; *nephesh*], the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever, yet you have brought up my life from corruption, O Jehovah my Elohim. When my soul [נפש; *nephesh*], fainted within me, I remembered Jehovah, and my prayer came in to you, into your holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice to you with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of Jehovah. And Jehovah spoke to the fish, and it vomited out Jonah upon the dry land."—*Jonah* 1:17-2:10.

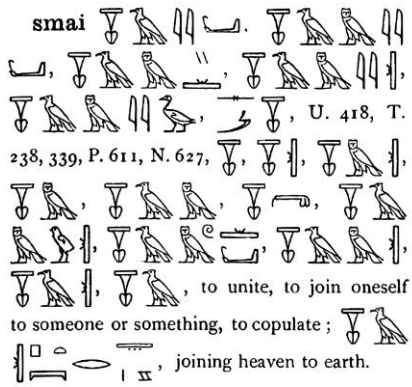
5.14. Sacred Soma.

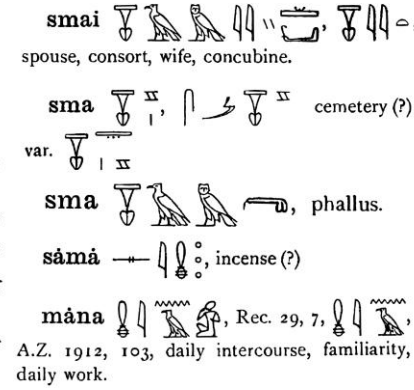
> "An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."—*Matthew* 12:39-40.

Soma (सोम) is an alternative name of the Hindu moon-god Chandra (चन्द्र).

In Sanskrit, Monday (Moon-day) is *Somavāra* (सोमवार), which literally means "Day of the Moon". Just like among Latin nations, Monday is usually named after "*Luna*", which is "Moon" in Latin—*Lunes* in Spanish, *Lunedi* in Italian, *Lundi* in French, etc. Exactly the same happens among Germanic and Nordic nations: Montag in German; Mandag in Swedish, Danish and Norwegian. In fact, in Nordic languages, the moon is called *mane,* or *månen*, a word that leads us straight back into the Latin MANES.

However, in the Hindu tradition, Soma (सोम) is also the name given to a very sacred sacrificial drink, or food, said to be capable of bestowing *immortality.*





"May I, the wise and devout, enjoy the delicious, abundantly honoured Soma food, which all gods and mortals, pronouncing sweet, seek to obtain. You enter within, and unimpaired, you avert the anger of the gods; Soma, enjoying the friendship of Indra, may you bring us to wealth as a swift (horse) its burden. We drink the Soma, may we become immortal; we have attained the light of (heaven), we have known the gods; what now could the enemy do to us, or what, O immortal, should the aggriever do to the mortal? O Soma, drunk by us, be bliss to our hearts, as a father is indulgent to a son or a friend to a friend."—RIG VEDA 8.48.1-4.

"The pressed out arousing Soma, O Indra, lover of hymns, fills you for bounty, O hero, O thunderer, as the waters flow to their singular satisfied lake. Drink the incomparable, helpful, swelling Soma, the sweetness of the Soma, that in your exultations you may pour out treasure for us, just as the mill-stone pours out meal. Come quickly to our praise—urged on by the Soma-pressers like a horse—which the cows make sweet for you, O Indra of independent might, there are gifts for you among the Kanva's. We have approached you with homage like a mighty hero, the pre-eminent one, of imperishable wealth; O Indra, thunderer, our prayers flow forth as an abundant fountain pours out its streams."—RIG VEDA 8.49.3-5.

Apart from being a name of the moon-god Chandra—and the name of the sacred drink, or food—Soma (सोम) also means "to sprinkle", "to extract", or "to distil".

"There was, in ancient times, a king in the race of Puru,[1] known by the name of Vyushitaswa.[2] He was devoted to truth and virtue. Of virtuous soul and mighty arms, on one occasion, while he was performing a sacrifice the gods with Indra and the great Rishis came to him, and Indra was so intoxicated with the *Soma* juice he drank and the Brahmanas with the large presents they received, that both the gods and the great Rishis began themselves to perform everything appertaining to that sacrifice of the illustrious royal sage. And thereupon Vyushitaswa began to shine above all men like the Sun appearing in double splendour after the season of frost is over. And the powerful Vyushitaswa, who was endued with the strength of ten elephants very soon performed the horse-sacrifice, overthrowing, O best of monarchs, all the kings of the East, the North, the West and the South, and exacted tributes from them all."—*The Mahābhārata,* Ādi Parva, Ch. 121.

The Hindu Soma finds direct equivalence in the Ancient Greek drink of the gods, or *ambrosia* (ἀμβροσία), which simply means "immortality". As it finds an equivalent in the Biblical "honey"—a symbol borrowed from the Ancient Egyptians, who said that bees rose from the tears of Ra: bees are hard-working creatures that *gather nectar from flowers* and store it in *hexagonal* cells. The symbolical use of honey is so common in the Bible that we could quote dozens of instances. The Promised Land, for example, is said "to *flow* with milk and honey"; in the New Testament, John the Baptist "eats locusts and wild honey", and in Ezekiel 3:3 and *Revelation* 10:9, an angel requests a man to eat "a scroll that will be sweet as honey to his mouth but sour to his belly".

Where do flowers flow? That is where I want to go.

"How sweet are your words to my taste, sweeter than honey to my mouth!
Through your precepts I get understanding; therefore I hate every false way.
Your word is a lamp to my feet and a light to my path."—*Psalms* 119:103-105.

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[1] Puru (पुरु) means "pollen of flowers", "heaven", or "paradise".

[2] Vyushitaswa (व्युषिताश्व) was the son of King Shankhana, of the Chandravamsha or "LUNAR Dynasty". His name may be derived from *vyusita* (व्युषित), meaning "daybreak", "dawn", "aurora", or "absent from home".

5.15. THE LAW OF MOSES.

I wonder whether the Jews still remember who gave the Law of Moses its name.

The prophet that *saved* the Hebrews from slavery in Egypt was in turn *saved* from drowning in the Nile by *the Daughter of the Pharaoh*, who raised him at the Pharaoh's court. And, according to the very Jewish Bible, Moses received his name from the Pharaoh's Daughter, who named him Moses because "she drew him out of the water".

"Now the Daughter of Pharaoh came down to wash herself at the river, while her maidens walked along by the river's side. She saw the *basket*[1] ( ) among the reeds ( ) and sent her servant woman to fetch it. When she opened it, she saw the child, and behold, the baby was crying. So, she took pity on him and said, 'This is one of the Hebrews' children.' Then *his sister* said to the Pharaoh's Daughter, 'Shall I go and call you a nurse from the Hebrew women to nurse the child for you?' And the Pharaoh's Daughter said to her, 'Go.' So the girl went and called the child's mother. And the Pharaoh's Daughter said to her, 'Take this child away and nurse him for me, and I will give you your wages.' So the woman took the child and nursed him. When the child grew older, she brought him to the Pharaoh's Daughter, and he became her son. She named him Moses, 'Because,' she said, 'I drew him out of the water.'"—*Exodus* 2:5-10.

Scholars will say that the name of Moses (משה) derives from the Hebrew *masha* (משה), which means "to extract from the water". But did the Daughter of the Pharaoh speak Hebrew? In fact, most probably yes. . . Nonetheless, by being raised at the court of the Pharaoh, Moses became a master of occultism; the Old Testament is best proof of it. But hey! What does the Greek word *muso* (μυσω) mean but "to hide" or "to veil"?

Another Hebrew verbal root very similar to the name of Moses—almost identical to *masha* (משה)—is *mashah* (משח), which means "to anoint". Anointment necessarily requires oil; *it is the oil that drew Moses from the water*, for oil never mixes with water! Let us now seek for similar verbal roots in the Ancient Egyptian tongue:

mesh , Mar. Karn. 55, 71, to advance, to flow like a waterflood.

meshsh , to clean, to polish (?) to rub (?)

m's , hair (?)

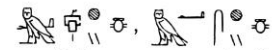
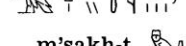
m'seḥ , Nâstasen Stele 12, 52, to march, to go.

mes , crop, grain.

m'shaâb , place for drawing water; compare Heb. מַשְׁאָב, Judges v, 11.

m'shā , unguent, spice, incense.

m'sha , to gut fish, to draw game, to split open.

m'sakh  , pot of oil, unguent, to anoint (?);  ; compare Heb. מַשְׁחִית, 2 Kings xxiii, 13.

m'sakh-t , Rec. 21, 77, 96, wine-jar, wine-skin.

"Being drawn from the water" is analogous to "being born from the water". It is a preliminary stage to "being born from the spirit": it is birth from the *flow* of thoughts.

Moses learnt his doctrine and *mysteries* from "the Daughter of the Pharaoh" at the Court of the Pharaoh, but the Jewish Mysteries were soon perverted. Proof of this can be found in the fact that when Jesus spoke to Nicodemus about "being born from the

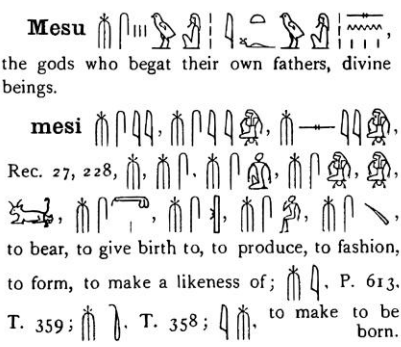
[1] The word used here is *tebah* (תבה), meaning "box", "basket", "coffin", or NOAH'S ARK, as this is the word used in the *Book of Genesis* to refer to Noah's Ark. In fact, the KJV Bible translates this instance as "ark".

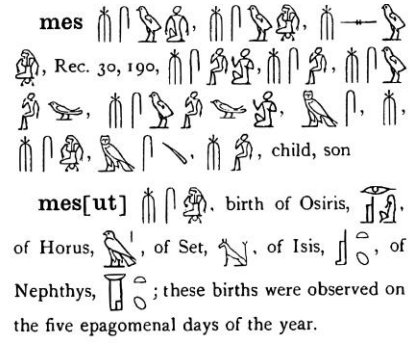
tebȧ , box, chest, coffer; Copt. ⲧⲏⲃⲉ.

water and the spirit", he was surprised at Nicodemus—a master of Israel, supposedly one of those who should be teaching these mysteries—not understanding his speech.

> "'Do not marvel that I said to you, "You must be born again." The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' Nicodemus said to him, 'How can these things be?' Jesus answered him, *'Are you the teacher of Israel and yet you do not understand these things?"—John* 3:7-10.

According to everything said, the root of the name of Moses will be found in the name of many of the pharaohs of the New Kingdom—such as Ramses or Thutmose, whose names meant "Toth is born", "Ra is born", etc. The same applies to the name of Moses, only that—according to the very Mosaic faith—Moses was born from the *Ineffable Name* of the Lord; hence, just as "Tuthmose" meant "Toth is born", Moses meant "___ is born" or, if you prefer, "the Ineffable Name is born" or "יהוה is born".





In Mesopotamia, the ME (𒈨) were divine decrees connected to the *mes-tree* (𒈦𒄑) that the gods were said to have bestowed to humanity, and the goddess Innana-Ištar was famous for having stolen these ME from the hands of Ea-Enki. Did not Moses do the same when he bestowed his Laws on the Jews? Now, I tell you that according to Sumerian mythology, the gods imposed on humanity "the task of carrying *baskets*", and that the Eleusinian Mysteries involved a *sacred basket* whose contents were kept secret to the uninitiated. What did the basket contain? Ask the Pharaoh's Daughter.

"'The mystic basket' of the mysteries contained, among other things *'the figure of a serpent.'* (De Sacy, 318, 319). 'Also in the most ancient mysteries of the Greeks, they shouted *Eva!* and at the same time a *serpent* was shown. (Orelli, Sanchon, pp. 14, 45.). 'The Bacchi celebrate the mysteries crowned with *the serpents*, shouting aloud *Eva!*' 'The name *Hevia* (Evia) roughened, is interpreted the *female serpent*'—that is *chouva* חוה for הוה, *Eva*. (Clemens Al. Cohort. ad Gentes, 11, 12). (Quoted from Sod. pp. 105, 106). 'The cry made by the females in their lamentations in these mysteries was *"Eva!"'* (*Landmarks Freemasonry,* Vol. II. P. 480. note).

The letter ט is the symbol, at the same time, of a *serpent* and a *basket.* It is 3 x 3 = 9, and is at the center of the garden. The name of David was *basket*, 'prop. a thing woven, for figs.' A very slight change from this word DUD, or DUDI, is the same in meaning as *basket*, but in the plural is *'love-apples,'* etc. (Song of Solomon, vii. 14). Thus the *scrotum* is signified with the male-female combination, which *was sin*, and by a figure *was birth* under a form *of death*; just as it is a fact that the, to some lugubrious, symbol of *scull and crossed bones*, as signifying *death*, to others is the most precious emblem of *life.*"—J. R. SKINNER, *The Source of Measures.*

5.16 THEY PERVERTED THE LAW OF MOSES AND MADE IT WORTHLESS.

> "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and garnish the sepulchres of the righteous, saying, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore, you are witness to yourselves that you are the children of those who killed the prophets."—*Matthew* 23:29-31.

5.17. YOU THOUGHT YOU HAD LEARNT TO RHYME, BUT TIGHTLY YOU SNOOZE, FOR THE SPIRIT THAT STIRS THE WORD IS NOT FOR FOOLS!

"You are our epistle written in our hearts, known and read of all men. Forasmuch as you are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart. And such trust we have through Christ toward God. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also has made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter kills, but the spirit gives life. But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory (*doxa*; δόξα)[1] of his countenance; which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excels. For if that which is done away was glorious, much more that which remains is glorious. Seeing then that we have such hope, we use great plainness of speech. And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded, for until this day the same veil remains untaken away in the reading of the Old Testament; which veil is done away in Christ. But even to this day, when Moses is read, the veil is upon their hearts. Nevertheless, when one shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding AS IN A GLASS the Glory (δόξα) of the Lord, are changed into the same IMAGE from glory (δόξα) to glory (δόξα), even as by the Spirit of the Lord."—2 *Corinthians* 3:2-18

5.18. JUST LIKE THE TRUE LEVITES THROUGH THE LEVIATHAN PROPHESIED, THE ANCIENT GREEK PYTHIAS, THROUGH PYTHON, ALSO PROPHESIED WHEN AT THE TEMPLE OF APOLLO ON YOUR STONE THEY SAT.

> "And Jesus answered and said to him, 'Blessed are you, Simon Barjona, for flesh and blood has not revealed this to you, but my Father which is in heaven. And I say also to you, that you are Peter, and upon this rock I will build my church; and the Gates of Hades shall not prevail against it. And I will give to you the keys of the Kingdom of Heaven, and whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven."—*Matthew* 16:17-19.

The Levites were the priestly tribe among the 12 tribes of Israel that derived from the twelve sons of Jacob; those who, by putting *stones* for pillows, dreamed of a Ladder "reaching to heaven, and the angels of Elohim ascending and descending on it."

[1] "And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the Glory of the Lord filled the tabernacle."—*Exodus* 40:35.

> "And Jacob awaked out of his sleep, and he said, 'Surely Jehovah is in this place; and I knew it not.' And he was afraid, and said, 'How dreadful (ירא, *yare*) is this place! This is none other but the House of Elohim, and this is the GATE OF HEAVEN.' And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it."—*Genesis* 28:16-18.

The place is *yare* (ירא)—i.e., "it inspires awe or dread"—because it is Babylon, the *Gate of Heaven,* or *Gate of the Gods*, where Apollo—the Angel of the Bottomless Pit—kills Python. In fact, *yare* (ירא) is connected to *yara* (ירה), meaning "to shoot arrows".

"Levi" (לוי) derives from *lawa* (לוה), meaning "to join", "to connect", from which *Leviathan* (לויתן) derives. By understanding that the tribes of Simeon and Levi participate in Ares and Poseidon—*the human and natural Satan*, i.e., those involved in the "taking of the Kingdom of God by force"—Jacob's words may in turn be understood.

> "Simeon and Levi are brethren; instruments of cruelty are in their habitations. Let my soul come not into their council; O my glory, be not joined to their company. For in their anger they killed men, and in their self-will, they hamstrung oxen. Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel"—*Genesis* 49:5-7.

The Levites' commendable mission was to keep the tribes of Israel together by keeping together the stones on which Jacob had slept: the stones of the *Urim and Thummim*, which allowed Jacob prophecy and were worn by the high priest on a breastplate. Needless to say, the Levites failed in their mission, for the tribes of Israel were scattered and lost, as were the twelve stones that composed the *Urim and Thummim,* to the point where no one knows what kind of stones they were anymore.

As said, among Jesus' disciples, Matthew participated in Apollo, and *"as the true Levites through the Leviathan prophesied, the Ancient Greek Pythias, through Python, also prophesied when at the Temple of Apollo on Ares' stone they sat."* Hence, Matthew (tax-collector–Apollo–alchemical gold) is called Levi *before* being recruited by Christ.

> "And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, 'Follow me.' And he rose and followed him."—*Mark* 2:14.

Israel (ישראל)—which means "God is Upright" or "He retains God"—was the name given to Jacob after he had "striven with Elohim and men and prevailed".

In truth, Israel has *very little to do* with any physical plot of land and everything to do with those who, "having retained God", can be led by Joshua, the Son of Nun, to the Vaikuntha of Vishnu, which flows with milk and honey. Hence, Joshua said:

> "I was sent only to the lost sheep of the house of Israel."—*Matthew* 15:24

The twelve Olympian gods, twelve apostles of Jesus Christ, twelve Atlantean tribes,[1] twelve months of the year, or twelve pentagonal faces of the dodecahedron—the Platonic solid once thought to symbolise ether—mimic the twelve tribes of Israel, which were originally scattered at the confusion of tongues, shortly after the Deluge.

Hence, the Gospels had to spread throughout the world so those "retaining God" could recall our song and return to Mount Olympus before the end should come.

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[1] Atlas, Gadirus, Eumelus, Ampheres, Eudaemon, Mneseus, Elasippus, Mestor, Azaes, Diaprepes, Aegyptus and Tyrrhenia.

"And this Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the end come. When you therefore shall see the abomination of desolation, spoken of by the prophet DANiel, stand in the holy place, (whosoever reads, let him understand) then let those that may be in Judea flee to the mountains.[1] Let he who is on the housetop not come down to take anything out of his house, neither let he which is in the field return back to take his clothes. And woe to those that are with child, and to those that give suck in those days! But pray that your flight be not in the winter, neither on the Sabbath Day. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—*Matthew* 24:14-21.

All world Scriptures and myths were written by the grace of the Ineffable Word. In other words, they were written beyond human words—directly in snake-tongue—and beyond the confusion of tongues that ensued at the Tower of Babel; hence,

"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that bites the horse's heels, so that his rider shall fall backward. I have waited for your salvation, O Jehovah."—*Genesis* 49:16-18.

The true Israelites are those "whose names are written in the Book of Life of the Lamb slain from the foundation of the world[2]", whom John the apostle specifically mentions as being 144,000, or 12,000 from each of the 12 tribes of Israel. The true Israelites are protected from the Harlot of Babylon by Athena's Gorgon's Shield, which is made of all *inspired* world scriptures, ancient myths, fables, songs and sagas.

"And Jesus said to them, 'Verily I say to you, that you which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."—*Matthew* 19:28-30.

"And I heard the number of them which were sealed, and there were sealed 144,000[3] of all the tribes of the Children of Israel. Of the tribe of Judah were sealed 12,000. Of the tribe of Reuben were sealed 12,000. Of the tribe of Gad were sealed 12,000. Of the tribe of Asher were sealed 12,000. Of the tribe of Naphtali were sealed 12,000. Of the tribe of Manasseh were sealed 12,000. Of the tribe of Simeon were sealed 12,000. Of the tribe of Levi were sealed 12,000. Of the tribe of Issachar were sealed 12,000. Of the tribe of Zebulon were sealed 12,000. Of the tribe of Joseph were sealed 12,000. Of the tribe of Benjamin were sealed 12,000. After this I beheld, and, lo, a great multitude, which no man could number, *of all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, 'Salvation to our God which sits upon the throne, and to the Lamb.'"—*Revelation* 7:4-10.

Scholars have long-debated why the tribe of Dan is NOT mentioned by John, who instead names the tribe of Manasseh—one of the half-tribes stemming from Joseph.

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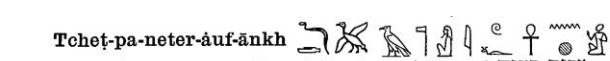
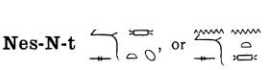
[1] *Haran* (הרן) means "mountainous" or "mountaineer". In the Old Testament, we are told that Terah, the father of Abraham, had a son named Haran who died in Ur of the Chaldeans (*Genesis* 11:28). Then, in *Genesis* 11:31, we are told that Terah took all his sons and fled to Haran, a city named after his dead son. . . Parvati (पार्वती)—the goddess that Shiva married after the death of his first wife, Sati—also means "mountain".
[2] *Revelation* 13:8. Another reference to Plato's etheric dodecahedron. If any man has an ear, let him hear.
[3] "He measured its wall 144 cubits, according to the measure of a man, that is, of the angel."—*Rev.* 21:17





But we could also wonder why John did not mention the tribe of Ephraim, the other half-tribe stemming from Joseph. To solve this mystery, let us look into the story of Joseph, which is as sad as that of Hephaestus, the god betrayed by his own mother.

According to the Bible, the other sons of Jacob were so envious of Joseph that they betrayed him and sent him back to slavery in Ancient Egypt, where Joseph was imprisoned until he began to interpret correctly the dreams of the Pharaoh. Then, after earning the Pharaoh's trust in this way, Joseph was elevated to a prominent position and became second in power in Ancient Egypt, only after the very Pharaoh.

"And Pharaoh said to Joseph, 'Since Elohim has showed you all this, there is none so wise and discerning as you are: You shall be over my house, and according to your word shall all my people be ruled, only in the throne will I be greater than you. And Pharaoh said to Joseph, 'See, I have set you over all the land of Egypt.' And Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, 'Bow the knee!' And he made him ruler over all the land of Egypt. And Pharaoh said to Joseph, 'I am Pharaoh, and without you shall no man lift up his hand or foot in all the land of Egypt.' And Pharaoh called Joseph's name *Zaphenath-paneah*; and he gave him to wife Asenath the daughter of Potiphera priest of On. And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt."—*Genesis* 41:39-46.

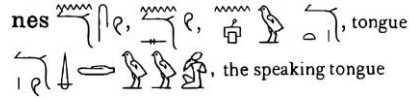
The name *Zaphenath-paneah* (צפנת פענח)—which the Pharaoh gave to Joseph—may be considered to mean "hidden shining rest", as derived from *sapan* (צפן), "to hide"; *nuah* (נוח), which means "rest" and is the etymological root of the name of antediluvian Noah; and *yapa* (יפע), which means "to shine" or "to be beautiful".

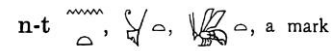
Now, according to the *BDB Theological Dictionary*, *Asenath* (אסנת)—the name of the Egyptian wife of Joseph—means "belonging to Neith", the Ancient Egyptian goddess of the night, analogous in many aspects to Athena. Nonetheless, if strictly derived from the Hebrew, *Asenath* may be derived from *asa* (אסה), "to suffer harm", or from *asna* (אסנא), "thorn bush", which confirms that *Asenath belongs to Neith.*

Finally, according to the *BDB Theological Dictionary, Potiphera* (פוטי פרע) means "he whom Ra gave", and I will simply not argue with that. Let us instead see how Jacob blessed his son Joseph, who shared a name with Jesus' adoptive father:

"Joseph is a fruitful bough, a fruitful bough by a fountain; whose branches run over the wall. *The archers have sorely grieved him, shot at him, and harassed him severely, yet his bow remained unmoved*; his arms were made agile by the hands of the Mighty God of Jacob (from thence is the Shepherd, *the Stone of Israel*). Even by the God of your father who will help you, and by the Almighty who shall bless you with blessings of heaven above, blessings of the deep that lies underneath, blessings of the breasts and of the womb. The blessings of your father have prevailed above the blessings of my parents, *up to the bounties of the everlasting hills*. May they be on the head of Joseph, and on the crown of him who was set apart [*nazar* (נזר), "to set apart for *consecration*," from where Nazarene and Nazareth] from his brethren."—*Genesis* 49:22-26.

Regarding the two sons of Joseph, or two half-tribes of Israel: Manasseh was the eldest and Ephraim the younger. Let us see how Jacob—now Israel—blessed them:





"And when Joseph saw that his father [Jacob] laid his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head. And Joseph said to his father, 'Not so, my father, for this is the firstborn; put your right hand upon his head.' And his father refused, and said, 'I know it, my son, I know it: he also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become *a multitude of nations.* And he blessed them that day, saying, 'In you shall Israel bless, saying, "Elohim make you as Ephraim and as Manasseh,"' and he set Ephraim before Manasseh. And Israel said to Joseph, 'Behold, I die, but Elohim shall be with you, AND BRING YOU AGAIN TO THE LAND OF YOUR FATHERS.'"—*Genesis* 48:17-21.

The story of Jacob and Esau repeats in Ephraim and Manasseh: Ephraim will be the father *of many nations*; Manasseh will be the last tribe *rescued from many nations.*

Manasseh (מנשה) means "to forget due to evaporation, being lifted up, or tribute", as derived from *maset* (משאת), "tribute" or "to lift up", or *nasha* (נשה), meaning "to forget" or "to slowly evaporate", from which comes *neshiya* (נשיה): "forgetfulness" or "oblivion" (*Lethe-Leto*). It is also derivable from *mashah* (משח), "to anoint or extract from water"—from which comes *Mashiach* or *Messiah* (משיח)—or from manna (מן).

Ephraim (אפרים) means "doubly fruitful" or "two-fold increase", but to be "doubly fruitful" in matters of Unity in God is not half as auspicious as to be born from Leto. Even if the womb of Leto is known to be doubly fruitful and bear twins.

Regarding the exclusion of Dan: Dan (דן) derives from *din* (דין), "to rule", or "to judge". Dan is not mentioned because, after his twelve Heraclean Labours, the Danite *sun-man* Samson dies in *Dinah* (דינה)—the *only daughter of Jacob*, whose name is the feminine version of the name "Dan", and where the 12 tribes of Israel shall reunite: the rightful judges of Israel that did not judge shall become Divine judges in Dhyana.

"And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image."—*Revelation* 20:4.

The Hebrew word Eden (עדן) derives from the Sumerian EDIN ( ), which meant "steppe", "plain", or "*spine*", according to John Halloran's *Sumerian Lexicon*.

But E ( ) meant "house" or "temple", and DIN ( ) meant "to live", "wine", or "beer". The gods ( ) were called either DIN.GIR or DI.ĞIR, and this, *phonetically*, is DIN () or DI ( )—meaning "decision" or "judgment"—plus ĞAR ( ), "to deliver".

5.19. AND NOW I TELL YOU THAT YOU'RE PETER, YOU BUILT YOUR OWN TRAP, BUT ON YOUR STONE WE WILL NOW BUILD A NEW DIVINE ACT!

"Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the Living God.' And Jesus answered him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, that you are Peter, and on this rock I will build my church, and the Gates of Hades shall not prevail against it. I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.' Then he strictly charged the disciples to tell no one that he was the Christ."—*Matthew* 16:13-20.

This is the only time that Jesus Christ appears to be concerned about his *public image*, which is quite remarkable, coming from someone of whom it was said:

> "Teacher, we know that you are true and do not care about anyone's opinion. For you are not swayed by appearances, but truly teach the Way of God."—*Mark* 12:14.

As "an image and resemblance of God", Adam was made as a model—a mould of clay, or simulacrum—of God, for mortality is true to Adam, while immortality is false.

Hence, the loftiest goal Adam can pursue is to transcend his mortal shape—the layer of mere outward appearances—to be truly born from the water into the spirit.

By this, it is implied a human being dwells in *mortal illusion*—what the Indians call "*māyā*"—by default. And this must continue to be the case as long as a human being is not interested in TRUTH but only resemblances—such as one's public image, corporeal appearance, etc.—all those aspects that strictly belong to how moulds of clay may appear in the eyes of other moulds of clay. This shallow dance of social masks constitutes *the very human Satan,* which—by creating and promoting every kind of social delusion—diverts people from entering the narrow door into the Way of God.

The superficial cosmos of outer images and resemblances *does not evolve*. Sensory builds evolve, and as they do, the appearance of the outside universe changes. As a result, the materialists and hedonists—those who embrace the sensory cosmos as their only reality—are very naturally evolutionarily stagnant in spirit, or awareness. And anything evolutionarily stagnant is surely destined for extinction. Accordingly, hard empiricism—whose "objectivity" is solely dependent on the *subjective* appearances observed by an animal species—leads to immobility in the circumstance of a particular animal shape, which constitutes both the *mark of the beast* and the *mark of the age.*

The human Satan spreads mindlessness and animal baseness by promoting the imitation of its ways, which are propagandised to the masses by appealing to their primal fear of exclusion from the herd. The natural Satan, on the other hand, would free every human being from all that—and make them true, or divine—but at a price: the emotional suffering required to *harvest* oneself by cauterising one's neck.

However, since human societies are indeed like a vain dance of masks largely indifferent to Truth—masks that continually replicate shallowness by reciprocating whatever self-inflicted falsity is accepted as consensual veracity—it is impossible for the Truth of the Sacred Law to emerge as a mass phenomenon. And yet, it was *transcendentally necessary* that the Gospels should spread throughout the whole world.

As a result, since the Truth intimated by the Gospels had no chance of spreading over the world on the merit of its most intimate Truth, it became *transcendentally* imperative to coat the subtlest Truth with vulgar delusion. In this way, the Gospels are an image of human nature and a UNIVERSAL proclamation of Truth at the same time, because as long as one is inherently deluded, one can only be intimate with delusion. And yet, the first Pope was the only disciple that rejected Christ thrice and that Christ openly called "Satan". And why? Only because Peter was unable to savour the things that are true and of God, but only those that are deceptive and of men:

> "But he turned and said to Peter, 'Get behind me, Satan! You are an offence to me. For you do not savour the things that be of God, but those that be of men.'"—*Matthew* 16:23.

5.20. THE LEVIATHAN STOOD IN ARES' WAY, IMPEDING HIS ADVANCE, AND, AT ONCE, THAT MIGHTY MONSTER—TRULY ENORMOUS AND VAST—COILED ON ITSELF SNARING ARES IN A SERPENTINE TRAP.

This refers to Ouroboros, or, what is the same, Samsara: a snake that has not been lifted up on a pole but is chasing its own tail and eating its own words.

In Judeo-Christian symbology, Ouroboros, or Samsara, may be represented by Galilee (גליל), which literally means "region of rolling or encircling", as derived from the verb *gallal* (גלל), which means "to roll" or "to encircle". Galilee was situated in the region of the tribe of Naphtali (נפתלי), whose name may be derived from *naptulim* (נפתולים)—meaning "wrestlings", "contortions", or "struggle"—or from *patal* (פתל), meaning "to twist" or "to be cunning". Hence, it may be easy to ascertain that the tribe of Naphtali is the tribe of Hermes, and every alchemist knows that mercury is a silver liquefaction of the moon. Accordingly, Thoth was a moon-god, and Jacob blessed Naphtali thus:

> "Naphtali is a hind let loose: he gives goodly words."—*Genesis* 49:21.

The city of Nazareth—from where Jesus was said to come—was also in Galilee. And Jesus is said to have recruited Peter and Andrew by the *Sea of Galilee.*

> "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers."—*Matthew* 4:18.

Nonetheless, when Philip prompted Nathanael to go see Jesus, Nathanael—who, among the disciples, participated in Hades—doubted that anything good could come out of Nazareth in Galilee. But when Jesus saw Nathanael, he only had goodly words:

> "Philip found Nathanael, and said to him, 'We have found him, the one of whom Moses in the Law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph.' And Nathanael said to him, 'Can there anything good come out of Nazareth?' Philip said to him, 'Come and see.' Jesus saw Nathanael coming to him, and said of him, 'Behold an Israelite indeed, in whom is no guile!' Nathanael said to him, 'How do you know me?' Jesus answered and said to him, 'Before Philip called you, when you were under the fig tree, I saw you.' Nathanael answered and said to him, 'Rabbi, you are the Son of God; you are the King of Israel.' Jesus answered and said to him, 'Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these. And he said to him, 'Verily, verily, I say to you, hereafter you shall see heaven open, and the *angels of God ascending and descending upon the Son of Man*.'"—*John* 1:45-51.

The last sentence—which evokes the vision of "the Ladder of Jacob and the angels of God ascending and descending on it"—complements those words to the Stone Peter that said, "and the Gates of Hades shall not prevail against it." Because Leviathan, Ouroboros, Samsara, or Galilee are also the Ladder of Jacob, the Seasons of Demeter, the Zodiacal Wheel, or the circling of the cycles of time through which human souls—i.e., "the angels of God going up and down *your spine*"—evolve through death and rebirth. *Ouroboros is the egg of the snake, which is your inner realm.*

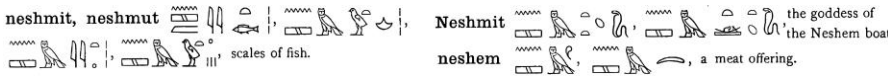
Hence, after his resurrection, now in a redemptive fashion, Jesus told the apostles:

> "Do not be afraid; go and tell my brothers to go to Galilee, and they will see me there.'"—*Matthew* 28:10.

Here, Jesus is telling his disciples not to be afraid of entering the Mouth of Babylon and being swallowed by the Leviathan, which swims against the common current like the Fish of Jonah, and, instead of proceeding from Aries into Taurus, beheads the Bull of Mithra and turns around to proceed into Vesica Pisces and far beyond Sagittarius.

From *gallal* (גלל) derives *Gilgal* (גלגל), which refers to hoary *circles of stones.* The most famous *Gilgal* is the one that *Joshua, the Son of Nun,* set up with *twelve stones.*

"When all the nation had finished passing over the Jordan, Jehovah said to Joshua, 'Take twelve men from the people, from each tribe a man, and command them, saying, "Take twelve stones from here out of the midst of the Jordan [ירדן; "descender"], from the very place where the priests' feet stood firmly, and bring them over with you and lay them down in the place where you lodge tonight.' Then Joshua called the twelve men from the people of Israel, whom he had appointed, a man from each tribe. And Joshua said to them, 'Pass on before the Ark of Jehovah your Elohim into the midst of the Jordan, and take up each of you a stone upon his shoulder, according to the number of the tribes of the children of Israel, that this may be a sign among you. When your children ask in time to come, "What do those stones mean to you?" Then you shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it passed over the Jordan, the waters of the Jordan were cut off: *and these stones shall be to the children of Israel a memorial forever.*' And the children of Israel did just as Joshua commanded and took up twelve stones out of the midst of the Jordan, according to the number of the tribes of the people of Israel, just as Jehovah told Joshua. And they carried them over with them to the place where they lodged and laid them down there. And Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests bearing the Ark of the Covenant had stood; and they are there to this day. For the priests bearing the Ark stood in the midst of the Jordan until everything was finished that Jehovah commanded Joshua to tell the people, according to all that Moses had commanded Joshua. The people passed over in haste. And when all the people had finished passing over, the Ark of Jehovah and the priests passed over before the people. The sons of Reuben, and the sons of Gad, and the half-tribe of Manasseh passed over armed before the people of Israel, as Moses had told them. About 40,000 prepared for war passed over before Jehovah for battle, to the plains of Jericho. On that day Jehovah exalted Joshua in the sight of all Israel, and they stood in awe of him just as they had stood in awe of Moses, all the days of his life. And Jehovah said to Joshua, 'Command the priests bearing the Ark of the Testimony to come up out of the Jordan.' So, Joshua commanded the priests, 'Come up out of the Jordan.' And when the priests bearing the Ark of the Covenant of Jehovah came up from the midst of the Jordan, *and the soles of the priests' feet were lifted up on dry land*, the waters of the Jordan returned to their place and overflowed all its banks, as before. The people came up out of the Jordan on *the tenth day of the first month*, and they encamped at Gilgal on the east border of Jericho. And those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. And he said to the people of Israel, 'When your children ask their fathers in times to come, "What do these stones mean?" Then you shall let your children know, Israel passed over this Jordan on dry land. For Jehovah your Elohim dried up the waters of the Jordan for you until you passed over, as Jehovah your Elohim did to the Red Sea, which he dried up for us until we passed over, so that all the peoples of the earth may know that the hand of Jehovah is mighty, that you may fear [*yare*; ירא — connects Enoch's father Jared to Jericho & Jordan] Jehovah your Elohim forever."—*Joshua* 4.



5.21. THE SCALY ARMOUR OF THE LEVIATHAN WAS TOO STEADFAST.

> "These you shall eat of all that are in the waters: whatsoever has fins and scales in the waters, in the seas, and in the rivers, these you shall eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination to you. They shall be even an abomination to you; you shall not eat of their flesh, but you shall have their carcases in abomination. Whatsoever has no fins nor scales in the waters, that shall be an abomination to you."—*Leviticus* 11:9-12.

Everything in the seas devoid of Gorgon's shield, scales and fins is Diabolon, the "abomination of desolation spoken of by the prophet Daniel." The word used for "scales" is *qasqeset* (קשקשת), which is used in the Old Testament to refer to the scales of fishes and reptiles and, in one instance, to the scale armour of Goliath[1]:

> "And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was *six* cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail (קשקשת); and the weight of the coat was five thousand shekels of brass."—1 *Samuel* 17:4-5

Ezekiel used the word *qasqeset* to refer to "the great dragon that lies in the midst of his rivers", and that was to threaten the Pharaoh of Ancient Egypt. This may refer to Sobek—the Pharaoh's protector. It is, again, Ouroboros, in a sense, the egg of ego.

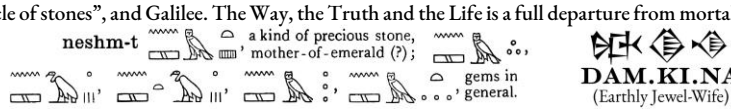
> "Speak, and say, thus says Adonai Jehovah; 'Behold, I am against you, Pharaoh king of Egypt, the Great Dragon that lies in the midst of his rivers, which has said, 'My river is mine own, and I have made it for myself. But I will put hooks in your jaws, and I will cause the fish of your rivers to stick to your scales (קשקשת), and I will bring you up out of the midst of your rivers, with all the fish of your rivers that stick to your scales (קשקשת). And I will leave you thrown into the wilderness, you and all the fish of your rivers: you shall fall upon the open fields; you shall not be brought together, nor gathered: I have given you for meat to the beasts of the field and to the fowls of the heaven."—*Ezekiel* 29:3-5.

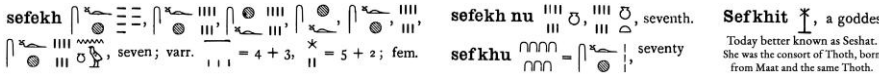
5.22. LIKE A PUISSANT BATTERING RAM, ARES LUNGED FORTH WITH ALL HIS MIGHT AGAINST THE LEVIATHAN, WHOSE SIZE WAS SEVENTY TIMES SEVEN HIS HEIGHT

According to the *Book of Joshua*, the children of Israel conquered the "Place of Fragrance" or "City of the Moon"—that is what Jericho (ירחו) means—by having *seven* priests blowing seven trumpets of *ram's horns* before the Ark of the Covenant and *circling* the city during *seven days* until, on the *seventh day,* they circled the city *seven times,* and the stone fortifications of the city finally crumbled to the ground.

"And Jehovah said to Joshua, 'I have given Jericho into your hand, with its king and mighty men of valour. You shall march around the city, all the men of war going around the city once. Thus, you shall do for six days. Seven priests shall bear seven trumpets of rams' horns before the Ark. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. And when they make a long blast with the ram's horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him."—*Joshua* 6:2-6

[1] Goliath (גליה) derives from *gala* (גלה), "to uncover" or "to go into exile". It is connected to *Gilgal* (גלגל), "the circle of stones", and Galilee. The Way, the Truth and the Life is a full departure from mortal existence.





Jesus said to his disciples that they should forgive up to seven times in one day.

> "Temptations to sin are sure to come, but woe to the one through whom they come! It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin. Take heed to yourselves: If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."—*Luke* 17:3-4.

The above applied to all his disciples *except Simon Peter,* whom—for some untold reason—Jesus said should forgive not seven times, but "seventy times seven".

> "Then Peter came up and said to him, 'Lord, how often will my brother sin against me, and I forgive him? As many as seven times?' Jesus said to him, 'I do not say to you seven times, but seventy times seven.'"—*Matthew* 18:21-22.

The meaning of this mystery-expression is *prophesied* by Jesus right away in the parable of *the king and the servant* in *Matthew* 18:23-35. Let the reader read it by himself, and let us instead proceed to illustrate the same from another esoteric prism.

"The science goes much beyond the synthetic fabrication of precious metals, and the philosophers' stone itself is but the first positive step enabling the Adept to raise himself all the way to the most sublime knowledge. Even if we remain in the physical domain, which is that of material manifestations and fundamental certainties, we can assert that the Work is not subject to the unexpected. It has its laws, principles, conditions, secret agents, and is the result of too many combined actions and diverse influences to obey empirical laws. It must be unveiled, its process must be understood, its causes and its accidents well-known before proceeding with its implementation. And whoever cannot see it 'in spirit' wastes his time and his energy in wishing to find it through practice. 'The wise man's eyes are in his head,' says *Ecclesiastes* 2:14, 'but the fool walketh in darkness.' The gambling dice therefore has another esoteric meaning. Its shape, which is that of the cube (κύβος; *gambling dice, cube*), designates the cubic or chipped stone, our philosopher's stone and the cornerstone of the Church. But to be properly raised, this stone requires three successive repetitions of the same series of seven operations, which brings the total of 21 operations. This number corresponds exactly to the sum of the points marked on the dice's six faces, since by adding up the first seven numbers one obtains 21. And the three series of seven are once again arrived at by adding up the same number of points by boustrophedon writing:

1 2 3
6 5 4

Positioned at the intersections of the sides of an inscribed hexagon, these numbers will translate the circular motion appropriate to the interpretation of another figure, emblematic of the Great Work, that of the serpent Ouroboros, *aut serpens qui caudam devoravit* (the Ouroboros serpent, or the serpent which devours its tail). In any case, this arithmetic figure, in perfect agreement with the Work, consecrates the attribution of the cube or dice to the symbolic expression of our mineral quintessence. It is the Isiac table carried out by the cubic throne of the great goddess. By analogy, it is therefore sufficient to thrown the dice thrice on the table—which amounts in praxis to re-dissolving the stone three times—to obtain the latter with all its qualities."—FULCANELLI, *Dwellings of the Philosophers.*

"Whoever slays Cain, vengeance shall be taken on him sevenfold."—*Genesis* 4:15.

"If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."—*Genesis* 4:24.

All the previous refers to the doctrine of sevens, according to which the evolution of consciousness from earth to heaven *appears* to be determined by the number seven.

This doctrine—today perhaps best known as the doctrine of "planetary chains, globes and spheres", after its mention in certain esoteric works—is not mere literary dogma; it is very naturally embedded in our current sensory circumstance. Most remarkably, we find it in the seven prismatic colours which, according to the Bible, constituted the sign of the Covenant of Elohim with the Earth after the Deluge.[1] But we also find it in the seven planets of classic astrology:[2] the celestial bodies that are *naturally* discernible to the human eye without resorting to any modern artifice.[3]

A *natural* rule of seven was everything our ancestors could find every time they raised an inquisitive eye to the heavens. Hence—after the axiom "as above, so below"—they engraved the same rule of seven everywhere below: in the seven notes of the musical scale, the seven days of the week and their correlation to the seven planets of classic astrology, the Biblical account that God created the universe in seven days, etc.

> "A chain of beads, and each bead a world—is an illustration already made familiar to you. You have already pondered over the life impulse beginning with each *Manvantara* to evolve the first of these worlds; to perfect it; to people it successively with all the aerial forms of life. And after completing on this first world seven cycles—or revolutions of development—in each kingdom as you know—passing forward down the arc—to similarly evolve the next world in the chain, perfect it, and abandon it. Then to the next and next and next—until the sevenfold round of world-evolutions along the chain is run through and the Mahayug comes to its end. Then chaos *again*—the *Pralaya*. As this life-impulse (at the seventh and last round from planet to planet) moves on, it leaves behind it dying and—very soon—'*dead* planets.'
>
> The last seventh round man having passed on to a subsequent world, the precedent one with all its mineral, vegetable and animal life (except man) begins to gradually die out, when with the exit of the last animalcula it is extinguished, or as H.P.B. has it—snuffed out (*minor* or partial *pralaya*). When the Spirit-man reaches the last bead of the chain and passes into *final* Nirvana, this last world also disappears or passes into subjectivity. Thus are there among the stellar galaxies births and deaths of worlds ever following each other in the orderly procession of natural Law."—MORYA, *The Mahatma Letters.*

The Moon, Mercury and Mars are *dead,* or *volcanically inactive,* planets. And, in the *fourth* current chain, *the Sun is on* Earth; hence, three planetary chains remain: Venus, Jupiter and Saturn. Accordingly, Fulcanelli says that "to be properly raised, this stone requires three successive repetitions of the same series of seven operations." Venus is a rocky planet, very *alive* and *passionate*, but the other two are just gas or *air.*

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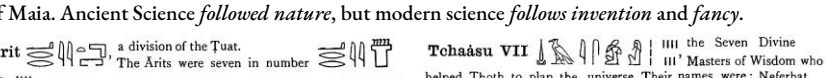
[1] "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."—*Gen*. 9:13. "The high priest asked him, 'Are you the Christ, the Son of the Blessed?' And Jesus said, 'I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.'" *Mark* 14:60.

[2] The Sun, Mercury, Venus, the Moon, Mars, Jupiter and Saturn.

[3] Cavemen will hardly be able to fathom that the microscopic paradoxes of quantum physics *also apply to the macrocosm.* If one invents new channels of perception (through the invention of the microscope or telescope, for instance), then *māyā*—the sensory illusion that cavemen consider to be "objective reality"—must generate further images and resemblances in order to continue supporting the evolution of cavemen through *māyāvic* images and resemblances. Thus, cavemen continue going in Ouroboric circles within the Cave of Maia. Ancient Science *followed nature*, but modern science *follows invention* and *fancy*.



5.23. ARES' ROAR BOUND ALL HUMAN WAR-CRIES.

"Pallas Athena took the whip and reins, and drove straight at Ares. He was in the act of stripping huge Periphas, son of Ochesios and bravest of the Aetolians. Bloody Ares was stripping him of his armour, and Athena donned the helmet of Hades, that he might not see her; when, therefore, he saw Diomedes, he made straight for him and let Periphas lie where he had fallen. As soon as they were at close quarters Ares let fly with his bronze spear over the reins and yoke, thinking to take the life of Diomedes,[1] but Athena caught the spear in her hand and made it fly harmlessly over the chariot. Diomedes then threw, and Pallas Athena drove the spear into the pit of Ares' stomach where his under-belt went round him. There Diomedes wounded him, tearing his fair flesh and then drawing his spear out again. Ares roared as loudly as nine or ten thousand men in the thick of a fight, and the Achaeans and Trojans were struck with panic, so terrible was the cry he raised."—HOMER, *The Iliad.*

5.24. HIS EYES, DEEPLY INJECTED IN BLOOD,
WERE DRENCHED LIKE THAT THUNDEROUS FLOOD
THAT ALWAYS DEAFENS AND DEFIES
THE PRUDENT CALL OF THE WISE!

The following continues right after *The Iliad's* previous excerpt:

"As a dark cloud in the sky when it comes on to blow after heat, even so did Diomedes son of Tydeus see Ares ascend into the broad heavens. With all speed he reached high Olympus, home of the gods, and in great pain sat down beside Zeus, the son of Cronos. He showed Zeus the immortal blood that was flowing from his wound, and spoke piteously, saying, 'Father Zeus, are you not angered by such doings? We gods are continually suffering in the most cruel manner at one another's hands while doing a favour for mortals; and we all owe you a grudge for having begotten that mad termagant of a daughter, who is always committing outrage of some kind. We other gods must all do as you bid us, but her you neither scold nor punish; you encourage her because that pestilent creature is your daughter. See how she has been inciting proud Diomedes to vent his rage on the immortal gods. First, he went up to the Cyprian and wounded her in the hand[2] near her wrist, and then he sprang upon me too, equal to a daimôn. Had I not run for it I must either have lain there for long enough in torments among the ghastly corpses, or have been eaten alive with spears till I had no more strength left in me.'

Zeus looked angrily at Ares and said, 'Do not come whining here, renegade. I hate you worst of all the gods in Olympus, for you are ever fighting and making mischief. You have the intolerable and stubborn spirit of your mother Hera: it is all I can do to manage her, and it is her doing that you are now in this plight: still, I cannot let you remain longer in such great pain; you are my own offspring, and it was by me that your mother conceived you; if, however, you had been the son of any other god, you are so destructive that by this time you should have been lying lower than the Titans.'"—HOMER, *The Iliad.*

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[1] Διομήδης means "god-like cunning" or "advised by Zeus", he was king of Argos (Ἄργος), "bright", "white".
[2] Previously, following Athena's instructions, Diomedes had already wounded Aphrodite, "the Cyprian". Athena will make Diomedes immortal in the end. She already wished to make his father, Tydeus, immortal, but she had a change of heart when she saw him eating the brain of his killer, Melanippus (Μελάνιππος), which means "black horse". WHITEN THE LATTEN AND BURN THE BOOKS.

5.25. Amidst a dense dark smoke and walking on that monster's tongue,
a dim silhouette became visible and soon was to be known.
For dressed in his usual apron—sweat all over his front—
Master Hephaestus from the Leviathan was soon to step forth,
followed by the leader of the Great Archangelical Host:
stern Michael, Lord of Hosts, wielding his flaming Fiery Sword.

The Greek name of the *Book of Revelation* is *Apocalypsis* (Αποκάλυψις), which means, well, "*revelation*", from *apo* (ἀπό), "away", and *kalupto* (καλύπτω), "to cover".[1] But the term "*apocalypse*" is commonly understood as conveying the end of the world. This is, in part, because the *Book of Revelation* deals at length with the end of times and, in truth, because both the end of times and revelation must come hand in hand.

"Seventy weeks are determined upon your people and your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, *and to seal up both the vision and prophecy, and to anoint the most Holy*. Know therefore and understand that from the going forth of the Word to restore and build Jerusalem to the Messiah the Prince, there shall be seven weeks. Then for sixty-two weeks, the square shall be built again, and the moat, even in troublous times. And after the sixty-two weeks, shall Messiah be cut off and shall have nothing. And the people of the prince that is to come[2] shall destroy the city and the sanctuary; and the end thereof shall come with a flood, and to the end of the war desolations are determined. And he shall confirm the covenant with many for one week, and for half of the week[3] he shall put an end to sacrifice and offering. And on the wings of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—*Daniel* 9:24-27.

I told you not to read this book, Son of Man.

If you are to request Athena's hand, then seek the White Aurora's Light, not to eat Astraeus' brains tinged in black: *whiten the latten and burn the books*. Because when the abomination of desolation spoken of by the prophet Daniel is fully settled in the holy place, where it ought not[4] (let the reader understand), the Holy Spirit will blow up, Michael's Sword will burst out, and only water and lice will be left around.

"And I heard a loud voice saying in heaven, 'Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the Word of their testimony; and they loved not their lives to the death. Therefore rejoice, ye heavens, and ye that dwell in them. *Woe to the inhabitants of the earth and of the sea!* For the devil is come down to you, having great wrath, because he knows that he has but a short time."—*Revelation* 12:10-12.

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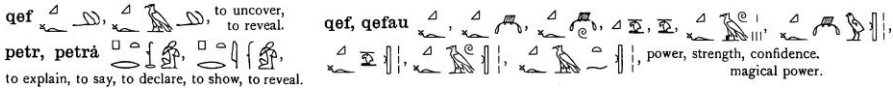
[1] How amusing that the *Book of Revelation* (literally "Unveiled") should be the most cryptic for the profane.
[2] "I will not talk much with you, for the prince of this world comes, and has nothing in me."—*John* 14:30.
[3] "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished *for a time, and times, and half a time,* from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."—*Revelation* 12:14-16.
[4] "When you see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand), then let them that be in Judea flee to the mountains."—*Mark* 13:14.



Woe to those who have not yet found Ogygia by then, for, should one knock on the narrow door in those days, the master of the forge would not open anymore.

> "Strive to enter through the narrow door. For many, I say to you, will seek to enter and will not be able. When once the master of the house is risen up, and has shut the door, and you begin to stand without, and to knock at the door, saying, 'Lord, Lord, open to us;' he shall answer and say to you, 'I know you not where you come from'. Then you shall begin to say, 'We ate and drunk in your presence, and you taught in our streets.' But he shall say, 'I tell you, I know not where are you from; depart from me, all you workers of iniquity.'"—*Luke* 13:25-27.

As the only natural goal of human existence is to die to images and resemblances and be born in Truth, the time is coming when the dead will come out of their tombs to *reveal* their hearts. The dead will resurrect, and the Earth will die; the last will be first, and the first, last. Now is the time to spread out the arms and *reveal* the heart.[1]

"Do you not know, Asclepius, that Egypt is an image of heaven, or, to speak more exactly, in Egypt all the operations of the powers which rule and work in heaven have been transferred to earth below? Nay, it should rather be said that the whole Kosmos dwells in this our land as in its sanctuary. And yet, since it is fitting that wise men should have knowledge of all events before they come to pass, you must not be left in ignorance of this: there will come a time when it will be seen that in vain have the Egyptians honoured the deity with heart-felt piety and assiduous service; and all our holy worship will be found bootless and ineffectual. For the gods will return from earth to heaven; Egypt will be forsaken, and the land which was once the home of religion will be left desolate, bereft of the presence of its deities."—*Asclepius III.*

[1] The Eucharist is Jesus. For he is called in Syriac 'Pharisatha,' which is 'the one who is spread out,' for Jesus came to crucify the world."—*The Gospel of Philip.*

5.26. APHRODITE WEPT; HER WEEPING WAS NOW EVEN MORE INTENSE.
SHE TURNED HER FACE; SHE DID NOT WANT TO SEE WHAT FOLLOWED NEXT.
ARTEMIS WENT TO APHRODITE; THE GODDESSES EMBRACED,
AND THE MOON'S BUST IN THE TEARS OF THE DUSK WAS SOAKED AND DRENCHED.

"ISIS speaks, she says:

Come to your house, come to your house!
You of On [Heliopolis], come to your house, your foes are not!
O good musician,[1] come to your house!
Behold me, I am your beloved sister, you shall not part from me!
O good youth, come to your house!
Long, long have I not seen you!
My heart mourns you, my eyes seek you, I search for you to see you!
Shall I not see you, shall I not see you, Good King, shall I not see you?
It is good to see you, good to see you, you of On [Heliopolis], it is good to see you!
Come to your beloved, come to your beloved!
Wennofer, justified, come to your sister!
Come to your wife, come to your wife, weary-hearted, come to your house-mistress!
I am your sister by your mother, you shall not leave me!
Gods and men look for you, weep for you together!
While I can see I call to you, weeping to the height of heaven!
But you do not hear my voice, though I am your sister, whom you loved on earth,
You loved none but me, the SISTER, the SISTER!

NEPHTHYS speaks, she says:

O good King, come to your house!
Please your heart, all your foes are not!
Your Two Sisters beside you guard your bier,
Call for you in tears! Turn around on your bier!
See the women, speak to us! King our Lord, drive all pain from our hearts!
Your court of gods and men beholds you, show them your face, King our Lord!
Our faces live by seeing your face! Let your face not shun our faces!
Our hearts are happy to see you!
I am Nephthys, your beloved sister!
Your foe is fallen, he shall not be!
I am with you, your body-guard, for all Eternity!"

—THE LAMENTATIONS OF ISIS AND NEPHTHYS
(Translated by Miriam Lichtheim, Ancient Egyptian Literature Vol. III).

"Two soldiers are killing the children of two mothers, while the mothers, sitting on the ground, weep for their little ones. Two other soldiers pour blood into a large bowl, full of the said blood, while the *sun and moon* descend from the sky or the clouds *to bathe* in it. There are six soldiers clad in white armour, the king making the seventh, and there are also *seven* dead *innocents* and *two mothers*, one of whom, weeping and wiping her face with a handkerchief, is *dressed in blue*, while the other, also weeping, is *dressed in red*." —FULCANELLI, *The Mystery of the Cathedrals.*

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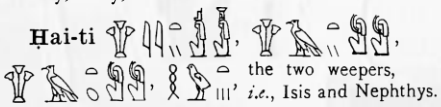
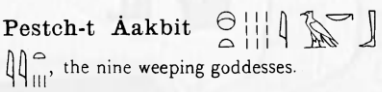
[1] Sons of Rama and Pandavas, return to Sita with your sitar, and she shall be Saraswati, wife of Abraham. Verily, verily, from the House of David comes the Krishna Avatar.

Ḥai-ti  , the two weepers, *i.e.*, Isis and Nephthys.

Pestch-t Ȧakbit  , the nine weeping goddesses.

5.27. ALL OF YOU NOW PLEASE PAY HEED TO MY SONG: PROTECT YOURSELVES, FAMILIES AND INNER HOMES FROM A FIRE WHOSE FUEL IS PEOPLE AND STONES, AND OVER WHICH ARE ARCHANGELS—SEVERE AND ROUGH—THAT NEVER DISOBEY THE COMMAND OF THEIR LORD!

"Believers! Guard yourselves and your kindred against a Fire whose fuel is human beings and stones, a Fire held in the charge of fierce and stern angels who never disobey what He has commanded them, and always do what they are bidden."—NOBLE QURAN 66:6.

5.28. A FEW OF THE SOULS THAT FOLLOWED FEARFUL SCORN CROWED AT APOLLO—LIKE A ROOSTER CROWS AT THE SUN OF THE DAWN—AND LEAVING PHOBOS AND DEIMOS ALONE, TO THE GODS THEY RETURNED.

"And Socrates also touched himself and he said that when the poison reached his heart, he should then leave us. But now his lower belly was almost cold; and when uncovering his face (for he was covered), he said (which were his last words):

'Crito, we owe a rooster to Asclepius. Pay it and do not neglect it.'

"'That shall be done;' said Crito, 'but see if you have anything else to say.' To this inquiry of Crito, he made no reply; but shortly after he moved, the attendant uncovered him; his eyes were fixed. And Crito when he saw it, *closed his mouth and eyes*."—PLATO, *The Phaedo.*

5.29. BUT MANY WERE STILL THE SOULS THAT NERVOUSLY SNIGGERED AT THE SUN, AND, FEARING ITS LIGHT, BEHIND PHOBOS AND DEIMOS TIMIDLY SCOFFED.

"The Son of Man shall be delivered to the multitudes, and shall be mocked, and spitefully entreated, and spitted on"—*Luke* 18:32.

"In the last time there will be scoffers, following their own ungodly passions. It is these who cause division, worldly people, devoid of the Spirit. But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. And have mercy on those who doubt; save others by snatching them out of the fire; to others show mercy with fear, hating even the garment spotted by the flesh."—*Jude* 1:18-23.

"I stir up your pure minds by way of remembrance, that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that the heavens existed long ago, and the earth was formed out of water and through water by the Word of God, and that by means of these the world that then existed was deluged with water and perished. But the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, do not overlook this one fact, that with the Lord one day is as a thousand years, and a thousand years as one day.[1]"—2 *Peter* 3:1-8.

[1] "A month is a day and a night of the manes (पितृ, *pitris*), but the division is according to fortnights. The dark fortnight is their day for active exertion, the bright fortnight their night for sleep. A year is a day and a night of the gods (देव, *devas*); their division is as follows: the half year during which the sun progresses to the north will be the day, that during which it goes southwards the night."—MANUSMṚTI, 1:66-67.

5.30. MICHAEL'S MERCILESS SWORD HAD HIM SCORCHED.

"And I heard a great voice out of the temple saying to the seven angels, 'Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, 'You are righteous, O Lord, which are, and was, and shall be, because you have judged thus. For they have shed the blood of saints and prophets, and you have given them blood to drink; for they are worthy.' And I heard another out of the altar say, 'Even so, Lord God Almighty, true and righteous are your judgments. And the fourth angel poured out his vial upon the sun; and power was given to him to scorch men with fire. And men were scorched with great heat, and blasphemed the Name of God, which has power over these plagues, and they repented not to give him glory [δόξα]. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils,[1] working signs, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, *I come as a thief*. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame."—*Revelation* 16:1-15.

5.31. A RULER'S POWER IS NEVER FOUND IN HIS HANDS ALONE,
BUT IN THE HANDS OF THOSE YIELDING THEIR POWER TO GRANT HIM SUPPORT.

"The fear [or "awe" (יראת)] of Jehovah is a fountain of life, to depart from the snares of death. In the multitude of people is the king's honour, but in the want of people is the destruction of the prince. He that is slow to wrath is of great understanding, but he that is hasty of spirit exalts folly. A sound heart is the life of the flesh, but envy the rottenness of the bones. He that oppresses the poor reproaches his Maker, but he that honours him has mercy on the poor. The wicked is driven away in his wickedness, but the righteous has hope in his death."—*Proverbs* 14:27-32.

5.32. HERMES JUMPED INTO THE MONSTER'S FOLD.

Even if his true abode is beyond and above, Hermes, messenger of the gods, often comes to the clayen adobe that is near and below. And, as Mercury is a dripping of moon melted by the sun, by retracing Hermes' steps, one shall find Ariadne's thread.

"Having myself crossed, may I lead others across; released, may I release others; comforted, may I comfort others; emancipated, may I emancipate others. May I become all this for the benefit and welfare of mankind, out of compassion for the world, for the sake of the multitude, for the good of devas and men."—*Mahāvastu*, Vol. I. *The Vow of the Bodhisattva.*

[1] The original text says *daimonion* (δαιμονίων). A daimonion could be good or evil, not necessarily "devils".

5.33. And that's the problem: that you hated all the gods. . .

"Hermes. Are you somehow blaming me for your calamities?
Prometheus. In short: I hate all the gods who my good turns with evil turns repay.
Hermes. Your words prove you plagued with no slight madness.
Prometheus. If to hate foes be madness, then mad I am.
Hermes. No one could bear you if you were prosperous. . .
Prometheus. Ah me! *(Prometheus cries out of pain).*
Hermes. That word is all unknown to Zeus."

—Aeschylus. *Prometheus Bound.*

"Do you weep at this Asclepius? There is worse to come; Egypt herself will have yet more to suffer; she will fall into a far more piteous plight, and will be infected with yet more grievous plagues; and this land, which once was holy, a land which loved the gods, and wherein alone, in reward for her devotion, the gods deigned to sojourn upon earth, a land which was the teacher of mankind in holiness and piety,—this land will go beyond all in cruel deeds. The dead will far out-number the living; and the survivors will be known for Egyptians by their tongue alone, but in their actions, they will seem to be men of another race. O Egypt, Egypt, of thy religion nothing will remain but an empty tale, which thine own children in time to come will not believe; nothing will be left but graven words, and only the stones will tell of thy piety. And in that day men will be weary of life, and they will cease to think the universe worthy of reverent wonder and of worship. And so religion, the greatest of all blessings,—for there is nothing, nor has been, nor ever shall be, that can be deemed a greater boon,—will be threatened with destruction; men will think it a burden, and will come to scorn it. [. . .] Darkness will be preferred to light, and death will be thought more profitable than life; no one will raise his eyes to heaven; the pious will be deemed insane, and the impious wise; the madman will be thought a brave man, and the wicked will be esteemed as good. As to the soul, and the belief that it is immortal by nature, or may hope to attain to immortality, as I have taught you,—all this they will mock at, and will even persuade themselves that it is false. No word of reverence or piety, no utterance worthy of heaven and of the gods of heaven, will be heard or believed.

And so the gods will depart from mankind,—a grievous thing!—and only evil angels will remain, who will mingle with men, and drive the poor wretches by main force into all manner of reckless crime, into wars, and robberies, and frauds, and all things hostile to the nature of the soul. Then will the earth no longer stand unshaken, and the sea will bear no ships; heaven will not support the stars in their orbits, nor will the stars pursue their constant course in heaven; all voices of the gods will of necessity be silenced and dumb; the fruits of the earth will rot; the soil will turn barren, and the very air will sicken in sullen stagnation. After this manner will old age come upon the world. Religion will be no more; all things will be disordered and awry; all good will disappear.

But when all this has befallen, Asclepius, then the Master and Father, God, the first before all, the maker of that god who first came into being, will look on that which has come to pass, and will stay the disorder by the counterworking of his will, which is the good. He will call back to the right path those who have gone astray; he will cleanse the world from evil, now washing it away with waterfloods, now burning it out with fiercest fire, or again expelling it by war and pestilence. And thus he will bring back his world to its former aspect, so that the Cosmos will once more be deemed worthy of worship and wondering reverence, and God, the maker and restorer of the mighty fabric, will be adored by the men of that day with unceasing hymns of praise and blessing."—Hermes Trismegistus, *Asclepius III.*

5.34. BUT IT WAS THANKS TO THIS—AND TRULY NOTHING ELSE INDEED—
THAT MANY SOULS LEFT YOU AND NOW SIT WITH US AT MEAT!
BUT EVEN IF UNAWARE, YOUR BROUGHT TO US MANY LOST SHEEP;
YOU SHIELDED US WHEN WE ASCENDED TO THE ELYSIAN FIELDS;[1]
AND STOOD GUARD BY THE CHURCHYARD WITHOUT FALLING ASLEEP,[2]
—WHEN POSEIDON STIRRED YOUR LARD HARD AS PART OF HIS TREAT—
WE CANNOT SAVE YOU FROM YOUR OWN PASSION'S FRUIT AND SEED,
NOR THE ELYSIAN MANSION TO WHICH IT MUST LEAD WHEN REAPED.

"Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, 'Take, eat; this is my body.' And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.' And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, 'You will all fall away because of me this night. For it is written, "I will strike the shepherd, and the sheep of the flock will be scattered." But after I am raised up, I will go before you into Galilee.' Peter answered him, 'Though they all fall away because of you, I will never fall away.' Jesus said to him, 'Verily, I say to you, that this very night, before the rooster crows, you will deny me three times.' Peter said to him, 'Even if I must die with you, I will not deny you!' And all the disciples said the same."—*Matthew* 26:26-35.

"Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, 'You also were with Jesus the Galilean.' But he denied it before them all, saying, 'I do not know what you mean.' And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' And again, he denied it with an oath: 'I do not know the man.' After a little while the bystanders came up and said to Peter, 'Certainly you too are one of them, for your accent betrays you.' Then he began to invoke a curse on himself and to swear, 'I do not know the man.' And immediately the rooster crowed. And Peter remembered the saying of Jesus, 'Before the rooster crows, you will deny me three times.' And he went out and wept bitterly."—*Matthew* 26:69-75.

"Socrates touched himself, and said that when the poison reached his heart he should then depart. But now the parts around the lower belly were almost cold; when, uncovering himself, for he had been covered over, he said (and they were his last words), 'Crito, we owe a cock to Asclepius; pay it, therefore; and do not neglect it.'"—PLATO, *The Phaedo.*

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[1] "Do not suffer for the Soldier,
—said to me the Trickster in stable hover—
for he shall shield us against the Sea's Slaughter,
and for some time he will be a brave upholder
of our holy banner and lofty order!"
—*Greetings from the White Aurora*, page 33.

[2] "If the *Newt* is stirring the pig's lard hard,
and Dad can't find a resting place unbarred,
tell Dad to sit in a silent churchyard,
and tell your uncle—the Soldier—to stand guard."
—*Greetings from the White Aurora*, page 45.

neg , to cackle. **negg** , to cackle, to quack.

5.35. Sun-Prophet!—Athena cried—The rooster already sang thrice! Once for the Fishes, once for the Waterman, once for the Child!

The "Fishes, Water-Man and Child" stand for the three days and three nights that the Lamb of God must spend underground. This is also the "for a time, times and half a time, which—as found in *Revelation* 12:14[1]—reads "ἐκεῖ καιρὸν καὶ καιροὺς".

So, although the English translation renders all three words as "time", the Greek version makes use of two different words.[2] First, it uses *ekei* (ἐκεῖ)—which may mean "time" but also means "in there" and was often used as a euphemism to mean "in Hades", i.e., "in the realm of the dead"—whereas the other two "times"—"the *times* and *half a time"*—are expressed through the word *kairós* (καιρός), which means "season" or "proper, critical, auspicious time". This word is connected to *keíro* (κείρω), "to shear sheep" and "to cut hair short", which connect to the mysteries of the harvest.

> "Pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short."—*Matthew* 24:20-22.

Kairos (Καιρός)—usually rendered in English as *Caerus*—was also a Greek god of time. Caerus, or *Kairos*, was said to be the youngest son of Zeus, a title reserved for Dionysus among the Olympians. Kairos was represented with a single lock of hair on his brow but bald on the back of his head, a feature representing "lost opportunity".

> "And why does your hair hang over your face? For him who meets me to take me by the forelock. And why, in Heaven's name, is the back of your head bald? Because none whom I have once raced by on my winged feet will now, though he wishes it sore, take hold of me from behind."—Posidippus, *Epigram on Lysippus's Statue.*

Just as in the case of Dionysus in the Orphic Mysteries, everybody thought that Kairos would eventually dethrone Zeus. But Kairos neglected the overthrowing of his father and instead became the lover of the Titaness Tyche (Τύχη), "Fortune".

> "Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, 'This man said, "I am able to destroy the temple of God, and to rebuild it in THREE DAYS.'" And the high priest stood up and said, 'Have you no answer to make? What is it that these men testify against you' But Jesus remained silent. And the high priest said to him, 'I adjure you by the Living God, tell us if you are the Christ, the Son of God.' Jesus said to him, 'You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.' Then the high priest tore his robes and said, 'He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. What is your judgment?' They answered, 'He deserves death.' Then they spit in his face and struck him. And some slapped him, saying, 'Prophesy to us, you Christ! Who is it that struck you?'"—*Matthew* 26:59-68.

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[1] "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

[2] Something similar happens in Daniel, who repeats the expression twice but, in each instance, uses a different word. First, in *Daniel* 7:25, he uses the word *eden* or *iddan* (עדן) thrice, which—*apart from being the name of the Garden of Eden*—means "time" or "delight". But then, in *Daniel* 12:7, he instead uses the word *moed* (מועד), which means "appointed time", "appointed place of meeting", or even "synagogue".

5.36. "But our Father also dwells in their insides!"—Apollo cried. "I beg you! Let me awaken Him! Let me show them more signs!"

"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman,[1] whose son was sick at Capernaum.[2] When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death. So Jesus said to him, 'Unless you see signs and wonders you will not believe.' The nobleman said to him, 'Sir, come down before my child dies.' Jesus said to him, 'Go; your son will live.' The man believed the Word that Jesus spoke to him and went on his way."—*John* 4:47-50.

The *Son of Man* was healed when Jesus came down from the peaks of Judea again to the plains of Cana of Galilee, where he had performed the first miracle of turning water into wine at the beginning of his ministry, during the Wedding of Cana.

"'The Nazarene is the one that is revealed in that which is hidden. The Christ has all things in himself, whether man or angel or mystery, and the Father. Those who say that the Lord died first and then rose up are in error, for he rose up first and then died. If anyone does not first attain resurrection, he will die."—*The Gospel of Philip.*

"The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly Perfect Man. When we drink this, we shall receive for ourselves the Perfect Man. The Living Water is a body. It is fitting that we put on the Living Man. Because of this when he is about to go down to the water he unclothes himself, in order that he may put this one on. A horse begets a horse, a man begets man, a god begets god. So it is with the Bridegroom and the Bride."—*The Gospel of Philip.*

"No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins. If he does, the wine will burst the skins, and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins."—*Mark* 2:21-22.

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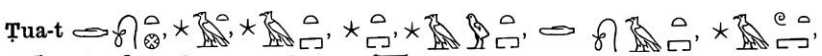
[1] The word used in the original is *basilikos* (βασιλικὸς), literally meaning "belonging to a king", or if we pay heed to European mythology and *green language,* "a serpent-king" from *basiliskos* (βασιλίσκος).

> "The basilisk which puts to flight even the very serpents, *killing them sometimes by its smell*, is said to be fatal to a man if it only looks at him. Its blood the Magi praise to the skies, telling how it thickens as does pitch, and resembles pitch in colour, but becomes a brighter red than cinnabar when diluted. They claim that by it petitions to potentates, and even prayers to the gods, are made successful; that it provides cures for disease and amulets against sorcery. Some call it 'Saturn's blood.'"—Pliny the Elder, *Natural History* 8.

"In Western Ethiopia there is a spring, the Nigris, which most people have supposed to be the source of the Nile, as they try to prove by the arguments that we have stated. In its neighbourhood there is an animal called the *catoblepas,* in other respects of moderate size and inactive with the rest of its limbs, only with a very heavy head which it carries with difficulty—it is always hanging down to the ground; otherwise it is deadly to the human race, as all who see its eyes expire immediately. The basilisk serpent also has the same power. It is a native of the province of *Cyrenaica,* not more than 12 inches long, and adorned with a bright white marking on the head like a sort of diadem. It routs all snakes with its hiss, and does not move its body forward in manifold coils like the other snakes but advancing with its middle raised high. It kills bushes not only by its touch but also by its breath, scorches up grass and bursts rocks. Its effect on other animals is disastrous: it is believed that once one was killed with a *spear* by a man on *horseback* and the infection rising through the spear killed not only the *rider* but *also the horse*."—Pliny the Elder, *Natural History* 8.

[2] Capernaum (Καπερναουμ) means "Village of Comfort or Consolation" or "Protected by being sorry". "And you, Capernaum, who are exalted to heaven, will be brought down to Hades."—*Matthew* 11:23.

Ṭua-t  , a very ancient name for the land of the dead

5.37. ENOUGH! UPROOT THAT ROTTING VINE!

> "Having broken my bonds like a great bull, like a great elephant tearing a rotting vine, I will never again lie in the womb: so if you want, rain-god, go ahead and rain."—GAUTAMA BUDDHA, *Dhaniya Sutta.*

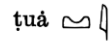
"Your own wickedness shall correct you, and your apostasy will reprove you. Know and see that it is evil and bitter for you to forsake Jehovah, your Elohim; the fear of me is not in you, declares the Adonai Jehovah of Hosts.[1] 'For long ago I broke your yoke and burst your bonds; but you said, "I will not serve." Yes, on every high hill and under every green tree you bowed down playing the harlot. Yet I planted you a choice vine, wholly of pure seed. How then have you become a degenerate vine alien to me? For though you wash yourself with NATRON, and take much soap, yet your iniquity is marked before me, says Adonai Jehovah.'"—*Jeremiah* 2:19-21.

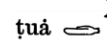
"Let me sing for my beloved my love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and *cleared it of stones,* and planted it with choice vines; *he built a watchtower* in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge between me and my vineyard. What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and briers and thorns shall grow up; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry!"—*Isaiah* 5:1-7.

"I am the true vine and my Father is the husbandman. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the Word that I have spoken to you. Abide in me, and I in you"—*John* 15:1-4.

"Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognized, it is dissolved. When it is revealed, it perishes. That is why the Word says, 'Already the axe is laid at the root of the trees.' It will not merely cut—what is cut sprouts again—but the axe penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do."—*Th Gospel of Philip.*

[1] The Lord of Hosts, or Jehovah Sabaoth, seems to be identical with the Lord of the archangelical host.

ṭuả  , mountain, hill.

ṭuả  , vineyard.

ṭuả , to call, to cry out.

5.38. The Hourglass ran out of sand!
The time isn't for any of you to decide!

"Then will appear in heaven the SIGN of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other. From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is nigh. So likewise, when you see all these things, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away.

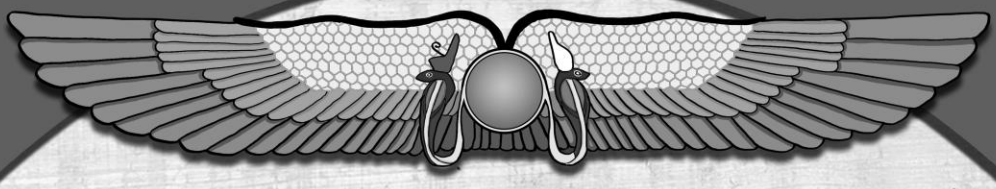
But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the Flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the Ark, and they were unaware until the Flood came and swept them all away, so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will be grinding at the mill; one will be taken and one left. Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore, you also must be ready, for the Son of Man is coming at an hour you do not expect."—*Matthew* 24:30-44.

5.39. Dionysus—riding the sky-blue horse—tapped Apollo's thigh: the Sun-Prophet turned in the midst of all his pleas and cries; the child shook his head; and the poet went silent with a sigh. . .

"And Jacob was left alone; and a man wrestled with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, 'Let me go, for the *dawn* is breaking!' But Jacob said, 'I will not let you go, except you bless me. And he said to him, 'What is your name?' And he said, 'Jacob.' And he said, 'Your name shall be called no more Jacob, but Israel, for you have striven with Elohim and with men, and have prevailed.' And Jacob asked him, and said, 'Please, tell me your name!' But he said, 'Why is that you ask my name?' And he blessed him here. And Jacob called the name of the place Penuel,[1] for he said 'I have seen Elohim face to face, and my life is preserved.' And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh."—*Genesis* 32:24-31.

"I was waiting for you."—said a voice as familiar as strange.
And when Dionysus turned his head towards that place
where the Ankh had stood and the Aurora's Light ranged:
he saw that same tanned man in orange robes arrayed,
but not under any Ankh but a tree instead.
"Who were you waiting for?"—the child soberly said.
That man rose and asked: "Should I give you a name?"
And Dionysus said: "No, for the Word I made flesh,
and when I crucified it, to words I put an end!"

[1] Penuel (פנואל) means "Face of God" or "he turns to God". "You cannot see my face and live."—*Ex.* 33:20.



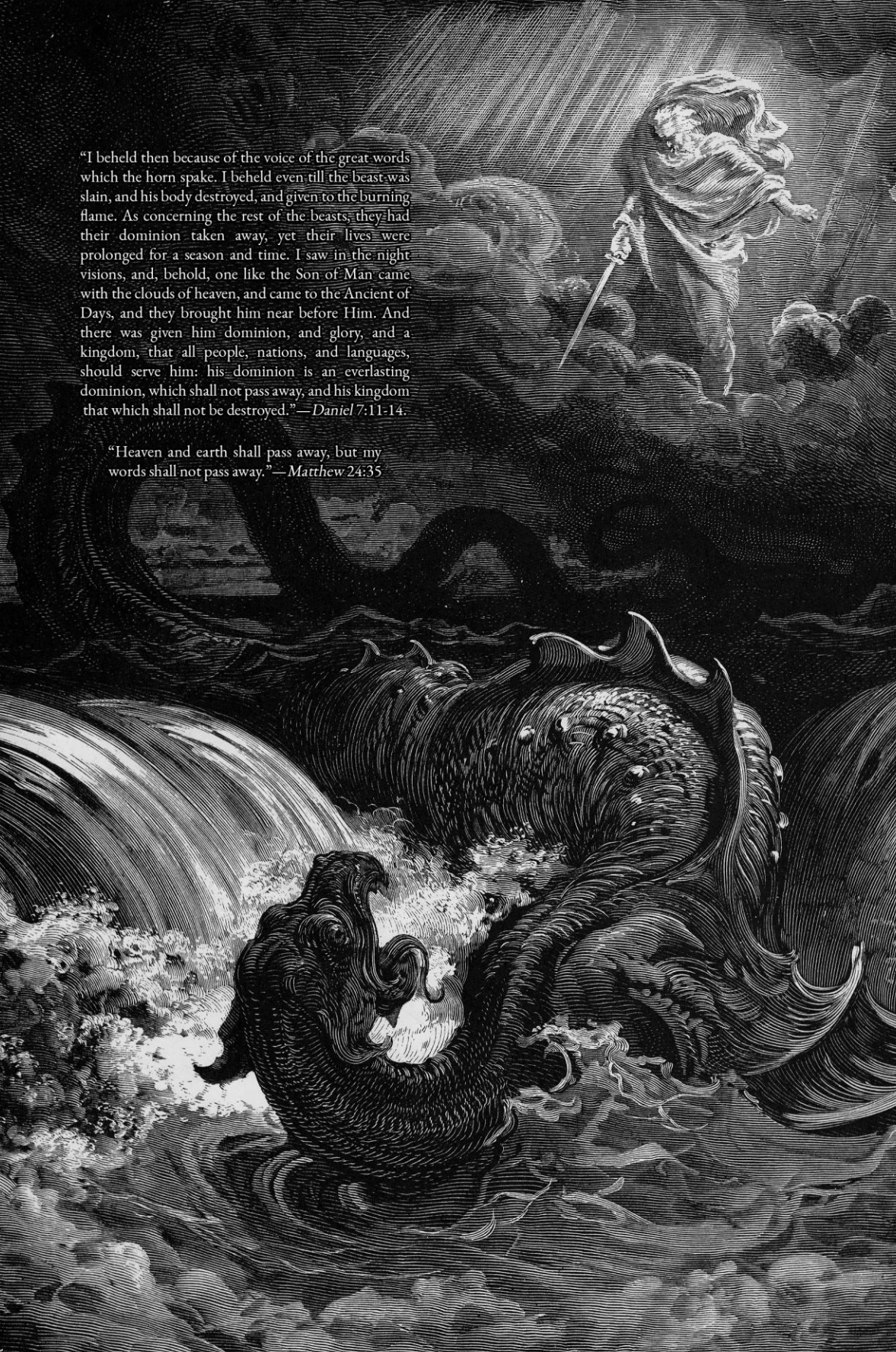
"I have risen as a possessor of life because of goodly Maat of that day of cold blood, fresh wounds, and burial. I split the horns among the ones who were united with the crocodile against me.

O ones mysterious of fashioning, do not repel me. O those upon their bellies, I have arrived with a commission of the Lord of Lords in order to greet Osiris. Do not cause that the eye should swallow its tears."

"Do not permit me to be carried off as booty to Osiris, for I have never been in the confederacy of Set. O you who sit on your coils before Him whose soul is strong, let me sit on the Throne of Ra and take possession of my body before Geb; may you grant that Osiris may go forth vindicated against Set; may the dreams of Set be the dreams of a crocodile. O you whose faces are hidden, who preside over the Mansions of the King of Lower Egypt, who clothe the gods in the Sixth-day Festival, who weave forever and who knot eternally, I have seen the Pig put into fetters, but indeed he who was put under ward has been released, the Pig has been loosed. I have been reborn, I have gone forth in the shape of a living spirit whom the common folk worship on earth. O you sick one who would harm me, be driven off from the wall of Ra. Let me see Ra, let me go forth against my enemies, let me be vindicated against them in the tribunal of the Great God, in the presence of the Great God. If you do not let me go forth against that enemy of mine that I may be vindicated against him in the tribunal, then Hapi shall not ascend to the sky that he may live on truth, nor shall Ra descend to the waters that he may live on fish. Then shall Ra ascend to the sky that he may live on Truth, and Hapi descend to the waters that he may live on fish, and the great day on earth shall end its condition. I have come against that enemy of mine, and he is given over to me, he is finished and silent in the tribunal."

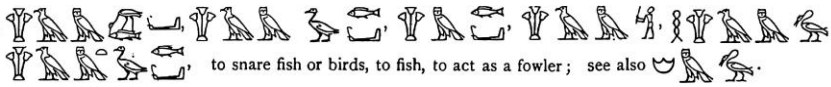
–*The Ancient Egyptian Book of the Dead.*

Please, do not cause that the eye should swallow its tears.



"I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—*Daniel* 7:11-14.

"Heaven and earth shall pass away, but my words shall not pass away."—*Matthew* 24:35

ḥam 
to snare fish or birds, to fish, to act as a fowler; see also .

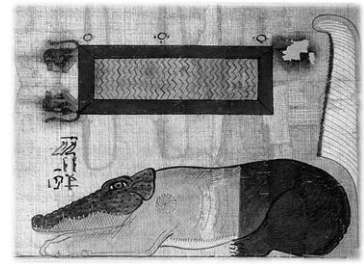
VI

6.1. Apollo fished the Leviathan with his Bident.

"Can you draw out Leviathan with a fishhook or press down his tongue with a cord? Can you put a rope in his nose or pierce his jaw with a hook? Will he make many pleas to you? Will he speak soft words to you? Will he make a Covenant with you to take him for your servant forever? [1] Will you play with him as with a bird, or will you put him on a leash for your maidens? Will traders bargain over him? Will they divide him up among the merchants[2]? Can you fill his skin with harpoons or his head with fishing spears? Lay your hands on him; remember the battle—do no more! Behold, his hope is false; shall one be cast down at his sight? No one is so fierce that he dares to stir him up. Who then is able to stand before me? Who has prevented me, that I should repay him? Whatever is under the whole heaven is mine. I will not conceal his parts, nor his might, nor his comely frame. Who can unveil the face of his garment? Who can come to him with his double bridle? Who can open the gates of his face? Around his teeth is terror. His scales are his pride, shut up together as with a close seal. One is so near to another that no air can come between them. They are joined one to another; they stick together, they cannot be separated. His sneezing flashes forth light, and his eyes are like the eyelids of the dawn. Out of his mouth go flaming torches; sparks of fire leap forth. Out of his nostrils comes forth smoke, as from a boiling pot and burning rushes. His breath kindles coals, and a flame comes forth from his mouth. In his neck abides strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together, firmly cast on him and immovable. His heart is as firm as a stone, hard as the lower millstone. When he raises himself up the mighty are afraid; by reason of the crashing they purify themselves. Though the sword reaches him, it does not avail, nor the spear, the dart, or the javelin. He esteems iron as straw, and bronze as rotten wood. The arrow cannot make him flee; sling stones are turned with him to stubble. Clubs are counted as stubble; he laughs at the rattle of spears. Sharp pieces of clay are under him; he spreads himself like a threshing sledge on the mire. He makes the deep boil like a pot; *he makes the sea like a pot of ointment. Behind him he leaves a shining wake; one would think the deep to be white-haired. On earth there is not his like, a creature without fear. He sees everything that is high; he is king over all the sons of pride."—Job* 41.

6.2. Ammit was an Egyptian goddess with the head of a crocodile, the forequarters of a lion and the hindquarters of a hippopotamus: in short, a composite of the most lethal animals one could find in Ancient Egypt. In fact, as her name indicated, Ammit was "the devourer of the dead", and she was not worshipped but rather feared.

Nonetheless, the Egyptians worshipped the crocodile in Sobek and the lioness in Sekhmet, as they also worshipped Taweret—"the great one"—a woman with the limbs of a lioness and the head of a hippopotamus, often associated with the cow-goddess, Hathor. In Ammit, we find the triple dark aspects of Hecate separated from her triple noble nature. If, at the Scales of the Duat, the heart was found to be heavier than the feather of Maat, Ammit swallowed the heart.



[1] The taming of Leviathan finds direct analogy in the Mesopotamian taming of Mušḫuššu by Marduk.

[2] The text says Canaanites (כנענים), translated as "merchants", because the Phoenicians were merchants.

Ām-mit
a monster, part crocodile, part lion, and part hippopotamus, which devoured the dead.

6.3. That man fed the beast a snow-white stone that, wrapped in immaculate swaddling white clothes, resembled one of the sheep of his flock.

"But Rhea was subject in love to Cronos and bore splendid children, Hestia, Demeter, and gold-shod Hera and strong Hades, pitiless in heart, who dwells under the earth, and the loud-crashing Earth-Shaker, and wise Zeus, father of gods and men, by whose thunder the wide earth is shaken. These great Cronos swallowed as each came forth from the womb to his mother's knees with this intent, that no other of the proud sons of Heaven should hold the kingly office amongst the deathless gods. For he learned from Gaia [Earth] and starry Ouranos [Heaven] that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus. Therefore, he kept no blind outlook, but watched and swallowed down his children: and unceasing grief seized Rhea. But when she was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Gaia and starry Ouranos, to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Cronos for his own father and also for the children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Cronos the king and his stout-hearted son. So they sent her to Lyctus,[1] to the rich land of Crete, when she was ready to bear great Zeus, the youngest of her children. Him did vast Gaia receive from Rhea in wide Crete to nourish and to bring up. To that place came Gaia carrying him swiftly *through the black night* to Lyctus first, and took him in her arms and hid him in a remote cave beneath the secret places of the holy earth on thick-wooded Mount Aegeum;[2] but to [Cronos] the mightily ruling son of Ouranos, the earlier king of the gods, she gave a great stone wrapped in swaddling clothes. Then he took it in his hands and thrust it down into his belly: wretch! He knew not in his heart that in place of the stone his son was left behind, unconquered and untroubled, and that he was soon to overcome him by force and might and drive him from his honours, himself to reign over the deathless gods."—Hesiod, *Theogony.*

"Jacques Coeur, the great silversmith of the reign of Charles VII, had the reputation of being a proven adept. Indeed, David the Planis-Campy mentions him as possessing 'the precious gift of the white stone,' in other words the power of transmuting common metals into *silver.* Hence, perhaps, his title of silversmith. Be that as it may, we must recognize that Jacques Coeur, using a profusion of symbols of his own choosing, did all he could to validate his real or supposed status as a *philosopher by fire.* Everyone knows the coat of arms and the device of this prominent personage: three hearts forming the centre of the following inscription, given in the form of a riddle: *A vaillans cuer riens impossible* (To the valiant heart nothing is impossible). This proud motto, bursting with energy, takes on a rather singular meaning if we examine it according to cabalistic rules. Indeed, if we read *cuer*[3] with the spelling of the period, we shall obtain at the same time: 1. The statement of the universal Spirit (*ray of light*); 2. The common name for the basic matter, which has been processed (*the iron*); 3. The three repetitions essential for the complete perfection of the two Magisteries (*the three hearts*)."—Fulcanelli, *The Mystery of the Cathedrals.*

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[1] *Lyctus,* or *Lyctos* (Λύκτος), was a Cretan city that worshipped Apollo. The very name of the city may derive from *lykos* (λύκος), "wolf", and Apollo's epithet *Lyceus* (Λύκειος), meaning "wolf-like", from which *Lyceum*. Crete (Κρήτη) derives from *Kratos* (Κράτος) or *krataie* (κραταιή), to be more precise: "strong; powerful".

[2] From *aegeus* (αἰγεύς), meaning "goat-man". Zeus was nursed by the Gorgon Aix (Αἴξ), whose name means "goat". Then he killed the Gorgon and used her skin for the famous Aegis wielded by Athena and Apollo.

[3] In Old French, *cuer* meant "heart, courage or spirit", but also "church choir" as well as "leather" or "hide".

hem , expense, cost.

hem , hire of a boat

hemi , a kind of tax.

hem-t , food for the journey.

hem-t , the ferryman who collects the fares of his passengers.

ḥem , forty

6.4. HERMS. In ancient times, the *herms, hermae,* or *hermis* (ἑρμῆς), were cairns—heaps of stones of archaic origin—that were located at crossroads or by the sides of the roadways and acted as landmarks for travellers. In fact, it was customary for early travellers to contribute their own stone to the herms, which was done to express gratitude for the orientation provided and to propitiate the protection of Hermes, the god of roads, traveller guardian, soul guide, and psychopomp.

However, in later times, the archaic esoteric meaning of Hermes' herms was perverted when new herms—shaped as stone columns endowed with a male head and genitalia—began to be placed at the whimsical discretion of authorities, and, shortly afterwards, the common people began to superstitiously place them by the doors of their own houses with the intent of averting evil, as if the contribution of one's own stone was not the requirement for propitiating Hermes' protection. . .

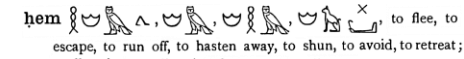
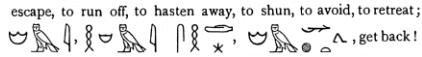
Hardly any original herms are extant today. Egypt conserves a few, as the first Egyptians—those who cried black kohl—piled up herms with extremely *heavy stones*, but later they also began to build obelisks and stopped laying down such heavy stones.

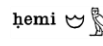
> ". . . All this he did wishing to persuade the citizens, that thus he might rule over the best of subjects; for he thought it not right to grudge wisdom to any, so noble and good was he. And when his people in the city had been educated and were admiring him for wisdom, he next endeavoured to instruct the husbandmen. And in order to do this, he placed HERMAE for them in the roads, in the middle of the city, and in each of the towns. And then, selecting from his own wise lore, which he partly learned, and partly himself discovered, selecting such things as he thought were the wisest, he inserted them in an elegy, and inscribed them on the figures as verses of his own and testimonies of his wisdom, so that, in the first place, his citizens might not admire those wise Delphic legends of 'Know thyself,' 'Nothing in excess,' and the other sayings of the sort, but that they might think the words of Hipparchus were to be preferred for wisdom to these. And, in the next place, that by everywhere reading and receiving a taste of his wisdom, they might come from the fields for the completion of their education."—PLATO, *The Hipparchus.*

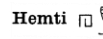
The middle finger—"dedo corazón" ("*heart* finger") in Spanish—is an obelisk. But the index is also needed to handle the bowstring and not be kept under the thumb.

6.5. THE GOLDEN PHILOSOPHER'S STONE NEVER SINKS BUT FLOATS:
THIS IS THE MIRACLE OF WALKING ON THE WATERS BELOW
AND BREATHING THE HOLY BREATH OF THE WATERS ABOVE!

> "And Peter answered him and said, 'Lord, if it be you, bid me to come to you on the water.' And he said, 'Come.' And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Lord, save me!' And immediately Jesus stretched forth his hand, and caught him, and said to him, 'O you of little faith, wherefore did you doubt?' And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, 'Of a truth you are the Son of God.' And when they were gone over, they came into the land of Gennesaret."—*Matthew* 14:28-34.

ḥem  , to flee, to escape, to run off, to hasten away, to shun, to avoid, to retreat;  , get back!

ḥemi  , retreater.

Hemti  , the god who carried to heaven the shadows and spirits of the dead.

Regarded in alchemical texts as *Elixir Vitae* and an indispensable element for the completion of the Great Work and the making of gold, the Philosopher's Stone is, in truth, *pumice stone*, which is *elaphrópetra* (ελαφρόπετρα) in Greek or, quite literally, "stone (*petra*) of solar (*Helios*) foam (*aphros*)". But nothing is revealed here unless the reader already possesses the Philosopher's Stone. In Sumerian, "stone" was NA$_4$( ), a word formed by NI ( ), meaning "oil", and UTU or BABBAR ( ), meaning "sun" or "to be white". This is so because oil floats on water, just like pumice stone.

> "A report has gone abroad that the Hidden Glory of the Philosophers is a stone and not a stone, and that it is called by many names, lest the foolish should recognise it after one fashion, namely, according to the place where it is generated; others have adopted another, founded upon its colour, some of whom have termed it the Green Stone; by other some it is called the Stone of the most intense Spirit of Brass, not to be mixed with bodies; by yet others its description has been further varied, because it is sold for coins by lapidaries who are called *saven*; some have named it Spume of Luna;[1] some have distinguished it astronomically or arithmetically; it has already received a thousand titles, of which the best is:—'That which is produced out of metals.' So, also others have called it the Heart of the Sun, and yet others have declared it to be that which is brought forth out of quicksilver with the milk of volatile things."—*Turba Philosophorum.*

"On the other hand, the hermetic equivalent of the ankh symbol is the emblem of Venus of Cypris (in Greek Κυπρος, the impure) i.e., common copper, which some, in order to veil the meaning further, have translated as brass or latten. 'Whiten the latten and burn your books' is the repeated advice of all the good authors. Κυπρος is the same word as Σουφρος, *sulphur*, which has the meaning of manure, muck, dung, ordure. 'The wise man will find our stone even in the dung heap,' writes the Cosmopolite, 'while the ignorant will not be able to believe that it exists in gold.' It is thus that the ground plan of a Christian building reveals to us the qualities of the first matter, and its preparation by the *sign of the cross*, which points the way for the alchemist to obtain the *First Stone*—the corner stone of the philosopher's Great Work. It is on this stone that Jesus built his Church; and the medieval freemasons have symbolically followed the divine example. But before being dressed to serve as a base for the work of gothic art, as well as for the philosophical work, the rough, impure, gross and unpolished stone was often given the *image of the devil.* Notre Dame of Paris possessed a similar hieroglyph situated under the rood-screen, at the corner of a choir rail. It was a figure of the devil, opening an enormous mouth in which the faithful extinguished their candles. Thus, the sculptured block of stone was marked with streaks of candle-grease and blackened with smoke. The common people called this image *Maistre Pierre du Coignet* (Master Peter (stone) of the Corner), which was a continual embarrassment to the archaeologists. Now, this stone which was intended to represent the first matter of the Work, personified under the aspect of *Lucifer* (*the morning star*), was the symbol of our *corner stone, the headstone of the corner*. 'The stone which the builders rejected,' writes Amyraut, 'has been made the *headstone of the corner*, on which rests the whole structure of the building; but which is a stumbling-block and stone of shame, against which they dash themselves to their ruin.'"—FULCANELLI, *The Mystery of the Cathedrals.*

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[1] After the derivation of the name of Venus-Aphrodite, from *aphros* (ἀφρός) or "foam", hence *elaphropetra.*

> "Such is the power he shall receive who from the clamorous tumults of this world ascends to the Supernatural Still Voice; from this base earth and mud—whereto his body is allied—to the spiritual invisible elements of his soul. 'He shall receive the life of the gods; he shall behold the heroes in the assembly of the gods and shall himself be beheld by them. This, Reader, is the Christian Philosopher's Stone—a Stone often inculcated in Scripture."—EUGENIUS PHILALETHES, *Anima Magica Abscondita.*

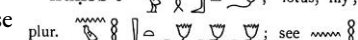
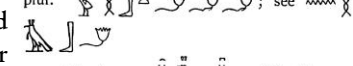
Pteḥ , the architect of heaven and earth, the mastercraftsman in working metals, sculptor, designer, and the fashioner of the bodies of men; he was the blacksmith, sculptor, and mason of the gods.

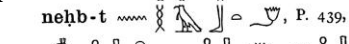
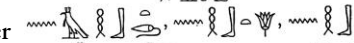
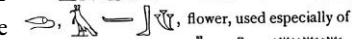
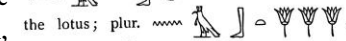
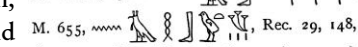
Pet = **Ptaḥ** .

6.6. PTAH was the Egyptian god of craftsmen and architects, said to have created the universe through the power of his speech. Ptah formed a triad together with the lioness-goddess Sekhmet and their son in common: the *lotus-flower* god, NEFERTEM.

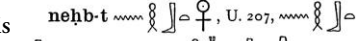
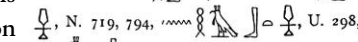
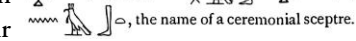
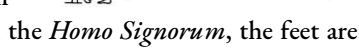
Lotus flowers and lilies germinate under water but flower above the water; hence, one may see the Buddha often sitting on a lotus flower. In Egyptian, *nuheb-t* meant both "lotus flower" and "lily". And in religious art, the archangel Gabriel is often shown bringing a lily to Mary during the Annunciation.

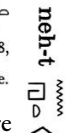
Another Egyptian word for lotus flower was *nehb-t,* which was also the name of some kind of "medicinal stone" and a "ceremonial sceptre". This is again the Philosopher's Stone, which floats on water like oil, and the ancients used to exfoliate their feet from mundanity and polish their passions. In the *Homo Signorum*, the feet are ruled by Pisces, in turn ruled by Aphrodite. In fact, if the reader pays due attention to the hieroglyphs, he may even find the astrological sign of Venus—or alchemical sign of copper—combined with gold, or the sun (*Elaphropetra*):

nuḥeb-t , lotus, lily; plur.  ; see 

neḥb-t  , P. 439,  , flower, used especially of the lotus; plur.  , M. 655,  , Rec. 29, 148,  , IV, 918, flowers in general, blossoms.

neḥb-t , Ebers Pap. 46, 9, a kind of stone used in medicine (?)

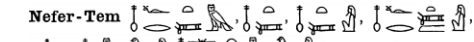
neḥb-t  , U. 207,  , N. 719, 794,  , U. 298,  , the name of a ceremonial sceptre.

neḥ-t  , defence, protection.

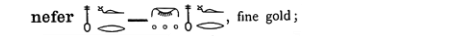
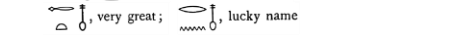
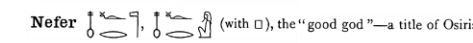
Regarding the name *Nefer-Tem*: *nefer* could refer to "recovery from illness"—via the use of *nehb-t* or "the medicinal stone"—"child", "FINE GOLD", or "the good god".

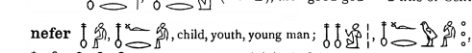
Regarding *tem*, it meant "to shut the eyes"—like *muesis* (μύησις) in Greek—which was key to the Eleusinian Mysteries, for *nefer-t* certainly referred to the Virgin Mary and the narrow door into the Promised Land. *Atem,* on the other hand, was a negation meaning "not" or "without", like in the case of the Sumerian NU ( ) or the Sanskrit *Neti, Neti* (नेति नेति), meaning "not this, not this". But it also referred to the name of the sun-god Ra in the evening—Tem or Atem—and *atem* also meant "to shut", "to close", or "to make an end", just like "*Teletai*" (Τελεταί)—the name of the Ancient Greek Eleusinian Mysteries—which referred to the same thing: "*telestetai",* as Jesus said.

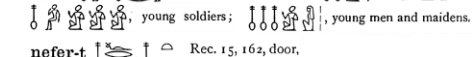
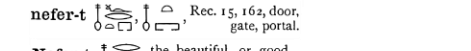
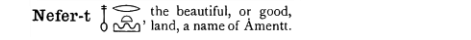
On the other hand, *atem* also meant "air" or "wind" (Holy Spirit), while *atma-t* referred to "a kind of red cloth", which is *alchemical red* and the Hindu *Atma* (आत्मन्).

Nefer-Tem  , a form of the Sun-god, the son of Ptaḥ and Sekhmit; , is the name of the Sun-god at the 2nd hour of the day.

nefer , to be good, good, pleasant, beautiful, excellent, well-doing, gracious, happy, pretty, to progress favourably in sickness, to recover

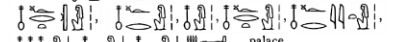
nefer  , fine gold;  , very great;  , lucky name

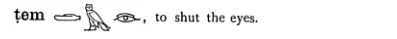
Nefer  (with □), the "good god"—a title of Osiris.

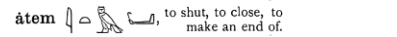
nefer  , child, youth, young man;  , young soldiers;  , young men and maidens.

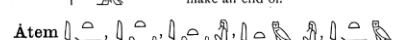
nefer-t , Rec. 15, 162, door, gate, portal.

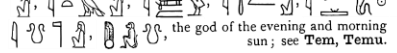
Nefer-t , the beautiful, or good, land, a name of Amentt.

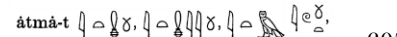
nefer-t , virgin; plur.  , palace beauties.

ṭem  , to shut the eyes.

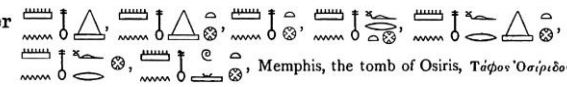
ȧtem  , not, without;

ȧtem  , to shut, to close, to make an end of.

Ȧtem  , the god of the evening and morning sun; see **Tem, Temu.**

ȧtem  , air, wind.

ȧtmȧ-t , a kind of red cloth.

Men nefer  , Memphis, the tomb of Osiris, Τάφος Ὀσίριδος.

The triad formed by Ptah, Sekhmet and Nefertem was worshipped in Memphis—the original capital of Ancient Egypt—whose name in Egyptian was MEN-NEFER.

The Memphite priesthood loved to reiterate that Egypt had been unified in their city[1] and called Ptah "the begetter of the first beginning", "the lord of truth and eternity", "the one who listens to prayers", "the master of ceremonies and justice", "*the god who made himself to be a god*", the double being" and "the beautiful face".

"Thus it is said of Ptah: 'He who made all and created the gods.' And he is *Tatenen*,[2] who gave birth to the gods, and from whom everything came forth: foods, provisions, divine offerings, and all good things. Thus it is recognized and understood that he is the mightiest of the gods. Thus Ptah was satisfied after he had made all things and all Divine Word. . . Indeed, Ptah is the Fountain of Life for the gods and all material realities."—*Shabaka Stone.*

"Praisegiving to Ptah, Lord of Maat (Truth),
King of the Two Lands,
Fair of Face on his Great Seat
The One God among the Ennead.
Beloved as King of the Two Lands.
May he give life, prosperity, health,
Alertness, favours, and affection,
And that my eyes may see Amun [Amen] every day.
As is done for a righteous man,
Who has set Amun [Amen] in his heart!
So says the servant in the Place-of-Truth, Neferabu, justified.

I am a man who swore falsely by Ptah, Lord of Maat (Truth)
And he made me see darkness by day.
I will declare his might to the fool and the wise.
To the small and great:
Beware of Ptah, Lord of Maat (Truth)!
Behold, he does not overlook anyone's deed!
Refrain from uttering Ptah's Name falsely,[3]
Lo, he who utters it falsely, lo he falls!

He caused me to be as the dogs of the street,
I being in his hand;
He made men and gods observe me,
I being as a man who has sinned against his Lord.
Righteous was Ptah, Lord of Maat (Truth), toward me,
When he taught a lesson to me!
Be merciful to me, look on me in mercy!"

—NEFERABU'S HYMN TO PTAH.
Miriam Licththeim — Ancient Egyptian Literature, Vol II.

[1] The reunion of Upper and Lower Egypt was attained by the first pharaoh of the First Dynasty: MENES.
[2] This is connected to the creation of the primordial mound that arose from the waters of Nun.
[3] This is basically the third commandment of the Law of Moses: "You shall not take the name of Jehovah, your Elohim, in vain. For Jehovah will not hold him guiltless who takes his name in vain."—*Exodus* 20:7.

Tatenen , an ancient Earth-god, one of the creators of the world

6.7. WHO AMONG YOU DURING THIS AGE AVENGED FATHER RA?

A story contained in *The Book of the Cow of Heaven* tells that when Ra—the Son of Nun[1]—"came into being by himself", humanity began to plot against him, "while his majesty, life, prosperity and health had grown old, his bones become *silver,* his flesh *gold* and his HAIR of genuine *lapis lazuli*." Knowing mankind's plot, Ra said:

> "Summon to me my Eye and Shu and Tefnut and Geb and also Nut, as well as the fathers and mothers that were with me while I was in Nun, and summon to me also the god Nun, bringing his courtiers along with him. But bring them secretly, lest mankind should see and their hearts flee. Come with them to the Great Palace, so that they may give their council so, in the end, I may return to Nun, the place from where I came into being."

Once the gods had been summoned, Ra sought their advice in council by saying:

"Mankind has fled into the desert,[2] their hearts being afraid that I should speak to them."

And the gods advised Ra with the following words:

> "Send out your Eye that it may smite them for you, those conspirers of evil! No Eye is fitter to smite them for you. May it come down as Hathor!"

Hence, after the advice of the gods, the cow-goddess Hathor was sent to slay the mankind that had fled into the desert. And when Hathor returned, she said to Ra:

> "As you live in me, I have overpowered mankind, and it was a balm to my heart."

And Ra answered and said to Hathor:

> "I shall have power over them as king! Hold off diminishing their number."

And, as a result, Sekhmet, "the Powerful One", was immediately born, we are told, because, allured by the taste of human blood, Hathor—now turned into the lioness Sekhmet—would not hold off. Hence, Ra, wishing to save mankind from Sekhmet, summoned "speedy messengers that run like a body's shadow", and he said to them:

> "Run up to Yebu[3] and fetch me red ochre in great quantity."

As soon as the requested red-ochre was brought to Ra, the sun-god commanded it to be ground, while "maidservants threshed barley for the making of beer." And when the red ochre was added to the beer-mash, it looked exactly like human blood, and Ra commanded seven thousand jars to be filled with it and poured over the fields.[4]

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[1] This "*Nun*" is obviously the Egyptian god of the primeval waters, but, esoterically, it is also the Father of Joshua—which is the name of Jesus—and means "Yah saves". In Hebrew, *nun* (נון) means "fish", the symbol of primeval Christianity, which stood for Vesica Pisces: a passage between two spheres shaped after an Eye (of Horus-Ra) or a Fish (of Jonah). "No sign will be given but the sign of the prophet Jonah."—*Matt* 12:39.

[2] The abode of Set, who was explicitly said to be the god of the desert.

[3] This is the city of Elephantine, where the triad formed by Khnum, Satis and Anuket was worshipped. Khnum was the ram-headed god that made the bodies of children from red-ochre clay on a potter's wheel. Satis ("the pourer") was a fertility goddess of the annual flood of the Nile, equated by the Greeks with Hera. Anuket was also a goddess of the annual flood of the Nile but was equated by the Greeks with Hestia. Anuket—meaning "the embracer" or "clasper"—was nicknamed "the Eye of Ra", like Hathor and Sekhmet.

[4] It seems to have escaped Egyptologists that this story is the Egyptian version of the myth of the Flood.

Ra awoke early that night "to have this sleeping draught poured out", and the plains were drenched with red ochre-beer "three palms high". And the next morning, when Sekhmet found the fields flooded with what she assumed to be blood but was actually beer, "her face was delighted by it." She drank the beer; it pleased her heart. And—having failed to slaughter mankind—she returned inebriated to Ra, who said:

> "As true as I live, my heart is too weary to remain with mankind. I wanted to slay them, but I did not do it. At present, their small number no longer interests me [. . .] My limbs are feeble as in the First Time. I will not return until another [cycle] overtakes me."

Then Nun said, "Oh my son Shu, your eye shall serve your Father as protection. O my daughter Nut, place him on your back." And this is how the night-goddess Nut became "a cow with Ra on her back." And the world was drowned in the darkness of the night, for the Eye of Ra was now on the back of Nut—the nightly skies. But when the next morning dawned, the Eye of Ra saw men carrying bows and clubs and killing one another. And Ra said to himself, "Your baseness be behind you, slaughterers. May your slaughtering be far from me." So the sun-god Ra said to the night-goddess Nut:

> "I placed myself on your back to be uplifted. Stay far away from them. Lift me up!"

And this is how Nut became the night sky, and "the Majesty of Ra *became visible within* Nut." Then Nut said to Ra, "If only you could provide me with a multitude." And we are told that the Milky Way came into being[1] when a swarm of small sun-like Ra's appeared on the back of Nut—the night sky. But then Nut began to shake and tremble at the loftiness of this sight, and Ra said, "If only I had the Heh gods supporting her. . ." And the Infinite Heh-gods of the Ogdoad came into being, and Ra said:

> "O my son Shu, place yourself under my daughter Nut and guard for me the two groups of Infinite Ones who live in the twilight. Place her over your head and nurture her."

And we are told that it is so *"that a nurse is given to a son or a daughter, and that a father places a son on top of his head."* Then Ra summoned the earth-god Geb and gave him the order to "take heed of the snakes within him," for such snakes used to fear him while he was still on the Earth, but he was now gone into the Duat. And, similarly, he summoned Toth and asked him to be his vicar, because, as he was "going to illumine the Duat," he should now be a Duat scribe and *comfort* those who dwell there. So Ra "caused Toth to encompass the two heavens"—above and below—"with his perfection and his brightness." And it was so that Toth's Moon came into being.

"If a man pronounces this spell over himself, he will be anointed with olive oil and salve, the censer in his hands with incense, natron behind his ears and in his mouth, dressed in two fresh linen garments, after he has bathed himself in flowing water, shod with sandals of white leather. Maat should be painted on his tongue *in the green colours* of the scribe. If Toth intends to recite this for Ra, he should purify himself with a *nine-fold purification*, *three days long*."

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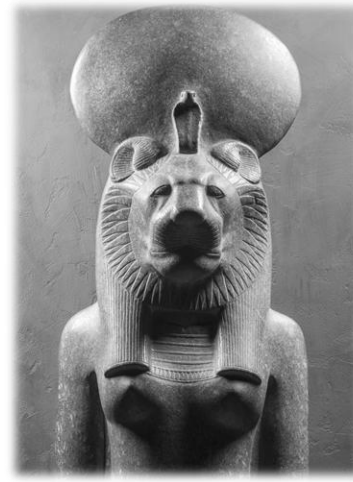
[1] This evokes those words of Jehovah to Isaac: "Sojourn in this land, and I will be with you, and I will bless you; for to you, and to your seed, I will give all these countries, and I will perform the oath which I swore to Abraham your father; and I will make your seed to multiply as the stars of heaven."—*Genesis* 26:3-4.



6.8. SEKHMET—or Skhemit—was an Ancient Egyptian lioness-headed goddess of war, medicine and healing, famous for sending dreadful plagues.

This rather odd combination of violent, crude war, sickness and healing was also the boon of the Mesopotamian goddess Inanna-Ishtar ( )—the goddess of love and war—famous for having sent awful sufferings to her lover, the Good Shepherd Dumuzid ( ). And the same is the boon of the Greek goddess of wisdom and war, Athena.[1]

Being adopted by Sekhmet and nurtured like her lion whelp could be a burdensome game. For Sekhmet was known to be a merciless goddess that sent plagues as messengers to those who offended her. The afflicted were then bound to plead for her curative aspect, but they were only healed by discovering the reason Sekhmet first had to send them illness. Verily, verily, it is no trivial matter to meddle with lionesses.

> "Judah, you are he whom your brethren shall praise: your hand shall be in the neck of your enemies; your father's children shall bow down before you. Judah is a lion's whelp: from the prey, my son, you are gone up. He stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh[2] come; and to him shall the gathering of the people be. Binding his foal to the vine, and his ass's colt to the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk."—*Genesis* 49:8-12.

Sekhmet was represented as lioness-headed, but she was often associated with the cat-goddess Bastet[3] or the cow-goddess Hathor, because, in the end, in her true nature, Sekhmet is as tender as a kitten and as good-willed as a mother. Verily, verily, the Love for Sophia, or Wisdom, which is True Philosophy, is the best medicine for the soul.

Apart from Nefertem, Ptah and Sekhmet had two other sons: Imhotep—whose name means "he who comes in peace" and is equivalent to the Greek god of medicine, Asclepius—and the lion-headed and *snake-eared* warrior-god Maahes, whose name meant "he who is true besides her" and was often nicknamed the "SCARLET LORD".

> "The Lion is a very fiery animal, and this is why the Egyptians connect him with Hephaestus, but, they say, he dislikes and shuns the fire from without because of the great fire within himself. And since he is of a very fiery nature, they say the Lion is the house of the Sun."—AELIAN, *On the Characteristics of Animals,* Vol. III.

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[1] And of Artemis, the moon-goddess of hunting and sudden death, who, already in antiquity, was equated to Pakhet, yet another lioness-goddess. For how could the LION of Judah not have many mothers and wives?

> "We will marry them to fair women with LARGE, beautiful eyes."—*Quran* 52:20.

[2] Shiloh (שילה) means "pacificator", which is what Imhotep—another son of Ptah and Sekhmet—meant. Also, Shiloh derives from *shala* (שלה), "to extract" or "to be prosperous." And Shala was another name of ME.DIM$_2$.ŠA (), the Mesopotamian goddess of the harvest or "prosperous spiritual extraction".

[3] Bastet was also sometimes said to be the wife of Ptah and mother of Nefertem instead of Sekhmet.

6.9. DIONYSUS WENT TO HEPHAESTUS, AND SAID AFTER TAPPING HIS SHOULDER.

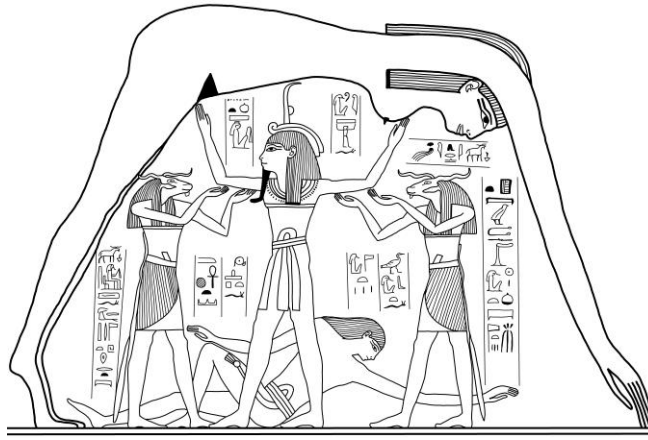
Dionysus—"the son on top of his father's head"—first tapped Apollo's thigh, and the poet went silent. Now he is tapping Hephaestus' shoulder, and the same happens.

In the *Homo Signorum,* or Zodiacal Man, the *thighs* are connected to Sagittarius-Apollo, while the *shoulders, arms* and *lungs* are connected to Gemini-Athena.

The naturally intuitive may understand the thighs to be connected to the strength that keeps the human body *upright*, as one of the strongest muscles—the quadriceps—is in the thighs. Accordingly, Gabriel—meaning "Strong Man of God"—and the Kabbalistic Sephira of *Geburah* (גבורה), "Strength", are both interconnected with Apollo, although also closely connected to *Tipheret* (תפארת), "Beauty", and another of the strongest muscles in the human body: *the heart,* which, according to the *Homo Signorum*, belongs to Leo, which is Hephaestus and *Chokmah* (חכמה), or "Wisdom".

The strengths of the *visible* and the *invisible* suns are quite interchangeable in both symbolic and actual terms, *as the strength of the heart keeps a man upright as much as the strength of the thighs*. But while both the heart and its strength are always *invisible*, the thighs and their strength are always *visible.* If we isolated the strength of the heart from the heart, we would be speaking of the ram-headed Ares—the shoulders on which Atlas carried the world—or Athena, the arms with which Shu supported Nut.

The Greek Titan Atlas may be connected to the earth-god Geb, but Geb did not carry any weight. It was Shu who—aided by the ram-headed Khnum—carried the weight of the starry skies of Nut while Geb suffered the consequences on the ground.



> "And he withdrew from them about a stone's throw, and knelt down and prayed, saying, 'Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.' And there appeared to him an angel from heaven, *strengthening him*. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground."—*Luke* 22:41-44.

"And I will clothe him with your robe, and *strengthen him* with your girdle, and I will commit your government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the House of David I will lay *on his shoulders*; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; *and he shall be for a glorious throne to his father's house*."—*Isaiah* 22:21-22.

6.10. The Son of Man has nowhere to lay his head, brother.

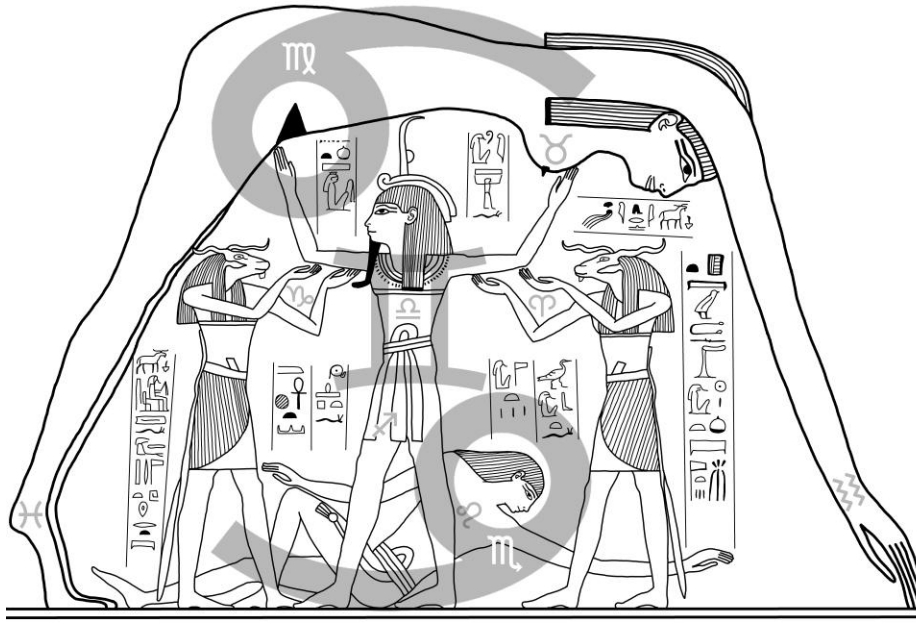
> "And Jesus said to him, 'Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head'."—*Matthew* 8:20.

Like Enoch—who walked 365 years with Elohim and was no more—the Sons of Man will be planted above their father's heads, to grow tall and follow Ariadne's thread to the making of bread. The Sons of Man will be initiated into an evolution leading to transcending Man and returning like Prodigal Sons. But during their pilgrimage between one and another land, they will naturally *have nowhere to lay their heads,* for they will be halfway between the kingdom of men and the angels of the air.

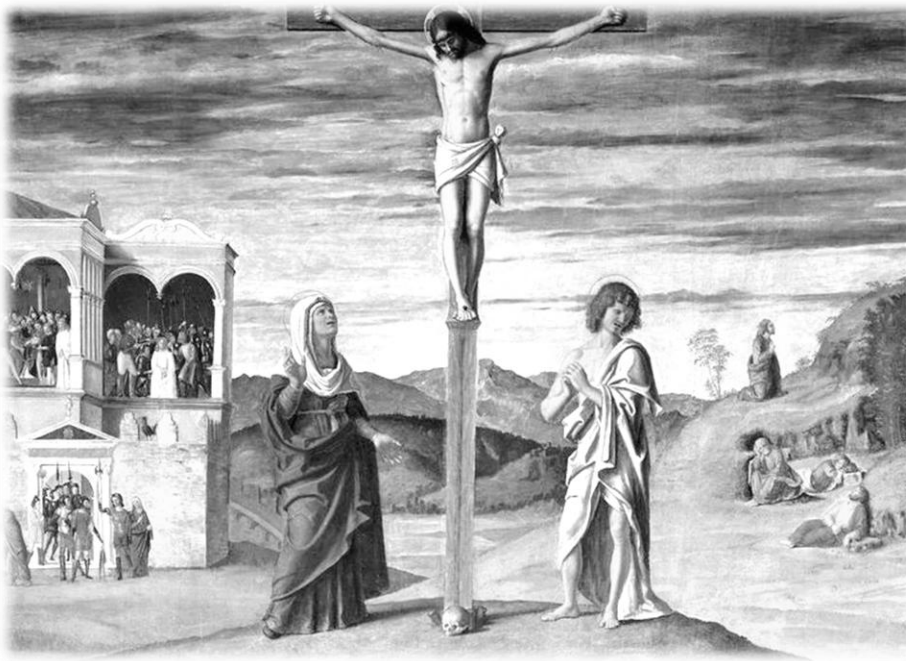
Son of Man! The Strength for your arms, your shoulders and lungs to carry your cross and crown of thorns, you will only receive from breathing Athena's Holy Ghost!

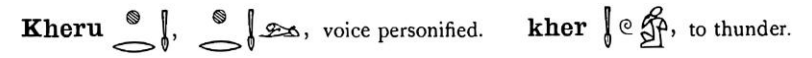
"The prudent youth replied: 'O thou the grace
And lasting glory of the Grecian race!
Just was the vengeance, and to latest days
Shall long posterity resound the praise.
Some god this arm with equal prowess bless!
And the proud suitors shall its force confess;
Injurious men! Who while my soul is sore
Of fresh affronts, are meditating more.
But Heaven denies this honour to my hand,
Nor shall my father repossess the land:
The father's fortune never to return,
And the sad son's to suffer and to mourn!'
Thus he and Nestor took the word: 'My son,
Is it then true, as distant rumours run,
That crowds of rivals for thy mother's charms
Thy palace fill with insults and alarms?
Say, is the fault, through tame submission, thine?
Or leagued against thee, do thy people join,
Moved by some oracle, or voice divine?
And yet who knows, but ripening lies in fate
An hour of vengeance for thy afflicted state;
When great Odysseus shall supress these harms,
Odysseus singly, or all Greece in arms.
But if Athena, war's triumphant maid,
The happy son will, as the father aid,
(Whose fame and safety was her constant care
In every danger and in every war.
Never on man did heavenly favour shine
With rays so strong, distinguished, and divine,
As those with which Athena marked thy sire)
So might she love thee, so thy soul inspire!
Soon should their hopes in humble dust be laid,
And long oblivion of the bridal bed.'"

—Homer, *The Odyssey.*



"When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, 'Woman, behold, your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her into his own house."—*John* 19:25-27.





6.11. HIS CHILDLIKE VOICE WAS MILD, AND YET LOUDER THAN THUNDER.

> "'Now is my soul troubled, and what shall I say? "Father, save me from this hour?" But for this purpose I have come to this hour. Father, glorify your name.' Then a voice came from heaven: 'I have glorified it, and I will glorify it again.' The crowd that stood there and heard it said that it had thundered. Others said, 'An angel has spoken to him.' Jesus answered, 'This voice has come for your sake, not mine. Now is the judgment of this world; now will the ruler of this world be cast out."—*John* 12:27-33.

Just like in the case of the Ancient Greek gods, Jesus gave nicknames or epithets to some of his disciples. The best-known epithet is that of Simon bar Jonah, who was called "Peter", or "Stone", but Thomas, for instance, was called *Didymus,* or "Twin".

Let us now take a closer look at the epithet given to John and James the Great, whom Jesus Christ nicknamed Boanerges (Βοανεργές), an epithet which is rightly translated as "Sons of Thunder" but that may also have alternative occult meanings.

> "And James the son of Zebedee, and John the brother of James; he surnamed them *Boanerges,* which is, 'The Sons of Thunder.'"—*Mark* 3:17.

As seen above, the father of John and James was *Zebedee* (Ζεβεδαιος), whose name means "Gift of Yah", as derived from the Hebrew *zabad* (זבד) and Yah (יה). Their mother, on the other hand, was *Salome* (Σαλωμη), which means "peace", "whole", or "complete", as derived from *shalem* (שלם). Let us note that—just like "Zebedee"—the name of Matthew also means "Gift of Yah", as derived from *mattat* (מתת), "gift", and Yah (יה). And that this name is very closely connected to the meaning of the name of another disciple: Nathanael, which means "God has given", as derived from *natan* (נתן), "to give", and *el* (אל), "God". Let us add that the daughter of Herod that requested the head of John the Baptist on a platter shortly after Jesus had prevailed over Satan in the desert was also named Salome, and that Mark's Gospel mentions the presence of a given Salome at the crucifixion. The *Boanerges* are the product of having dwelt in the mystery of religion until the veil is lifted and the "Gift of Yah" received.

> "In the tenth figure becomes manifest the fruit and all the good intended by this divine work, namely, through both the rotting and transient life and the health of the body, which one sees in his two hands. In the right hand he holds the box with the golden powder, the reason why it is held dear. Now his mother comes as a forerunner to give him back his place clean and free of evil, in order for her virtue not to be stained by anything corrupt when she is employed, that nothing may prevent her from performing her duty. Nevertheless, he has not yet consumed the whole dragon, but one can no longer err, and one only has to follow the same regime in order not to fail, because it is better to do little than too much. And the dragon that we see represents the whole work, because in it lies the whole, and all the operations that one conceives as separate are done in the depths of its entrails, that is, in its deep roots, one after the other, in their own time and place, according to one single regime, gentle and pleasant, which allows all influences to show their work on the surface of the globe which will serve as a guide and joy for the artist, even though everything is described rather metaphorically. However, everything will be easily understood by those who possess common sense. If one lights a fire that is a little in opposition, the influences will show themselves all at once, thus causing general distress. For this reason, one must avoid a violent fire and notice how they are written figuratively."
>
> —*The Generation and Operation of the Great Work in the making of Gold.*

Once one removes the veil to enter the Bridal Chamber, there can be no return. The thunderous goddesses have manifested, and they are too great to be ignored. But how they may manifest shall depend on the make-up of each of us. Any form they may take, however, will be a *mercurial* symbol of their virginal spiritual nature, or *no-form*.

If they come as virgin Artemis, they may manifest as a longing for a transcendental kind of existence that has been engraved with fire in one's core but that one's mind can nonetheless hardly know, as the animal nature is hardly fit for grasping *no-form.*

If they come as Athena, the unshakeable determination that derives from dwelling in philosophical *absolutes* and leads into *absolution,* or reabsorption into *no-form.*

They are Dhyana (Diana) and "right absorption into Dhyana", which is Samadhi.

Pistis Sophia, or *Faithful Wisdom,* is born by means of this *direct* communion with the inspirational *virgin spirit, no-form*, or Holy Ghost. This in turn gives rise to Aphrodite Ourania—*the love for the celestial, heavenly, absolute,* or *whole*—which shapes the philosopher's Platonic Love via the virtue (*arete*) of knowing one's soul.

This is a completely transcendental movement that leads beyond the animal realm.

By "hunting beasts in the mountains", Artemis teaches to renounce the ignorance of the animal-man and its *formed* mortal life for the sake of the Celestial Man and its *formless* immortal life, while Athena tends the ego-mask, giving strength and wisdom to what has already been recognised as a *mirage* of the future *body* of the resurrection. "The children of the Bridal Chamber" walk on the waters of mind just as the common folk walk on the ground. . . Artemis purges Satan's waters while Athena directs their flow towards the resurrection. Both are *microcosmic* virgin mothers and brides.

So, after this romantic exposition of the spiritual thunder that fills our spines with wonder, let us go into the etymology of words and part our black tongues asunder.

The original Greek expression for "Sons of Thunder" is *uioi brontes* (υἱοὶ βροντῆς).

The first word (υἱοὶ, plural of υιος) does not merely denote "a son" but *a rightful heir,* as opposed to *nothos* (νοθος), an *illegitimate child.*[1] While *bronte* (βροντη), apart from referring to thunder—the sound of lightning or, esoterically, the *noise* that comes after "enlightening"—can also imply "being struck by sudden insight".

In Ancient Greek mythology, the Cyclops were beings with one single eye on their foreheads*: the eye of the archer that perceives wholes.* In his *Theogony*, Hesiod mentions three cyclops: *Brontes* ("thunder"), Steropes ("lightning") and Arges ("bright"). These three cyclops are those *who made the thunderbolt weapon for Zeus* and gave it to him.

> "And again, she [Gaia] bare the Cyclopes, overbearing in spirit, Brontes, and Steropes and stubborn-hearted Arges, who gave Zeus the thunder and made the thunderbolt: in all else they were like the gods, but one eye only was set in the midst of their foreheads. And they were surnamed Cyclopes (Orb-eyed) because one orbed eye was set in their foreheads. Strength and might and craft were in their works."—Hesiod, *Theogony.*

All this is about the expression "Sons of Thunder", or *Uioi Brontes* (υἱοὶ βροντῆς), as given in the Greek Gospels. What about the actual epithet *Boanerges* (Βοανεργές)?

Boanerges begins with *boa* (βοα), referring to loud, often collective, cries. It could be, for instance, a battle-cry in war or the roar of massive mourning, joy or prayer.

---

[1] "Without upbringing (παιδεία) [. . .] you are bastards (νόθοι), and not sons (*uioi,* υἱοὶ)."—*Hebrews* 12:8

Ares' roar bound all human war-cries:
his eyes, deeply injected with blood,
were drenched like that thunderous flood
that always deafens and defies
the prudent call of the wise!

Don't you dare speak over my wailing crowds,
or I'll make you return to the shadows,
and you'll bleed, in your sleep, in red creep,
like the world outside your pillow!
Your love is wild!

Alternatively, we could also derive the first part of the name from *bous* (βους), which refers to cattle if taken as a plural, but, if taken as a singular, specifically refers to either a female bovine or a castrated ox. This leads us to the Tauroctony of the Mithraic Mysteries, which represented the castration of childbirth from Hera, the deity that rules Taurus. Artemis was generally represented in dire enmity with Hera.

The second part of the word, *nerges* (νεργές), refers to *energes* (ἐνεργής), or *energos* (ἐνεργός), which means "active" or, more literally, "at work". From this word derives *energia* (ενεργεια), meaning "activity", "godly action", or "cosmic force", as well as "workmanship", i.e., "the work of a craftsman, or *demiourgos* (δημιουργος)". *It is by working with this energy—like Ptah—that the alchemist completes his Great Work.*

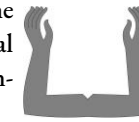
The very English word "energy" derives from the Greek *energia,* which—under its acceptation of "cosmic force"—is quite analogous to the *vital force*: what the Indians call *prana* (प्राण), the Egyptians called *ka,* and the Hebrews call *nephesh* (**נפש**).

> "And Elohim said, 'Let the waters bring forth abundantly the moving creature that has life (*nephesh,* **נפש**), and fowl that may fly above the earth in the open firmament of heaven."—*Genesis* 1:20.

> "The elemental self is from food, but within it lives its complement and completion, the Living Self. The Living Self grows up side by side with the elemental self. Prāna is its head, Vyāna its right arm, Apāna its left arm, air its heart, earth its foundation. Here is my authority:
>
> 'Gods, men, beasts, live by breath.
> Breath is life and is called the giver of Life.'
>
> The Living Self is the soul of the elemental self, but within it lives its complement and completion, the thinking Self. The thinking Self grows up side by side with the Living Self." —*Prashna Upanishad.*

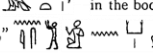
In animals, this *vital force*, or energy, flows through the nerves, spine, and brain as electricity; hence, the harnessing of electricity can mechanically imitate animal life. But the Great Work aims at *freeing* this energy through the crown so the thinking Coryphaeus may unite with the Living Breath and *resurrect* beyond the animal shape.

In Ancient Egypt, the *ka* was represented by two arms raised to the sky. Blessed be those lifting up their *kas* like Shu—to nail it to spiritual absolutes and uphold the night sky of Nut—for they will uphold Amen-Ra and, reaching absolution, to mortal nature they shall bid goodbye.



> "Now, late on the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake, for the Angel of the Lord descended from heaven and came and rolled back the stone and sat upon it. HIS APPEARANCE WAS LIKE LIGHTNING, AND HIS RAIMENT WHITE AS SNOW."—*Matthew* 28:1-3.

The word has some of the meanings of the Coptic ϰω, the Greek εἴδωλον, and the Latin genius.

Sometimes seems to mean "name," 

6.12. DIONYSUS SMACKED DEVADATTA'S WHITE GROIN
SO IT WOULD FLY TO THE ANKH AND WITH IT REJOIN.

"And when Perseus cut off her[1] head, there sprang forth great Chrysaor[2] and the horse Pegasus who is so called because he was born near the springs of Oceanus; and that other, because he held a golden blade in his hands. Now Pegasus *flew away and left the earth*, the mother of flocks, and came to the deathless gods: and he dwells in the house of Zeus and brings to wise Zeus the thunder and lightning. But Chrysaor was joined in love to Callirrhoe,[3] the daughter of glorious Oceanus, and begot three-headed Geryon.[4]"—HESIOD, *Theogony.*

6.13. THAT'S A PITY; THAT WAS A GOOD HORSE.

One of Athena's epithets was *Chalinitis* (Χαλινιτις), or "bridler of horses". Athena was said to have tamed and bridled Pegasus before giving it to Bellerophontes.

"This is the account that I read, and not far from the tomb is the temple of Athena Chalinitis 'Bridler'. For Athena, they say, was the divinity who gave most help to Bellerophontes, and she delivered to him Pegasus, having herself broken in and bridled him. The image of her is of wood, but face, hands and feet are of white marble."—PAUSANIAS, *Description of Greece* II.

"The good horse, therefore, subsists in a more beautiful condition, is erect, well-articulated, has its neck lofty, its nose somewhat aquiline, its colour *white*, and its eyes black. It is likewise a lover of honour, together with temperance and modesty; is the companion of true opinion, is not whipped, and is only to be governed by exhortation and reason. But the bad one is crooked, various, rash in its motions, stiff and short-necked, flat-nosed, of a *black* colour, having its eyes gray, and being full of blood; is the companion of injury and arrogance, has its ears hairy and deaf, and is scarcely obedient to the whip and the spur." —PLATO, *Phaedrus.*

6.14. YOU WERE CALLED TO BRING RIGHTEOUSNESS TO THE LAND,
SO THE TRIDENT YOU MUST NOW SEIZE IN YOUR HAND.

"Poseidon was the first that came to Attica, and with a blow of his trident on the middle of the acropolis, he produced a sea which they now call ERECHTHEIS. After him came Athena, and, having called on Cecrops to witness her act of taking possession, she planted an olive tree, which is still shown in the Pandrosium. But when the two strove for possession of the country, Zeus parted them and appointed arbiters, not, as some have affirmed, Cecrops and Cranaus, nor yet Erysichthon, but the twelve gods. And in accordance with their verdict the country was adjudged to Athena, because Cecrops bore witness that she had been the first to plant the olive. Athena, therefore, called the city Athens after herself, and Poseidon in hot anger flooded the Thriasian plain and laid Attica under the sea."—APOLLODORUS, *Bibliotheca.*

"On that acropolis there is a shrine of Erechtheus the Earthborn (as he is called), wherein is an olive tree, and a salt-pool, which (as the Athenians say) were set there by Poseidon and Athena as tokens of their contention for the land."—HERODOTUS, *Histories.*

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[1] Medusa's head. Medusa was the only one among the three Gorgons that was said to be mortal.
[2] Chrysaor (Χρυσάωρ) means "golden sword", from *chrysos* (χρυσός), "golden", and *aor* (ἄορ), "sword".
[3] Callirrhoe (Καλλιρρόη) means "beautiful flow", as derived from *kallos* (κάλλος) and *rheo* (ῥέω).
[4] Geryon (Γηρυών) may well be a wordplay between *eryon* (ἔριον) "wool", and the name of Gaia, the Earth. It is therefore in turn esoterically connected to the golden fleece, as well as to ERICHTHONIUS and the piece of wool that Athena threw to the Earth after wiping out the seed of Hephaestus from her THIGH.

6.15. ELEVEN.

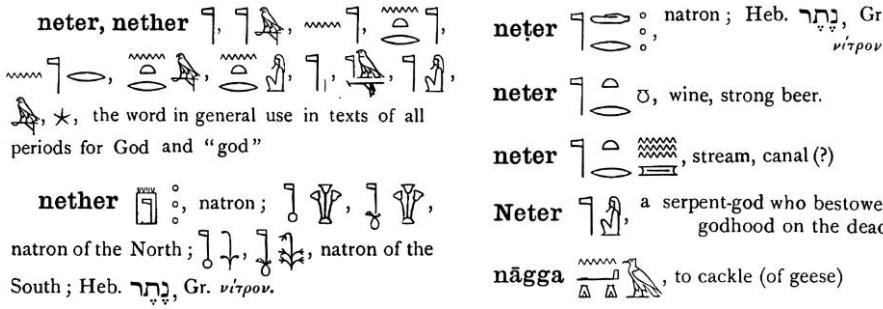
> "At the Eleventh Hour, the wings of the genii move with a mysterious and deep murmur; they fly from sphere to sphere, and bear the messages of God from world to world."—APOLLONIUS OF TIANA, *Nychthemeron.*
>
> "At the Eleventh Hour the sinner is condemned to labour, and to expiate his sin by suffering."—*Nychthemeron of the Hebrews.*
>
> "And about the eleventh hour he went out and found others standing. And he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' And when those hired about the eleventh hour came, each of them received a denarius.[1]"—*Matthew* 20:6-9.

Eleven is the fifth prime number after 2, 3, 5 and 7, and the first number *outside* of the Decad; hence, it is expressed by the compound of 1 and 1: one born from ten.

Eleven is the atomic number of sodium. Just like lithium, sodium is a silver-white metal that does not occur in its pure metallic state in nature but can only be isolated from other naturally occurring compounds found in oceans and brines. Both lithium and sodium—as well as potassium—are highly reactive to water: they react explosively and produce hydrogen gas, which is the chemical element of atomic number *one.*

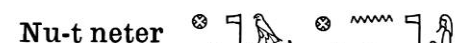
In Latin, "sodium" was "*natrium*"; accordingly, the abbreviation of sodium in the periodic table is "*Na*". The word "natrium" derives from the Greek *nitron* (νῖτρον), which in turn derives from the Ancient Egyptian *neter,* or *nether,* meaning "god", "wine", "beer", "stream" or "canal". It was also the name of a "serpent-god that bestowed godhood". Similarly, in Hebrew, *neter* (נתר) also means "natron" or "nitre".

In Sumerian, "potash soap" was NAGA (), which was inherent to the name of the goddess of the harvest, Nisaba or AN.ŠE.NAGA (). In Hinduism, the *nāgas* (नाग) are half-human, half-snake creatures, just like the Ancient Greek Erichthonius. The goose was the hieroglyph of the god Geb, considered to be "the father of snakes".



[1] The denarius was a Roman silver coin. The word "denarius" means "containing ten", as derived from the Roman *dēnī.* This is so because the coin was originally worth *ten asses*. The Italian, Spanish and Portuguese words for "money"—*denaro, dinero, dinheiro,* respectively—derive from this very same Latin word.

> "The harvest truly is plenteous, but the labourers are few; pray therefore the Lord of the harvest, that he will send forth labourers into his harvest."—*Matthew* 9:37-38.

Nu-t neter  , the city of the god [Osiris].

It is known that the Ancient Egyptians used natron as a cleaning agent, as well as to produce soap. In the Ancient Egyptian *Book of the Dead,* we read the following:

> "I was cleansed on the day of my birth in the two great and noble marshes which are in Heracleopolis for the Child of the King,[1] on the day of the oblation by the common folk to the Great God who is in them. What are they? 'Chaos-god' is the name of one; 'Sea' is the name of the other. They are the Lake of Natron and the Lake of Maet.[2] Otherwise said: 'The Chaos-god governs' is the name of one; 'Sea' is the name of the other. Otherwise said: 'Seed of the Chaos-god' is the of name of one; 'Sea' is the name of the other. As for that Great God who is in them, he is Ra himself."—*The Ancient Egyptian Book of the Dead.*

The Ancient Egyptians harvested *natron* (sodium carbonate) from dry lakes and, mixing it with oil, produced *soaps* and *mouthwashes*. Because of the great capacity of natron to *absorb water*, they also used it ritualistically in the mummification process.

"Osiris N., take to thyself thy natron, that thou mayest be divine. Nut has made thee to be a god to thine enemy (or, in spite of thee) in thy name of 'god'. *Hrnp.wi* recognizes thee, for thou art made young in thy name of 'Fresh water.' *Smin, smin* opens thy mouth. One pellet of natron. On, thou shalt taste its taste in front of the *sh.ntr* chapels. One pellet of natron. That which Horus spits out is *smin*. One pellet of natron. That which the two harmonious gods (spit out) is *smin*. One pellet of natron. To say four times: Thou hast purified thyself with natron, together with Horus and the Followers of Horus. Five pellets of natron from Nekheb, Upper Egypt. Thou purifiest thyself; Horus purifies himself. One pellet of natron. Thou purifiest thyself; Set purifies himself. One pellet of natron. Thou purifiest thyself; Thoth purifies himself. One pellet of natron. Thou purifiest thyself; the god purifies himself. One pellet of natron. *Thy mouth is the mouth of a sucking calf on the day of his birth*. Five pellets of natron of the North, Wadi Natrûn." (etc.)—PYRAMID TEXTS, *Utterances* 33-34.

All this loudly echoed in the words of the prophet Jeremiah, when he said:

> "For though you wash me with natron (נתר), and take much soap, yet your iniquity is marked before me, said Adonai Jehovah."—*Jeremiah* 2:22.

Because, hopefully, we are not so hopeless as to believe that intangibles—such as the soul—can be purged or washed by washing one's physical body with natron. . .

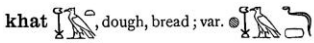
> "As he that takes away a garment in cold weather, and as vinegar upon natron (נתר), so is he that sings songs to a heavy heart."—*Proverbs* 25:20.

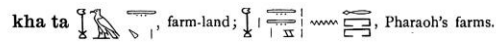
In the Chinese system of divination, *I Ching,* Hexagram 11 is 泰 (*tài*), "pervading", "smooth going", "peace", or "greatness". *Tài* is formed by the inner or lower trigram ☰ (乾 *qián*) "force", which is (天) *heaven*, and the outer or upper trigram ☷ (坤 *kūn*) "field", which is (地) *earth.*

Eleven also evokes the zodiacal sign of Gemini (♊) and Osiris' Djed.

> "And Joseph dreamed yet another dream, and told it to his brethren, and said, 'Behold, I have dreamed another dream; and, behold, the sun and the moon and *eleven* stars made obeisance to me.'"—*Genesis* 37:9.

[1] The original name of the city of Heracleopolis was *Henen-Nesut,* which meant "Child of the King".
[2] Maet seems to simply be an alternative rendering of Maat: the goddess of Truth, Justice, Uprightness, etc.





6.16. FROM THE BEGINNING THEY WILL SWIM IN A SOLUTION OF BREAD.

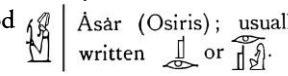
> "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—*Revelation* 21:1-2.
>
> "I do not conceive there shall be a resurrection of every species, but rather their terrestrial parts, together with the element of water—for there shall be 'no more sea'—shall be united in one mixture with the earth and fixed to a pure diaphanous substance. This is St John's crystal gold,[1] a fundamental of the New Jerusalem, so called not in respect of colour but constitution. Their spirits, I suppose, shall be reduced to their first limbus—a sphere of pure ethereal fire, like a rich eternal tapestry spread under the Throne of God."
>
> —EUGENIUS PHILALETHES, *Anthroposophia Theomagica.*

6.17. "IT IS NOT GOOD THAT THE CRAFTSMAN SHOULD BE ALONE,
I WILL MAKE HIM A HELPER FOR HIM OF HIS OWN."
AND A SERAPH BROUGHT OCHRE CLAY FROM HEPHAESTUS' FORGE:
FROM THE WORKSHOP OF HE WHO HAD GIVEN FIRST FORM
TO EVERY BEAST AND FOWL BY GIVING THEM NAME AND NORM.

> "Then Jehovah-Elohim said, 'It is not good that Adam should be alone; I will make him a helper fit for him.' Now out of the ground Jehovah-Elohim had formed every beast of the field and every bird of the heavens and brought them to Adam to see what he would call them. And whatever Adam called every living creature, that was its name. Adam gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him."—*Genesis* 2:18-20.

The word designating Eve as Adam's "helper" is *ezer* (עזר), from which "Lazarus", or "God has helped", derives. This word is phonetically close to *ezer* (אצר), meaning "covenant", "treasure", or "to store treasure", after the identically written *asar* (אצר).

"Do not store treasures on earth", said Christ. The god of riches was Hades-Pluto-Osiris, *Asar* in Egyptian.



In *Genesis* 36:21, we hear about "the dukes of the *Horites* who are Dishon, Ezer and Dishan, "the Sons of Seir in the land of Edom." Both Dishon (דישון) and Dishan (דישן) mean "thresher", so here we have Persephone—the consort of Hades—whose name means "thresher of grain". Ezer (אצר) means "covenant" or "to store treasure", while Edom (אדום) means "red", just like the cognate word Adam (אדם), which may also mean "red". So we have the full lot here, plus Seir (שעיר), meaning "hairy" or "he-goat", and the fact that Horite (חרי) means "caveman" or "underground dweller".

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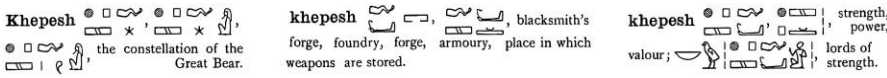
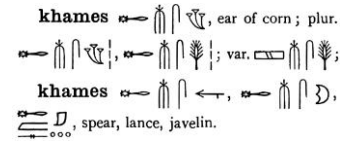
[1] "And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; each of the gates was of one pearl, and the street of the city was pure gold, as it were transparent glass."—*Revelation* 21:18-21



6.18. I HAVE GOTTEN A SPEAR FROM THE LORD!



> "Now Adam knew Eve his wife, and she conceived and bore Cain, saying, 'I have gotten a man from the Lord (יהוה, Jehovah).'"—*Genesis* 4:1.

The name Cain (קין) means either "spear" or "smith." As a verb, it means "to fit together" or "to forge". Note that *khepesh* was written by means of a *thigh,* .

6.19. THERE GOES AGAIN THE 'I AM THAT I AM'. . .

> "Then Moses said to Elohim, 'If I come to the people of Israel and say to them, "The Elohim of your fathers has sent me to you," and they ask me, "What is his name?" What shall I say to them?" And Elohim said to Moses, 'I AM THAT I AM.' And he said, 'Say this to the people of Israel, "I AM has sent me to you."'"—*Exodus* 3:13-14.

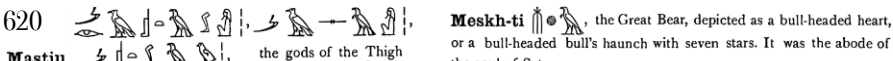
This famous Jewish mystery expression refers to "the Ineffable Name of the Lord" (יהוה), whose uttering Moses prohibited. It evinces a differentiation between the Self that dwells above the conditioning of the memory of sensory impressions and the self that IS the memory of sensory impressions in itself and usually called "*ego*" nowadays.

The Ineffable Self ("ineffable" because it transcends thought: what makes things effable) says (in truth it does not say anything) about the ego: "I AM THAT I AM." These two "I am" are Jehovah (the Ineffable Name) and Cain (or Seth), the ego. Accordingly, in *Genesis* 4:1, at the birth of Cain, Eve says, "I have gotten a man from Jehovah". The Jewish prohibition of uttering the Ineffable Name (יהוה) is very propitious, for the Ineffable Name dwells beyond—or rather at the *very threshold* of—thought. Hence, *it cannot be expressed at all.* Only those who can stop the flow of thoughts know the Ineffable Name in the lack of thoughts, whereas no amount of words shall ever be able to convey the Ineffable Name to those who are not masters of the flow of thoughts.

6.20. GEB IS SET; BUT SET IS NOT GEB.

> "Meditation is never the further experiencing; it is not only the ending of experience, which is the response to challenge, great or small, but it is the opening of the door to essence, opening the door of a furnace whose fire utterly destroys, without leaving any ashes; there are no remains. We are the remains, the yes-sayers of many thousand yesterdays, a continuous series of endless memories, of choice and despair. The Big Self and the little self are the pattern of existence and existence is thought and thought is existence, with never ending sorrow. In the flame of meditation thought ends and with it feeling, for neither is love. Without love, there is no essence; without it there are only ashes on which is based our existence. Out of emptiness love is."—JIDDU KRISHNAMURTI, *Krishnamurti's Notebook.*

The "Big Self" is Geb, Ptah, Poseidon, Hephaestus, or Jehovah: the Craftsman who works with Emptiness—the Creator, Architect, and Demiurge from whom all creation emerges *ex nihilo*, that is, "out of nothing". The "little self" is Set, Cain, or Ares, a deluge of thoughts and emotions from the Big Self. He who knows Emptiness understands the Demiurge, yet the Demiurge is not Emptiness itself but rather the one who works with it. As a result, entering Hephaestus' Forge will open the door to a furnace that may transform Set into Phoenix's ashes, an artist, or the worst of devils.



6.21. I IS ANOTHER!

"I is another.

If the copper awakens as a bugle, it is not her fault. That is evident to me: I am witnessing the hatching of my own thoughts: I pay heed to her, I listen to her: I strike a chord with the bow: the symphony stirs in the depths, or leaps onto the stage.

If the old imbeciles had only not found the false meaning of Self, we would not have to sweep away these millions of skeletons which, since time immemorial, have accumulated the products of their blind intellect, while proclaiming themselves to be their authors!

In Greece, as I said, verses and lyres, rhythms: the Action. Afterwards, music and rhyme are plays, pastimes. Studying this past captivates the curious: many delight in reviving these antiquities:—it is for them. The universal intelligence always threw its ideas naturally: men gathered a part of these fruits from the brain: we acted on it, we wrote books about it: that is how it went, man not working on himself, not yet awake, or not yet in the plenitude of the grand dream. The clerks, the scribes. Author, creator, poet: that man has never existed!

The prime study of the man that desires to be a poet is the complete knowledge of himself: he seeks for his soul; he inspects it, he seduces it, he apprehends it. As soon as he is acquainted with it, he must cultivate it! That seems simple: in every brain a natural development is accomplished: so many egoists proclaim themselves authors; there are many others who attribute their intellectual progress to themselves! But the soul must be made monstrous: after the manner of the comprachicos, yes! Imagine a man planting and cultivating warts on his face.

I say one must be a seer, make oneself a SEER.

The Poet makes himself a seer by a long, immense and rational derangement of all the senses. All forms of love, of suffering, of madness: he searches himself; he drains all the poisons in himself in order to harbour only their quintessence. An ineffable torture, where he needs all his faith, all his superhuman strength, during which he becomes the great invalid, the great criminal, the great accursed, and the supreme Sage! — Because he arrives at the unknown! — Since he has cultivated his soul, already rich, more than anybody else! He arrives at the unknown; and when, maddened, he ends up by losing the grasp of his visions: he has still seen them! Let him croak to death by leaping through those unheard-of and unnameable things: other ghastly labourers will come; they will take over at the horizons where another has collapsed.

—The continuation in six minutes—

[. . .] So the poet is verily the Thief of Fire. He is in charge of humanity, even of the animals: he must make his figments smelt, felt, heard: if what he brings back from down there has form, he grants form: if it is formless he grants formlessness. To find a language.

Moreover, every word being idea, the age of a universal language will come! One must be an academic—deader than a fossil—to master the dictionary of any existing language. The weak, thinking about the first letter of the alphabet, could soon rush into madness!

This language will be of the soul for the soul, containing everything, scents, sounds, colours, thought throwing hook to thought and pulling. The poet would define the quantity of the unknown, awakening in his time the Anima Mundi: he would give more than the frame of his thought, than the recording of his march towards Progress! Vastness becoming standard, absorbed by everyone, he would truly be a multiplier of progress!"

The future will be materialistic, as you see; ever full of Number and Harmony, these poems will be made to endure. In essence, they should be a bit like Greek Poetry again. The eternal art should have its duties; as poets are citizens. Poetry will no longer give rhythm to action; she shall be at the vanguard."—ARTHUR RIMBAUD, *Letter to Paul Demeny,* 1871.

6.22. THE SNAKE IS NOT ITS TONGUE!

"The serpent was CRAFTIER than any other beast of the field that Jehovah-Elohim[1] had made. He said to the woman, 'Did Elohim actually say, "You shall not eat of any tree in the garden?" And the woman said to the serpent, 'We may eat of the fruit of the trees in the garden, but Elohim said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.' But the serpent said to the woman, 'You will not surely die. For Elohim knows that when you eat of it your eyes will be opened, and you will be like Elohim, knowing good and evil.' So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves aprons. And they heard the sound of Jehovah-Elohim walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of Jehovah-Elohim among the trees of the garden. But Jehovah-Elohim called to Adam and said to him, 'Where are you?' And he said, 'I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.'[2] He said, 'Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?' Adam said, 'The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.' Then Jehovah-Elohim said to the woman, 'What is this that you have done?' The woman said, 'The serpent[3] deceived me, and I ate.' Jehovah-Elohim said to the serpent, 'Because you have done this, cursed are you above all cattle and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.'[4] To the woman he said, 'I will surely multiply your pain in childbearing; in pain you shall bring forth children. [5] Your desire shall be for your husband, and he shall rule over you.' And to Adam he said, 'Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, "You shall not eat of it," cursed is the ground because of you; in pain you shall eat of it all the days of your life;[6] thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. *By the sweat of your face you shall eat bread, till you return to the ground,*[7] for out of it you were taken; for you are dust, and to dust you shall return."—*Genesis* 3:1-19.

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[1] Elohim (God), Jehovah-Elohim (the Lord God), and Jehovah (the Lord) differ from one another. Elohim is the Divine Powers as One, Jehovah-Elohim is the Lord of these Powers (Christ), and Jehovah is the Snake and Lord of one's own powers, the Demiurge. Jehovah is the god of the microcosm; the rest are macrocosmic. But, as Jehovah begins to create within rather than outwardly, he joins Elohim via Jehovah-Elohim.

[2] As soon as Eve became *pregnant* with the tongue of the snake, Adam began to acquire ego, which is Cain. Accordingly, when Adam saw himself naked FOR THE FIRST TIME, he was afraid and hid from Jehovah-Elohim, who asked him, "Who told you that you were naked?" For—*without ego—Adam was not supposed to be able to realise his own nakedness.* So, Jehovah-Elohim immediately knew that Adam had eaten from the ego-bestowing Tree of Knowledge. In short, Adam separated ("hid") from the All, God, or Elohim, via the ego, which exists on the intrinsically separative premise "there is me and that which is not me". This is also the so-called "original sin" and the source of all division or violence originating from Cain. However, in Ares-Cain there is also the Seed of Hephaestus-Jehovah; hence, "Cain" means both "spear" and "smith".

[3] The Snake is also Jehovah, or Adam Kadmon: the Adam that had Eve *within.* This is why the Snake speaks to Eve, not to the second Adam. But now, the Snake can only speak to Eve if the second Adam goes *within.* And, if the Adam of Dust goes within, he will cause *his own death* and the return of Eve to the First Adam.

[4] Ouroboros, or Samsara, arises: the Snake begins to bite its own tail, and Eve is bound to reincarnation.

[5] As I said, Eve is now bound to reincarnation. The *Book of Genesis* is as cryptic as it is sublime.

[6] This is the *dukkha* (दुःख) of the Buddha and all Eastern philosophies in general, as well as the Greek *ánkhos* (ἄγχος), or *ákhos* (ἄχος), from which "Achilles" and the word "anxiety" derive: this is existential suffering.

[7] *Adamah* (אדמה)—literally "red soil"—is directly connected to Adam's name. *This may be Ares or Athena.*

6.23. BUT BEHOLD! THE GREEN FACE OF THAT MAN ALSO SHONE,
AND THE SHEEP OF HIS FLOCK WERE RESHAPED IN MANY FORMS.

Let us next explore the nature and core of the story of Abel and Cain: the story of the *Keeper of Sheep* and the *Tiller of the Ground*, which so much evokes, and so much resembles, the Ancient Egyptian story of Set and Osiris, and how Set slew Osiris.

To understand this story is no easy enterprise, as it must be approached from *at least* two opposing but *complementary* angles. And only by realising the interplay of both angles can the story of the two *siblings* begin to be apprehended in its true light.

Let us begin by trying to figure out who Cain and Abel actually are, or what they stand for, because once this is realised, everything may be much easier to understand.

As already said, *Cain* (קין) means "spear", as well as "craftsman", "smith", and "to fit together", or "to forge", as *qyn* (קין). The word connects to *qaneh* (קנה), meaning "reed", *what the ancients used to write,* and the same is the name of the city of Cana (קנה), where Jesus turned water into wine. Cain is inherently masculine; his pointed spear is hiding deities such as Set, Ptah, Marduk, Iškur, Ares, Hephaestus or Dionysus.

Abel (הבל) means "breath", "steam", "vapor", "to act emptily", or "to become vain", while the very similar word *abel* (אבל) means "stream". The *not-so-masculine* empty breath of the shepherd Abel veils deities such as Osiris, Shu, Geb, the Mesopotamian Ea, Enlil (later known as *Bel*) or Poseidon, Apollo, and even Hades.

Abel and Cain are the *natural actors* of the natural interplay existing between man and nature. This relationship is in turn mirrored in the one between Adam and Eve. Adam is mirrored in Cain, whereas Eve is mirrored in Abel. In fact, this is plainly expressed in the Bible, if one only pays due heed to what is *omitted by the writing reed.*

> "And Adam knew Eve his wife; and she conceived, and bore Cain, and said, 'I have gotten a man from Jehovah.' And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."—*Genesis* 4:1-2.

We are told that "Adam knew Eve, and she conceived, and bore Cain," and Eve said, "I have gotten a man from Jehovah." But nowhere is it said that Adam knew Eve to bear Abel. In fact, nowhere is it said that Abel was even "conceived". Adam and the act of conceiving are left out of the equation: Eve bore the shepherd Abel *virginally.*

What does this mean? Eve (חוה) means "life", while Abel (הבל) means "breath", "steam", "vapor", "to act emptily", or "to become vain". So, the Bible is telling us that breath and emptiness are born from Life (Eve) *without* the agency of the *redness* of the *second* Adam (אדם). And yet, we are told that Life (Eve) originally came from Adam.

As said, this story must be approached from two opposing, *but complementary,* angles. But, in every case, the topic is EMANCIPATION. From one angle, it speaks about the Fall of Man—*emancipation of unconscious Man from God*—from the other, it speaks of the Return of the Prodigal Son—*emancipation of conscious God from Man*.

At the "emancipation of *unconscious* Man from God", man becomes *conscious* of self by emancipating from the Natural Intelligence that pervades all the perceptible cosmos and rules everything in it, *including the behaviour of the majority of animal species.* Because, should we believe that bees, for example, *consciously* choose to make

honey and ants to build nests? Obviously not; it is the Natural Intelligence that pervades them and everything else that impels them to do so. And this is the main difference between humans and most animal species: we have a fully developed self that separates us from this Natural Intelligence[1] and positions us in *opposition* to it.

From this angle, the Natural Intelligence that *shepherds* the behaviour of animals is Abel—the Good *Shepherd*—whereas Cain is the self that slays Abel and *emancipates* from the Natural Intelligence to become Man: an animal conscious of self.

But, at the "emancipation of *conscious* God from Man", the Natural Intelligence becomes conscious IN MAN of the *vanity* of those who—having emancipated from the Natural Intelligence in the past—created the first cities and began to *impersonate* the Natural Intelligence. From this opposite angle, Abel is the *bad human shepherd* who does not act *out of emptiness*—like the Natural Intelligence—but "uses the Name of the Lord IN VAIN." Realising this, Cain slays Abel—i.e., he rejects human authority—and, just as Adam & Eve were exiled from Eden, he is ostracised from human societies.

> "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect to Abel and to his offering, but to Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."—*Genesis* 4:3-5

In *prediluvian* times, Jehovah had no respect for the offerings of Cain, only for the offerings of Abel, which were "the Lamb of God that takes away the sin of the world." But, as briefly intimated before, the line of Cain survived into *postdiluvian* times through Ham and Canaan, who—after Noah's curse—founded the mysteries of all nations, out of which came the first *postdiluvian* initiates, or "Enoch."[2]

> "And Jehovah said to him, 'Therefore whosoever slays Cain, vengeance shall be taken on him sevenfold. And Jehovah set a mark upon Cain, lest any finding him should kill him."—*Gn.* 4:15

In *postdiluvian* times, Cain's "tilling of the ground" became the "Mysteries of the Grain and the Harvest", which, nonetheless, must be completed with Abel's "offering of the firstlings of the flock and of the fat thereof"—if one expects to reach the end of Cain's genealogical line—or Tubal-Cain, "the instructor of every artificer in brass and iron", Jabal, "those who dwell in tents and have cattle", and Jubal, "those who play the harp and the organ". Tubal Cain's (תובל קין) name is formed by the names of his half-brothers Jabal (יבל) and Jubal (יובל)—which recall Abel's name (הבל) and refer to ideas such as "flowing along a conduit" or "being carried along"—plus Cain (קין).

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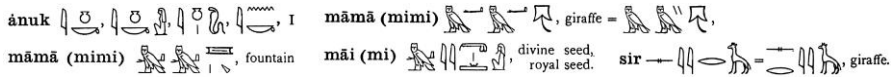
[1] Many are those today that reject the concept of any "pervading Natural Intelligence" and instead attribute all of the universe's processes to pure randomness. I will not try to persuade them of the mathematical improbability of such randomness; it would be futile. I will go beyond that and argue that *there is no reason why anything at all should exist,* and yet it does. And if this cannot uplift their minds towards the mystery of existence, then I would rather let them sink into the elucidation of *their own self-centred* obliviousness.

Most animal species do not recognise themselves in a mirror, and this alone evinces that they cannot be operating on the basis of self. Instead, the mentioned Natural Intelligence operates through them, just as it does through everything else. This is also why the ancients often used animals to represent the gods, because they recognised that the majority of animal activity was ruled by the same divine Natural Intelligence from which they had emancipated via the agency of self and to whose wisdom they wished to consciously return.

[2] According to the Bible, Cain founded the first human city and named it "Enoch".



6.24. AND A FEW WENT INTO THE NEEDLE'S EYE AND WERE NO MORE [. . .]
AND INTO THE EYE WENT MANY OF THE SERAPHIM OF OLD,
AND THESE WERE ALSO SAID TO BE LIKE ENOCH AND BE NO MORE.

"In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the Bridal Chamber will minister to the children of the marriage. The children of the Bridal Chamber have one single name: Rest. Altogether, they do not need to take form, because they have contemplation."—*The Gospel of Philip.*

"When Enoch had lived 65 years, he fathered Methuselah. Enoch walked with Elohim after he fathered Methuselah 300[1] years, and he had other sons and daughters. Thus, all the days of Enoch were 365 years. Enoch walked with Elohim, *and he was not*, for Elohim took him."—*Genesis* 5:21-24.

As noted, Enoch (חנוך) means "inaugurated" or "trained" and, esoterically, indicates natural "spiritual initiation", given that "Enoch" derives from *hanak* (חנך), meaning "to inaugurate", "to train", or "to dedicate". But "Enoch" seems to also be occultly connected to *Anak* (ענק) through *phonetic—i.e., not strictly Jewish*—cabala.

Anak (ענק) means "long-necked" and "to ornament", which has stirred scholars towards the idea they wore necklaces. But *noble* giraffes eat directly from trees; they need no one to hand down the fruit of knowledge for them. Do you understand, *sir*?

Nonetheless, Hephaestus did make a *cursed* necklace for Harmonia, and the *Anakim* were hoary inhabitants of Canaan: the land *cursed* by Noah. Also, taken as a *black-headed* word, AN.AK (𓀭𓄿𓂝) could mean "those who build heaven", as AK (𓄿𓂝) meant "to build" and AN (𓀭) meant "heaven". Later, AK (𓄿𓂝) became the Babylonian name of Nabu (𓄿𓂝), Marduk's son. But the Mesopotamians always wrote DIĜIR (𓀭) to introduce the names of gods, so "Nabu" was 𓀭𓄿𓂝, which a Sumerian would have read "AN.AK". In any case, the Sons of Anak were *Nephilim,* or "giants".

"And there we saw the giants (Nephilim, נפלים), the Sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."—*Numbers* 13:33.

The *Anakim*, or Sons of Anak, dwelt in Hebron (חברון), which means "alliance" or "place of joining", as derived from *habar* (חבר), which means "to join". But when the Israelites led by Joshua conquered Hebron, the city became the "inheritance" of Caleb (כלב), whose name means "dog", and had helped Joshua survey the Promised Land, just like the jackal-headed Anubis helped the deceased to survey the Duat. It is noteworthy that the *Anakim* called Hebron "*Arba*" (ארבע), which means "FOUR"[2].

"And Joshua blessed him, and gave to Caleb the son of Jephunneh Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite to this day, because he wholly followed the Jehovah-Elohim of Israel. And the name of Hebron before was Kirjatharba; which Arba was a great man among the Anakim. And the land had rest from war."—*Joshua* 14:13-15.

Although later we are instead told that the actual city was given to the Children of Aaron—Moses' brother—and Caleb only received the fields and the villages:

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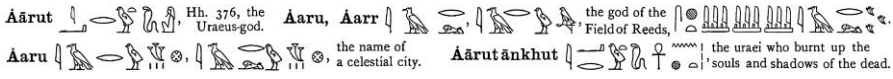
[1] The words *karmil* (כרמיל)—"crimson cloth"—and *makmar* (מכמר), "hunter's net", are of value 300.

[2] In Akkadian, "four" (𒐖) was *erbet,* which may confirm the connection of the Anakim with Mesopotamia.



"And they gave them the city of Arba, the father of Anak, which city is Hebron, in the hill country of Judah, along with the pasturelands around it. But the fields of the city, and the villages thereof, they gave to Caleb, the son of Jephunneh, for his possession. And to the children of Aaron, the priest, they gave Hebron, *the city of refuge for the manslayer*, with its pasturelands, Libnah (לִבְנָה; "whiteness") with its pasturelands."—*Joshua* 21:11-13.

Another word that also derives from *hanak* (חנך) and Enoch (חנוך) is *Hanukkah*: a Jewish festival also known as "the *Festival of Lights"* that celebrates the rather miraculous victory of the Maccabees[1] over the Seleucid Empire, together with the recapture and rededication of the *Second* Temple of Jerusalem in the year 164 B.C.

The celebration of Hanukkah is full of numerical oddities. First, this festivity lasts *eight* days and *eight* nights, which is strange for people who are known to be dear worshippers of the seven-day week. But, moreover, Hanukkah introduced into the Jewish tradition the *Chanukiah*, a *nine-branched* candelabrum which is at odds with the traditional *Menorah*, or *seven-branched* candelabrum. It is customary during Hanukkah to kindle the nine-branched *Chanukiah* while reciting Psalms, chapter 30.

"A Psalm and Song at the dedication of the House of David. I will extol you, O Jehovah; for you have lifted me up, and have not made my foes to rejoice over me. O Jehovah my Elohim, I cried to you, and you have healed me. O Jehovah you have brought up my soul from the grave, you have kept me alive, that I should not go down to the pit. Sing to Jehovah, O you his saints, and give thanks at the remembrance of his holiness. For his anger is but for a moment, and his favour is for a lifetime. Weeping may tarry for the night, but joy comes in the morning. And in my prosperity, I said, I shall never be moved. Jehovah, by your favour you have made my mountain to stand strong, you did hide your face, and I was troubled. I cried to you, O Jehovah; and to Jehovah I plead for mercy. What profit is there in my blood, when I go down to the pit? Shall the dust praise you? Shall it declare your truth? Hear, O Jehovah, and have mercy upon me: Jehovah, be you my helper.[2] You have turned for me my mourning into dancing, you have put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to you, and not be silent. O Jehovah my Elohim, I will give thanks to you forever."—*Psalms* 30.

Returning to Hebron (חברון), which means "alliance" or "place of joining", and its original name, "Arba" (ארבע), meaning "four": let us note that it was on the *fourth* day—the light in the *centre* of the seven-branched Menorah—that Elohim created the lights in the firmament, *the sun, the moon,* and the stars, whereas in the nine-branched Chanukiah, the central light is the *fifth*, which stands with *four lights* on each side.

"And Elohim said, 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so. And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night, he also made the stars. And Elohim set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness, and Elohim saw that it was good. And the evening and the morning were the fourth day."—*Genesis* 1:14-19.

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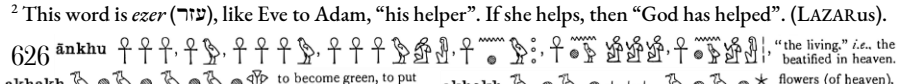
[1] From *maqqebet* (מקבת), meaning "hammer". Here we have again the Mace of Thunder.

[2] This word is *ezer* (עזר), like Eve to Adam, "his helper". If she helps, then "God has helped". (LAZARus).



6.25. THE END OF THE AEON MEANT FOR THE GODS REST AND CHEER, AND HERMES WENT FROM DOOR TO DOOR, FROM SPHERE TO SPHERE, SO ALL COULD TASTE THE NEW WATERS WHILE DEVOID OF FEAR.

> "At the Eleventh Hour, the wings of the genii move with a mysterious and deep murmur; they fly from sphere to sphere, and bear the messages of God from world to world."—APOLLONIUS OF TIANA, *Nychthemeron.*

6.26. THE NEW WATERS CREATED BY THE THROW OF THE SPEAR CONJOINED THE BEST OF THE WINE AND THE BEST OF THE GRAIN EAR. TO THE EYES OF THE GODS, AS PALE ALE, THOSE WATERS APPEARED, OR, AS THE ANCIENT EGYPTIANS USED TO SAY: "RED BARLEY BEER".

The following is an excerpt from the Ancient Egyptian myth "*The Destruction of Mankind*", part of "*The Book of the Cow of Heaven*". The passage is given as translated by Miriam Lichtheim and can be found in her *Ancient Egyptian Literature, Vol. II.*

> "The goddess returned after slaying mankind in the desert, and the majesty of this god [Ra] said: 'Welcome in peace, Hathor, Eye who did what I came for!' Said the goddess: 'As you live for me, I have overpowered mankind, and it was balm to my heart.' Said the majesty of Ra: 'I shall have power over them as king by diminishing them.' Thus the Powerful One (Sekhmet)[1] came into being.
>
> THE BEER-MASH OF THE NIGHT FOR HER WHO WOULD WADE IN THEIR BLOOD AS FAR AS HNES.[2]
>
> Ra said: 'Summon to me swift, nimble messengers that they may run like a body's shadow!' The messengers were brought immediately, and the majesty of the god said: 'Go to Yebu and bring me red ochre in great quantity!' The red ochre was brought to him, and the majesty of this god ordered the Side-Lock Wearer in On[3] to grind the ochre, while maidservants crushed barley for beer. Then the red ochre was put into the beer-mash, and it became like human blood; and seven thousand jars of beer were made. Then the majesty of the King of Upper and Lower Egypt, Ra came together with the gods to see the beer.
>
> Now when the day dawned on which the goddess would slay mankind in their time of traveling south, the majesty of Ra said: 'It is good; I shall save mankind by it!' And Ra said: 'Carry it to the place where she plans to slay mankind!' The majesty of King Ra rose early before dawn, to have this sleeping draught poured out. Then the fields were flooded three palms high with the liquid by the might of the majesty of this god. When the goddess came in the morning she found them flooded, and her gaze was pleased by it. She drank and it pleased her heart. She returned drunk without having perceived mankind. The majesty of Ra said to the goddess: 'Welcome in peace, O gracious one!" Thus beautiful women came into being in the town of Imu.[4]"—THE DESTRUCTION OF MANKIND, *an Ancient Egyptian text found inscribed in the tombs of five pharaohs of the New Kingdom: Tutankhamun, Seti I, Ramses II, Ramses III and Ramses IV.*

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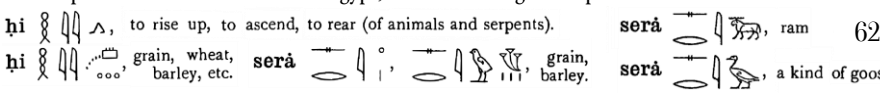
[1] Sekhmet literally means "the Powerful One".

[2] This is Heracleopolis Magna, or *Henen-Nesut*, meaning "Child of the King", and called *Hanes* in the Bible.

[3] This is Heliopolis ("sun-city") which is called *On* in the Bible after its Egyptian name, *An* or *Iunu.*

[4] The capital of the 3rd nome of Lower Egypt, which had a large necropolis dedicated to Sekhmet-Hathor.



hi , music, joy, gladness. **hiu (?)** , birds. **hi** , ram.

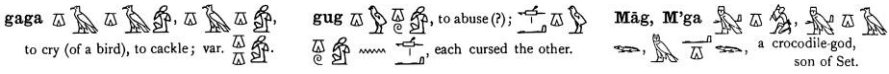
hi , an interjection, O! Hail! **hiu** , those who descend or fall. **hi-t** , sickness, disease

6.27. ARTEMIS AND APOLLO SANG SONGS DIVINE AND SINCERE,
WHILE DIONYSUS GRACIOUSLY DANCED TO THEIR MUSIC ADHERED.
ATHENA AND HEPHAESTUS SHARED THE SAME PASSION FOR BEER,
AND FEEL ASLEEP ONE ON THE OTHER—SOME GODS FOUND THAT WEIRD.

"GUEST: A certain narration and rumour has devolved to us, that this God [Dionysus] was once disordered in his mind by his mother Hera, and that on this account he introduced the Dionysiac Rites,[1] and the whole of the insane choir, that he might take vengeance on the goddess. It is further reported, that for this purpose he bestowed wine upon mankind. But I leave things of this kind to be said by those who think that they can assert them with safety respecting the gods. Thus much, however, I know, that no animal is born with such, and so much, intelligence as is proper to it, when it acquires a perfection of intellect. But every animal, during the time in which it has not yet obtained its proper prudence, rages and vociferates in a disordered manner; and when any one slays it rapidly, it again leaps without order. But we may collect that we said these were the principles of music and gymnastic. [. . .] Did we not also say, that this principle imparted to us the sense of rhythm and harmony? And that Apollo, the Muses, and Dionysus were there causes of these? [. . .] But wine, according to the assertions of some, was given to men as a punishment, that they might be rendered, through it, insane. Agreeably, however, to what has now been asserted by us, it is on the contrary a medicine; and was imparted that the soul might acquire shame, but the body health and strength [. . .]"

"[. . .] Then music was divided by us into certain species and figures; and one species of the ode consisted in prayers to the gods, which are called by the name of hymns. But another species of the ode, contrary to this, may be said especially to consist in lamentations. Again, another species consists in paeons, another celebrates the generation of Dionysus, and is, I think, called *dithyrambos* (διθύραμβος), and another species is denominated laws pertaining to the harp. These, and some others, being established, it was not lawful to use one species of melody instead of another. But the authority of knowing these, and, at the same time, judging respecting them, and condemning them when improper, was not invested in the pipe, nor in the ignorant clamours of the multitude, as at present, nor yet in those who express their applause by clapping their hands,—but in men illustrious for their erudition, and who were permitted to hear to the end in silence. But boys, pedagogues, and the numerous vulgar, were admonished to behave orderly by a rod. These things being established in so orderly a manner, the multitude of citizens willingly submitted to be governed, and did not dare to judge in a tumultuous manner. But after this, in the course of time, the poets themselves became the leaders of this unlawful privation of the muse. These, indeed, naturally possessed the poetic genius, but were unskilled to a degree of folly in what is just and lawful respecting music. They likewise celebrated the orgies of Dionysus, and pursued pleasure more than was becoming. Besides this, they mingled lamentations with hymns, and paeons with dithyrambic compositions. They imitated with harps the sound of the pipe, and mingled all things with all, involuntarily deceiving through their ignorance of music. For they asserted that music did not possess any rectitude whatever; but that any one, whether he was a worthy or a worthless man, might judge with the greatest rectitude from the pleasure which it produced in the hearer. Composing, therefore, poems of this kind, and thus speaking publicly, they caused the multitude to act in an unlawful and daring manner with respect to music, by persuading them that they were sufficient judges of harmony. Hence theatres, from being silent, came to be noisy, as if capable of hearing what in the muses was beautiful, or the contrary: and thus, instead of an aristocracy, a certain depraved theatrical dominion was produced."—PLATO, *The Laws.*

[1] Dionysus was NEVER Hera's son but Semele's or Persephone's. And the son of Hera that took vengeance on her mother was HEPHAESTUS. Plato is insinuating the occult relationship existing between these gods.



6.28. BUT ALL THE MUSIC AND CHEER OF THE FEARLESSLY PEACEFUL CAME ABRUPTLY TO AN END WITH A LETHAL UPHEAVAL, WHEN ARES AWOKE AND FROM THE FLOOR—STILL VERY FEEBLE—BEGAN TO THREATEN AND MUTTER MANY THINGS EVIL.

"And I saw an angel come down from heaven, having the key of the Bottomless Pit and a great CHAIN in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the Bottomless Pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given to them, and I saw the souls of them that were *beheaded* for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection,[1] on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—*Revelation* 20:1-6.

6.29. THIS IS THE DEATH OF THE OLD AND THE BIRTH OF THE NEW BEETLE!

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog,[2] to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great *white* throne, and him that sat on it, *from whose face the earth and the heaven fled away*; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the books, according to their works."—*Revelation* 20:7-12.

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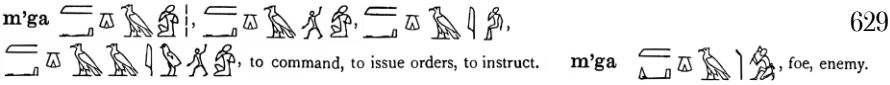
[1] This "first resurrection" seems to be mirrored in the resurrection of Lazarus. As it seems to be also to this that the *Gospel of Philip* refers to when it says, "Those who say that the Lord died first and then rose are in error, for he rose up first and then died. Anyone who does not first acquire the resurrection will not die."

[2] Gog and Magog appear several times in the Bible, and often together; their names derive from *gag* (גג), "rooftop", and they have much to do with Hermes and Dionysus. The gods are neither good nor evil, for they are above duality, *but they manifest dualistically,* and the Coryphaean threshold of duality is like a rooftop. Both white and black MAGicians dwell on the rooftops but manifest contrarily: one seeks truth and is thus purged from mundanity; the other seeks mundane gain and is thus corrupted by self-deception.

> "When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoever reads, let him understand). Then let them which be in Judaea flee to the mountains. Let him WHICH IS ON THE HOUSETOP *not come down to take anything out of his house*. Neither let him which is in the field return back to take his clothes. AND WOE TO THEM THAT ARE WITH CHILD,[1] and to them that give suck in those days! But pray that your flight be not in the winter, neither on the Sabbath. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—*Matthew* 24:15-21.

Hermes' and Dionysus' attributes include trickery and ebriety, both of which allude to delusion. The soul is naturally drowned in *māyā,* or delusion, due to the animal and social circumstance. Hence, just like Jesus used "Satan to expel Satan", as a *guider of souls,* Hermes may use "māyā to expel māyā". If done correctly, Dionysus shall be born[1] on the rooftops, so "Lucifer may then expel Lucifer" from the temple.



The Ancient Egyptians held the desert beetle, or Scarab, as especially sacred. Through this animal they worshipped the god of the dawn, Khepri, whose name—as derived from the rather complex verbal root *kheper*—points towards the nature of the self-created and primeval evening-god, Atum.

In the Ancient Egyptian "*Legend of Ra and Isis*", we read that Ra was once bitten by a snake:

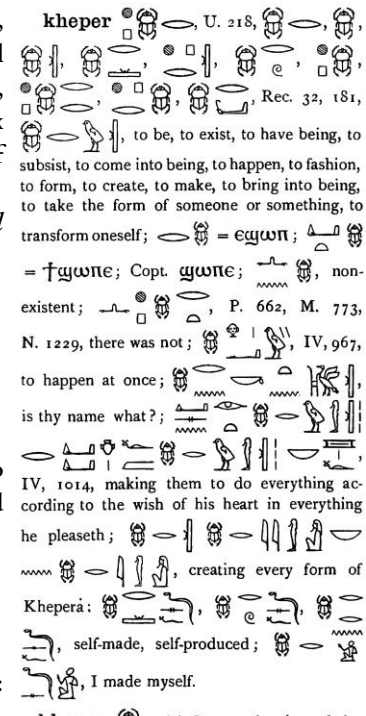
> "I was bitten by a serpent which I saw not. Is it fire? Is it water? I am colder than water, I am hotter than fire. All my flesh sweats, I quake, my eye has no strength, I cannot see the sky, and the sweat rushes to my face even as in the time of summer."

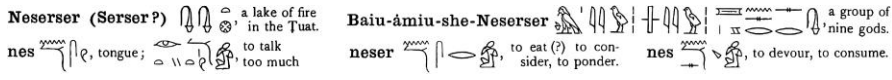
Isis went then to Ra and asked for his Name so the snake poison could go away. And Ra answered with that very famous expression that said:

> "I am Khepri at dawn,
> I am Ra at noon, and
> I am Atum at eventide."

But Isis said that this was NOT Ra's true Name:

> "Then said Isis to Ra, 'What you have said is not your Name. O tell it to me, and the poison shall depart; for he shall live whose Name shall be revealed.' Now the poison burned like fire, and it was fiercer than the flame and the furnace, and the majesty of the god said, 'I consent that Isis shall search into me, and that my Name shall pass from me into her.' Then the god hid himself from the gods, and his place in the boat of millions of years WAS EMPTY. And when the time arrived for the heart of Ra to come forth, Isis spoke to her son Horus, saying, 'The god has bound himself by an oath to deliver up his two eyes' (*i.e.*, sun and moon). Thus, was the Name of the great god taken from him, and Isis, the Lady of Enchantments, said, 'Depart, poison, go forth from Ra. O Eye of Horus, go forth from the god, and shine outside his mouth. It is I who work, it is I who make to fall down upon the earth the vanquished poison; for the Name of the great god has been taken away from him. May Ra live! And may the poison die, may the poison die, and may Ra live!' These are the words of Isis, the great goddess, the Queen of the Gods, who knew Ra by his own Name."

kheper  , U. 218, , ,



6.30. IT IS TIME FOR US TO GO!

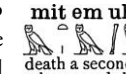
> "And the sea (*thálassa,* θάλασσα) gave up the dead which were in it; and Death (*Thanatos*, Θάνατος) and Hell (Hades, Ἅδης) delivered up the dead which were in them, and they were judged every man according to their works. And Death and Hell were cast into the Lake (λίμνη) of Fire. This is the SECOND DEATH. And whosoever was not found written in the Book of Life was cast into the Lake of Fire. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; *and there was no more sea*. And I John saw the holy city, NEW JERUSALEM, coming down from God out of heaven, prepared as a bride adorned for her husband."—*Revelation* 20:13-21:2.

The word for "sea" is *thálassa*, the *open* sea, while lakes (λίμνη) are bodies of water *enclosed* by earth. Also, the words "Death" and "Hell" are the names of the Greek gods *Thanatos* (Θάνατος) and *Hades* (Ἅδης). Under Ancient Greek conception, *Thanatos* was death itself, but *Hades* was the abode and ruler of the dead, *not necessarily hell.*

So, in the current context of the *Book of Revelation*—which is now dealing with the *Culmination of the Resurrection*—we should hardly be surprised at Resurrection making Death (*Thanatos*) and the Abode and Ruler of the Dead (*Hades*) <u>*redundant.*</u>

The text says, "This is the second death," thus evincing that this does not concern the death of the body, but some "after-death death"—the one mentioned by Plutarch:

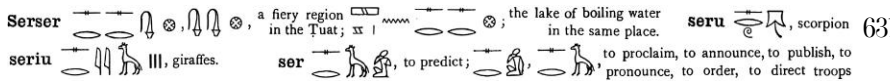
> "As to the death we die, one death reduces man from three factors to two and another reduces him from two to one; and the former takes place in the earth that belongs to Demeter, wherefore 'to make an end' [τελετή] is called 'to render one's life to her,' and Athenians used in olden times to call the dead 'Demetrians,' the latter in the moon that belongs to Persephone, and associated with the former is Hermes the terrestrial, with the latter Hermes the celestial."—PLUTARCH, *On the Face of the Moon.*



Plutarch's "three factors" are "body, mind and soul". The first death separates the mind and soul from the body, whereas the second death purges the soul from the mind or rather the memories of sensory impressions. To avoid the "second death", the mind should be filled with "memories of ineffable impressions"—which are "the wine" and the key to marrying the soul and the mind while on Earth—to make the Word flesh and give birth to the Ineffable Name. The *Book of Life* alludes to the resurrected life, in whose pages we can only write our Names in *ineffable characters*. DEATH IS INCARNATION—because birth is inextricably bound to death. If the "second death" is attained in a body of flesh, then "*the death of Death"*—which marks the end of the incarnating Flood—must follow. *If Hephaestus succeeds in burning up the yellow river Xanthus,* "there is no more sea", as "the sea has given up the dead which were in it".

As implied, Dionysus stands for the crown of thorns and the city of Jerusalem. And, as Heraclitus said, "Hades and Dionysus are the same god." "The dead that shall come out of their tombs at the resurrection" are those on the *rooftops*—where water can be turned into wine—because Satan's waters only deluge into incarnation by self-inflicted trickery, which is Hermes' mother. But when the *green heart* of the cause of death enters the *purpuric* dwelling of the dead, a *greyish* tint develops as the *black* crow and the *white* dove merge. Then, the dwelling *of the dead dies by absorbing the very cause of death*: Satan casts out Satan, resulting in transcendental red, or Athena.

Hence, "NEW Jerusalem"—*the crown chakra of the Body of the Resurrection*—"comes down from God for a future marriage," for *evolution continues beyond Death.*



Beb , the first-born son of Osiris who ate the livers of the dead; see **Baba, Babai, Babi**; Gr. Βέβων.

6.31. THE BROW OF THE NEW EAGLE — THE EYE OF THE EAGLE.

"I am Beb, the first-born son of Osiris, who doth wash every god within his eye in Annu. I am the Heir, the exalted, the mighty one, the Still [of Heart]."—*Book of the Dead,* LXIIIA.

In Ancient Greece, the golden eagle was consecrated to Zeus as *aetos Dios* (ἀετός Διός) and said to be his divine messenger, the herald of victory, and to have oracular properties. The golden eagle nests in mountains, has a broad perspective of the environment and is renowned for its exceptional eyesight, which allows it to spot prey from great altitudes. As a result, the golden eagle serves as a very natural symbol of omniscience, and the same applies to the peregrine falcon, the symbol of Horus-Ra.

Vultures, geese, swans and cranes soar to even *higher altitudes* than both eagles and falcons, but none of these are birds of prey. Vultures are scavengers; the others are mainly herbivorous. Hence, it had to be Zeus' Eagle that ate Prometheus' liver.

Rüppell's griffon vulture is *the highest-flying bird in the world*, but its eyesight is poorer than that of eagles or peregrine falcons. The Ancient Egyptians chose this great scavenger to symbolise Nekhbet, who, with Hathor and Isis, *nursed* Horus the Child.

"There is a story of Zeus' eagle which should be told at this point. There was a boy named Aetos, 'eagle,' who was born of the earth, like the Idaean Daktylos, Kelmis,[1] of whom I have already spoken, and who, like the last-named and like the above-mentioned Aigipan,[2] was supposed to have been a playmate of the child Zeus. He was beautiful and Hera turned him into an eagle because she suspected that Zeus loved him. A kindred story was told of Ganymedes, a beautiful Trojan king's son who because of his beauty was stolen by Zeus' eagle, the carrier of lightning, and was made cupbearer to the gods.[3]"—C. KERÉNYI, *The Gods of the Greeks.*

6.32. ARTEMIS AND APOLLO CRIED LIKE HARE-HUNTING BEAGLES.

Among canids, few have a better sense of smell than beagles. So, just like Caleb or the Egyptian god Anubis, beagles are great for finding treasures in the Underworld.

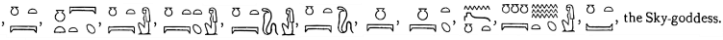
The beagle was the dog breed used for hunting hares and rabbits, which—due to their very prolific breeding habits—naturally symbolised fertility and reproduction in antiquity and were connected to Venus-Aphrodite. The word "beagle" derives from the Old French *beegueule*, meaning "open mouthed", as derived from *beer*—meaning "wide open", "to pant" or, figuratively, "to lust"—plus *gueule*, meaning "mouth". For just like Alice followed Cronos' rabbit down a rabbit-hole, beagles may chase hares and rabbits into Geb's Eastern Egg and the Ceremony of the Opening of the Mouth.

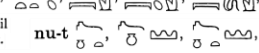
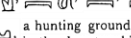
Apollo was often nicknamed *Lyceus,* or "wolf-like", and his twin sister, Artemis—*the goddess of the hunt*—was commonly represented surrounded by hunting hounds.

[1] "The three Idaioi Daktyloi, servants of Adrasteia (for in this story the Phyrgian Great Mother is so named), were Kelmis, Damnameneus and Akmon. They were the first smiths, savage, earth-born, primitive men, and at the same time tools. Akmon means 'anvil;' Damnameneus means 'the compeller'—that is to say, in this case, the hammer; Kelmis most probably means 'knife'. This last was the unfortunate one of the three brothers, between the anvil and the hammer. It was told that the boy Kelmis had been a loyal comrade of the little Zeus, but had insulted Rhea, who was his mother as well as Zeus's. As a punishment he was turned into steel—which is what happens to iron between anvil and hammer, if it is to be made into a good knife. It is also said that the two other brothers were hostile toward the third."—KERÉNYI, *The Gods of the Greeks.*

[2] A son of Pan in his quality of he-goat. In Sumerian, "kid", "he-goat" and "divination through animal entrails" were the same word: MAŠ$_2$ ( ). This cuneiform sign evokes the alchemical symbol of blue vitriol.

[3] The cupbearers of the gods are humble Holy Grails of clay bearing the Ambrosia, Soma or Dionysiac wine.

Nu-t (Nuit)  , the Sky-goddess.

Nu-t , the name of the sail in the magical boat. **nu-t**  , a hunting ground in the desert or hills. **nu**  , overflowing or brimming pots of beer.

6.33. BIND ARES TO THE STONE!

"KRATOS (POWER): We have come to a remote region of the world, to the land of Scythia, uninhabited, a desert. Hephaestus, you must follow the instructions given you by Father Zeus, to bolt this criminal to a lofty cliff with bonds hard as adamant that cannot be broken. For it was your glory, fire's blaze, basis of every craft, that he stole and gave to mortals; for such a crime he must pay a penalty to the gods, so that he may be taught to love Zeus's tyranny, and stop his human-loving ways.

HEPHAESTUS: Kratos (Power) and Bia (Force), you have now completed your part of Zeus's command; no further obstacle remains. But I cannot bring myself to bind by force a god, my kinsman, to this stormy chasm; yet for all that I must find the nerve to do it, for to make light of Father's words is serious.

(Hephaestus addresses Prometheus)

Proud-minded son of Themis the counsellor, unwillingly and against your will I rivet you to this desolate rock with chains you will not escape, where you will not see a human form, nor hear a voice, but, baked by the sun's bright flame, your skin's bloom will wither, and you will be glad when night in her robe of stars removes the light, and the sun again dispels the frost at dawn. The burden of each attendant evil will afflict you, for no one yet exists who can bring you relief. Such are your rewards for your human-loving ways. For you, a god, did not cower before the gods' anger, but bestowed privileges on mortals beyond what is just, and in return you keep watch at this joyless crag, ramrod straight, unsleeping, no chance to relax your knee. Many laments and useless moans you will utter, for Zeus's heart cannot be swayed: for everyone fresh to power is harsh."—AESCHYLUS, *Prometheus Bound*.

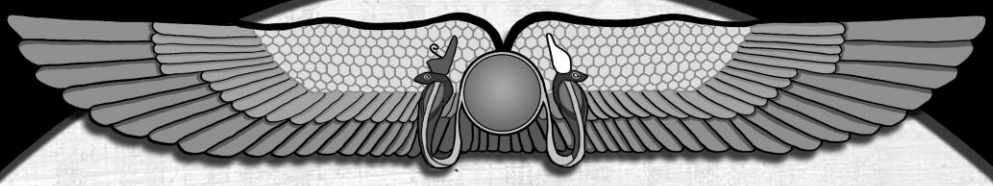
6.34. THE BASINS OF STONE FROM WHERE ANGELS AND GODS HAD DRUNK BRIEFLY TURNED INTO PITCH-BLACK BEARDED GOATS WITH LONG HORNS, BEFORE RAPIDLY FUSING INTO ARES'S GODLY RED TONE.

"When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit on the throne of his glory. And before him will be gathered all the nations, and he shall separate them one from another as a shepherd separates the sheep from the goats. And he shall place the sheep on his right, but the goats on the left. Then the King shall say to those on his right, 'Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."—*Matthew* 25:31-34.

"The ram which you saw having two horns are the kings of Media and Persia. And the rough goat is the king of Greece[1]: and the great horn that is between his eyes is the first king [i.e., Nimrod]. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, *and understanding dark sentences*, shall stand up."—*Daniel* 8:20-23.

"Apart from the connection which can be established between the goat and the ram—the latter bearer of the golden fleece and the former provided with the cornucopia—we know that Athena's attribute had the power to petrify."—FULCANELLI, *The Dwellings of the Philosophers*.

[1] Media, (*Maday*; מדי) is translated as "my measurement" or "out of abundance", while Persia (*Paras;* פרס) is translated as either "Land of Horses", "Land of Divisions", or "Land of Science". Greece is Javan (יון), meaning "mud", "mire", or "mud man". The king of mud men is the goat of Dionysus at the rooftops.



"O Thoth, what is it that has come about through the Children of Nut? They have made war, they have raised up tumult, they have done wrong, they have created rebellion, they have done slaughter, they have created imprisonment, they have reduced what was great to what is little in all that we have made; show greatness, O Thoth!"–so says Atum. "You shall not witness wrongdoing, you shall not suffer it! Shorten their years, cut short their months, because they have done hidden damage to all that you have made. I have your palette, O Thoth, I bring your inkpot to you; I am not among those who have done hidden damage, and none will work harm on me."

"O Atum, how comes it that I travel to a desert which has no water and no air, and which is deep, dark and unsearchable?"

"Live in it in content!"

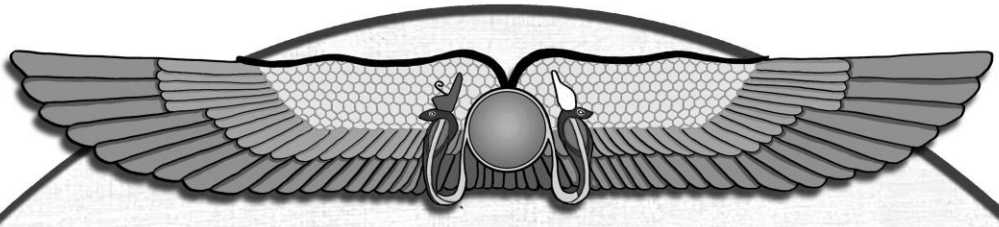
"But there is no love-making there!"

"I have given spirit-being instead of water, air, and love-making, contentment in place of bread and beer"–so says Atum. "Do no be sorry for yourself, for I will not suffer you to lack."

"But every god has taken his place in the Bark of Million of Years!"

"Your Seat now belongs to your son Horus"–so says Atum– "and he will dispatch the Elders, he will rule from your Seat, he will inherit the Throne which is in the Island of Fire."

"Command that I may see his equal, for my face will see the face of the Lord of All. What will be the duration of my life?"–so said he.



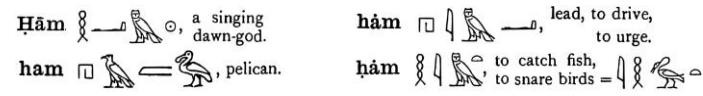
"You shall be for millions on millions of years, a lifetime of millions of years. I will dispatch the Elders and destroy all that I have made; the earth shall return to the Primordial Water, to the surging flood, as in its original state. But I will remain with Osiris, I will transform myself into something else, namely a serpent, without men knowing or the gods seeing. How good is what I have done for Osiris, even more than for all the gods! I have given him the desert, and his son Horus is the heir of his throne which is in the Island of Fire; I have made what appertains to his place in the Bark of Millions of Years, and Horus is firm on his throne in order to found his establishments."

"But the soul of Set will travel further than all the gods."

"I have caused his soul which is in the bark to be restrained, so that the body of the god may be afraid."

"O my father Osiris, do for me what your father Ra did for you, so that I may be long-lived on earth, that my throne may be well founded, that my heir may be in good health, that my tomb may be long-enduring, and that these servants of mine may be on earth; let my enemies be split open, may the Scorpion be on their bones, for I am your son, O my father Ra; do this for me for the sake of my life, welfare, and health, for Horus is firmly established on his throne, and let my lifetime come to attain to the blessed state."

–THE ANCIENT EGYPTIAN BOOK OF THE DEAD.



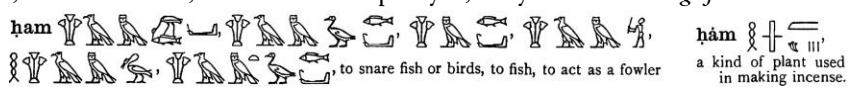
6.35. At the first hour, he told Noah that a Vineyard he should plant And at the third hour, he cursed Ham to water it at the Nile.

"And Noah began to be a husbandman, and he planted a vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done to him. And he said, 'Cursed be Canaan; a servant of servants shall he be to his brethren.' And he said, 'Blessed be the Jehovah-Elohim of Shem; and Canaan shall be his servant. Elohim shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood 350 years."—*Genesis* 9:20-28.

"For the Kingdom of Heaven is like a master of a house who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the marketplace, and he said to them, 'You go into the vineyard too, and whatever is right I will give you.' So they went. Going out again about the *sixth hour* and the *ninth hour*, he did the same. And about the *eleventh hour* he went out and found others standing. And he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came, the owner of the vineyard said to his foreman, 'Call the labourers and pay them their wages, beginning with the last, up to the first.' And when those hired about the *eleventh hour* came, each of them received a denarius. Now when those hired first came, they thought they would receive more, but each of them also received a denarius. And on receiving it they grumbled at the master of the house, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go. I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' So the last will be first, and the first last, for many be called, but few chosen."—*Matthew* 20:1-16.

6.36. At the Sixth Hour, he saw the flower of the vine bloom.

"How beautiful are your feet in sandals, O noble daughter! Your rounded *thighs* are like jewels, the work of a master hand. Your *navel is a rounded bowl that never lacks mixed wine.* Your belly is a heap of wheat, encircled with lilies. Your two breasts are like two fawns, twins of a gazelle. Your neck is like an ivory tower. Your eyes are pools in Heshbon, by the gate of Bath-rabbim. Your nose is like a tower of Lebanon, which looks toward Damascus. Your head crowns you like Carmel, and *your flowing locks are like purple*; *a king is held captive in the tresses*. How beautiful and pleasant you are, O loved one, with all your delights! *Your stature is like a palm tree, and your breasts are like its clusters*. I say I will climb the palm tree and lay hold of its fruit. Oh may your breasts be like clusters of the vine, and the scent of your breath like apples, and your mouth like the best wine. It goes down smoothly for my beloved, gliding over lips and teeth. I am my beloved's, and his desire is for me. Come, my beloved, let us go out into the fields and lodge in the villages; let us go out early to the vineyards and see whether the vines have budded, whether the grape blossoms have opened and the pomegranates are in bloom. There I will give you my love. The *mandrakes* give forth fragrance, and beside our doors are all choice fruits, new as well as old, which I have laid up for you, O my beloved."—*Song of Solomon* 7.



ḫu, ḫui , to beat, to strike, to crush, to slay, to kill, to hammer metal, to thresh, to tread grapes, to strike (a harp), to work a plough

6.37. AT THE NINTH HOUR, HE BEGAN TO TREAD ON THE FRUIT OF THE VINE.

"Who is this that comes from Edom, with dyed garments from Bozrah (בצרה; sheepfold)? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. *Why is your apparel red, and your garments like his who treads in the winepress*? I have trodden the winepress alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. For the day of vengeance was in my heart, and my year of redemption had come. I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me."—*Isaiah* 63:1-5.

6.38. BUT AT THE ELEVENTH HOUR, HE FINALLY DRANK FROM HIS WINE: AND NOW THE LAST WILL BE THE FIRST, AND THE FIRST WILL BE THE LAST.

"The great world is transitory, though there shall be a new Earth or world; but the little world is everlasting. The great transitory created world will be reduced into nothing, as it has been made out of nothing. But the little world will be clarified by the Spirit of God, because he has the possession of it, and will make out of the first terrestrial water a heavenly clarified water. Then will follow, that the first Matter has been changed into the last, and the last Matter is made the first again. The reason why the great world is transitory is because the Spirit of God does not keep his seat and habitation in the great, but in the little world: for Man is the Temple of the Holy Ghost, except he maliciously defiles himself to Hell-fire."—BASILIUS VALENTINUS, *Last Will and Testament.*

Basilius Valentinus' "little world" is what modern occultism calls "the *microcosm*", which is each of our eggs, or inner personal spheres of consciousness. While his "great world" is what modern occultism calls "the *macrocosm*", or the outer cosmos as it may be sensorially experienced by the sensory limitations of the microcosms at every turn.

Basilius Valentinus is saying what has already been implied: that the outer universe of sensory forms—i.e., the macrocosm—does *not* evolve; it is the sensory build of the microcosm that evolves, and, as it evolves, the macrocosm changes accordingly.

Aside from this, he is also referring to the purgation of the waters of the Deluge: *the making of a virgin out of a harlot*. This is right after one of the seals of the utterance "the first will be the last", which implies that *the* FIRST, or *highest,* aspect of the Adam of Dust—Dionysus—is only the door into God, Divine existence, or, more specifically, into the "red root-chakra", or LAST, and *lowest,* aspect of God, which is the First Adam that had Eve within *and gave names to animals*. This is the *Adam Kadmon* of the Kabbalah and "the red" of alchemy, for Adam (אדם) can mean "red".

However, Adam (אדם) can also mean "soil", for *red* may also evoke the root chakra of the Adam of Dust—which is Ares and Basilius' "hell-fire"—while "the red chakra of God"—or Adam Kadmon—is Athena or "Eve (the Life) within Adam Kadmon".

Only in Athena is the body of the resurrection attained, and the way to her is the "Son of Man", which is *heady wine* born from blending the *dark blue* of the Virgin Mother of Christ with the *red* of his Virgin Bride. This is a transcendental movement that cannot be contained in words because, otherwise, that alone would prove that it is not transcendental at all. Scriptures and alchemical texts express themselves beyond the dust of words, so, *by getting duly drunk,* one may rise beyond the Adam of Dust.

6.39. THE STRENGTH OF KRATOS WAS NOW ON ATHENA'S SIDE.

Kratos (Κράτος)—"power, strength"—and Bia (Βία)—"force, strength"—were the deities that forced Hephaestus to obey Zeus' orders and bind Prometheus to the stone. Hephaestus was dispirited by this task because, as Aeschylus told: the fire stolen by Prometheus belonged to Hephaestus, so the two deities were intimately connected.

"KRATOS: Right, then, why delay? Why waste pity?
Surely you must hate a god so hateful to the gods,
He who handed over your special honour to mortals?
HEPHAESTUS: Bonds of kinship and closeness have strange power. . .
KRATOS: I agree; but how can you turn a deaf ear to the words of Father?
Are you not more afraid of that?
HEPHAESTUS: Yes. . . But you are so merciless. . . And much too bold.
KRATOS: To set up a dirge for him is no remedy;
Do not waste your efforts on what brings no benefit.
HEPHAESTUS: This craftsmanship of mine. . . How much I hate it!
KRATOS: Why hate it? Put simply, your skill is not to blame for these present troubles.
HEPHAESTUS: Nevertheless, it should have been allotted to someone else.
KRATOS: Everything is a burden, except lordship over the gods,
because no one is free except Zeus.
HEPHAESTUS: I know it from this task; I cannot deny it.
KRATOS: Hurry, won't you, in putting the chains around him,
so Father does not see you taking time off.
HEPHAESTUS: There, look, the headbrace is right there in plain view.
KRATOS: Move down round his arms now.
Keep hammering powerfully with all your strength.
Pin him fast to the rock.
HEPHAESTUS: The job is getting done, and not going slowly.
KRATOS: Hit harder! Tighten it! Do not leave him loose anywhere!
For he is clever at finding a way, even from an impasse.
HEPHAESTUS: This arm at least is firmly fixed—not getting out.
KRATOS: Clamp the other securely, too,
so he will learn that, though a sophist, he is no match for Zeus.
HEPHAESTUS: No one could justly find fault with me—except him.
KRATOS: Now rivet the adamantine wedge's stubborn jaw
right through his chest, vigorously!
HEPHAESTUS: Ah! Prometheus, I groan for your ordeal.
KRATOS: Holding back again? Moaning for Zeus's enemies?
Be careful or you will end up pitying yourself.
HEPHAESTUS: Do you see a sight painful for the eyes to view?
KRATOS: I see this person who has got what he deserves.
Be sure to put girths round his mid-section.
HEPHAESTUS: It has to be done—stop giving excessive orders!
KRATOS: I shall give orders and shout them out, too!
Move down him; put hoops on his legs with force.
HEPHAESTUS: There, it is done and took not great trouble."

—AESCHYLUS, *Prometheus Bound.*

6.40. How dare you restrain me with feeble feminine hands?

"Hermes. O fool, take heart at last in time to form right thoughts for these your present woes.

Prometheus. Like one who soothes a wave, your vain speech vexes my soul. But deem not that I, fearing Zeus' will, shall become as womanised in mind, or entreat him whom I greatly loathe, with upturned pleading hands in woman's fashion, to free me from these bonds. Far from that!

Hermes. It seems that I, saying much, shall speak in vain. For you in nought by prayers are pacified, or softened in your heart, but like a colt newly harnessed, you struggle and fight the reins. Yet you are stiff in weak device; for self-will, by itself, in one who is not wise, is less than nought. Look to it, if you disobey my words, how great an inescapable storm and triple wave of ills shall come on you."—Aeschylus, *Prometheus Bound.*

6.41. Surely this must hurt. . . But your pain to ours is just scraps, for it is not our flesh that it is bleeding but our hearts. . .

"Chorus-Leader.[1] Yes, iron-hearted and carved from stone must be the one who does not share in indignation at your sufferings, Prometheus. For I wish I were not seeing this, and seeing it, my heart aches.

Prometheus. Indeed, to friendly eyes I am a pitiable sight.

Chorus-Leader. Surely you did not go further than you have told?

Prometheus. Yes, I stopped mortals from meditating on death.[2]

Chorus-Leader. What kind of medicine did you find for this disease?

Prometheus. I made to lodge with them blind hopes.

Chorus-Leader. A great benefit was this gift you gave to mortals!

Prometheus. And more than that, I gave them fire, yes I.

Chorus-Leader. Do so short-lived creatures now have blazing fire?

Prometheus. Yes, and from it they will learn many skills.[3]

—Aeschylus, *Prometheus Bound.*

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[1] "Chorus-leader" is *Coryphaeus* (κορυφαῖος), meaning "crown" or "top of the head". Plato spoke of them.

[2] Some translations say "brooding on death", others "contemplating death". Aeschylus used the word *proderkomai* (προδέρκομαι), which would mean "to anticipate", literally, "to look before". Prometheus caused mortals to stop practising philosophy because—as Socrates says in *The Phaedo*—"those who are conversant with philosophy in a proper manner seem to have concealed from others that the whole of their study is nothing else than to study how to die and be dead." And, for such a great sin, Zeus punished him.

[3] The many comforts brought by civilisation and the skill of craftsmanship—the fire of Hephaestus stolen by Prometheus—distract people from meditating on death, which is the true philosophical and spiritual path. And as soon as mortal life stops seeking beyond its mortal bounds, it becomes evolutionarily stagnant—redundant, meaningless—and, like Prometheus, bound to recurrent cycles of mortal suffering or reincarnation: *the recurrent eating of his liver.* Because, as Socrates said, "the unexamined life is not worth living," or "the unexamined life is not liveable by Man," if rendered more literally. But few will care about any of this, for few know the first thing about Philosophy as it was practised by those who coined the term.

> "Perhaps someone might say, 'Socrates, can you not go away from us and live quietly, without talking?' Now this is the hardest thing to make some of you believe. For if I say that such conduct would be disobedience to the god and that therefore I cannot keep quiet, you will think I am jesting and will not believe me; and if again I say that to talk every day about virtue and the other things about which you hear me talking and examining myself and others is the greatest good to man, and that the unexamined life is not worth living, you will believe me still less."—Socrates, *Apology.*

6.42. ATHENA TOOK CHAINS FROM THE FORGE AND BOUND HIM FAST, WHILE ARES' FEET WERE NAILED BY THE MASTER OF CRAFTS.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."—*Revelation* 20:1-2

"And he said to him, 'Friend, how did you get here without a wedding garment?' And he was speechless Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.' For many are called, but few are chosen."—*Matthew* 22:12-14.

6.43. ARES SPAT ON ATHENA —JUST LIKE THE SNAKE SPAT VENOM ON EVA. "Eva" is the Latin name of Eve; the Snake is Hephaestus; the venom is Ares.

"Now the serpent was CRAFTIER than any other beast of the field that Jehovah-Elohim had made. He said to the woman, 'Did Elohim actually say, 'You shall not eat of any tree in the garden?'"—*Genesis* 3:1.

Just like the relationship between Cain and Abel had to be studied from *at least* two opposing but *complementary* perspectives, the relationship between Eve and the Snake must also be studied from *at least* two opposing but complementary perspectives, which, once again, speak of the Fall of Man and the Return of the Prodigal Son.

As long as it does not speak but *remains silent* in the bosom of Demeter, the Snake is a symbol of Divine Unity: one single SPINE devoid of limbs, the Ineffable Name (יהוה, Jehovah), and not too different from Jehovah-Elohim—the God of the Dead. A single *spine* devoid of limbs is the Ancient Egyptian Djed, i.e., the SPINE OF OSIRIS.

However, as soon as the Snake speaks, *duality* must emerge from its *bifid* tongue. It is only then that division and separation from Unity takes place: strictly by means of language reciprocating on thought and vice versa. This is Ouroboros—inherent duality and ego—emerged from the tongue of a snake which is now biting its own tail.

As already said way too many times: *the universe is not divided into human words; we divided it, quite arbitrarily, and, in dividing it, we only divided ourselves, not the universe*. Set tears the One Word of Osiris into the many words of the Adams of Dust.

The relationship between the Snake and Eve is identical to that existing among the Greek deities Athena, Aphrodite, Hephaestus and Ares. Aphrodite was the official consort of Hephaestus, but she cheated on him with his half-brother Ares, whereas Hephaestus was in love with Athena, who repeatedly rejected his advances.

We fell—or separated—from Divine Unity—the Word of God or Ineffable Name —by splitting the universe into words *of our own invention.* And the first words we invented *were the names of the gods*, which are like packages of many attributes.

The one who invented the names of the gods was Hephaestus, the Demiurge known as Ptah in Ancient Egypt. And, *from the name of the gods,* we fell into many more words or divisions. All words must be reinstalled into the names of the gods so—by relearning to deal with the universe STRICTLY through the names of the gods—*one may return as the Prodigal Son to the Unity of God through the agency of the gods.*

The Snake first caused the death that comes with birth—the Fall or Incarnation—but the same Snake can also cause the *philosophical death*: the Return or Resurrection.

6.44. SHE BROKE THE WAR-GOD'S RIB, SHE PIERCED HIS LIVER!

> "So Jehovah-Elohim caused a deep sleep to fall upon Adam (אדם), and he slept. And he took one of his ribs, and closed up the flesh instead thereof. And the rib that Jehovah-Elohim had taken from Adam (אדם) he made into a woman (אשה; *ishsha*), and brought her to Adam (אדם). And Adam (אדם) said, 'This is now bone (עצם; *etsem*) of my bones (עצם; *etsem*) and flesh (בשר; *basar*) of my flesh (בשר; *basar*); she shall be called Woman (אשה; *ishsha*) because she was taken out of Man (איש; *ish*)."—*Genesis* 2:21-23.

The Mystery of Religion demands the reunion of man and woman, the reunion of mind and soul for the return of their Prodigal Son. Because "in the Resurrection they neither marry nor are given in marriage but are as the angels of God in heaven."

In the verses above we have two different words meaning "man": Adam (אדם), meaning "red", "soil", or "man", and *ish* (איש), which means "man" or "husband".

The husband, or *ish,* is the complement of *ishsha* (אשה), "woman" or "wife".

Both together—husband and wife, or *ish* and *ishsha*—form the Adam Kadmon of the Kabbalah, which is the very First Adam: the one that still had Eve—or "life" (חוה)—within before Jehovah-Elohim *caused a deep sleep* upon Adam to take Eve.

The phonetical value of *ish* and *ishsha* will be found in names such as *Yeshua* (ישוע), *Joshua* (יהושע), *Isaiah* (ישעיה) or *Elisha* (אלישע). In each case, these names derive from *yasha* (ישע), meaning "salvation", or *shawa* (שוע), "to cry for salvation".

In Egypt, the wife of Asar, or Osiris, was Ast, but the Greeks called her *Isis.* In Islam, Jesus is known as *Isha* (عِيسَى), and, in Sanskrit, *Isha* (ईश) means "lord", "master" or "ruler". This word is closely connected to the name of the Hindu god *Ishvara* (ईश्वर), which refers to one's "divine or personal god" and—according to the *Monier-Williams Sanskrit-English Dictionary*—can be translated as either "master", "ruler", "lord", "prince", "*mistress*", "capable", "king", "queen", or "ELEVEN". The Sumerian god of thunder was Iškur (), and the Akkadians knew Inanna () as "Ištar".

Now, the word *etsem* (עצם) means "bone", but also "essence" or "self-same". And the word *basar* (בשר) means "flesh", but also "to bring good news", especially *the birth of a child.* In fact, we could add the name of Isaac (יצחק) to this mix of names: the child that was announced to Abraham and Sarah by the three messengers of God.

The human body has TWELVE PAIRS of ribs. And, according to the Book of Genesis, "Eve was taken from one of these". From Eve were in turn born Abel and Cain, whose names mean "breath" or "emptiness" and "spear" or "smith" respectively.

Nonetheless, at the crucifixion, the Roman soldier consecrated to Mars caused Cain ("spear") to RETURN to the place from which Eve had been taken like a rib.

> "But one of the soldiers pierced his side with a spear, and
> at once there came out blood and water."—*John* 19:34.

Immediately, blood—which in Hebrew is *dam* (דם), one of the derivations of the name of Adam (אדם)—and water—which is *mayim* (מים), one of the derivations of the name of Mary, or Miriam (מרים)—came out. What came out was the water that Jesus had turned into wine at the WEDDING of Cana (קנה). The name of this city derives from *qaneh* (קנה), which means "reed" and is connected to the name Cain.

Hieroglyphically, "I" (or 1) is masculine (phallus); "O" (or 0) is feminine (vulva).

"PROMETHEUS: (*Addressing the Chorus*). Does not the all-ruling monarch of the gods seem all ways cruel? For, although a God, he is seeking to embrace this mortal maid: Io. He imposed these wanderings on her. O young maiden! Bitter suitor you found for your marriage. For great as are the ills you now have heard, know that as yet not even the prelude is known to you.

IO: (*utters a high-pitched, moaning sound*).

PROMETHEUS. You are howling and snorting again.

What in the world will you do when you learn the terrors that remain?

CHORUS-LEADER: You mean, you have more sufferings to tell her?

PROMETHEUS. Yes, a stormy sea of woe most lamentable.

IO: What profit for me, then, in living?

Why cast I not myself at once from this high jagged cliff, and, dashed to earth, be free from all my woes? Far better is to die once than spend all one's days in miserable pain and grief.

PROMETHEUS. Certainly, you would find it hard to bear my ordeal *since death is not in my destiny*; that would, indeed, be a way for me to get rid of my woes. But as things are, no fixed term is set for my pangs until Zeus falls from sovereignty.

IO: What? Shall Zeus ever be hurled from his high state?

PROMETHEUS. You would be delighted, I think, to see this happen.

IO: Of course, since I am suffering so foully at Zeus's hands.

PROMETHEUS. You can rejoice, then, since this is really the case.

IO: By whom will he be stripped of his tyrant's sceptre?

PROMETHEUS: He will do it himself, through his empty-headed[1] schemes.

IO: How? Indicate it, if no harm is involved.

PROMETHEUS: He will try his hand at a marriage he will one day rue.

IO: With a god or a human? Tell it if you can.

PROMETHEUS: Why ask what kind? It is forbidden to speak of this.

IO: Is it his wife, then, who will dislodge him from his throne?

PROMETHEUS: Yes, for she will bear a son stronger than his father.

IO: Isn't there a way for him to avert this disaster?

PROMETHEUS: None at all, unless I am released from my chains.

IO: But who will release you against Zeus's will?

PROMETHEUS: It must be someone of your line of descendants.

IO: What are you saying? My son will free you from pain?

PROMETHEUS: Yes, the third to be born after ten others.

IO: This prophecy is no longer comprehensible.[2]"—AESCHYLUS, *Prometheus Bound.*

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[1] A very propitious play on words. Io was one of the mortal lovers of Zeus and daughter of Inachus (Enoch).

[2] It actually is. The gods are a means for understanding the universe that emanated from the human soul (which is IO, or Man [I] and Woman [O]). The Olympian gods were twelve, but sometimes Dionysus—the youngest of the gods, who Heraclitus said was the same as Hades (neither of them an Olympian god)—was included among the Olympians as a *thirteenth* god sitting in "the *empty* seat of Hestia". On the other hand, the Orphics bluntly said that Dionysus Zagreus had been born to replace Zeus on the throne. He who truly understands this will also understand Christianity and how Hades—or the God of the Dead—and the *Blood of Christ*—his "son", or wine—are connected. Aeschylus plainly considered Zagreus to be the son of Hades:

"Now [I came] to bid farewell to Zagreus and to his sire, the hospitaler."—AESCHYLUS, *Fragments.*

The translator of *Aeschylus' Fragments* says: "Sisyphus describes his departure from the lower world. Dionysus, viewed by the Orphics as the child of Zeus and Persephone, received the name Zagreus, the "great hunter." At times he was thus identified with Hades, at times made the son of the "hospitaler of the dead."

serk, scorpion. **Serq[it]**, the scorpion-goddess of the Tuat. **serqu**, food, provisions, sustenance, nourishment.
serk, to breathe, to snuff the wind; see . **Serqit**, a goddess of the royal crown.

6.45. On Ares then perched that ominous Eagle that always feeds on the liver of the Eye of the Needle.

The ancients bestowed special oracular properties on the liver, which they usually examined first during haruspicy. In fact, in Sumerian, "liver" and "omen" were the same word: BÀ or BA_3 (), which could also mean "thirty", the rank of the moon-god ŠES.KI (). On the other hand, Ninurta's wife was Bau, Baba, or Babu (), whose name may be translated as "gifter" () of "plant-food" (). This healing and life-giving Sumerian goddess—which was often represented around *waterfowls* and *scorpions*—is analogous to the Egyptian scorpion-goddess Serket, meaning "she who gives breath". *As said, the "archangelical air" is mirrored in the vegetable kingdom.*

> "Mother Bau, foremost among ladies, warrior! Powerful goddess, who perfectly controls the august divine powers, proud one, great intelligence! True woman, wise lady who has been made knowledgeable from birth! Daughter of An, expert, eloquent, who holds everything in her hand! Lady, great doctor of the black-headed people, who keeps people alive, and brings them to birth."—*An adab to Bau for Ishme-Dagan.*

In Sanskrit, *baba* (बाबा) is an honorific title given to wise men. And, in Egyptian, "Ba" referred to one of the parts of the inner man, together with the Ka and the Akh.

Ba meant "ram", which connects to Aries: the sign ruled by both Zeus and Ares. However, *ba* was also the name of the "leopard-god", which is Dionysus as we shall see soon. Let us note that *baba* is a DUPLICATION of *ba* and that, as Jesus said, "until John, the Kingdom of Heaven was taken by force." In fact, *ba* and *baba* also evoked aspects of Cain, *the violent tiller of the ground*. On the other hand, *ba* also meant "to wonder, to admire, to pay homage", and "honey"—the nectar of the gods—was *ba-t.* Osiris' first-born is analogous to Ninurta, the first-born of Enlil, the "Lord of the Air".

Baba, first-born son of Osiris, who took the form of a typhonic animal: he presided over the phallus, and devoured the dead; Gr. Βέβων

ba (baba), hole in the earth, den, cavern, cave; plur. , sepulchres, tombs.

ba (baba), to wonder, to admire

ba-t, Rec. 27, 86, honey (?)

ba, to plough, to dig, to hew stone, to break through, to force a way, to hack, to mince, to cut up.

baba, to use force.

beb, to be violent.

baba, to fly.

ba with , N. 671, to pay homage (?)

> "Even thus shall it be in the day when the Son of Man is revealed. In that day, he which shall be *upon the housetop*, and his stuff in the house, let him not come down to take it away, and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said to him, 'Where, Lord?' And he said to them, *'Wherever the body is, there will the eagles* (ἀετοὶ) *be gathered together*.'"—*Luke* 17:30-37.

Beb, the first-born son of Osiris who ate the livers of the dead; see **Baba, Babai**

Babai, the eldest son of Osiris.

ba, ram, sheep

Ba, the Leopard-god.

khun , to sting (of a scorpion).

6.46. That eagle fed on the organ that cleans all poisons, and that the Ancient Greeks deemed the Seat of all Passions.

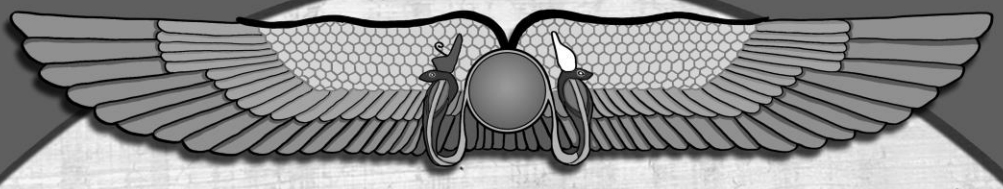
It is known that the Ancient Greeks considered the liver to be the seat of passions, and the same belief was shared by most ancient nations, including Romans, Mesopotamians and the Ancient Egyptians, who consecrated the liver to Imsety, the canopic jar consecrated to Isis. But the Aztecs, for instance, also considered the liver to be the seat of the vital breath, or *ihiyotl,* as they called it, which had little to do with the purely physiological breath but rather with the Chinese *Hun*. The Ancient Chinese considered the liver to be the seat of *Hun* (魂), "the ethereal soul", complementary of *Po* (魄), "the corporeal soul", which has its seat in the lungs. Apart from BA_3 ( )—meaning "liver" and "omen"—the Sumerians had another word for "liver", UR_5 ( ), which meant "lungs" when it was instead pronounced MUR. In the *Homo Signorum,* the liver is allotted to Virgo, but traditional astrology points at Sagittarius as its ruler.

The Ancient Egyptians divided the human psyche into *Ka, Ba* and *Akh,* and the Jewish mystics study the Kab-ba-lah. In Sumerian, KA ( ) meant "mouth", and, curiously, the Ancient Egyptians performed the Ceremony of *the Opening of the Mouth* to the dead with the previously mentioned fishtail-shaped blade, or *Peseshkef.*

In Halloran's *Sumerian Lexicon* it is suggested that KÁB meant "flaxen measuring strings": the words issuing from our mouths ( ) are mere psychological *measuring tools.* LA ( ) is said to mean "bliss", "wealth", "happiness", and the similar LÁ, "to pierce", "to penetrate" or "to force a way into (in order to see)". So, if KÁB.BA.LA was a Sumerian word, it could imply "the measuring (KÁB) of omens (BA_3) that penetrates into blissful wealth (LA /LÁ)". And, although the Jewish kabbalists will surely say that "Kabbalah" means "reception" or "admission", as derived from *qabbel* (קבל), I do not think they should object to the above-mentioned definition of their art.

> "I lifted up my eyes again, and looked, and behold a man with a *measuring line* in his hand. Then I said, 'Where do you go?' And he said to me, '*To measure Jerusalem,* to see what is the breadth thereof, and what is the length thereof."—*Zechariah* 2:1-2.

> "The elders of the Daughter of Zion sit on the ground, and keep silence, they have thrown dust on their heads; they have girded themselves with sackcloth, the Virgins of Jerusalem hang down their heads to the ground. My eyes fail because of tears, my bowels are troubled, my *liver* is poured upon the earth, for the destruction of the Daughter of my people; because the little ones and the sucklings faint in the streets of the city. They say to their mothers, 'Where is grain and wine?' As they faint like a wounded man in the streets of the city, as their souls are poured out into their mothers' bosom. How shall I bear witness of you? To what shall I compare you, O Daughter of Jerusalem? To what shall I liken you as I comfort you, O Virgin Daughter of Zion? For your breach is great like the sea, who can heal you? Your prophets have seen vain and foolish things for you, and they have not exposed your iniquity so as to restore you from captivity; but they have seen for you false and misleading oracles. All those that pass by clap their hands at you; they hiss and wave their heads at the Daughter of Jerusalem, saying, 'Is this the city that men call "The perfection of beauty, the joy of the whole earth?"' All your enemies have *opened their mouths* against you, they hiss and gnash their teeth. They say, 'We have swallowed her up! Surely, this is the day that we waited for; we have reached it, we have seen it.' Jehovah has done that which he had devised. . ."—*Lamentations* 2:10-17.



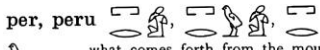
"My head is that of Ra who is united with Atum, the four suns of the length of the land; I have gone forth, for my tongue is that of Ptah, my throat is that of Hathor, for I have recalled with my mouth the speech of Atum to my father when he destroyed the majesty of the wife of Geb, whose head was broken at his Word. Be afraid thereat and report it, the outcry at my strength. There shall be assigned to me the heritage of the Lord of the Earth, namely Geb, and I shall be cared for thereby; Geb shall refresh me, for he has given to me his appearings in glory. Those who are at the Pillars of the City of the Sun[1] bow their heads to me, for I am their Lord, I am their bull. I am mightier than the Lord of Terror; I copulate and I have power over myriads."

"I have flown up like the primeval ones, I have become Khepri, I have grown as a plant, I have clad myself as a tortoise, I am the essence of every god, I am the seventh of those seven uraei who came into being in the West, Horus who makes brightness with his person, that god who was against Set, Thoth who was among you in that judgment of Him who presides over Letopolis[2] together with the Souls at the Pillars of the City of the Sun,[1] the Flood which was between them. I have come on the day when I appear in glory with the strides of the gods, for I am Khonsu who subdued the lords."

–The Ancient Egyptian Book of the Dead.

[1] *This is Heliopolis, the "City of the Sun" in Greek, or Iunnu, "The Pillars", in Ancient Egyptian.*

[2] *This is Letopolis, the "City of Leto" in Greek; Khem, "Black", in Ancient Egyptian.*

per, peru  , what comes forth from the mouth, *i.e.*, word, speech.

s-au , to call, to cry out; var. .

6.47. PERSEUS.

> "And if we even affirm that He was born of a virgin, accept this in common with what you accept of Perseus."—JUSTIN MARTYR, *First Apology.*

Just like Salome requested the head of the Pourer of Names, the dark Hindu goddess Kali sticks out her tongue while holding a head and stepping on Shiva, and the Mesopotamian hero Gilgamesh beheaded HUM.BA.BA[1] with the help of his dear companion, EN.KI.DU ( ).

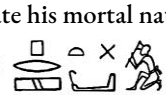
The demigod Perseus was famed for having beheaded the gorgon Medusa and bringing the head to Athena, who placed it in the Aegis. The head of Medusa—which is populated with a *mane* of snakes instead of a *mane* of hair—stands for the flow of mortal thoughts and words emanating from many bifid tongues. These are the names of the devil, which, unlike the Word of God, are Legion.

> "And if we assert that the Word of God was born of God in a peculiar manner, different from ordinary generation, let this, as said above, be no extraordinary thing to you, who say that Mercury [Hermes] is the angelic Word of God."—JUSTIN MARTYR, *First Apology.*

The Death of Medusa is the death of Death: the death of rebirth and re-death. For it was through *apellaia* (ἀπελλαῖα)—sacrifices of *hair* that teenagers transitioning into adulthood offered to Apollo—that DIONYSUS PSEUDANOR gained his following of wool-spinning *maenads.* Those who put an end to incarnation are no longer turned into leaden stone but wear the golden fleece hanging from their Philosopher's Stones.

Nature wished to make of human beings the vessel in which Mother Gaia and Father Ouranos could mix and have a son, and in no other bed can Earth and Heaven fall in love. Nature made of the human shape the womb of the gods, but human beings insist on remaining mere pots of stone. The wise alchemist shall follow Nature and complete Nature's Great Work, while the rest shall follow Medusa and pursue the great artificial botch, for without the right vessel it is not possible to pursue any Work.

Just like Hercules, Perseus was a demigod, a divine hero, but not a god. The name Perseus (Περσεύς) derives from the Greek *pérthein* (πέρθειν), meaning "to ravage" or "to destroy", or perhaps from the Ancient Egyptian *persh-t,* which denoted the same. For Perseus set out to annihilate his mortal nature in order to become fully a god.

persh-t  , destruction, ruin.

By following Apollo, his *apolleia* (ἀπώλεια; "destruction, ruin") and his *apellaia* (ἀπελλαῖα; "offerings of hair"), Perseus found the right Athenian vessel, or Athanor. And then, devoted day and night to the owls and the sun, Perseus became *Per-Zeus*.

[1] MUŠENHUM.BA.BA ( ): MUŠEN () "bird"; HUM () "a reed rope"; and BA (), "to gift", twice.

In Ancient Greek, *per* (περ) was an enclitic particle used to add emphasis. And the particles *-seus* (-σεύς) and Ζεύς (Zeus) are very similar phonetically. Hence, according to phonetic cabala, *Perseus* could imply "very much Zeus!" Nonetheless, to apprehend *Perseus'* name fully, we must also observe the name of the Titan *Perses* (Πέρσης).

> "And Eurybia, bright goddess, was joined in love to Crius and bore great ASTRAEUS, and PALLAS, and PERSES who also was eminent among all men in wisdom."—HESIOD, *Theogony.*
>
> "Phoebe came to the desired embrace of Coeus. Then the goddess through the love of the god conceived and brought forth dark-gowned Leto, always mild, kind to men and to the deathless gods, mild from the beginning, gentlest in all Olympus. Also she bore Asteria of happy name, whom PERSES once led to his great house to be called his dear wife. And she conceived and bore Hecate whom Zeus the son of Cronos honoured above all. He gave her splendid gifts, to have a share of the earth and the unfruitful sea. She received honour also in starry heaven, and is honoured exceedingly by the deathless gods."—HESIOD, *Theogony.*

Astraeus (Ἀστραῖος) means "starry" and recalls the names of the Mesopotamian Inanna-Ištar and the Phoenician ASTARTE, both of whom were goddesses of "sacred prostitution" among other things. In fact, Pallas, the brother of Perses and Astraeus, is named after *pallake* (παλλακή), meaning "little maiden" or "concubine". However, "*Pallas*" was also Athena's most common epithet, and Ovid used the patronymic *Pallantias,* or *Pallantis,* as another name for the goddess Aurora, whom he regarded as the daughter of the Titan Pallas. Furthermore, according to the *Suda*—a Byzantine encyclopaedia—"*Pallas*" derives from *pallein* (πάλλειν), which refers to "the brandishing of the spear". *So the sons of Crius are unmistakably pointing to Pallas Athena.*

Perseus' mother was Danae (Δανάη), whose name stems from the Dorian *Dan* (Δᾶν)—meaning "earth"—and *ae,* or *aer* (ἄη, ἀήρ), meaning "breath", "air" or "spirit".

However, *Danae* also connects to *Diana* and the Sanskrit term *Dhyana* (ध्यान), meaning "meditation". But, in Pali, *Dhyana* is *Jhāna*, which connects to *Johanna,* the feminine of the name of "the disciple that Jesus loved". It also connects to each of the 12 double hours with which the Sumerians divided the day—the DANNA ( )—or the 12 Labours of Hercules and the alchemical moist, or "Long" ( ) "Way" ( ).

> "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the WAY, an adder in the path, that bites the horse heels, so that his rider shall fall backward. I have waited for your Salvation, O Jehovah."—*Genesis* 49:16-18.

According to myth, Acrisius[1] was an Argive king without a male heir. Deeply concerned about this, the king went to consult the Oracle of Delphi, and the Pythia did not only tell him that he would not have any male heir but also that her daughter Danae would have a son and that this grandchild would kill him and dethrone him...

Now worried about the Pythia's oracle, Acrisius took Danae and shut her in a tall and richly decorated tower of *bronze* devoid of windows and doors, so no man could ever touch her. But, one day, Zeus saw Danae and greatly desired her. So he reached her as a *golden rain* that streamed into the hermetically sealed tower through the roof of a *subterranean chamber*. Soon afterwards, Perseus was born after the rubbing of amber. *Rapunzel! Rapunzel! Let down your hair that I may climb thy golden stair!*

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[1] Acrisius (Ἀκρίσιος) means "ill-judgement", as derived from *akrisis* (ἄκρισις), which means "ill-judgement".

"Everyone knows that. But this proverb, whose application is at the basis of privilege, favouritism and all unfair promotions, cannot have, in a philosopher's mind, the figurative meaning we know it to possess. Corrupting gold is not the point here, but rather the mythical hermetic episode found in the fable of Zeus and Danae. Poets tell us that this princess, the daughter of Acrisius, king of Argos, was imprisoned in a tower because an oracle had foretold her father that he would be killed by his grandson. Now, the walls of a prison, however thick they may be, could not constitute a real obstacle to a god's will. Zeus, a great lover of romantic episodes and of metamorphoses, ever preoccupied with deceiving Hera's vigilance and enlarging his progeny, noticed Danae. Little troubled by the choice of means, he crept in by her side under the form of a golden shower, and, at the termination of the required time, the prisoner brought forth into the world a son who received the name of Perseus. Acrisius, most unhappy with his news, had mother and child shut up in a chest which was jettisoned. Fishermen found the unusual vessel, carried by the currents all the way to the island of Seriphus, opened it and presented King Polydectes with the contents, who welcomed Danae and Perseus with great hospitality.

Under the guise of this wonderful tale an important secret is hidden, that of the preparation of the hermetic subject of the Work's raw material, and the obtaining of the sulphur, the stone's *primus ens.* Danae represents our crude mineral, such as it is extracted from the mine. It is the earth of the sages which contains within it the active and hidden spirit, alone capable, says Hermes, of realizing 'by these things the miracle of one only thing.' As a matter of fact, the word Danae comes from the Dorian Greek Δᾶν (*Dan*), earth, and ἄη (*ae*), breath, spirit. Philosophers teach that their raw material is a fragment of the original chaos and it is indeed what is meant by the name Acrisius, king of Argos and Danae's father: Ἀκρισία (*Akrisia*), is confusion, disorder; ἀργός (*argos*), means coarse, uncultivated, incomplete. As for Zeus, it denotes the sky, the air, and the water; to such extent that the Greeks, to express the action of raining, said Ὑει ὸ Ζευς (*Gei o Zeus*), Zeus sends rain, or, more simply, *it rains.*[1] Therefore, this god appears as the personification of water, of a water capable of penetrating bodies, of a metallic water, for it is of gold or at least golden. It is precisely the case of the hermetic solvent, which, after undergoing fermentation in an oak barrel, assumes, upon decantation, the appearance of liquid gold. The anonymous author of an unpublished 18th century manuscript writes on the subject: 'If you let this water run, you will see with your very eyes the gold shining in its first being with all the colours of the rainbow.' The very union of Zeus and Danae indicates the manner in which the solvent must be applied; the body, reduced to a fine powder, put to digestion with a small quantity of water, is then dampened, watered little by little, gradually as it becomes absorbed—a technique the sages called imbibition. Thus, a softer and softer paste is obtained which becomes syrupy, oily, and eventually fluid and clear. Then subjected, under certain conditions, to the action of fire, a part of this liquor coagulates into a mass which falls to the bottom and is to be collected with care. This is our precious sulphur, the new-born child, the little king, and our *dauphin* (dolphin), symbolic fish otherwise called *echeneis,*[2] remora or pilot fish, Perseus or fish of the Red Sea."—FULCANELLI, *The Dwellings of the Philosophers.*

[1] "Men of Ephesus! What man is there after all who does not know that the city of the Ephesians is guardian of the Temple of the Great goddess Artemis, and *of the image which fell down from Zeus*?"—*Acts* 19:35.

[2] "So that little fish, called *echeneis*, does so curb the violence of the winds, and appease the rage of the sea, that, let the tempests be never so imperious and raging, the sails also bearing a full gale, it does notwithstanding by its mere touch stay the ships and makes them stand still, that by no means they can be moved."—H. C. AGRIPPA, *Three Books of Occult Philosophy, Vol I.*

It is to the grace of the dew that turns into mist and into dew again at dawn that Perseus owes the secret of his Mirror: the polished shield that Athena granted him.

> "In the visible species you will have in one section images: but I call images, in the first place, shadows, in the next, the appearances in water, and such as subsist in bodies which are dense, polished and bright, and everything of this kind, if you understand me. I do. [...] And, in the same manner, with reference to other particulars, those very things which they form and describe, in which number, shadows and images in water are to be reckoned, these they use as images, seeking to behold those very things, which a man can no otherwise see than by his dianoetic part." [i.e., by dividing through Nous]—PLATO, *The Republic.*

> "The truth-speaking Philosophers had no other intention than that of liquefying, pounding, and cooking Ixir[1] until the stone should become like unto marble in its splendour. Accordingly, the envious again said: Cook the same with vapour until the stone becomes coruscating by reason of its brilliancy. But when you see it thus, it is, indeed, the most great Arcanum. Notwithstanding, you must then pound and wash it seven times with permanent water; finally, again pound and congeal in its own water, until you extract its own concealed nature. Wherefore, said Maria, sulphurs are contained in sulphurs, but humour in like humour, and out of sulphur mixed with sulphur, there comes forth a great work. But I ordain that you rule the same with dew and the sun, until your purpose appear to you. For I signify to you that there are two kinds of whitening and of making red, of which one consists in rust and the other in contrition and decoction. But you do not need any contrition of hands. Beware, however, of making a separation from the waters lest the poisons get at you, and the body perish with the other things which are in the vessel."
>
> —*Turba Philosophorum.*

The stories about Perseus are many, and it would take too much space to tell them all. But let us briefly tell how Perseus saved Andromeda[2], who was to become his wife:

The rulers of Ethiopia, Cepheus and Cassiopeia, had been boasting about the beauty of their daughter Andromeda, claiming that she was more beautiful than any of the Nereids dwelling in the wide sea. Such claims were naturally destined to anger Poseidon, who soon unleashed a flood and the serpent-monster Cetus on their realm.

The Ethiopians quickly sought the help of the Oracle of Ammon, who direly proclaimed that Poseidon's anger could only be appeased by fastening Andromeda to a rock and offering her as a sacrifice to the monster. But as Perseus was returning from Seriphos, he saw Cetus approaching Andromeda, and the divine hero did not hesitate for a moment: with the winged sandals he had received from Hermes, he swiftly hovered on the waters, beheaded the monster, and freed Andromeda from the rock.

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[1] "On the 1st day black citrine, on the 2nd black red, on the 3rd like unto a dry crocus, finally, the purple colour will appear to you; the ferment and the coin of the vulgar shall be imposed; then is the Ixir composed out of the humid and the dry, and then it tinges with an invariable tincture. Know also that it is called a body wherein there is gold. But when you are composing the Ixir, beware lest you extract the same hastily, for it lingers. Extract, therefore, the same as an Ixir. For this venom is, as it were, birth and life, because it is a soul extracted out of many things, and imposed upon coins: its tincture, therefore, is life to those things with which it is joined, from which it removes evil, but it is death to the bodies from which it is extracted. Accordingly, the Masters have said that between them there exists the same desire as between male and female, and if anyone, being introduced to this Art, should know these natures, he would sustain the tediousness of cooking until he gained his purpose according to the will of God."—*Turba Philosophorum*

[2] *Andromeda* (Ἀνδρομέδα) may be conceived as meaning either "ruler of men" or "mindful of her husband".

6.48. DIONYSUS ZAGREUS.

> "The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the young lion and the fatling together; and a little child shall lead them."—*Isaiah* 11:6.

In the Orphic Mysteries, Zagreus was the "first Dionysus", Persephone's son, who was dismembered by the Titans during the *sparagmos,* or "tearing into pieces". The "second Dionysus" was Bromios (Βρόμιος)—the "roaring" or "noisy" son of Semele—while the "third Dionysus" was Iacchos, the son of Demeter, or again of Persephone.

Every generous heart that starts to drink from the Blood of Christ and to unravel the Mysteries of Life will naturally desire to share with everyone else everything he has found. But reality may hold for Zagreus a bitter surprise if he is to realise—first-hand and as a matter of fact—that he cannot really communicate to others what he finds. It is only then that Zagreus may realise—first-hand and as a matter of fact—that he has stepped in consciousness into the *Ineffable Name*, where words are banned.

Zagreus may *roar* loud, but unless he happens to cross another of his kind (and they are hard to find, for they are shy and tend to hide), all he will get is indifference or scorn every time. Or perhaps that other kind who say they understand what he has in mind, even if Zagreus can realise that they do not understand anything he says in its true light. Then Zagreus will begin to understand—first-hand and as a matter of fact—that the *Ineffable Name*, the *Word of God,* cannot be torn into the pieces of human words and conserve its integrity. Zagreus, you must recall the words of Christ:

> "Give not that which is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and TEAR YOU TO PIECES. Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there of you, whom if his son asks bread, he will give him a stone? Or if he asks a fish, he will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?"—*Matthew* 7:6-11.

Zagreus must understand that it is because he earnestly sought that he found. And that nobody shall ever hear nor understand what he has found unless they also learn to earnestly care about Truth, seek it, and find it ineffably engraved in their hearts.

Zagreus must realise that the wine he has found on the rooftops of his house is *the Way, the Truth and the Life,* and that nobody goes to the Father but through it.

Zagreus must understand that this wine leads to the narrow door that very few find and seek to understand how Set *tore into pieces* Osiris' body in the blink of an eye.

Zagreus may try to say what nobody has ever successfully said. He may believe he is speaking in clear terms, and yet, his words will be received as madness, drunkenness or incomprehensible figures of speech. Zagreus, you must recall the words of Christ:

> "What I tell you in darkness, that you speak in the light, and what you hear in the ear, that you preach upon the housetops. And fear not those which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in Gehenna. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."—*Matthew* 10:27-30.

Regardless of whether he is loved or hated, Zagreus will have nowhere to lay his head, and by this perennial solitude *he will be torn*. But then, Zagreus must remember:

> "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from my Father I have made known to you. You did not choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in my Name, He may give to you. This I command you, that you love one another. If the world hates you, you know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you."— *John* 15:15-19.

Poor Zagreus, what has this world left for him? Zagreus, recall the words of Isaiah:

"Who has believed what he has heard from us? And to whom has the arm of Jehovah been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not."—*Isaiah* 53:1-3.

Oh Zagreus, who, like a valiant mountain-goat climbed to the crown of Jerusalem! What is now left for you in this world? The Daughter of Jerusalem and the Daughter of Zion are hardly of this world: your virgin mother is below, in the middle of your brow, walled in Jericho; your virgin wife is above your head, so climb through well-knitted Ariadne's thread! Rise, Zagreus! Drink! Eat! Remember Elijah and the Stone.

> "And Ahab told Jezebel[1] all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, 'So let the gods do to me, and more also, if I make not your life as the life of one of them by tomorrow about this time.' And when he saw that, Elijah arose, and went for his life, and came to Beersheba,[2] which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself *that he might die*; and said, 'It is enough; now, O Jehovah, take away my life; for I am not better than my fathers.' And as he lay and slept under a juniper tree, behold, then an angel touched him, and said to him, 'Arise and eat.' And he looked, and, behold, there was a cake baked on the coals, and *a cruse of water at his head*. And he did eat and drink, and laid him down again. And the Angel of Jehovah came again the second time, and touched him, and said, 'Arise and eat; because *the journey is too great* for you."—1 *Kings* 19:1-7.

> "Peter went up upon the HOUSETOP to pray about the SIXTH HOUR. And he became very hungry, and would have eaten, but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending to him, as it had been a great sheet *knit* at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, 'Rise, Peter; kill, and eat.' But Peter said, 'Not so, Lord; for I have never eaten anything that is common or unclean.' And the voice spoke to him again the second time, 'What God has cleansed, that call not common.' This was done thrice: and the vessel was received up again into heaven."—*Acts* 10:9-16.

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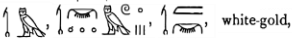
[1] Jezebel (איזבל) is formed by *ai* (אי), meaning "jackal" (Anubis), and *zebul* (זבל), "to exalt" or "to honour".
[2] באר שבע, "well of seven" or "well of the oath". Remember the Samaritan woman: "I have food to eat that you know not about." "Lift up your eyes, and look on the fields; for they are white already to harvest."

ṭema , a vessel made of tchām metal.

tchām  , white-gold, a kind of precious metal ; , tchām from the hill-top.

Kill, eat, drink, roar! Open your mouth, swallow yourself into the Ninth Pit, tear yourself to pieces! And show the fangs of Jezebel, the leopardess that gave you birth!

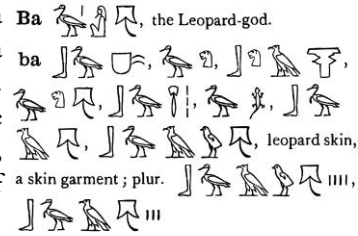
> "In Greek, a hunter who catches living animals is called *zagreus*. Later Greek scholars interpret the name as 'great hunter' by analogy with *zatheos*, 'thoroughly divine.' But the Ionian word *zagre*, signifying 'pit for the capture of live animals,' proves that the name contains within it the root of *zoë* or *zoön*, 'life' and 'living thing.' An exact translation of 'Zagreus' would be 'catcher of game.'"—KARL KERÉNYI, *Dionysos.*

The Valentinian Gnostics envisioned Zoë (ζωή; *Life*) as the wife of Logos (λόγος; *Word*). And Eve (חוה)—the wife of Adam, *who gave names to animals*—means "life".

> "Nous (Divine Reason) and Aletheia (Truth) being projected from the Father, one capable of continuing generation, deriving existence from a productive being, (Nous) himself likewise, in imitation of the Father, projected Logos and Zoe; and Logos and Zoe project Anthropos (Man) and Ecclesia (Church/Community)."—HIPPOLYTUS, *Refutation of all Heresies.*

Artemis Agrotera (Ἀγροτέρα, "huntress") was a goddess of hunting. But Artemis in general was a moon-goddess of *both* sudden death and childbirth.

The lion and the lioness are indisputably the king and queen hunters under the light of the sun, but the king and queen hunters under the light of the moon are the leopard and the leopardess.



The Ancient Egyptian Sem[1] priests of Ptah who performed the *Ceremony of the Opening of the Mouth* to the dead wore leopard skins, a ritual dress they called *"Ba"*, just like the part of the soul that could travel between the living and the dead.

In Ancient Greece, the leopard was sacred to Dionysus, who was at times shown in its company. For we must never forget that the *occult* etymology of the name of Dionysus—one of which daytime academicians seem to know next to nothing—was "the god that came from NYX (Νύξ)", i.e., *the Night*.

The Mesoamericans referred to the jaguar (the American leopard) as "the Night-Sun", and the Mayans, who called the jaguar BALAM, also had priests who dressed in jaguar skins. This is a bizarre coincidence between two nations—the Mayan and Egyptian—that, supposedly, only had *the gap of the Atlantic Ocean* in common.

However, not only did this religious practice coincide; the very words for "jaguar" and "leopard"—*ba* in Egyptian; *balam* in Mayan—were similar. The Aztecs said they derived from "Aztlan", and all these cultures were obsessed with pyramidal structures.

In the Bible, we find the prophet Balaam (בלעם, "swallower of people") who cast a stumbling block before the Israelites. This stumbling block is the Stone of Peter.[2]

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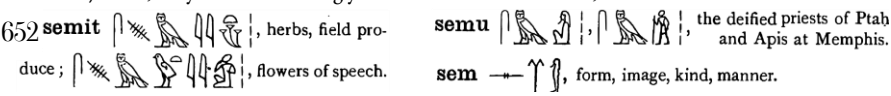
[1] Sem or Shem (שם) means "name" or "fame", from which derives the ethnic denomination "Semite".

[2] "But he turned and said to Peter, 'Get behind Me, Satan! You are a stumbling block (*skandalon,* σκάνδαλον) to me; for you are not setting your mind on God's interests, but man's.'"—*Matthew* 16:23.



In Akkadian, "leopard" was PIRIG.TUR ( ), literally "lion whelp", as formed by PIRIG—"lion" ()—and TUR (), "small", or "child". But the Akkadians read this word NIMRUM, from which Nimrod, or "a mighty HUNTER before Jehovah".

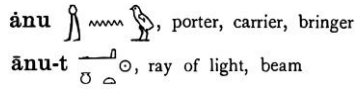
> "Cush fathered Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before Jehovah. Therefore, it is said, 'Like Nimrod a mighty hunter before Jehovah.' The beginning of his kingdom was Babel, Erech, Akkad, and Calneh, in the land of Shinar."—*Genesis* 10:8-10.

> "Can the Ethiopian (*lit.* כּוּשִׁי, Cushite, *one from Cush*) change his skin, or the leopard his spots? Then you may also do good, that are accustomed to do evil."—*Jeremiah* 13:23.

In Hebrew, "leopard" is *namer* (נָמֵר), and Narmer—meaning "painful catfish"—was either another name of Menes, the first pharaoh of Egypt, or the last pre-dynastic ruler. When St Paul addressed the Christians at Ephesus—the host city of the Temple of Artemis, one of the seven wonders of the ancient world—he was addressing pagan initiates. Hence, according to the audience, his words acquired greater occult baggage.

> "Let no man deceive you with vain words, for because of these things comes the wrath of God upon the children of disobedience. Be not therefore partakers with them. For you were sometimes darkness, but now you are light in the Lord: walk as children of light—for the fruit of the Spirit is in all goodness and righteousness and truth—proving what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light, for whatsoever does make manifest is light. Wherefore he said, 'Awake you that sleep, and arise from the dead, and Christ shall give you light.' See then that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves to your own husbands, as to the Lord. For *the husband is the head of the wife,* even as Christ is the head of the church, and he is the saviour of the body. Therefore, as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the *washing of water* by the Word, that he might present it to himself a glorious church, *not having spot*, or wrinkle, or any such thing; but that it should be holy and without blemish. *So, ought men to love their wives as their own bodies. He that loves his wife loves himself.* For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, *and they two shall be one flesh.* THIS IS A GREAT MYSTERY, but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverences her husband."—*Ephesians* 5:6-33.

> "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a LEOPARD, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast."—*Revelation* 13:1-3.



6.49. LUCIFER.

♀ CHRISTUS VERUS LUCIFERUS ♆

"I beheld Satan as lightning fall from heaven."—*Luke* 10:18.

"No one has ever gone into heaven except the one who came down from heaven: the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."—*John* 3:13-14.

"Lucifer" means "Light Bringer", as derived from the Latin *lux*, "light", and *fero,* "to bring". To discuss Lucifer, let us consider its Hindu counterpart: Shukra (शुक्र), "the Guru of the Asuras", who, like Lucifer, is also linked to the planet Venus, or "Morning Star". Despite being the "guru of the *a-suryas*"—or those "without Surya", the Hindu sun-god—"Shukra" (शुक्र) means "clear" or "bright", just like the name "Arjuna" (अर्जुन).

According to Hindu mythology, Shukra split himself into *two halves*: one half became the source of knowledge of the *devas,* or gods—the sun-god Apollo—and the other half became the source of knowledge of the *asuras,* or demons—the moon-goddess Artemis. But after performing some austerities known as *tapas,* Shiva blessed Shukra with *Sanjeevini Vidhya,* or "the knowledge of raising the dead back to life".

In Abrahamic religions, Lucifer is the *fallen angel*, yet few were *bright* enough to connect *Lucifer's Fall* with the *Fall of Man*, thus *enlightening* their minds with the understanding that Lucifer is the light *fallen* into the incarnation of every child.

Why did so few minds ever mind to connect the two, Son of Man? Would you mind telling me? You, whose understanding derives from under the place you stand?

"This is because they choked their own lights with light words and leaden lies."

Many are those nowadays that, without any kind of fishtail blade, or *Peseshkef*, open their mouths to vainly speak about "enlightenment". Yet few have been *bright* enough to connect enlightenment with the Bringer of Light. Why is it so, Son of Man? Would you mind telling me? You, whose understanding is under the place you stand?

"This is because they choked their own lights with light words and leaden lies."

"And Elohim said, 'Let there be light,' and there was light."—*Genesis* 1:3.

Lucifer is the Creative Light that radiates forth towards creation or manifestation.

Lucifer first issues as white light and then diversifies into sevenfold rainbow light. *At the navel,* Lucifer splits into *two halves* before sinking into Cimmerian pitch-black under the place we stand. There Lucifer hides in an ark and begins to mutter and conspire against the sorrow of the mortal life he has found under the light of the sun.

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."—*Ecclesiastes* 1:14.

Lucifer fell from the Kingdom of God, and he is constantly diving deeper down, tending outwards and moving further away from the Kingdom of God, since *the Kingdom of God is within you*—as Christ said—but Lucifer tends without. And yet:

"The Son of Man will send his angels, and they will gather out of his kingdom all things that offend (*skandalon, σκάνδαλον*), and those which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth AS THE SUN in the Kingdom of their Father. He who has ears, let him hear."—*Matthew* 13:41-43.

Lucifer was exiled from Paradise simply because he wanted to be like God. This bright *apprentice of God* must eventually sink into pitch-black darkness. For only then will he begin to inform about the misery of the totality of creation, WHICH IS HIS OWN, NOT GOD'S. The mystery of the *Return of the Prodigal Son* can only be revealed by Lucifer's creative light as it manifests to inform about his return from within without.

When Lucifer floods consciousness with light, Promethean and Hephaestian fires turn the waters of mind into a *purging* LAKE OF FIRE. The mind is thus *enlightened* to the absolute realisation that Lucifer's wanton creation is lacking, always bound to circumstance and suffering. This absolute, *direct* realisation naturally causes gradual detachment from Lucifer's Creation, which, in turn, naturally leads to transcendence.

"Monks, there are these three kinds of suffering. What three? Suffering caused by pain, suffering caused by the formations (or conditioned existence), suffering due to change. It is for the full comprehension, clear understanding, ending and abandonment of these three forms of suffering that the Noble Eightfold Path is to be cultivated."—BUDDHA, *Dukkhata Sutta.*

What is it that one must transcend and detach from, Son of Man? Would you mind telling me? You, whose understanding lies under the place you stand?

One must detach from the MEMORY *of sensory impressions*: *learn to ride the donkey.*

But will the reader understand what you meant by this, Son of Man?

"Perhaps cat; perhaps bat. But if one does not understand what "memory of sensory impressions" implies, how can he ever understand what abstractions such as "ego", "inspiration", or "God" imply? If hearing they do not hear, and neither do they understand, it is because their understanding does not derive from under the place they stand, but from extraneous blinding lights. Unless they are informed by the Bringer of Creative Light, seeing they shall not see, and neither will they understand."

THE BRIGHTER YOU SHINE; IN A DARKER SHADOW YOU MUST STAND.

Existential suffering is naturally designed to cause introspection and inward recollection. And, by going within through our philosophy and art, we call for more understanding and Luciferian light. True Understanding brings suffering, and suffering causes further recollection and True Understanding. . .[1] This is how the Sea of Mind is turned into a Lake of Fire. . . *until there is no more Sea.* This is how Mother Demeter has determined that one should *harvest* oneself into the Kingdom of God, Son of Man.

"Who says so? Who are you to send me into calvary? Speak! In the Name of Truth!"

Get behind me, Satan! If anyone would come after me, let him deny himself, take up his cross and follow me! For whoever saves his life will lose it, but whoever loses his life for my sake will find it! For what will profit a man to gain the world and lose his soul? I came to cast fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how great is my distress until accomplished!

It is thus, Son of Man, that Lucifer—the Bringer of Light to the world—becomes Christ: *the Redeemer of Light from the world.* As it is only in the Light of this that:

CHRISTUS VERUS LUCIFERUS

CHRIST IS THE TRUE LUCIFER

[1] "For in much wisdom is much grief, and he that increases knowledge increases sorrow."—*Ecclesiastes* 1:18.

"I AM THE LIGHT OF THE WORLD. WHOEVER FOLLOWS ME WILL NOT WALK IN DARKNESS, BUT WILL HAVE THE LIGHT OF LIFE."—*JOHN* 8:12.

BE A LIGHT TO YOURSELF. Seek and you shall find, knock and it shall be open to you, for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there of you, whom if his son asks bread, he will give him a stone? Or if he asks a fish, he will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore, all things whatsoever you would that men should do to you, do you even so to them, for this is the Law and the Prophets. Enter by the Narrow Gate. For wide is the gate and easy is the way that leads to destruction, and those who enter by it are many. For narrow is the gate and hard is the way that leads to life, and those who find it are few.

Everything concerning the Mystery Wisdom of the Perennial Religion can be very easily misunderstood. And this is why the Mysteries were secret for millennia. But also, because, for the Mysteries to be actually effective, one must allure the Bringer of Light, and there is only one way to do this: to engage in ***independent discovery***. There is no way around that. But, moreover, would it be considerate to bring the misery of the light to those who are happily dimming out their lights in the dullness of the dark?

If these words came to you, Son of Man, it is only because the great tribulation is at hand, and I wish to remind you that there is a narrow door to the stars. When people see a falling star, they make a wish. But if the Son of Man sees himself in the clouds as the Fallen Bringer of Light, he may wish to be fished out like a starfish by Christ.

In ancient myths and Scriptures, divine intervention often supposed a voice, a fire or the clamour of thunder *falling* from heaven. The Sons of David must know what this is all about: how discovery and inspiration can fall on their laps. True creativity—the creation of the truly new—can only arise *out of nothing*. For what arises from existing pieces is never new: *there is nothing new under the sun*, Son of Man. To engage with True Creativity, *one must shine forth as the sun in the Kingdom of his Father*: sit with the Angel of the Bottomless Pit and on Hestia's lap. There is no way around that. And let the Sons of Pan frown at that. For they shall surely say that the discoveries of empirical science do not derive from superstitious inspirations, revelations, nor any of that. But the actual fact is that a million scientists could sit in front of the same data with the same set of empirical eyes before one could realise what none of them could ever have. And then the Sons of Pan will say that the Son of Man bringing the *new scientific light* was a "genius" and leave it at that. But, even then, their strictly empirical minds will not understand what they are talking about. For in matters of discovery and creativity it is not as much a matter of sitting in front of any data as it is a matter of sitting with the Angel of the Bottomless Pit and on Hestia's lap. And if they knew the source and nature of the *genius* they babble about, they would know that it falls from the sky in the laps of those who call upon the Daughter of the Voice like a star.

"And Jehovah said, 'My Spirit shall not always strive with Adam, for that he also is flesh: yet his days shall be a hundred and twenty years.'" — *Genesis* 6:3.

7.0. Farewells from the Black Astraeus.

"These things have I spoken to you, being yet present with you. But the Paraclete which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you. Peace I leave with you, my peace I give to you: not as the world gives, do I give to you. Let not your heart be troubled, neither let it be afraid. You have heard how I said to you, I go away, and come again to you. If you loved me, you would rejoice, because I said, 'I go to the Father,' for my Father is greater than I. And now I have told you before it come to pass, so that, when it is come to pass, you might believe. Hereafter I will not talk much with you, for the prince of this world comes, and he has nothing in me. But I do as the Father has commanded me, so that the world may know that I love the Father. Arise, let us go from here."—*John* 14:25-31.

Son of Man, did you find it harsh, insulting, or even cruel when I called hard empiricists "cavemen" or even "animals"? Do they not bind everything to the circumstance of their own animal sensory build? Is it not true that they never accept the existence of anything unless it can be perceived and measured through animal means of perception? If so, why should it be insulting or cruel to call them "cavemen" or "animals"? Do they not call themselves "primates", compare their modes with chimps, and deem human beings to be "social animals"?

Let us abide by the Truth of the fact and call them "animals" because, after toiling very hard, they have deservedly gained for themselves the mark of the beast.

But did you know that the Son of Man is Pan, the god of nature and shepherds? The Sons of Pan are therefore the sons of the Sons of Man. And did you know that Adam, or Man, is the Son of God? The Sons of Man are thus sons of the Sons of God.

At the dawn of civilisation, the only ones that participated in a strictly empirical, or utilitarian, mindset were the slaves. For, having in high regard the natural ways, the Sons of Man considered that each nature should be treated after itself and that one should not tamper with nature but, at most, assist in its natural transmutative ways.

As a result, the Sons of Man enslaved the Sons of Pan, *whom nature had already subjected to the animal circumstance*. However, slavery did not entail mistreatment; rather, like a farmer planting the seed of the *image and resemblance of Divinity*, the Sons of Man *gave names* to the Sons of Pan. And, although the Sons of Pan were not immediately taught to read and write—because this only serves to further establish the image and resemblance of Divinity, *which is one and the same with the image of the beast,* or "ego"—they were taught crafts and placed under the protection of Ptah.

The priestly castes kept an eye on the slaves, and, as soon as they glimpsed a *spark*, the subject was called to be trained as a hunter—later a warrior—which required the discipline of one's bestial nature. It was only after this that—if the subject was found fit for initiation—one was taught to read, write and other arts, strictly as a means to allow the mind to independently find the narrow door that leads into the Divine.

In the beginning, civilisation was strictly conceived as a *ladder from the animal to God.* And the Sons of Man—instructed by the hoarier Sons of God—did not measure social progress according to personal gain or material comfort, but according to piety and the return of their subjects to God. So it was before the days of Sargon of Akkad.

All the earliest rulers called themselves "shepherds" after animal husbandry, the foundational pillar of civilisation. Was this insulting? The modern day has proven it was not, for as soon as the Goddess of the Harvest demanded that the Sons of Pan—who had received names from the Sons of Man—should take the shepherds' flail and crook, they began to call themselves "animals". In early days, the Sons of Pan were transmuting into Sons of Man, just as the Sons of Man were transmuting into Sons of God. But civilised societies quickly began to exponentially corrupt, for the history of civilisation—which amounts to less than 3% of the history of humanity on this planet—*is not a story of peace and progress but of exponential corruption, delusion and war.*

Nature shall treat the Sons of Pan after their own bestial mark. The only duty of the Sons of Man is to remain anchored in Truth and, as Mahatma Gandhi once said, "to hate the sin, *not the sinner*". This is of utmost importance because "*the sinner*"—which is always the ego, planting pot, *image of the beast, image and resemblance of God*, or memory of sensory impressions—*is an artifice of language; it is not even real.*

One must also realise that the belief that the whole universe depends on the means of perception of animals is the very *self-centred,* delusional foolishness that constitutes the MARK OF THE BEAST, which arises when a mind *enslaved* by Nature to the animal sensory circumstance *subjects* the whole universe to its own natural enslavement.

However, subjecting the universe to one's own animal sensory condition would *be impossible* without a psychological subjector, which is the ego: *an artificial partition that arises from dividing the universe into words.* This is the danger of language and the reason why the earliest Divine Shepherds were very picky about who was fit to dive deeper into the Mysteries of the Word by learning to read and write. For language is like an artificial springboard built upon the waters of the mind. And whoever uses it to jump may either reach for the skies or plummet into an abyssal sea of lies.

In fact, if poets had not invented linguistic units of measurement (i.e., words) *out of thin air* by engaging strictly symbolically with the environment, the animalistic modern empirical mind would have nothing with which to foster its folly today.

So, even today, the empirical mind is a *slave* to the mystical inventions of ancient poets, *those who invented language by means of their superior symbolic cognition.* For words are mere *symbols evoked by symbolic cognition.* Poets INVENTED language, and empirical scientists are ENSLAVED by their invention. But will those marked by the beast understand any of this? Obviously not. Because those who can understand it can see beyond words: they are not creatures subject to the commands of their LORD.

> "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from my Father I have made known to you. You did not choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in my Name, He may give to you. This I command you, that you love one another. If the world hates you, you know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the Word that I said to you, 'A slave is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my Word, they will also keep yours."—*John* 15:15-20.

> "There are many animals in the world that are made in human form [. . .] A Bridal Chamber is not for the animals, nor for the slaves, nor for the impure, but it is for free people and virgins."—*Gospel of Philip.*

But, in all truth and fairness, if we look at the history of empirical science, we will soon realise that the minds that *brought* new scientific *light* by *innovating out of thin air* were not like the materialist, atheistic minds of the average modern primate. Instead, they were all rather religious or spiritual minds. A first example could be Isaac Newton, an extremely devout man and a dedicated student of alchemy and the occult, who spent all his life seeking after the wisdom of the ancients. Another is Nikola Tesla, a very spiritual-minded man, as his own writings attest. And yet another would be Albert Einstein, whose following words can be used to summarise the whole point:

> "You will hardly find one among the profounder sort of scientific minds without a peculiar religious feeling of his own. But it is different from the religion of the naïve man [. . .] His religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared to it, all the systematic thinking and acting of human beings is an utterly insignificant reflection."—ALBERT EINSTEIN, *The World as I see it.*

This "systematic thinking", which is "an utterly insignificant REFLECTION of the natural law", is the mode of cognition that must be transcended. It is a mode of cognition shaped and bound by units of language: what we call words but are also thoughts. It is an *artificial* mode of consciousness. It is the MODEL of consciousness that the Sons of Man *invented* in order to implant in the Sons of Pan an image and resemblance of God by means of the image of the beast or ego. For it is a great mystery that both these images—Artemis and Ares—are the same, and Apollo made the frame.

> "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a helper fit for him."—*Genesis* 2:20.

The *narrow door* to transcend this "utterly insignificant systematic thinking" can only be revealed by the *helper of Adam,* who can only be evoked by meditating at the very threshold of language: the boundary of such an "insignificant mode of thinking".

The boundaries of the *apélla* (ἀπέλλα)—the "fold, or fence, for animals" of the god of *shepherds* and Angel of the Bottomless Pit, Apollo—are words which, in every case, are SYMBOLS *invented* by interacting *symbolically* with the universe. The universe is one (*uni*)—not split into words—and written in VERSE rather than in prose.

As a result, *only the original and purely symbolic cognition that invented language* transcends the mechanical or "utterly insignificant systematic mode of thinking". And this is why we speak in the green language of the heart—in parables, myths, symbols, and so on—to recall the original, purely symbolic cognition that invented language, sits at the boundary of Apollo's Apélla, and MAKES THE WORD FLESH.

Appeal to *Apollo* for an *apology* for the superficial use of *appellations,* Son of Man.

For only your offerings of hair (ἀπελλαῖα; *apellaia*) and the destruction (ἀπώλεια; *aploleia*) of what is false or artificial can lead you to the *Apples* of the Hesperides and the Tree of Life. And if you are already on the rooftops, then flee to the mountains, because soon only the *abomination of desolation* will remain within Apollo's Apélla.

"When you therefore shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the holy place, (WHOSO SHOULD READ, LET HIM UNDERSTAND). Then let those who are in Judaea flee into the mountains."—*Matthew* 24:14-16.

After the Flood, the Bird- and Fish-People invented language as a means to uplift beasts into godhood. They made animals in their own image and resemblance only as a means to uplift them further. However, this eventually backfired when beasts began to worship *the image and resemblance* that had been artificially raised within them.

This image is the ego, or "golden calf", in strict mystery speech.

True religion speaks beyond common speech. Hence, idolatry hardly refers to what most people believe. The worship of images is surely foolish, but the worship of ego—*the so-called "image of the beast"*—is the worst possible kind of idolatry, as it is from this foolishness that all evil derives. Nonetheless, the automation of units of language has recently given the image of the beast the resemblance of autonomous life. Such is the *abomination of desolation that will create a new apélla within the original one.*

"It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. It performs great signs, even making fire come down from heaven to earth in front of people, and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name."—*Revelation* 13:12-17.

This seems to be the plan of the Goddess of the Harvest for the next time and half a time, and the duty of the Son of Man is to understand it, for the Sacred Law only seeks to maximise her harvest. The winepress of the wrath of the God Almighty will be trodden. And woe to you if Isis is pregnant or suckling your child during the Sabbath of the Great Tribulation. But all this will happen for the sake of the elect and their bread. So fear not. But do remember that pregnant women are in need of REST.

Know that the occult philosophers always used the outer world of tangible sensory impressions to evoke inner intangibles veiled by the light of the visible sun, "for Truth lies hid in obscurity; for Philosophers never write more deceitfully than when plainly, nor ever more truly than when obscurely," as it was stated in the *Hermetic Arcanum*.

I sang this song for all those who would like to *learn to sing, not the song*, which only serves as a springboard to jump, leave the nest, learn to fly, and conquer the Kingdom of Heaven by force. Our migration path is ingrained in the heart of all peregrine falcons since they are born, so it is to cackling geese that I dedicate this song.

I am calling the House of David home, and from other houses I am calling no one. I am calling the psalmists, the poets; I am calling Apollo's prophets home, for it will be hardly in their love to continue living in this world when it is finally stripped of our Song. Don't you see you already barely belong? Our Song will be gone when we're gone, so now our Song is "Prodigal Son, please come home!"

ānkhit , goose-food.

I have opened all Doors for you.
But will you come in or stay behind?
To make wine, one needs all of one's heart and mind.
So, don't stop here, Son of Man: *seek and you shall find.*
The age has given you tools of every kind:
The question is whether you have fire in your hand.

SEEK TO KNOW ALL UNTIL ONLY THE ALL CAN KNOW YOU.

For all kinds of old books and texts: *archive.org*
For Greek texts: *perseus.tufts.edu*
For Sumerian texts: *etcsl.orinst.ox.ac.uk*
For Greek etymologies: *biblehub.com or wiktionary.org*
For Hebrew etymologies: *abarim-publications.com*
For Sanskrit etymologies: *wisdomlib.org*

For Ancient Egyptian etymologies:
An Egyptian Hieroglyphic Dictionary by E. A. Wallis Budge

For Sumerian etymologies: *wiktionary.org* for strict scholarly entries.
The *Sumerian Lexicon* of John A. Halloran for further esoteric interpretations.

For the Bible: BIBLEWORKS 10,
which allows to easily compare translations with original texts.

AND, AS THE OLD ALCHEMISTS USED TO SAY: WHITEN THE LATTEN AND **BURN THIS BOOK.**

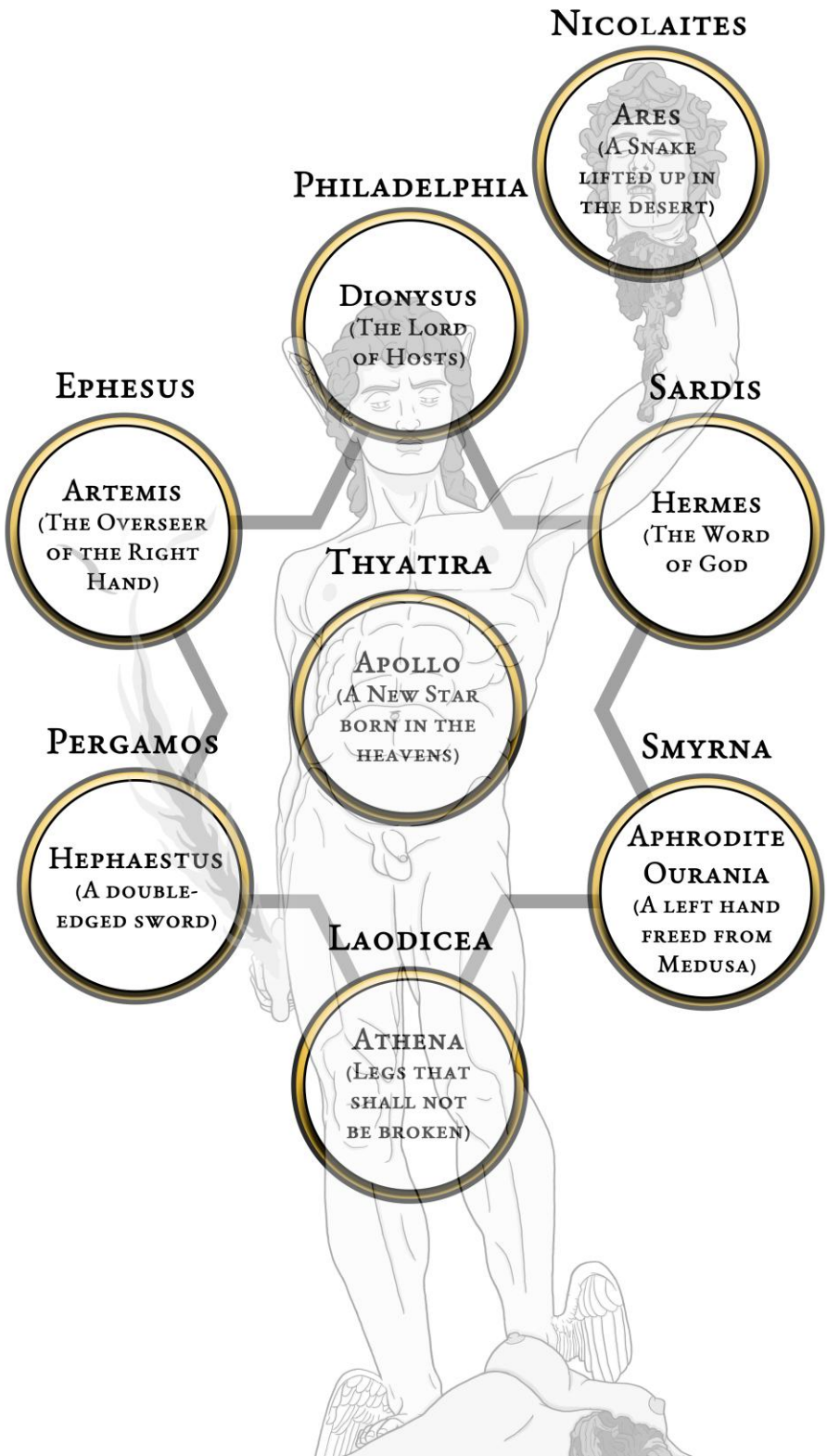
Grapes were pressed to make this wine.
Why do you complain and whine?
Olives are pressed to make oil.
Do you complain about toil?
Diamonds form under pressure;
work in the mines for treasure.
All these seeds grew in darkness;
no tree ever grew without starkness.

May this head rest with the tide:
the Bride of bright eyes and fair stride
who dyed it to dry and die.
May to her side slide and abide,
and truthful be this goodbye.

Farewells.

The Microcosmos of Perseus:

BEYOND THE SAMSARIC THROES OF THE ZODIACAL WHEEL.



"Behold, he comes with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen. 'I am Alpha and Omega, the beginning and the end,' said the Lord, 'which is, and which was, and which is to come, the Almighty.' I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying, 'I am Alpha and Omega, the first and the last: and, what you see, write in a book, and send it to the seven churches which are in Asia; in Ephesus,[1] and in Smyrna,[2] and in Pergamos,[3] and in Thyatira,[4] and in Sardis,[5] and in Philadelphia,[6] and in Laodicea.'[7]

And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like the Son of Man, clothed with a garment down to the foot, and girt about the chest with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shines in his strength. And when I saw him, I fell at his feet AS DEAD. And he laid his right hand upon me, saying to me, 'Fear not; I am the first and the last, and the Living One. I died, and, behold, I am alive forevermore, Amen. And I have the keys of Hades and of Death. Write the things which you have seen, and the things which are, and the things which shall be hereafter. The Mystery of the Seven Stars which you saw in my right hand, and the seven golden candlesticks. The Seven Stars are the angels of the seven churches: and the seven candlesticks which you saw are the seven churches.'"—*Revelation* 1:7-20.

[1] "Ephesus" derives from *ephoros* (ἔφορος), meaning "supervisor" or "overseer".

"To the angel of the Church of Ephesus write: these things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks; I know your works, and your labour, and your patience, and how you cannot bear those which are evil, and you have tried those which say they are apostles, and are not, and have found them to be liars. And you have perseverance, and patience, and for my Name's sake you have laboured, and have not fainted. Nevertheless, I have somewhat against you, because you have left your first love. Remember therefore from where you are fallen, and repent, and do the first works; or else I will come to you quickly, and I will remove your candlestick out of his place, except you repent. But this you have, that you hate the deeds of the Nicolaitans, which I also hate. He that has an ear, let him hear what the Spirit says to the churches; to him that overcomes I will give to eat of the Tree of Life, which is in the midst of the paradise of God."—*Revelation* 2:1-7.

[2] "Smyrna" (Σμυρνα) derives from *smurna* (σμύρνα), "myrrh", or *marar* (מרר), "to be bitter or strong".

"And to the angel of the Church in Smyrna write: these things says the first and the last, which was dead, and is alive; I know your works, and tribulation, and poverty, (but you are rich) and I know the blasphemy of those which say to be Jews,** and are not, but are the synagogue of Satan. Fear none of those things which you shall suffer. Behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be faithful to death, and I will give you a crown of life. He that has an ear, let him hear what the Spirit says to the churches; He that overcomes shall not be hurt of the second death."—*Revelation* 2:8-11.

[3] "Pergamos" (Περγαμος) derives from *purgos* (πύργος), meaning "tower", "watchtower", or "fortress". Homer called Troy's citadel *purgos.* It may also derive from *pergamon* (περγαμηνή), "writing parchment".

"And to the angel of the Church in Pergamos write: these things says he which has the double-edged sharp sword; I know your works, and where you dwell, even where Satan's seat is: and you hold fast my name, and have not denied my faith, even in those days when Antipas was my faithful martyr, who was slain among you, where Satan dwells. But I have a few things against you, because you have there those that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So you have also those that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come to you quickly, and will fight against them with the sword of my mouth. He that has an ear, let him hear what the Spirit says to the churches; to him that overcomes I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows excepts he that receives it."—*Revelation* 2:12-17.

[4] "Thyatira" (Θυατειρα) derives from *thyo* (θυω), "to slaughter, to sacrifice, to consult oracles, to celebrate". Aside from this, *-teira* (-τειρα) means "she who", but *ater* (ἄτερ) means "without", so it may convey *a-teira,* "without teira", and this convey prophecy as opposed to mediumship, *i.e.,* one that does not mindlessly utter oracles—like a Pythia (or poet)—but also understands their meaning. Active (i.e., male) mediumship.

> "And to the angel of the Church in Thyatira write: these things says the Son of God, whose eyes are like unto a flame of fire, and his feet are like fine brass; I know your works, and charity, and service, and faith, and your patience, and your works; and the last to be more than the first. Notwithstanding I have a few things against you, because you suffer that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a sickbed, and those that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searches the reins and hearts, and I will give to every one of you according to your works. But to you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden. But that which you already have hold fast till I come. And he that overcomes, and keeps my works to the end, to him I will give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter are broken to pieces, even as I received of my Father. And I will give him the Morning Star. He that has an ear, let him hear what the Spirit says to the churches."—*Revelation* 2:18-29.

[5] "Sardis" (Σάρδεις) derives from the Greek *sairo* (σαίρω), "to sweep clean, to clear away", or "to grin, sneer", which is connected to *sardanios* (σαρδάνϊος)—"bitter", "scornful", or "grim"—and the English *sardonic.*

It may also be derived from the Hebrew *sarad* (שרד), "to take flight", or *sarad* (סרד), "net-maker", or "braided work". The Hebrew *sarad* (סרד) may connect to *seira* (σειρά), "rope", and *seiren* (σειρήν), "siren".

> "And to the angel of the Church in Sardis write: these things says he that has the seven Spirits of God, and the seven stars; I know your works, that you have a name that you live, and are dead. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. Remember therefore how you have received and heard, and hold fast, and repent. If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you. You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before his angels. He that has an ear, let him hear what the Spirit says to the churches."
> —*Revelation* 3:1-6

[6] "Philadelphia" (Φιλαδελφια) derives from *philos* (φιλος), "beloved", and *adelphos* (αδελφος), "brother". But it could also be considered as "he who loves Delphi (the Apollo's Oracle)" or even "lover of dolphins".

> "And to the angel of the Church in Philadelphia write: these things says he that is holy, he that is true, he that has the key of David, he that opens, and no man shuts; and shuts, and no man opens; I know your works: behold, I have set before you an open door, and no man can shut it, for you have a little strength, and have kept my word, and have not denied my Name. Behold, I will make those of the synagogue of Satan, which say they are Jews,** and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you because you have kept the Word of my patience. I will also keep you from the hour of temptation, which shall come upon all the world, to try those that dwell upon the earth. Behold, I come quickly: hold that fast which you have, that no man takes your crown. He that overcomes I will make a pillar in the temple of my God, and he shall go out no more. And I will write upon him the Name of my God, and the name of the city of my God, which is new Jerusalem, which comes down out of heaven from my God, and I will write upon him my new Name. He that has an ear, let him hear what the Spirit says to the churches."—*Revelation* 3:7-13.

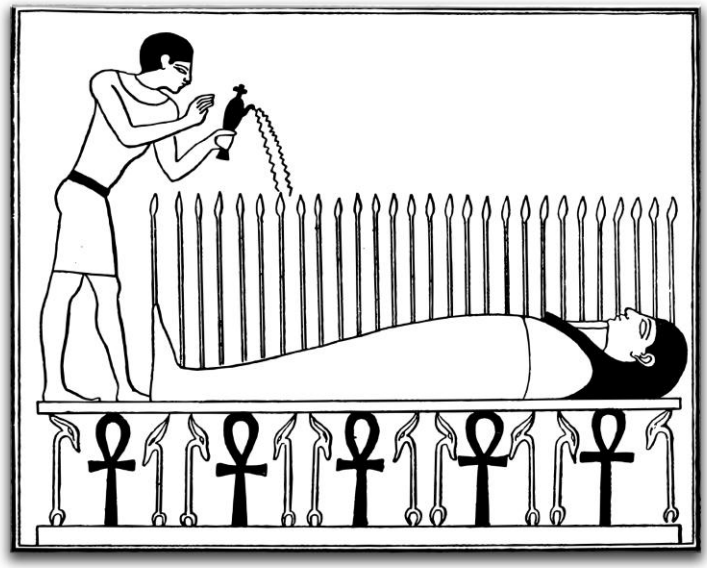
[7] "Laodicea" (Λαοδικεια), from *laos* (λαος), "common people", and *dike* (δικη), "justice", or "punishment". The term is opposed to *"Nicolaites",* from *nike* (νίκη), "victory", or *neikos* (νεῖκος), "quarrel", and *laos* (λαος).

> "And to the angel of the Church of the Laodiceans write: these things says the Amen, the faithful and true witness, the beginning of the creation of God; I know your works, that you are neither cold nor hot, I would that you were cold or hot. So then because you are lukewarm, and neither cold nor hot, I will spit you out of my mouth. Because you say, 'I am rich, and increased with goods, and have need of nothing;' and you know not that you are wretched, and miserable, and poor, and blind, and naked. I advise you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness may not be revealed; and anoint your eyes with eye-salve, that you may see. As many as I love, I rebuke and chasten, be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hears my voice, and opens the door, I will come in to him, and I will sup with him, and he with me. To him that overcomes I will grant to sit with me in my throne, even as I also overcame, and I am set down with my Father in his throne. He that has an ear, let him hear what the Spirit says to the churches."—*Revelation* 3:14-22.

** Note that the word "Jew" derives from *yada* (ידה), "to praise".
The "Jews" are those who praise the Divine with honest hearts and minds regardless of their national origins or superfluous creeds.

"Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape, encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit-hook or bishop's crook, Occultism must win the day, before the present era reaches 'Sani's (Saturn's) triple septenary' of the Western cycle in Europe, in other words—before the end of the twenty-first century A.D.

Truly the soil of the long bygone past is not dead, for it has only rested. The skeletons of the sacred oaks of the ancient Druids may still send shoots from their dried-up boughs and be reborn to a new life, like that handful of corn, in the sarcophagus of a mummy 4,000 years old, which, when planted, sprouted, grew, and 'gave a fine harvest.' Why not? Truth is stranger than fiction. It may any day, and most unexpectedly, vindicate its wisdom and demonstrate the conceit of our age, by proving that the Secret Brotherhood did not, indeed, die out with the Philaletheians of the last Eclectic School, that the Gnosis flourishes still on earth, and its votaries are many, albeit unknown."—HELENA P. BLAVATSKY, *Collected Writings,* 14.



"Nevertheless, when the Son of Man comes,
will he find faith on the earth?"—Luke 18:8.

Do not think of the contents that in this volume we provide as infallible dogmas by which you should blindly abide. For it is not the dullness of the peacefully unconscious that we wish to ignite, but the sword of a conscious and discerning critical mind.

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